

The Home Study Quarterly

FOR SENIOR SCHOLARS AND THE HOME DEPARTMENT.

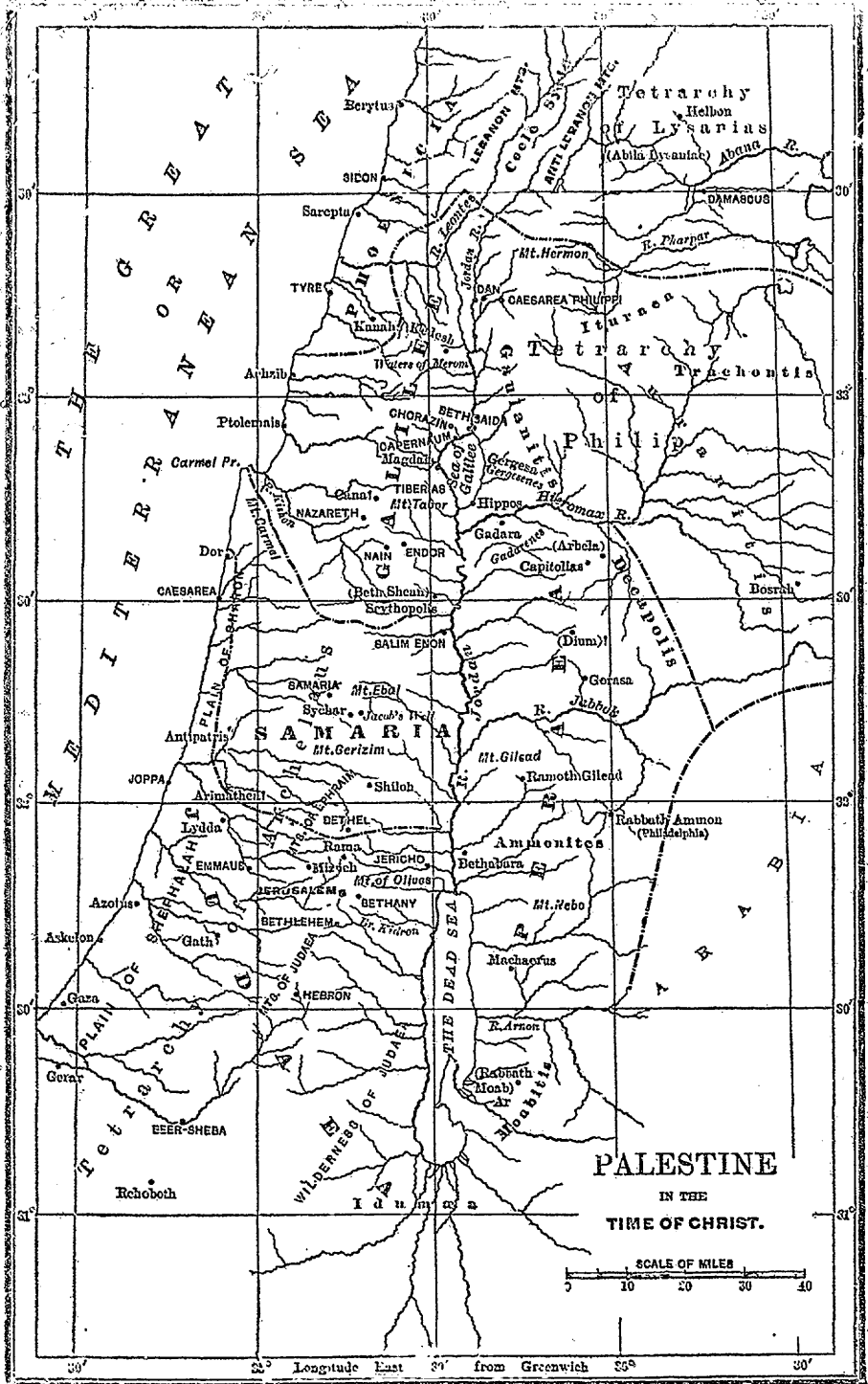
Vol. I.

January, February and March, 1895.

No. 1.

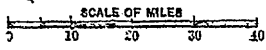
ORDER OF EVENTS IN THE LIFE OF CHRIST.

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PALESTINE

IN THE
TIME OF CHRIST.



The Lessons of the First Quarter, 1895.

To the Scholar.—Study the lesson carefully, turning up all the marginal references. Then give your Bible and answer in writing the questions on the lesson, without accepting aid from any quarter after you have begun to write. Detach, carefully, the half page on which you have written, and hand it to your teacher on the day of its date. If you cannot come to Sabbath School on that day, fill out one of the "Excuses for Absence" and send it, with your written answers, to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

LESSON I—January 6th,

John the Baptist Beheaded. MARK 6: 17-29.

(Commit to memory verses 26-28.)

GOLDEN TEXT.

"Fear not them which kill the body, but are not able to kill the soul." Matt. 10: 28.

PROVE THAT

Integrity sometimes brings trouble.
Dan. 3: 19.

SHORTER CATECHISM.

Quest. 1. *What is the chief end of man?* A. Man's chief end is to glorify God, and to enjoy him forever.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 248,
117, 205, 40.

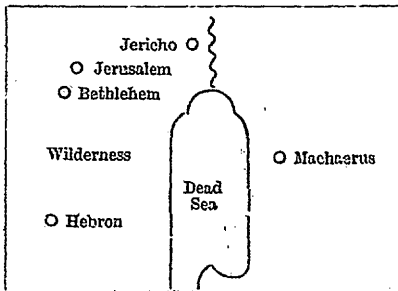
DAILY PORTIONS. *Monday.* John the Baptist Beheaded; Mark 6: 14-29. *Tuesday.* The Witness of John; John 1: 19-27. *Wednesday.* John's Teaching; Luke 3: 7-14. *Thursday.* Christ's Testimony; Matt. 11: 7-15. *Friday.* Fear and Fearlessness; Luke 12: 1-12. *Saturday.* Martyrs for God; Heb. 11: 32-40. *Sabbath.* The Crown of Life; Rev. 2: 8-11.

HELPS IN STUDYING.

INTRODUCTORY. The mission of the Twelve had greatly extended the fame of Jesus, and the preaching of a "kingdom" had led some to inform Herod regarding him, lest the new movement should have political importance. Herod, however, quite understood its purely religious character, but his conscience and his superstitious fears led him to declare that Christ was John the Baptist, whom he had beheaded, risen again from the dead. This remark of Herod's is explained in our lesson, which gives an account of the martyrdom of the great Forerunner. Parallel passages, Matt. 14: 1-12; Luke 3: 19-20; 9: 7-9.

LESSON PLAN. I. The Fearless Preacher. vs. 17-19. II. The Birthday Banquet. vs. 20-25. III. The Martyred Prophet. vs. 26-29.

I. THE FEARLESS PREACHER. 17. Herod—Herod Antipas, son of Herod the Great (see Bible Dictionary). He ruled over Galilee and the country east of the Jordan. (See map.) **Laid hold on John**—This arrest took place about a year before (Matt. 4: 12; Mark 1: 14), **in prison**—The castle of Machaerus about nine miles east of the Dead Sea. (See map.)



It was both a palace and a fortress. **Herodias**—a granddaughter of Herod the Great (see Bible Dictionary). **Philip**—He was dis-

inherited by Herod, and lived in privacy at Jerusalem. He is not the tetrach Philip. **18.** It is not lawful—(1) He had a wife; (2) she had a husband; (3) she was too nearly related to him, being his niece (Lev. 18: 16; 20: 21; 18: 14; 20: 20). Luke tells us that John fearlessly and faithfully reproved Herod for "all the evils which he had done" (Luke 3: 19). He was a true prophet (Ezek. 2: 5-7). **19.** **Had a quarrel**—held a grudge in her heart against John, and watched for a chance to have her revenge.

II. THE BIRTHDAY BANQUET. 20. **Feared John**—a bad man's dread that any harm done to him would be punished by God. Matthew says that he feared the multitude (Matt. 14: 5; 21: 26; Luke 20: 6.) Both fears restrained him. **Observed him**—R. V. "kept him safe" from the malice of Herodias. **Did many things**—tried to quiet his conscience by many good deeds, but he would not give up his sinful course of life. The R. V. reads "was much perplexed;" his sense of duty was at war with his inclinations. **Heard him gladly**—He felt himself a better man in

John's presence, and his words were inspiring, but the weak, self-indulgent king had not courage to do what he knew to be right. **21. A convenient day**—one suited to the purpose of Herodias. The whole affair was a deep-laid plot of hers. **Chief estates**—principal personages. **22. The daughter of Herodias herself** (R. V.)—She was not Herod's daughter. Her name was Salome (see Bible Dictionary). **Danced**—It was considered immodest for a female to appear before men unveiled. But in Herod's court offences against propriety were applauded. **23. The half of my kingdom**—(Compare Esth. 5: 3, 6; 7: 2.) An idle promise. He ruled only by permission of Cæsar, who, when he asked for the title of king, banished him for his presumption. **25. Bye-and-bye**—R. V. "forthwith." She was eager to have

it at once. **A charger**—a large platter from which other dishes are "charged" or loaded. **III. THE MARTYRED PROPHET. 26. Exceeding sorry**—but not penitent. He should not have kept his oath (Lev. 5: 4-6). He was vexed at being outwitted; dreaded misfortune from God; and feared an uprising of the people. A false sense of honor prevailed over conscience and cowardice. **27. Executioner**—a soldier of his body guard. Herod was at this time at war with Aretas, king of Arabia, the father of the wife whom he had sent away in order to take Herodias. The feast was probably held in Machaerus, or some place near by. **28.**—(Compare Acts 8: 2.) Matthew tells us that when they had sorrowfully laid away their dead master, they came and told Jesus, and that Jesus when he heard of it, sought the solitude of the desert.

LESSONS.

1. We should not be afraid to reprove sin. 2. When reproved we should thank, not hate, the person who tells us our faults. 3. We should be modest and temperate in our recreations and festivities. 4. We should beware of rash and foolish promises. 5. We should fear God rather than man. 6. Let us go and tell Jesus everything.

LESSON II.—January 13th.

Feeding the Five Thousand. MARK 6: 30-44.

(Commit to memory verses 41-42.)

GOLDEN TEXT.

"He hath filled the hungry with good things." Luke 1: 53.

PROVE THAT

God helps us in extremity. 1 Kings 17: 1-4.

LESSON HYMNS.

CHILDREN'S HYMNAL, NOS. 15, 33, 233, 132.

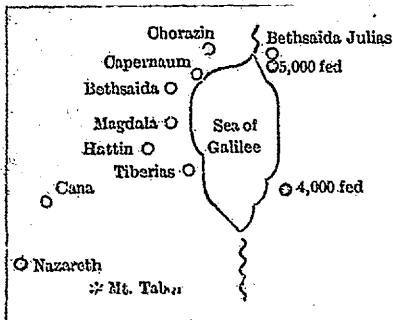
SHORTER CATECHISM.

Quest 2. *What rule hath God given to direct us how we may glorify and enjoy him?* A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him. Quest 3. *What do the Scriptures principally teach?* The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

DAILY PORTIONS. *Monday.* Feeding the Five Thousand; Mark 6: 30-44. *Tuesday.* Four Thousand Fed; Mark 8: 1-9. *Wednesday.* A Lad's Store Consecrated; John 6: 5-14. *Thursday.* The Widow's Morsel; 1 Kings 17: 8-16. *Friday.* Enough and to Spare; 2 Kings 4: 38-44. *Saturday.* God's Usual Providings; Psalm 104: 14-28. *Sabbath.* Satisfied; Psalm 107: 1-9. (*The J. B. R. A. Readings.*)

HELPS IN STUDYING.

INTRODUCTORY. Along with the arrival of John's disciples bearing the sorrowful tidings



of their master's death, the disciples of Jesus returned from their mission and reported what they had said and done. For the sake of retirement and rest our Lord and his disciples crossed the lake. By doing so they also made a prudent move, for now that Herod had tasted blood they were safer in the dominions of his brother. (See map in Bible Dictionary.) The Herodians, too, would use their influence with Herod to put him to death. But the multitude, noting the direction in which he had sailed, walked around the head of the lake,

and met him at the other side. Parallel passages, Matt. 14: 13-21; Luke 9: 10-17; John 6: 1-14. This is the only miracle related by all the evangelists.

LESSON PLAN. I. The Needy Multitude. vs. 30-34. II. The Scant Supply. vs. 35-38. III. The Abundant Meal. vs. 39-44.

I. THE NEEDY MULTITUDE. 30. Told him all things—It must have been delightful to sit and tell him all their trials and successes, and hear his wise and loving counsel and approval. Rest awhile—Christ is full of tender consideration for the comfort of his people. 32. A desert place—an uninhabited district near Bethsaida Julias (Luke 9: 10.) See Map above. 33. Ran afoot—Went round the northern end of the lake. The distance by land was only five or six miles. It was Passover time and the roads were full of people. 34. When he came out—i. e. of the ship. Was moved with compassion—He gave up all idea of taking a rest, and going up a hillside he sat down and taught them (John 6: 3). He healed all the sick (Luke 9: 11), but their greatest need was the Bread of Life.

II. THE SCANT SUPPLY. 36. Send them away—So far as the disciples could see this was the kindest thing they could do. 37. Give ye them to eat—John tells us that Jesus asked Philip, "Whence shall we buy bread that these may eat?" and that he did this to prove him (John 6: 6), to bring out the fact that the disciples could not provide for them, and so make the miracle clear beyond doubt. Two hundred pennyworth—about \$30,

but really as much as \$200 would be now, since one penny was a man's day's wages. This would be still far from enough (John 6: 7). 38. Loaves—made of barley-meal (John 6: 9). Fishes—dried and used as a relish, much as we use herrings, etc. These were in the possession of a lad in the company.

III. THE ABUNDANT MEAL. 39. By companies—reclining as if around tables. It was "the month of flowers." 40. Ranks—The word used also means "a flower bed." The gay colors of their clothing suggested the idea to the apostles. Each group, or "company," consisted of two rows of 100, and a shorter one across the end of 50. There were 20 groups of 250. The women and children ate by themselves and were not counted (Matt. 14: 21). 41. Blessed—gave thanks. Jesus never omitted to "ask a blessing" at meals. 42. This was an exercise of creative power by Him, by whom, at the first, all things were made. 43. Baskets—made of wicker work. Every Jew carried one when travelling, so that he would not have to pollute himself with gentile food. Jesus bade them gather up "the fragments, that nothing be lost." God gives abundance, but we offend the Giver when we waste his gifts.

LESSONS.

1. Rest and meditation are as necessary as active service for Christ. 2. We cannot seek Christ too earnestly. 3. Always ask a blessing before meals. 4. It is a sin to waste anything—especially food. 5. Christ is the Bread of Life.

LESSON III — January 20th.

Christ, the Bread of Life. JOHN 6: 25-35.

(Commit to memory verses 33-35.)

GOLDEN TEXT.

"He gave them bread from heaven to eat." John 6: 31.

LESSON HYMNS.

CHILDREN'S HYMNAL, NOS. 41, 44, 80, 170.

PROVE THAT

We need more than loaves. Matt. 4:4.

SHORTER CATECHISM.

Quest. 4. What is God? God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

DAILY PORTIONS. Monday. Christ, the Bread of Life; John 6: 25-35. Tuesday. Misunderstood; John 6: 36-46. Wednesday. Bread from Heaven; John 6: 47-55. Thursday. Spiritual Teaching; John 6: 56-63. Friday. Christ, the Water of Life; John 4: 7-14. Saturday. The Manna; Exodus 16: 11-18. Sabbath. Confessing and Enduring; 2 Tim. 1: 1-12. (The I. B. R. A. Readings.)

HELPS IN STUDYING.

INTRODUCTORY. The impression created by the miracle narrated in last lesson was very deep. The people said to one another "This is a truth that prophet that should come into the world." He had repeated the miracle of the manna in an even more wonderful form, and therefore they thought the resemblance to Moses complete. Jesus perceived that they would

try to compel him to accept the crown, and lead them against the Romans. He therefore sent the disciples away, and retired himself to a mountain for prayer. Read the whole narrative in Matt. 14: 22-33; Mark 6: 45-52; John 6: 14-21.

LESSON PLAN. I. Bread that Perishes. vs. 26-29. II. Bread from Heaven. vs. 30-33. III. Bread of Life. vs. 34, 35.

I. BREAD THAT PERISHES. 26. When earnest thou hither? They had seen the disciples go away without him, and there was no other boat (verse 22). They had lingered behind, believing him to be still on the east side. Christ did not satisfy their curiosity.

26. Not because ye saw signs (R. V.)—They followed Jesus, not because they recognized the spiritual meaning of his miracles, and desired healing from sin and nourishment with the Bread of Life, but because He could feed them, and give them free meals, and minister to their temporal need, ease and ambition.

27. Labor not for the meat which perisheth—Food for the body is necessary, and we must work to get it, but we should strive much more earnestly after spiritual food, for through it our immortal nature is nourished for heaven. Which the Son of Man shall give you—Salvation, and all that it includes, is the free gift of Jesus, purchased by his death for all who come to him. (John 6: 54; 4: 24; 3: 16; 10: 28.) Sealed—A seal testifies to the genuineness of a signature. So God had solemnly certified to the divine nature and Messiahship of Jesus, both by the voice at his baptism (Matt. 3: 17; 17: 5; 2 Pet. 1: 17), and by the miracles which he wrought (Acts 2: 22).

28. The works of God—"What must we do in order to obtain from God this Bread of Life?" (Mark 10: 17.)

II. BREAD FROM HEAVEN. 29. Believe—The only "work" that God requires

is faith in Jesus Christ (John 3: 15-18, 36; 5: 24, 40; 1 John 3: 23; Acts 16: 31). The Bread of Life is not to be earned, but accepted.

30. What sign shewest thou?—They wanted some proof to connect Christ with God and heaven. The manna was "bread from heaven," what Jesus gave the multitude was common bread. They did not think it proof enough that Jesus was "come down from heaven," especially since he refused to be made such a king as they expected the Messiah to be. (Matt. 12: 38; 16: 1.) (Ex. 16; Num. 11: 7, 8.) (Neh. 9: 15; 1 Cor. 10: 3; Ps. 78: 24, 25.)

32. It was not Moses (R. V.)—The manna was not the true bread, and Moses was not the giver. True bread—that of which manna was but the type. The real "Bread from heaven." This is now being given ("giveth"). 33.—The distinguishing marks of the bread of God are—(1) it is God's gift; (2) it comes down from heaven; (3) it gives life to the world—is suited to all mankind.

III. BREAD OF LIFE. 34. Evermore give us this bread—They understood the bread, as the Samaritan woman understood the living water (John 4: 15), to be some miraculous kind of food, which would secure eternal blessedness. 35. I am the bread of life—Christ imparts and sustains all spiritual life. Shall never hunger—shall have no unsatisfied longings. Christ meets every want of the soul fully. (John 4: 14; 7: 37.) Read Isa. 55: 1-3.

LESSONS.

1. We should be more anxious about our souls than about our bodies. 2. Our first duty is to believe on Christ. 3. Christ alone can satisfy the soul's hunger. 4. He will give eternal life to every one who asks for it. 5. Those who come to Christ will never want for anything that is good for them.

LESSON IV.—January 27th.

The Great Confession. MATT. 16: 13-23.

(Commit to memory verses 13-16)

GOLDEN TEXT.

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

PROVE THAT

Confessing Christ leads to salvation. Rom. 10: 9.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 30, 60, 146, 98.

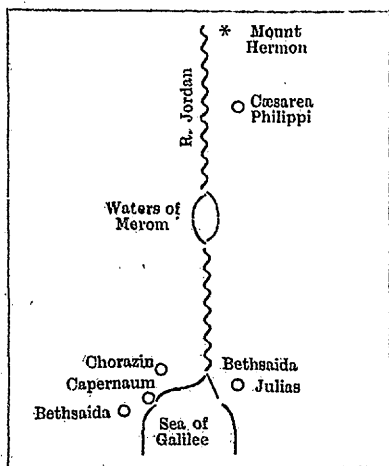
SHORTER CATECHISM.

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

DAILY PORTIONS. Monday. The Great Confession; Matt. 16: 13-23. Tuesday. Another Confession; John 6: 66-71. Wednesday. The Chief Corner-Stone; 1 Peter 2:

1-3. *Thursday.* Peter's Witness for Christ; Acts 4: 5-12. *Friday.* Cost of Confessing. Matt. 10: 32-42. *Saturday.* Believing and Confessing; Rom. 10: 1-11. *Sabbath.* Confessing and Enduring; 2 Tim. 1: 1-12. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.



I. THE CHRIST CONFESSED. 13. Coasts—neighborhood, environs. **Cæsarea Philippi**—(See Bible Dictionary). He asked his disciples—He did not ask them because he did not know, but in order to draw out an expression of their faith in him. Luke tells us that he had just been alone praying (Luke 9: 18). **14. John the Baptist**—Herod thought this (Matt. 14: 1-2). **Elias**—the Greek form of *Elijah* (Matt. 11: 14; Luke 1: 17). No one seems to have said that he was the Messiah. **15. Simon Peter answered**—With his usual forwardness Peter spoke first, expressing, and at the same time stimulating, the faith of the rest. **The Christ**—the Messiah of whom the Scriptures spake. **The Son of the Living God**—This was spoken in a heathen country, with idol temples all around them. It was a ringing defiance of the powers of heathenism. (John 6: 69; Acts 8: 37; Heb. 1: 25). **17. Simon Bar Jona**—"Son of Jonah." His old name is used to make the contrast with his new one more striking. **Flesh and blood**—The concise and comprehensive terms of this confession, as well as the truth they contained, were due to no mere flash of genius, nor were they derived from any human source, but they were directly revealed to Peter and the rest of the apostles by God himself. (1 Cor. 2: 9, 10.)

II. THE CHURCH FOUNDED—18. Peter—Gr. *petros* "a stone," a fragment of a rock. **Upon this rock**—Gr. *petra*, "a rock," a mass of rock. "Upon that which entitles you to be called *Peter*—the fearless confession of me as the One Saviour of Sinners—I will build

INTRODUCTORY. After his discourse at Capernaum on "The Bread of Life," many of his followers forsook Jesus. They were disappointed in him. He would not come up to their expectations of an earthly prince, and his doctrine was above their spiritual comprehension. It was the turn of the tide of his popularity. Henceforth he meets with increasingly bitter opposition. For a time he leaves Galilee and takes a tour to the north, passing through Cæsarea Philippi, where the conversation recorded in our lesson took place. Parallel passages, Mark 8: 27-33; Luke 9: 18-22.

LESSON PLAN. I. The Christ Confessed, vs. 13-17. II. The Church Founded, vs. 18-20. III. The Cross Foretold, vs. 21-23.

my church. (1 Cor. 3: 10, 11; Eph. 2: 20; Rev. 21: 14.) **Gates of hell**—R. V. "hades." Eastern rulers held their courts at the gates of their cities. Here was the place of public concourse. (Gen. 22: 17; Ruth 4: 1; Lam. 5: 4.) So we speak of the Turkish power as "The Sublime Porte" (or gate). "Hades" means the unseen world, the realm of death. Here it stands for "the powers of darkness," all the forces of evil. **19. The keys**—the power of admitting and excluding. Authority to govern and exercise discipline in the church ("the kingdom of heaven"). This they did under the guidance of the Holy Spirit who inspired them. Christ here speaks to Peter as the representative of the Twelve. (See Matt. 18: 18, 19; John 20: 19-23.) **Shalt bind**—declare to be forbidden. **Shalt loose**—declare to be permitted. This power was given to the apostles only. **Tell no man**—Because they did not yet fully understand the nature of this kingdom; it might excite tumults among the people; exasperate his enemies, and thus raise unnecessary obstacles to their work in the future.

III. THE CROSS FORETOLD. 21. From that time—This was his first plain announcement (Mark 8: 32) of his approaching death. See also Mark 6: 31; 10: 33; Luke 18: 31; 24: 6. **22. Began to rebuke him**—Peter took him aside to remonstrate against his speaking of such an ending to his ministry. This was not the kind of coronation that he had fancied for Jesus. **23. He turned**—towards the disciples (Mark 8: 33). **Get thee behind me Satan**—The very words used to the devil at the Temptation (Matt. 4: 10).

Jesus hears, not Peter's voice but, Satan's again, "carest for." "You desire a worldly kingdom gained after man's fashion instead of a spiritual one founded in accordance with God's plan."

LESSONS.

1. No confession of Christ which does not accept him as a divine Saviour is pleasing to him.
2. The Holy Spirit enables us to confess Christ.
3. The church of Christ can never be overthrown.
4. We should yield loyal and conscientious obedience to church authority.
5. God's way is always the best way, even though it seem dark and painful.

LESSON V—February 3rd.

The Transfiguration. LUKE 9:28-36.

(Commit to memory verses 29-31.)

GOLDEN TEXT.

"This is my beloved Son, in whom I am well pleased; hear ye him."
Matt. 17:5.

PROVE THAT

We also may be transfigured. 2 Cor. 3:18.

SHORTER CATECHISM.

Quest. 7. *What are the decrees of God?* A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

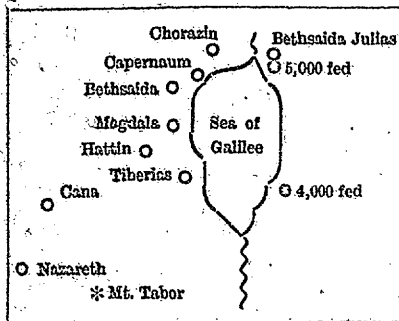
LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 59, 62, 69, 192.

DAILY PORTIONS. *Monday.* The Transfiguration; Luke 9:28-36. *Tuesday.* The Voice from Heaven; Matt. 3:13-17. *Wednesday.* Witness of the Father; John 5:31-39. *Thursday.* The Glorified Name; John 12:23-33. *Friday.* Glory of the Lord; 2 Cor. 3:7-18. *Saturday.* The Glorified Saviour; Rev. 1:9-18. *Sabbath.* Peter's Testimony; 2 Pet. 1:16-21. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The events of our lesson



occurred just one week after the discourse with the disciples concerning the crucifixion. Matthew and Mark say six days after; Luke calls it eight days, evidently including the first and last in his reckoning. The traditional Mount of Transfiguration is Tabor. But the summit of Tabor was then occupied by a fortified town and would not have afforded the solitude implied in the expression "high mountain apart" (Matt. 17:1), and by Peter's bewildered proposal to build there three tabernacles. Besides, Mark 9:30 implies that they did not return to Galilee until after the Transfiguration. The tradition referred to cannot be traced back to less than 400 years after Christ. The common opinion now is that the mountain mentioned in the lesson was one of the southern spurs of

Hermou near Casarea Philippi. (See map with last lesson.) Parallel passages, Matt. 17:1-3; Mark 9:2-13.

LESSON PLAN. I. Heavenly Companions. vs. 28-31. II. Earthly Disciples. vs. 32, 33. III. A Father's Approval. vs. 34-36.

I. HEAVENLY COMPANIONS. 28. Peter and John and James—These three were specially favored on other occasions. (Mark 5:37; 14:33.) The other nine remained at the foot of the mountain (Mark 9:14-29). To pray—It was one of his all night seasons of devotion (verse 22). 29. The fashion—the appearance. His face was lighted up, "did shine as the sun" (Matt. 17:2). Matthew and Mark say, "he was transfigured." All the splendor was a change in his appearance only; he himself was not altered. Glistening—R. V. "dazzling," lit. "flashing as with lightning." Illuminated, as with an inward ra-

diance from his person. Read Matt. 17: 2; Mar. 9: 3. (John 1: 14; Ps. 104: 2; Hab. 3: 4; Rev. 1: 14-16.) **30. Moses and Elias**—Representing the law and the prophets—the Old Testament dispensation. The disciples must have gathered from their conversation who they were. **31. Who appeared in glory**—their glorified bodies. **His cease**—R. V. marg. "departure." They strengthened him for the coming trial.

II. EARTHLY DISCIPLE. **32. They were fully awake**—(R. V.) Although they had been very drowsy yet they were wide awake when they saw and heard all this. It

was no dream or vision. **33. Three tabernacles**—Booths of leafy branches.

III. A FATHER'S APPROVAL. **34. A cloud**—"a low, dark cloud." (Matt.) the *Shekinah*, or visible emblem of the divine presence. They were enveloped by it. **35.** The same voice as at his baptism (Matt. 3: 17.) Peter refers to this in 1 Peter 1: 17. It was heard again just before his sacrifice (John 12: 28.) **36. Kept it close**—Jesus told them to do so. It was to remain a secret until after his resurrection (Matt 17: 9.) Jesus did not wish to excite the minds of the people. He wished to win them by the moral glory of his teaching.

LESSONS.

1. If Jesus needed to pray, how much more is it necessary for us. 2. The death of Christ is the most important subject that men or angels can speak about. 3. If Jesus was so glorious when on earth, what must he be now? 4. We shall be like him when we get to heaven. 5. If Peter felt the society of two heavenly beings so blessed, what must it be to mingle with the multitude whom no man can number? 6. We shou'ld now tell others about our glorious Saviour.

LESSON VI — February 10th.

Christ and the Children. MATT. 18: 1-14.

(Commit to memory verses 2-4.)

GOLDEN TEXT.

"It is not the will of your Father which is in heaven that one of these little ones should perish." Matt. 18: 14.

PROVE THAT

The children of God's people are the objects of God's special favor. Isa. 44: 3-5.

SHORTER CATECHISM

Quest. 8. *How does God execute his decrees?* A. God executeth his decrees in the works of creation and providence.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 34, 214, 32, 215.

DAILY PORTIONS. *Monday.* Christ and the Children; Matt. 18: 1-14. *Tuesday.* In His Arms; Mark 9: 33-37. *Wednesday.* Blessing the Children; Mark 10: 13-16. *Thursday.* Taught of the Lord; Isa. 54: 11-17. *Friday.* How to be Great; Matt. 20: 20-28. *Saturday.* The Humble Spirit; 1 Peter 5: 1-7. *Sabbath.* Christ's Humility; Phil. 2: 1-11. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The day after the Transfiguration our Lord healed a demoniac boy whom the disciples could not cure (Mark 9: 14-29). He then returned to Capernaum where the temple tribute-money was demanded and miraculously provided for (Matt. 17: 24-27). Our lesson immediately follows the narrative of this incident. Parallel passages, Mark 9: 33-50; Luke 9: 46-50.

LESSON PLAN. I. Be Humble. vs. 1-5. II. Hate Sin. vs. 6-10. III. God Loves you. vs. 11-14.

I. BE HUMBLE. 1. **In that hour**—when Jesus was speaking to Peter about the tribute-money. **Who then is the greatest** (R. V.)—This question arose out of a discussion among themselves (Mark 9: 33, 34), which may have been occasioned by his announcement that "the kingdom of heaven" was about to be set up. This unseemly rivalry broke out again at the Last Supper (Luke 22: 24-26). **The kingdom of heaven**—They wanted to know what prominent positions they were to get when Jesus became king. 2. **Set him in the midst**—Mark adds that he took him

in his arms. Notice how often Mark mentions the hand-grasp of Jesus (1: 41; 5: 41; 8: 23; 9: 27; 10: 16). 3. **Be converted**—This does not mean here "regenerated," but, as in R. V., "except ye turn"—i. e. turn away from this spirit of pride and selfish ambition. **As little children**—gentle, teachable, humble, loving, etc., the qualities characteristic of childhood. Without these there can be no question of greater or less for you; you cannot enter the kingdom at all. (1 Cor. 14: 20; 1 Peter 2: 2.) 4. **Humble himself**—think of himself last, of others first, and of pleasing

God always (Matt. 20: 27; 23: 11; Mark 9: 35). Read John 13: 1-17. **B. In my name**—for my sake; because I wish him to do so. **Receiveth me**—Every kindness done to children, or childlike persons, will be accepted by Jesus as if done to himself.

II. HATE SIN. 6. Offend—R. V. "cause one of [them] to stumble," or tempt them to sin. A terrible curse rests upon anyone who is the cause of the very lowliest disciple going astray. **7. Offences**—R. V. "occasions of stumbling." We cannot live in a sinful world without meeting tempters, but God will punish those who lead others into sin (Matt. 26: 24). **8, 9**—If anything, no matter how dear, or how useful, is the cause of our doing wrong, or stands between us and perfect obedience, we must part with it, no matter how much pain it may cost us. **The eternal fire** (R. V.)—(Matt. 25: 41). **The gehenna of fire** (R. V. marg.)—This expression always means the abode of the lost. Gehenna was a valley south of Jerusalem, a former scene of Molech

worship, where perpetual fires were kept burning to consume the refuse of the city. It was a spot unclean, disgusting and abhorred. **10. These little ones**—children and childlike believers. **Their angels**—There is no Scripture proof for guardian angels, one assigned to each person, but angels, who stand in God's presence, are the servant's of God's people. (Heb. 1: 14; Ps. 34: 7; Luke 1: 9.)

III. GOD LOVES YOU. 11—Luke 9: 56; 19: 10; John 3: 17; 12: 47; 1 Tim. 1: 15. This verse is omitted in the R. V., but it is true, and we may well consider it here. **12**—See Luke 15: 3-7. Jesus left the millions of holy angels who never sinned, and came to the wilderness of this sinful world to find lost man. **13**—(Luke 15: 7-10). Those in heaven know from what unutterable misery the sinner has been saved. **14**—God sincerely desires the salvation of all men. Those who are lost, are lost because they refuse to be saved. (1 Pet. 3: 9; Ezek. 33: 11; 2 Sam. 14: 14; Lam. 3: 33; Hosea 11: 8.)

LESSONS.

1. Our only ambition should be to do good to others. 2. True piety shews itself in a childlike spirit. 3. We serve Christ himself when we shew kindness for his sake. 4. We should be careful not to lead another astray by word or example. 5. Make any sacrifice rather than do wrong. 6. Jesus came to seek and to save the lost.

LESSON VII—February 17th.

The Good Samaritan. LUKE 10: 25-37.

(Commit to memory verses 25-27.)

GOLDEN TEXT.
 "Thou shalt love thy neighbor as thyself." Lev. 19: 18.
PROVE THAT
 We should help strangers. Hab. 13: 2.
LESSON HYMNS.
CHILDREN'S HYMNAL, Nos. 12, 36, 224, 118.

SHORTER CATECHISM.
 Quest. 9. *What is the work of creation?* A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

DAILY PORTIONS. *Monday.* The Good Samaritan; Luke 10: 25-37. *Tuesday.* Old Testament Teaching; Lev. 19: 11-18; *Wednesday.* Recognition of Service; Matt. 25: 31-40. *Thursday.* Overcoming by Love; Rom. 12: 10-21. *Friday.* God's Love an Example; Matt. 5: 43-48. *Saturday.* The Feast of Mercy; Isa. 58: 6-12. *Sabbath.* The Royal Law; James 2: 1: 9. (*The I. B. R. A. Selections.*)

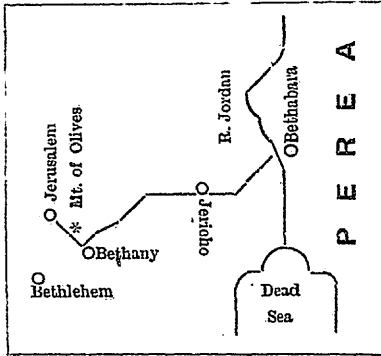
HELPS IN STUDYING.

INTRODUCTORY. The intervening history includes Matt. 18: 15-36; Luke 9: 57-62; John 7: 11; 10: 21, and Luke 10: 1-24. The parable of the Good Samaritan was probably spoken in Perea, the district beyond Jordan, as Jesus was going up to Jerusalem to the Feast of the Dedication. (Luke 9: 51.) There are no parallel passages. The parable occurs in Luke only.

LESSON PLAN. I. A Great Question. vs. 25-29. II. Answered by an Example. vs. 30-37.

I. A GREAT QUESTION. 25. Tempted (ch. 18: 18; Matt. 19: 16; Mark 10: 17.) He him—put him to the test. It does not appear that he had any hostile feelings to Christ. Compare also Matt. 22: 35. **What shall I do**—This question was doubtless often asked. (10)

for his answer. See Gal. 3: 24. **27. Thou shalt love, etc.**—Deut. 6: 5; 10: 12; Lev. 19. Compare Rom. 13: 9; Gal. 5: 13, 14; Jas. 2: 8. He gave Jesus' own answer (Matt. 22: 37-40). By such an answer this lawyer shewed how well he had caught the true spirit of the law, and that he was "not far from the kingdom of God" (Mark 12: 34). **Heart and soul**—We use the expression "with all my heart and soul," to mean entire and warm approval. **Strength and mind**—with full and supreme devotion of all the powers of mind and body. **28. Thou shalt love**—Rightly understood this embraces everything, for it



means complete surrender of the heart to God (Rom. 13: 10; 1 John 4: 16). **29. Justify himself**—Shew that he had not asked a question that could be so easily disposed of. The rabbis understood "neighbors" to mean Jews

only, appealing to Lev. 19: 18. (Read Matt. 5: 43, 44.)

II. ANSWERED BY AN EXAMPLE. 30. From Jerusalem to Jericho—about 20 miles. The road descended 3,500 feet, through a deep ravine, abounding in caves and infested with bandits. It was called the "Bloody way." Even at the present day travellers require an armed escort. **31. Priest**—Jericho was one of the cities of the priests. Perhaps he thought there was danger and he had better hurry on; he would be ceremonially defiled by touching the man if he were dead, or died on his hands; somebody else would help him, perhaps, etc. It is easy to make excuses if we are selfish and cowardly. The Levite acted precisely as the priest, doubtless from similar motives. **32. Samaritan**—(See Bible Dictionary.) More hated and despised by the Jews than any other nationality. (John 4: 9; 8: 48.) The Samaritans treated the Jews in a similar manner (ch. 9: 53). The kindness of this one is thus made the more striking. **34. Oil and wine**—The wine would cleanse the wounds, and the oil would help to heal them. He treated him as kindly as possible. **An inn**—The only place where an inn, such as we understand by the word, is mentioned. Eastern inns were usually empty buildings without any resident host. **35. Two pence**—A *denarius* was equal to about 17 cents, but would purchase ten times as much of anything as 17 cents would with us. **37**—Had Jesus at first answered "A Samaritan is your neighbor," the lawyer would have had any number of good reasons for denying it. But his prejudice is disarmed and his conscience touched by the beautiful story. Anyone is your neighbor who needs kindness at your hand.

LESSONS.

1. Jesus is very patient with inquirers.
2. The Bible is a complete guide to duty.
3. The essence of religion is love.
4. We should love God supremely.
5. We should do a kindness to others whenever possible.
6. Be always "neighborly."

LESSON VIII—February 24th.

Christ and the Man Born Blind. JOHN 9: 1-11.

(Commit to memory verses 1-3.)

GOLDEN TEXT.

"I am the light of the world." John 9: 5.

PROVE THAT
Christ works wonderful cures. Matt. 11: 5.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 5, 23,
35, 176.

SHORTER CATECHISM.

Quest. 10. *How did God create man?*

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

DAILY PORTIONS. *Monday.* Christ and the Man Born Blind; John 9: 1-11. *Tuesday.* Questions by Pharisees; John 9: 13-23. *Wednesday.* Cast Out; John 9: 24-34. *Thursday.* Spiritual Light; John 9: 35-41. *Friday.* Bartimæus; Mark 10: 46-52. *Saturday.* Light in the Heart; 2 Cor. 4: 1-6. *Sabbath.* Light of the World; John 1: 1-3. (The I. B. R. A. Selections.)

HELPS IN STUDYING.

INTRODUCTORY. Jesus was now at Jerusalem attending the Feast of the Dedication, October, A. D. 29, about six months before the crucifixion. Read the accounts of cures of other blind men. Mark 8: 22-26; Matt 20: 29-34; Mark 10: 46-52; Luke 18: 35-43.

LESSON PLAN. I. Misfortune Explained. vs. 1-3. II. A Sufferer Relieved. vs. 4-7. III. Sceptical Friends. vs. 8-11.

I. MISFORTUNE EXPLAINED. 1. **As he passed by** (R. V.)—as he went along the street. **Blind from his birth**—This kind is incurable even now. See verse 32. Diseases of the eyes are exceedingly common in the East. In Egypt one person in every hundred is blind. 2. **Who did sir?**—The disciples believed that special suffering was due to special guilt. They also knew that the sins of parents brought calamities upon their children, and some Pharisees taught that the soul of man had an existence before he was born. They were curious to know how to explain the case of one who was blind when he came into the world and could not have committed sin himself. Had he sinned in his previous state of existence? or, had his parents' sin brought him into this unfortunate condition? 3. **Neither**—Jesus does not mean to say that they were sinless, but that the blindness was not sent as the punishment of any particular sin. Read Luke 13: 1-5, and compare the story of Job. **The works of God**—Not only in his becoming a subject of Christ's healing power, but in shewing God's loving care of a helpless one from day to day, chastening him and his parents by affliction, and drawing out the charity and sympathy of others. Read also ch. 11: 4.

II. A SUFFERER RELIEVED. 4. **We must work** (R. V.)—Jesus often urges to ceaseless activity in doing good (ch. 4: 34; 5: 19, 36; 11: 9; 12: 35; 17: 4). **The night**—The day of opportunity passes, never to return. We go but once through the world, and we cannot return to correct errors or finish what we have left undone. 5. **The light of the world**—Jesus came to dispel moral

and spiritual darkness, of which physical blindness was a type (Isa. 29: 18; 35: 5; 42: 7; Luke 4: 18-21; John 1: 5, 9; 3: 19; 8: 12; 12: 35, 46). 6. **Anointed the eyes**—The saliva and the clay were common remedies for diseases of the eye. In employing them our Saviour graciously aided the faith of the blind man, and teaches us that we are to expect the divine Healer to work through our using the best remedies that our medical science knows. 7. **The pool of Siloam**—This was a test of his faith and obedience, the inward conditions of his receiving the blessing of sight. (See *Siloam* in Bible Dictionary.) **Sent**—The name *Siloam* is derived from the Hebrew verb "to send." Perhaps because, springing from the temple hill, it was regarded as the special gift of God. John sees in the name a typical reference to Christ himself (Isa. 8: 6). Compare Naaman, 2 Kings 5: 14. **Came seeing**—What a joy to look for the first time on the earth and sky. No other temporal blessing could be compared with it.

III. SCEPTICAL FRIENDS. 8. **He that was a beggar** (R. V.)—There was nothing that a blind man could do but beg. His opened eyes and lighted up countenance would change his looks very much. 11. **The man that is called Jesus** (R. V.)—the well-known wonder worker, Jesus. He does not yet know him as the Christ, the Saviour of men. This miracle was wrought on the Sabbath (verse 14). Read the conclusion of this very interesting story, and note the manly bearing of the man, and his prompt and hearty acceptance of his Healer as the Son of God.

LESSONS.

1. Suffering is not always punishment. Sometimes it is sent as discipline to the individual, and sometimes in order that God may use the sufferer for his glory and the good of others.
2. We should not waste our time, but do diligently the work that God has given us to do.
3. While we pray for health, we should expect our prayers to be answered through the use of the means that God puts in our hands.
4. Jesus alone can cure our spiritual blindness.

LESSON IX — March 3rd.

The Raising of Lazarus. JOHN 11: 30-45.

(Commit to memory verses 33-36.)

GOLDEN TEXT.

"I am the resurrection and the life."
John 11: 25.

PROVE THAT
Jesus can soothe the sorrowing. Heb.
4: 15.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 188, 63,
232, 265

SHORTER CATECHISM.

Quest. 11. *What are God's works of providence?* A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures and all their actions.

DAILY PORTIONS. *Monday.* The Raising of Lazarus; John 11: 30-37. *Tuesday.* The Raising of Lazarus; John 11: 38-45. *Wednesday.* The Sickness; John 11: 1-10. *Thursday.* Death of Lazarus; John 11: 11-19. *Friday.* Hopes and Fears; John 11: 20-29. *Saturday.* A Child Restored; Matt. 9: 18-26. *Sabbath.* Triumph over Death; 1 Cor. 15: 19-26. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The intervening history should be read over. It is found in Luke 9: 51 to 17: 10, and in John 10: 1-42. After the Feast of Dedication, in October, Jesus retired beyond Jordan "into the place where John at first baptized," and made many disciples. While in Perca word was sent to him of the sickness of Lazarus, but he waited still three days before responding to the summons. In the meantime, as our Saviour well knew, Lazarus had died, so that when he arrived at Bethany he was met by the gentle but heart-broken reproaches of his sisters. Tenderly reassuring their faith in him, they went together to the grave, accompanied by sympathizing Jews.

LESSON PLAN. I. Jesus Comforting. vs. 30-32. II. Jesus Weeping. vs. 33-38. III. Jesus Praying. vs. 39-42. IV. Jesus Restoring. vs. 43-45.

I. JESUS COMFORTING. 30. The town—R. V. "village." Bethany was but a small village on the eastern slope of the Mount of Olives. Jesus did not go at once into the house, because he wished to see the sisters alone first—to comfort them, and prepare their minds for the miracle he was about to perform. **31. The Jews**—(verse 19). They came to console the bereaved sisters. Their presence, however, was dangerous for Jesus. Some of them might hurry away and tell his enemies of his arrival, and they might come and disturb his plans. They did not hear Martha's whispered message. **To weep**—The word means loud wailing. The Jews were very demonstrative in their grief. **32. Fell down at his feet**—prostrate with grief, yet clinging to Jesus in adoring, suppliant love. **If thou hadst been here**—The sad refrain of their grief. Uttered over and over again during those weary days as their brother's life ebbed away,—“If Jesus were only here.”

II. JESUS WEeping. 33. He groaned in spirit, and was troubled—He was deeply moved at the grief of Martha and Mary, and the sympathy of their friends. He shared their grief, but he felt the strongest indignation at sin as the cause of all this grief, and profoundest pity for the people before him who would not receive him as the deliverer from sin. He doubtless knew, too, that this miracle which he was about to work, would lead some of them to cry “Crucify him!” (verses 46-54). “Was troubled,” implies that his agitation of soul was shewn in movements of face and body. **34. Where have ye laid him?**—A courteous hint that they should all repair to the grave. **35. Jesus wept**—The word implies that he wept silently. This is the shortest verse in the Bible, and one of the most precious. It reveals to us the loving tenderness of Jesus, and hallows our human grief as we stand where he stood, by the closed tomb. On what other occasion did Jesus weep? (Luke 19: 41). **36.** These were the words of friendly Jews. **37. Some of them**—these were sneering enemies who didn't believe

that he had ever really opened a blind man's eyes. **38. Again groaning**—Their unbelieving words stirred afresh our Lord's indignation and grief. **It was a cave**—The sepulchres of the rich were generally natural or artificial caverns in the rock. The door was often a circular stone that could be rolled to one side like a wheel.

III. JESUS PRAYING. 39. Take ye away the stone—He will not do by a miracle what they can do for themselves. He wishes the faith and obedience of his friends. **Four days**—He must have died soon after the messenger was sent to Jesus (verse 3). It was the custom of the Jews to wrap the dead body in spices without cutting it in any way as the Egyptians did. Martha's words prove that Lazarus was really dead, and that she had no expectation that Jesus was going to raise him up. **40. The glory of God**—He had said this to his disciples (verse 4), and he had doubtless repeated it to Martha. “The glory of God” means some manifestation of the glorious attributes of God. Here it was his power and compassion as exercised by Christ. **41. Lifted up his eyes**—(Ps. 123: 1). A natural expression of worship. See ch. 17: 1. **That thou hast heard me**—He gives thanks for the miracle as if it had been already wrought. There would have been no opportunity for these solemn and impressive words afterwards amid the excitement of Lazarus' return to life. Jesus' prayers in regard to it were about to be answered. **42. I knew**—There was nothing unusual in the Father hearing him, but he utters aloud this thanksgiving that the Jews may perceive that he is really God's Beloved Son.

IV. JESUS RESTORING. 43. Lazarus, come forth—lit. “Lazarus, hither, out.” He, by a word, restores completely to health, bids the heart throbb once more, and recalling the soul from Hades, re-enthroned it in the busy brain. (Rev. 1: 18; Heb. 2: 14.) **44. Bound hand and foot**—The dead responded instantly to the Creator's voice. Then eager,

loving hands would loose the bandages. But a veil is drawn over a remission too sacred for comment. Lazarus never told, if indeed he was permitted to remember, the secrets of those three days among the departed ones. 45— This was the last and crowning miracle of Jesus, and the one that directly led to his crucifixion.

LESSONS.

1. In sorrow Jesus calls us to himself for consolation. 2. We should trust the love of Jesus, even when he permits dear ones to die. 3. If Jesus wept at the grave of Lazarus, he still sympathizes with natural grief. 4. Jesus is the Lord of Life. 5. Our bodies shall be raised again from the grave.

LESSON X — March 10th.

The Rich Young Ruler. MARK 10: 17-27.

(Commit to memory verses 21-22.)

GOLDEN TEXT.

"Seek ye first the kingdom of God."
Matt. 6: 33.

PROVE THAT
Self-sacrifice is the way of life. Matt.
16: 24.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 21, 36,
105, 141.

SHORTER CATECHISM.

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

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

DAILY PORTIONS. *Monday.* The Rich Young Ruler; Mark 10: 17-27. *Tuesday.* Hindrance of Riches; Matt. 6: 19-24. *Wednesday.* Temptation of Riches; 1 Tim. 6: 9-19. *Thursday.* How to Follow Christ; Matt. 16: 24-28. *Friday.* Heirs of Eternal Life; Titus 3: 1-3. *Saturday.* Foolish Trust; Luke 12: 13-21. *Sabbath.* What to Seek First; Luke 12: 22-31. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The incident in our lesson occurred during our Lord's ministry in Perea about a month before the crucifixion. The excitement produced by the raising of Lazarus was so great that Jesus could not safely remain near Jerusalem. He, therefore, removed to Ephraim, in the north of Judea, and after a few weeks returned to Perea, where he healed ten lepers (Luke 17: 1-19), and blessed little children. Read Luke 17: 12; 18: 17. Parallel passages, Matt. 19: 16-30; Luke 18: 18-30.

LESSON PLAN. I. An Earnest Seeker. vs. 17-20. II. A Severe Test. vs. 21, 22. III. Our Only Hope. vs. 23-27.

I. AN EARNEST SEEKER. 17. **Gone forth**—from the house where he took the children in his arms. **There came one**—Luke mentions that he was "a ruler" or elder of the synagogue. He was eager and respectful. **What shall I do?**—In Matthew "What good thing shall I do?" The same question was asked in Lesson VII. ("The Good Samaritan"), and Lesson III. (John 6: 28, 29). He thought that eternal life was to be gained by some very meritorious action. **Not what we do but what we are, counts with God.** 18. **Why callest thou me good?**—He addresses Jesus as a human teacher, but He turns his thoughts away from Himself as such to God. Eternal life, the one good thing to be gained, is to be found only in obedience to God, the supremely Good. **Not in doing some one great thing, but in keeping perfectly all the commandments.** Jesus, however does not say that anyone would obtain eternal life in

that way, but it was the only other way besides that which he lays down in verse 21. On the impossibility of being saved by our good works read Rom. 3: 20, 28; 4: 6; Gal. 2: 16; Eph. 2: 9; 2 Tim. 1: 9. Christ was only answering the ruler on his own ground. 19. Jesus seems to select the simplest moral laws in order to suggest that perhaps he does not fully know what keeping these, as God wants them to be kept, means. 20. **All these have I observed**—Such a statement shows how little the ruler perceived the deeper meaning of the laws. Compare Matt. 5: 21, 22, 27, 28; Luke 10: 27). He believed that he was blameless, but still felt that he lacked something (Matt. 40: 20).

II. A SEVERE TEST. 21. **Beholding him**—gave him that significant and searching look which the evangelists so often noticed in our Saviour's eye (John 1: 42; Luke 22: 61;

Mark: 10: 27). **Loved him**—because he was so much in earnest, and was trying so hard to be good. **One thing thou lackedst**—"One link wanted breaks the chain." He had not surrendered his *whole* heart to God. **Sell all that thou hast**—Jesus does not mean that it is everybody's duty to give away all that they have. His words were intended to open the young man's eyes to perceive how much he loved his wealth, and how it stood between him and the highest kind of obedience. Matthew says "If thou wilt be perfect," do this; that is, if you would be complete, lacking in nothing, not even the one thing. **Treasure in heaven**—the eternal life he sought (Matt. 6: 19-21; Luke 12: 33). **Take up the cross**—Referring to the Roman custom of making the person about to be crucified carry his own cross (Matt. 27: 32; John 19: 17). Jesus means to say, "Be willing to bear any shame and suffering for my sake." Read Matt. 10: 38; 16: 24. What a much more solemn meaning these words now have to us since Christ himself was crucified. **22. His countenance fell** (R. V.)—His disappointment

shewed itself in his face (Matt. 13: 45, 46). **23.** Another glance of the wonderful eyes of Jesus, a sad and loving one. A sigh mingles with his words. **How hardly**—"with what difficulty," at what a sacrifice of their inclinations." They don't easily overcome their covetousness, their pride, their love of the world, their self-indulgence, etc. Job 31: 24; Ps. 52: 7; 62: 10; 1 Tim. 6: 17.

III. OUR ONLY HOPE. 25. Easier for a camel—an oriental proverb, meaning an utter impossibility. A millionaire must come as a helpless sinner, or not at all. **26. Who then can be saved?**—"If the standard for entrance is so high, who can come up to it?" **27.** Christ answers, in effect, "No one by his own efforts, but every one by God's grace." He can take away the love of riches or anything else that stands between our hearts and complete devotion to himself. (Deut. 30: 6; 1 Kings 8: 58; Ps. 110: 3; Prov. 16: 1; Jer. 24: 5; 32: 38-40; Ezek. 11: 19, 20; 2 Cor. 4: 6; 7: 5; Col. 1: 12, 13.)

LESSONS.

1. We should earnestly seek eternal life.
2. No one can obtain it by perfect obedience.
3. Jesus loves the earnest seeker.
4. The one thing that we are unwilling to give up, is the thing that we *must* give up.
5. We may love riches too much without being very rich.
6. God's grace, and that alone, can save, and keep, rich and poor.

LESSON XI—March 17th.

Zacchaeus the Publican. LUKE 19: 1-10.

(Commit to memory verses 8-10.)

GOLDEN TEXT.

"The Son of Man is come to seek and to save that which was lost." Luke 19: 10.

PROVE THAT

There is a present salvation. 2 Cor. 6: 2.

LESSON HYMNS.

CHILDREN'S HYMNAL, NOS. 22, 143, 133, 144.

SHORTER CATECHISM.

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

DAILY PORTIONS. *Monday.* Zacchaeus the Publican; Luke 19: 1-10. *Tuesday.* Call of Matthew; Luke 5: 27-32. *Wednesday.* Christ's Care for the Lost; Luke 15: 1-10. *Thursday.* A Publican's Prayer; Luke 18: 9-14. *Friday.* Call to Repentance; Isa. 55: 1-7. *Saturday.* The Far-away Coming First; Matt. 21: 28-32. *Sabbath.* Sent to Save; 1 John 4: 7-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Jesus was now on his way to Jerusalem to be "offered up." The incident in our lesson occurred as he passed through Jericho (see map). The intervening history is found in Matt. 20.

LESSON PLAN. I. Seeking. vs. 1-4. II. Finding. vs. 5-7. III. Saved. vs. 8-10.

I. SEEKING. 1. Jericho—about twenty miles northeast of Jerusalem and seven from the Jordan. It was necessary to rest here as the road to Jerusalem was very difficult, being an ascent over mountains of more than 3,000 feet. **2. Zacchaeus**—The name is from a Hebrew word meaning "pure" (Ezra 2: 9; Neh. 7: 14). **A chief publican** (R. V.)—He was the agent, or steward, of the Roman who received the taxes. Jericho was a halting place for

caravans, and the great market for balsam, consequently there would be numerous collectors of taxes and customs dues residing there. **He was rich**—One in his position had many ways of enriching himself dishonestly, but he could not have carried out his proposal in verse 8, if his wealth had been gotten in that way. **3. Who he was**—*i. e.* which of all the crowd was Jesus. He wanted to get a look at him. His interest, doubtless, was more than mere curiosity (John 12: 21; Luke 9: 9). **4. Sycamore tree**—This is not the tree called by that name in America, although in general appearance it resembles it. It had leaves like the mulberry, and bore a worthless kind of fig.

II. FINDING. 5. He looked up—Probably the jeers of the crowd would draw his attention to him. Jesus, however, knew his heart, and made amends to him for the ridicule he endured by inviting himself to be his guest. At this mark of distinction the scoffers would be silent. **Abide at thy house**—He may have remained over night. This was a most unexpected honor, and Zacchaeus showed by his joyful welcome that his heart was ready to receive Christ. **7. They all murmured**—The Jews who accompanied Jesus, or saw what he had done, were greatly

displeased. **A sinner**—Zacchaeus would have been called a sinner, no matter how good his character, because he was a detested publican (Matt. 9: 11; Luke 5: 30).

III. SAVED. 8. The half of my goods—He was willing to do what the rich young ruler would not. He gives himself and all he has to Christ. **By false accusation**—R. V. "Wrongfully exacted aught of any man" (Luke 3: 14). He does not mean that he is not conscious of having done so, but rather implies that he had. **Fourfold**—See the Jewish law, Ex 22: 1, 4; Num. 5: 7. He need have added only a fifth part, but he is willing to bear the extreme penalty (Compare 1 Sam. 12: 3; 2 Sam. 12: 6). This resolve shews the sincerity of Zacchaeus' repentance. **9. Salvation**—The people called him "a sinner," Christ pronounced him saved. **A son of Abraham**—However much the people might despise him and call him "a false Jew," his penitence and honesty showed that he was "an Israelite indeed" (John 1: 47). **To seek**—See Luke 15: 4; Matt. 9: 13; 18: 11. **That which was lost**—(Matt. 15: 24). We are most like Jesus when we are following his example in trying to turn others from sin to his service.

LESSONS.

1. No one ever sought Christ sincerely that did not find him. 2. There are places where Jesus passes by (church, Sabbath school, Bible, prayer, etc.) We should go there to meet him. 3. Jesus never passed that way again. We may not have another opportunity of coming to him. 4. The proofs of conversion are repentance, confession, restitution, and benevolence. 5. Jesus came to save the lost. Have you found him?

LESSON XII—March 24th.

Purity of Life. ROMANS 13 : 8-14.

(Commit to memory verses 10-12.)

GOLDEN TEXT.

"Abstain from all appearance of evil." 1 Thess. 5: 22.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 2, 100, 116, 101.

SHORTER CATECHISM.

Quest 14. *What is sin?* A. Sin is any want of conformity unto or transgression of the laws of God.

PROVE THAT

God honors the pure. Matt. 5: 8.

DAILY PORTIONS. *Monday.* Purity of Life; Rom. 13: 8-14. *Tuesday.* Dead to Sin; Rom. 6: 11-18. *Wednesday.* A Living Sacrifice; Rom. 12: 1-9. *Thursday.* Be Separated; 2 Cor. 6: 11-18. *Friday.* Resist; James 4: 1-10. *Saturday.* Be ye Holy; 1 Peter 1: 13-23. *Sabbath.* For Christ's Sake. 1 Peter 4: 1-7. (*The I. R. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The Epistle to the Romans was written by Paul, from Corinth, in the spring of A. D. 58, towards the close of his third missionary journey. (He had resided in Corinth for some months, and was just about to leave for Jerusalem (Acts 20: 2-3; 1 Cor. 16: 6). The Epistle deals chiefly with the cardinal doctrine of "Justification by Faith," and concludes with practical exhortations (chaps. 12-16) regarding the various relations in which the Christian stands. Our lesson deals with personal character and holiness of heart.

I. WALK IN LOVE. 8. Owe no man anything—Discharge all obligations, debts, taxes, revenues, respect (see verse 7), but you cannot pay back love so as to have no more obligation to love. You ought not to want to close that account. The more of this kind of coin you pay out the richer you become. **Hath fulfilled the law**—because the object of the law was to show him how love acts (Gal. 5:14; Col. 3:14; 1 Tim. 1:5; Jas. 2:8). **9. It is summed up** (R. V.)—This is the one principle from which all the commandments flow. (Matt. 22:39; Mark 12:31; Gal. 5:14.) **10. Neighbor**—See Luke 10:25-37; Jas. 1:27. Love leads us to make others happy. Strong drink is the most fruitful source of misery in the world. "A story is current in the orient of a wise old sheik, who gave to a young Arab prince, from whom he was about to part, a list of crimes, and bade him choose the one which seemed least harmful. The young man turned in horror from murder, theft and loss of virtue, and told the patriarch that he would choose intemperance. 'You have chosen that,' said the wise old man, 'which brings you all.'"

II. WALK IN THE LIGHT. 11. Knowing the time—Knowing that life is short and eternity close at hand. Every day is bringing us nearer to it. Therefore let us bestir ourselves and do all the good we can while we live. (1 Cor. 15:34; Eph. 5:14; 1 Thess. 5:5, 6.) **12. The night**—the time of sin and sorrow—our life here on earth. **The day**—the light and blessedness of heaven. **The works of darkness**—break with all sinful acts, habits and customs. (Eph. 5:11; Col. 3:8.) **The armour of light**—We are, as it were, to put off defiled clothes and put on the armour of a soldier of light for the battle against evil. (Eph. 6:13; 1 Thess. 5:8) We should not falter in our warfare against intemperance, and every other form of evil, within us and around us.

III. WALK HONESTLY. 13. Walk—i. e. live, be stirring,—the things we are actively engaged in show our true disposition and character. **Honestly**—becomingly, with dignity and decorum. Conduct ourselves as Christians should. (Phil. 4:8; 1 Thess. 4:12; 1 Pet. 2:12.) **14. Put ye on**—"Be clothed with." Christ put on man, that man might put on Christ. Wear the character of Christ. (Gal. 3:27; Eph. 4:24; Col. 3:10, 12; 1 Pet. 5:5.) **The flesh**—the sinful nature within us. Do not plan for the gratification of your evil desires, but "crucify the flesh" (Gal. 3:24), and "mortify the deeds of the body" (Rom. 8:13).

WISE ADVICE. The will of the late Rufus Hatch, a very wealthy and prominent broker, was up for probate at New York yesterday (1893). There was no contest. After the bequests to the family, Mr. Hatch gives the following advice to his sons: "I do not wish my boys to go to college, but to receive a commercial education. Should any of them, however, wish to become a lawyer, doctor, or clergyman, then he may go to college; but I should much prefer that my sons should learn a mechanical trade, so that they will always be sure of an honest livelihood. I most strongly warn my children not to use tobacco in any shape, taste or use wine or liquor in any way. I earnestly desire that my children shall not gamble in any way for money. Their father has had experience sufficient to serve for all his posterity." Rufus Hatch's warning to his sons against tobacco, liquor and gambling is good, healthy gospel. One of the oldest and most successful of State Street bankers, asked how he managed to continue so active when most of his early associates were either dead or in retirement, replied: "A clear conscience and a clear mind are two wonderfully efficient preservatives. You can't take your cocktail in the morning, your tippie at noon, and your nightcap in the evening, and retain the latter. You can't override your neighbor or ruin him and possess the former."—(Peloubet's Notes, 1894.)

BURNING WORDS. "Had I 10,000,000 tongues and a throat for each tongue, I would say to every man, woman, and child here tonight: Throw strong drink aside as you would an ounce of liquid hell. It sears the conscience, it destroys everything it touches. It reaches into the family circle and takes the wife you had sworn to protect, and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawnshop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rumshop furnishes a paving stone for hell. In one Pennsylvania county in a single year, \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workmen."—T. V. Powderly, (Peloubet's Notes, 1895).

LESSONS.

1. We owe debts of respect and service as well as of money.
2. If we cultivate love and kindness our own hearts will grow better.
3. No one who really wishes you well will offer you intoxicating liquor, or teach you to use tobacco.
4. Always act in a becoming manner, having respect for yourself and the company you are in.
5. Fleshly lusts war against the soul.
6. Try to be like Christ always.

LESSON XIII — March 31st.

REVIEW.

GOLDEN TEXT.
 "Take my yoke upon you and learn of me." Matt. 11: 29.
PROVE THAT
 We should cherish Christ's word. Col. 3: 06.

SHORTER CATECHISM.
 Review Quest. 1-4.
LESSON HYMNS.
 CHILDREN'S HYMNAL NOS. 1, 27, 29, 31.

DAILY PORTIONS. *Monday.* Five Thousand Fed; Mark 6: 30-44. *Tuesday.* Christ, The Bread of Life; John 6: 25-35. *Wednesday.* The Great Confession; Matt. 16: 13-23. *Thursday.* Christ and the Children; Matt. 18: 1-14. *Friday.* The Good Samaritan; Luke 10: 25-37. *Saturday.* The Man Born Blind; John 9: 1-11. *Sabbath.* Raising of Lazarus; John 11: 30-45. (*The I. B. R. A. Selections.*)

REVIEW CHART — FIRST QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	CENTRAL THOUGHT.
I. Mark 6: 17-29	J. B. B.	Fear not.	F. P.—R. E.—M. P.	We should do our duty at any cost.
II. Mark 6: 30-44	F. F. T.	He hath filled.	N. M.—S. S.—A, M.	Christ supplies all our need.
III. John 6: 25-35	C. B. L.	He gave them.	B. P.—B. H.—B. L.	Without Christ we die eternally.
IV. Matt. 16: 13-23	G. O.	Thou *t.	C. C.—O. F.—C. F.	We should confess Christ.
V. Luke 9: 23-30	T.	This is my.	H. O.—E. D.—F. A.	We shall be made like Christ.
VI. Matt. 18: 1-4	C. O.	It is not.	B. H.—H. S.—G. L. Y.	Let nothing keep us from Christ.
VII. Luke 10: 25-37	G. S.	Thou shalt.	G. Q.—A. E.	Our "neighbor" is any one we can help.
VIII. John 9: 2-11	O. M. B. B.	I am the.	M. E.—S. R.—S. F.	Jesus cures spiritual blindness.
IX. John 11: 30-45	R. L.	I am the.	J. C.—J. W.—J. P.	Jesus sympathizes with grief.
X. Mark 10: 17-27	B. Y. R.	Seek ye.	E. S.—S. T.—O. H.	Love nothing more than Jesus.
XI. Luke 19: 1-10	Z. P.	The Son of.	S.—F.—S.	Repentance involves restitution.
XII. Rom. 13: 8-14	P. L.	Abstain.	W. L.—W. L.—W. H.	Put on Christ.

REVIEW QUESTIONS.

The Lesson Title will give a hint of the answer. What prophet was put to death? Who climbed a tree to see Jesus? What miracle was performed near Bethsaida? Who alone can enter the kingdom of heaven? Where does Christ explain the reason why misfortunes come sometimes? In what lesson does he speak of manna? When did Peter say "It is good to be here?" Where are we told to waken up? Who went away from Jesus very sorrowful? When was Peter called "a rock"? On what occasion did Jesus weep? In what lesson are "two pence" mentioned?

Give number of Lesson and the Golden Text. In what lesson are we told of an open air feast? Of one who lacked one thing? Of the rock on which the church is founded? Of a dancing girl? Of the pool of Siloam? Of Walking honestly? Of "the work of God"? Of kindness to a wounded man? Of one who was called "a sinner"? Of a voice from heaven? Of Jesus' prayer of thanksgiving?

Point out on the map the places mentioned in connection with the lessons, and tell what occurred at each— Capernaum, Bethany, Corinth, Bethsaida, Mt. Tabor, Jerusalem, Jericho, Machaerus, Caesarea Philippi, Perea.

LESSON I.—January 6th, 1895.

John the Baptist Beheaded. Mark 6: 17-29.

- 1.—Why Did Herod imprison John? (4)
- 2.—Why did he protect him from Herodias? (5)
- 3.—What occasion did Herodias find suitable for carrying out her plans? (4)
- 4.—What rash promise did Herod make—to whom and why? (4)
- 5.—What was asked of him in accordance with his promise? (4)
- 6.—What did John's disciples do? (4)

Name.....

LESSON II.—January 13th, 1895.

Feeding the Five Thousand. Mark 6: 30-44.

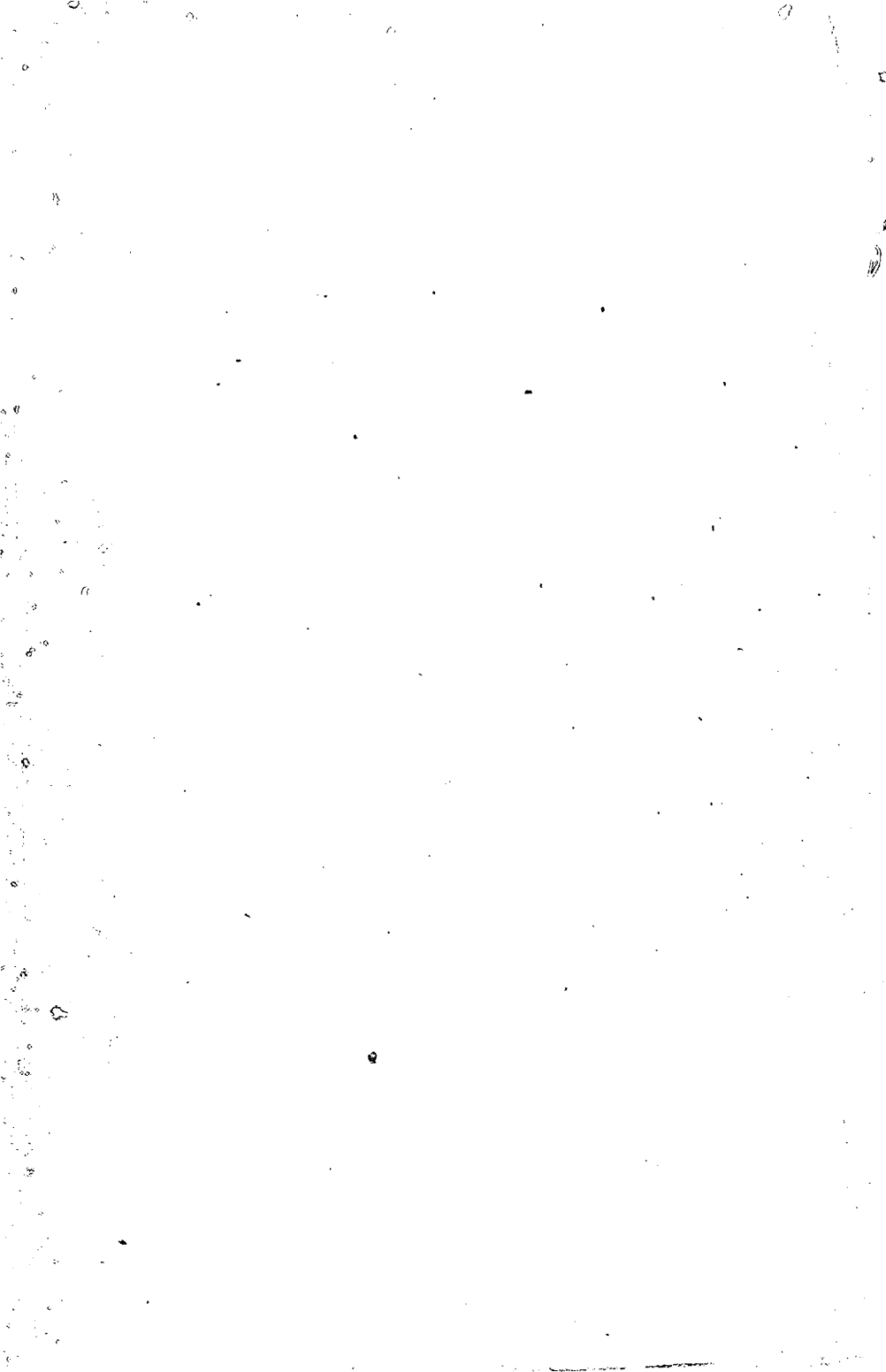
- 1.—What is meant by a "desert place?" (4)
- 2.—How did the people get there before Christ? (4)
- 3.—How did the disciples purpose to provide for the multitude? (4)
- 4.—What provisions did they have with them? (4)
- 5.—How did Jesus arrange the multitude, and how many were there? (5)
- 6.—What did He do before distributing the food, and how much was left over? (4)

Name.....

EXCUSE FOR ABSENCE.

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

Name.....



LESSON III.—January 20th, 1895.

Christ, the Bread of Life. John 6: 25-35.

- 1.—Why did they ask: "When camest Thou hither?" (4)
- 2.—What were their real motives in seeking, Christ? (3)
- 3.—For what, did Jesus tell them, they should labor? (3)
- 4.—What, did Jesus say, was "the work of God"? (4)
- 5.—Of what was the manna a type? (5)
- 6.—What is meant by "never hungering and never thirsting"? (6)

Name.....

LESSON IV.—January 27th, 1895.

The Great Confession. Matt. 16: 13-23.

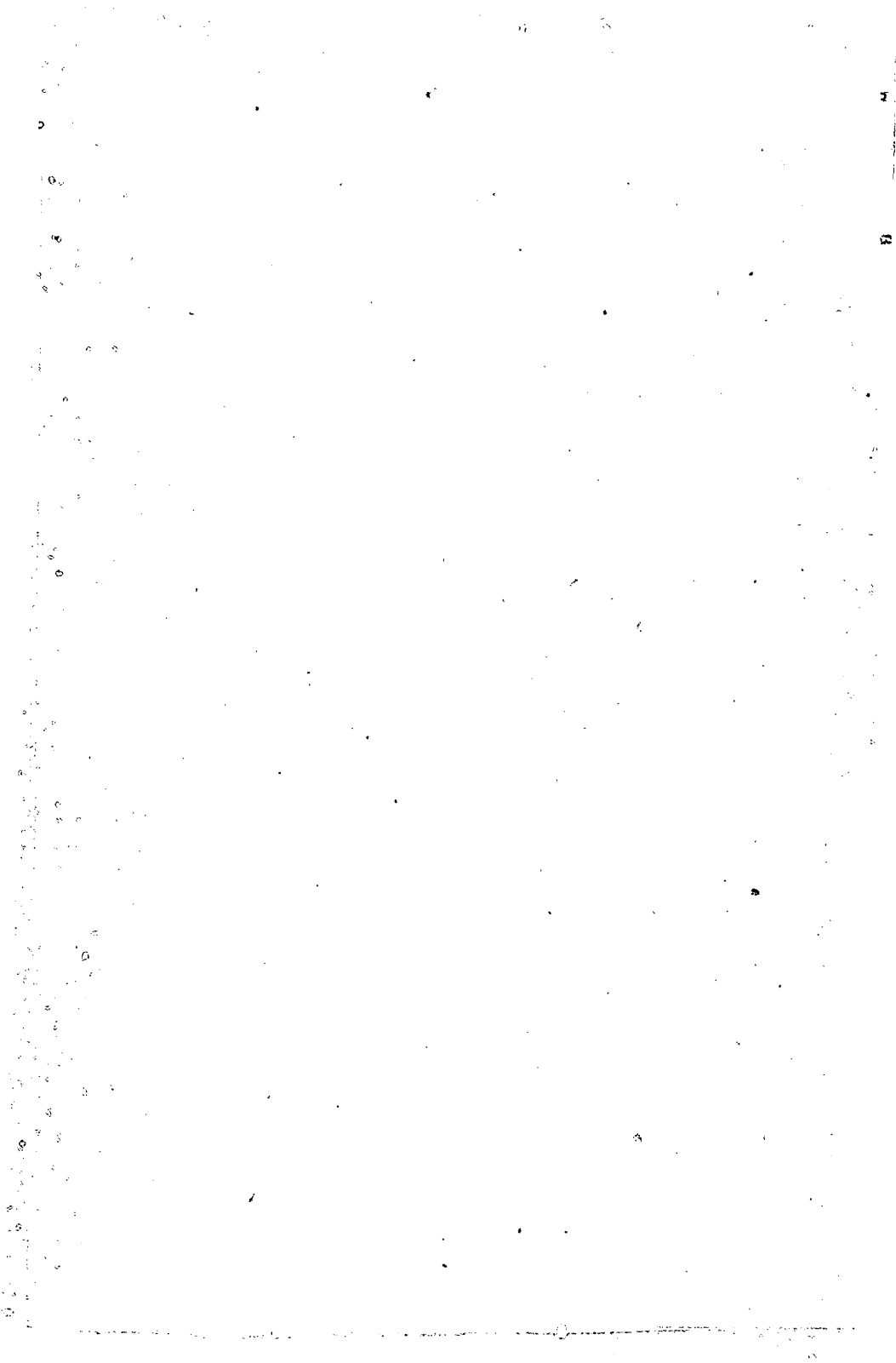
- 1.—Whom did people say that Jesus was? (3)
- 2.—Whom did Peter say that he was? (3)
- 3.—What was "the rock" upon which Christ would build His Church? (6)
- 4.—What is meant by "the keys of the kingdom of heaven"? (5)
- 5.—What important announcement did Jesus now make to His disciples? (3)
- 6.—Why did He rebuke Peter? (5)

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LESSON V.—February 3rd, 1898.

The Transfiguration. Luke 9: 28-36.

- 1.—For what purpose did Jesus retire to the mountain? (4)
- 2.—Whom did he take with him? (4)
- 3.—What change came over Him as He prayed? (4)
- 4.—Who talked with Him, and about what? (5)
- 5.—What overshadowed them? (4)
- 6.—What did the voice say? (4)

Name.....

LESSON VI.—February 10th, 1898.

Christ and the Children. Matt. 18: 1-14.

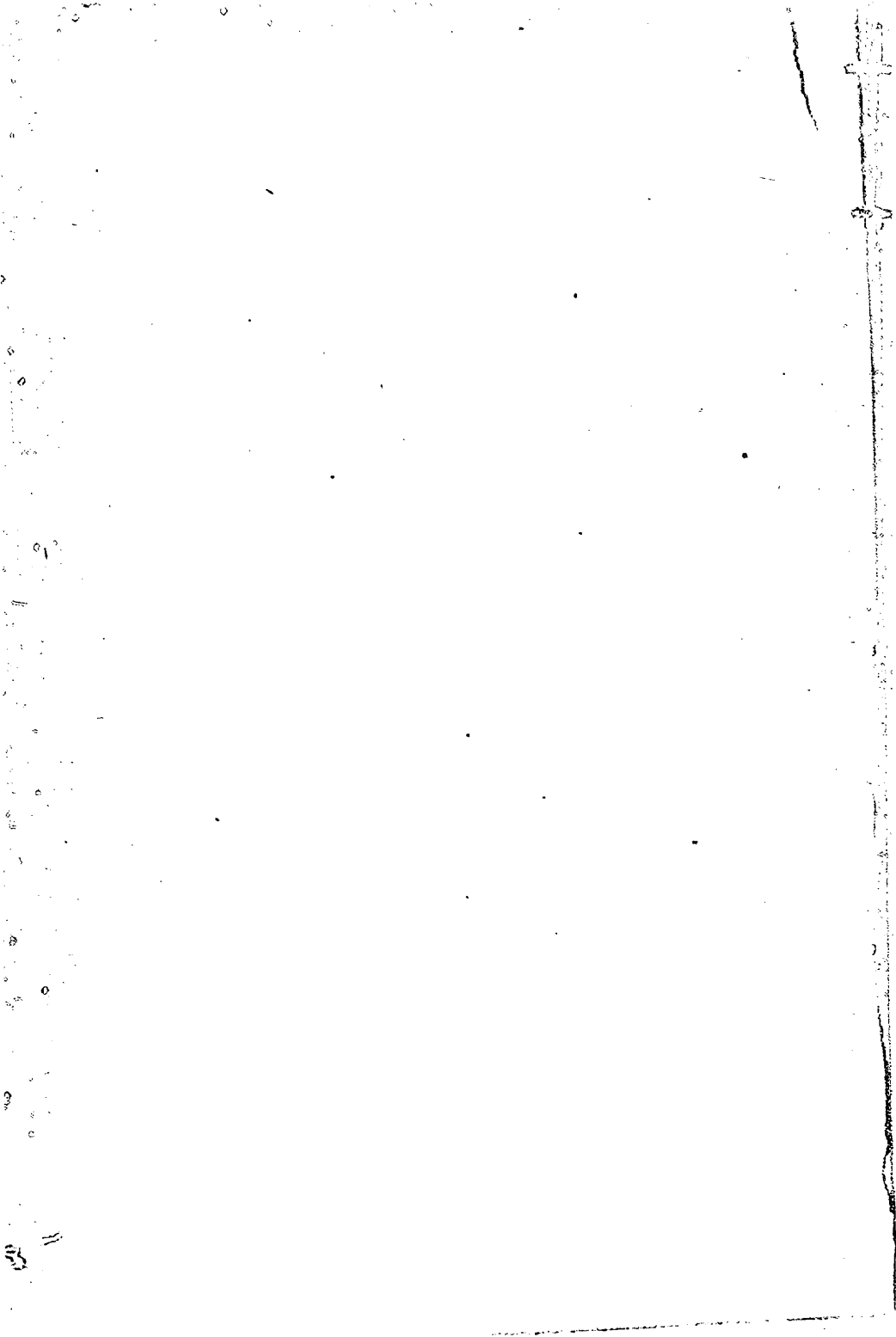
- 1.—About what were the disciples disputing? (3)
- 2.—Whom, did Jesus say, was greatest in His kingdom? (3)
- 3.—What is meant by “offending” one of these? (5)
- 4.—What is meant by parting with hands, or eyes, if they “offend” us? (6)
- 5.—Why should we not despise one of Christ’s little ones? (5)
- 6.—For what purpose did Christ come into the world? (3)

Name.....

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LESSON VII.—February 17th, 1895.

The Good Samaritan. Luke 10: 25-37.

- 1.—What was the first question that the lawyer asked? (4)
- 2.—What answer did he himself give to it? (4)
- 3.—Why did he ask the second question? (4)
- 4.—Who passed by the wounded man in the parable? (4)
- 5.—What did the Samaritan do for him? (4)
- 6.—Who, then, is your “neighbor”? (5)

Name.....

LESSON VIII.—February 24th, 1895.

Christ and the Man Born Blind. John 9: 1-11.

- 1.—How did Jesus explain why the man was born blind? (5)
- 2.—Why should we be diligent in duty every day? (3)
- 3.—What does Jesus call Himself? (3)
- 4.—What outward means did Christ use in opening the blind man's eyes? (5)
- 5.—How did the man shew his faith in Christ? (5)
- 6.—Why were the pharisees angry at his being cured? (4)

Name.....

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LESSON IX.—March 3rd, 1895.

The Raising of Lazarus. John 11: 30-45.

- 1.—Where did Lazarus reside? (3)
- 1.—What did Mary say when she came to Jesus? (4)
- 3.—How did Jesus shew His sympathy? (4)
- 4.—What did the Jews say when they saw Him? (4)
- 5.—For what did Jesus give thanks? (5)
- 6.—What did He tell the others to do in connection with the raising of Lazarus? (5)

Name.....

LESSON X.—March 10th, 1895.

The Rich Young Ruler. Mark 10: 17-27.

- 1.—How did this man shew his earnestness and respect for Jesus? (3)
- 2.—In what way had he tried to obtain eternal life? (4)
- 3.—What one thing had he left undone? (4)
- 4.—What does Christ mean when He says that we must *“take up the cross”* and follow Him? (5)
- 5.—Why is it so difficult for a rich person to come to Christ? (5)
- 6.—What alone makes it possible for anyone to come to Him? (4)

Name.....

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LESSON XI. — March 17th, 1895.

Zacchæus, the Publican. Luke 9: 1-10.

- 1.—What position did Zacchæus hold? (4)
- 2.—What plan did he take for getting a good view of Jesus? (4)
- 3.—What did Jesus say to him? (4)
- 4.—Why did some find fault with what Jesus did? (4)
- 5.—How did Zacchæus shew the sincerity of his repentance? (5)
- 6.—What did Jesus call him? (4)

Name.....

LESSON XII. — March 24th, 1895.

Purity of Life. Romans 13: 8-14.

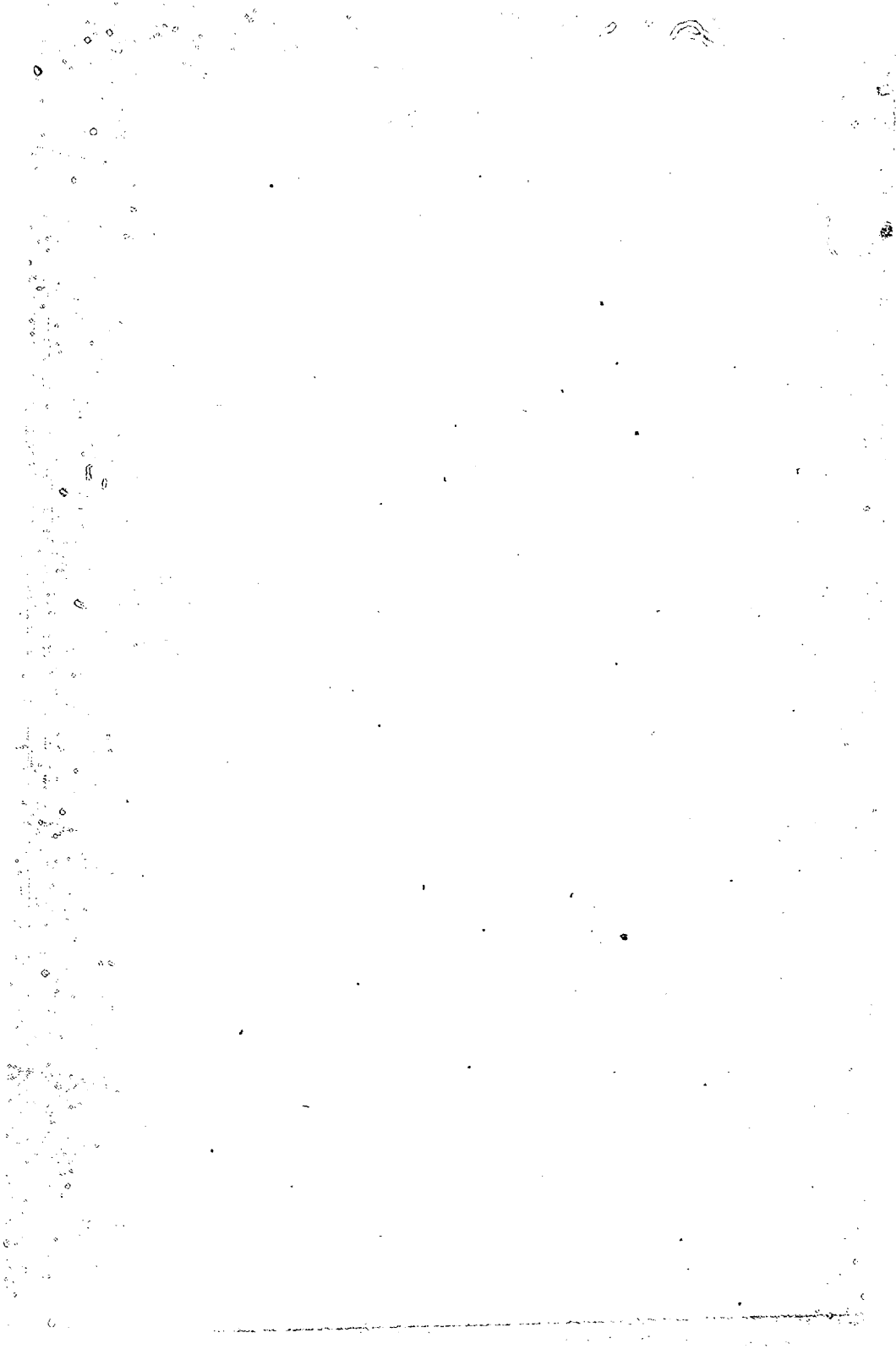
- 1.—What debt alone may we leave not paid up in full? (4)
- 2.—What is the sum of all our duties to others? (4)
- 3.—Why should we bestir ourselves actively? (4)
- 4.—With what should we be clothed? (4)
- 5.—How should Christians conduct themselves? (4)
- 6.—What is meant by "putting on Christ"? (5)

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REVIEW.

(Lesson 1)

- 1.—Why did Herod fear John? (5)
- 2.—Why did he keep his foolish oath? (3)

(Lesson 2)

- 3.—Why did Jesus and His disciples retire to “a desert place”? (4)
- 4.—Why did not Jesus avoid the multitude that had followed them? (4)

(Lesson 3)

- 5.—How does Christ describe “the bread of God”? (4)
- 6.—In what respect does Christ resemble bread? (5)

(Lesson 4)

- 7.—Whom did Peter say Christ was? (5)
- 8.—What did Christ tell the disciples regarding His death? (4)

(Lesson 5)

- 9.—How did Christ appear when transfigured? (4)
- 10.—What foolish proposal did Peter make? (4)

(Lesson 6)

- 11.—What is the condition of entrance into the Kingdom of Heaven? (4)
- 12.—What does Jesus say about those who lead others into sin? (4)

(Lesson 7)

- 13.—What is the sum of the Ten Commandments? (3)
- 14.—How did the Samaritan shew that he knew what "neighbor" meant? (5)

(Lesson 8)

- 15.—How did Christ shew Himself to be "the Light of the World"? (5)
- 16.—What did He do to the blind man, and what did He tell him to do? (3)

(Lesson 9)

- 17.—How did Jesus shew His sympathy with human grief? (3)
- 18.—How did the raising of Lazarus shew "the glory of God"? (5)

(Lesson 10)

- 19.—What did Jesus tell the rich young ruler to do? (4)
- 20.—What did Jesus say that astonished the disciples very much? (4)

(Lesson 11)

- 21.—How did Zacchæus shew his earnestness, his courage and his regard for Christ? (4)
- 22.—What good evidence of a changed heart did he give? (3)

(Lesson 12)

- 23.—In what sense is love the fulfilment of the law? (5)
- 24.—What is meant by "the night," "the day," "the armor of light," "walk honestly," and "put on Christ"? (8)

Name