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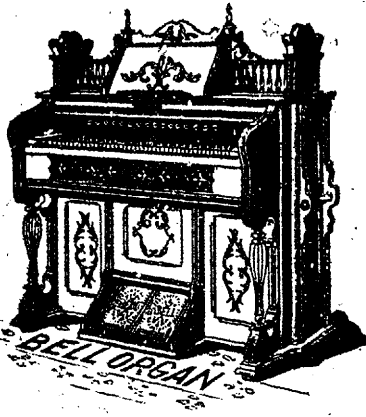
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THE HOME STUDY QUARTERLY



Sabbath School Publications.
Presbyterian Church in Canada

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



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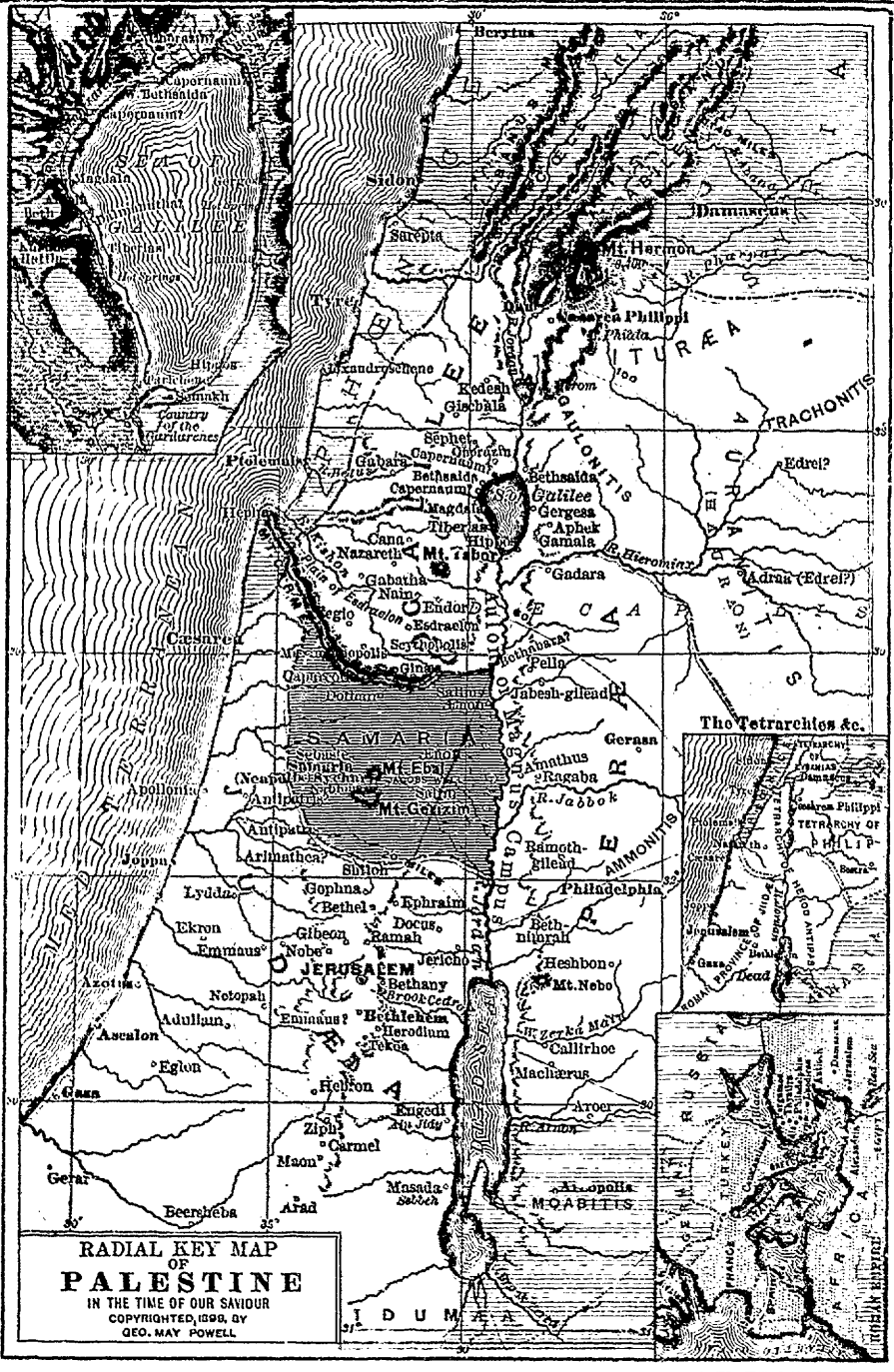
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ROMAN EMPIRE

The Home Study Quarterly

Vol. VI.

JULY, AUGUST, SEPTEMBER, 1900

No. 8

There are about 200 verses in our card of Memory Passages, which is made up of Scripture passages, each one complete in itself and all arranged in the line of the Sabbath School lessons of the year. The price is 50c. per hundred cards. We shall be pleased to send samples to any address.

The lessons of the Quarter just ended concerned THE KING—His kingdom, His laws, His power, His wrath and mercy, His word and His work. The Golden Text was, "Thy kingdom come."

The Golden Text of the present Quarter turns our thoughts upon ourselves. "Be ye doers of the word, and not hearers only," it says. The words are of James, the apostle of practice, and the lessons one after another present some phase of our privilege or duty as workers—Christ's workers, He the Master and chief workman, His followers, laborers together with Him.

It is only by doing that we can prove the sincerity of our profession of belonging to Christ the Lord. It is by what we do, not by what we say, that men judge us. Mere talkers are properly discounted on all hands. They fare badly when they come face to face with the eternal Judge. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"—is His own word. The blunt, hard-headed, every-day James declares that "faith without works is dead;" and his glorified Lord is equally emphatic that only "they that do His commandments" "have right to the tree of life, and enter in through the gates into the city."

That glorified Lord is Himself the chief pattern and example of a "doer of the word." It was His very life to labor in the service of His heavenly Father. "My meat is to do the will of Him that sent me, and to finish His work." Which least commandment of God was He not diligent to observe? What heaviest task did He not faithfully perform? His obedience quailed not at the agonies of the Garden and the Cross. "As my Father hath sent me, even so send I you," He said to His disciples, as, after the resurrection, He turned their thoughts back upon the days of His ministry among men. The one command of the risen Lord was "Go," His one errand for His followers in all the ages is "make disciples"—teach, preach, labor, to make your fellow-men of such sort as yourselves, and therefore liker to God.

This doing is itself a large part of knowing. The gateway to the knowledge of God is obedience to God. A certain superficial head knowledge any one may get, but a true understanding of God and of His revelation to men can come only by a ready doing of the will of God. "If any man will do His will," says the Son of God Himself, "he shall know of the doctrine." There is no such thing as a theoretical knowledge of God, in any deep sense of the word knowledge, for only through putting into practice what one does know is he admitted to the loftier mysteries. So that, for teacher and scholar alike, even from the standpoint of ability to fathom the Scriptures, a hearty desire and effort to keep God's commandments and to do whatever practical work in God's kingdom may come to their hand, is of prime importance. God's best workers are on the high way to being God's best scholars.

Rev. Prof. Falconer

**Bible Dictionary for Third Quarter
1900**

Bar'-jo'-na; Bar means "son of"; a name applied to Simon Peter, whose father was Jonah.

Beth-sa'-i-da Probably Bethsaida Julius, a town on the north-east shore of the Lake of Galilee, near the entrance of the river Jordan.

Cæ-sar-e'-a Phil-lip'-i A city of romantic beauty on the southern slopes of Mount Hermon, to be distinguished from Cæsarea (Acts 8: 40, etc.) on the sea-coast of Palestine.

Ca-per'-na-um An important town on the north-west of the Sea of Galilee, situated in a most fertile plain. It was on the commercial highway from Damascus, had a custom-house and was a military station. It was the centre of Christ's Galilean ministry.

El-i'-as The Greek form of Elijah, the great prophet of King Ahab's time.

Gal'-i-lee The northern province of Palestine, about the size of Prince Edward Island, with a population of between one and three millions, who were engaged in farming, fishing and mercantile business. The people were much more frank and open, but also less learned, than those of Judea.

Greek The language of the educated classes and of commerce in the cities of Syria and Asia Minor, as well as in Greece. A Greek would be a Gentile who spoke Greek.

Ha'-des The abode of the dead. Originally good and bad were supposed to dwell there in a shadowy existence; but in the time of our Lord the Jews had come to regard it as a place of punishment.

Her'-od The name given to the royal family that had rule in Palestine during the life of Christ and His apostles. The Herod of these lessons is Antipas, tetrarch of Galilee and Perea under the Romans; son of Herod the Great.

James Son of Zebedee and the elder brother of John.

Jer'-e-mi-as The Greek form of Jeremiah, a prophet, whose words are preserved in the book bearing his name.

Jer'-i-cho A city of great age in the rich valley of the Jordan, from which a busy public road led up through the mountains to Jerusalem. It was on the caravan route to Arabia and Egypt.

Je-ru'-sa-lem Originally a Jebusite stronghold. David made it his capital. Solomon built the Temple there. There our Lord was crucified. Jerusalem has been destroyed either wholly or partially seventeen times.

John Son of Zebedee and younger brother of James.

John the Baptist Son of Zacharias and Elizabeth; the forerunner of our Lord.

Ju-de'-a Southern province of Palestine, with Jerusalem as capital. A mountainous country, inhabited in the uplands by shepherds. Its towns, and especially Jerusalem, were filled with scholars and teachers, but it was not, like Galilee, of commercial importance.

Le'-vites In the time of our Lord an inferior order of priests who had duties in the Temple services.

Mo'-ses The great deliverer and law-giver of Israel; died on Mt. Nebo.

Pe'-ter Son of Jonah and brother of Andrew. The apostle of impulse and hope. The first to confess and the first to deny his Lord.

Phar'-i-sees Separatists. A Jewish sect zealous for outward forms, but bigoted and often of unholy lives.

Phil'-ip Son of Herod the Great and brother of Antipas, ruler of the country to the north and east of Galilee.

Rabbi Hebrew word meaning "teacher"; used as a title of respect.

Sa-mar'-i-tan An inhabitant of Samaria, the province between Galilee and Judea. The Samaritans were half-pagan and half-Jewish, and their cities had been much under the influence of Greek and Roman invaders. A rich and prosperous country, but with an inferior class of people, who were despised by the Jews. They accepted only the Pentateuch, and built a rival temple at Mount Gerizim.

Scribes A class of learned men, usually belonging to the Pharisees; authorities on the law.

Si'-don A city of Phœnicia. (See Tyre.)

Si-lo'-am A pool in Jerusalem at the foot of Mount Moriah. The name means "a rush," as, for example, of water.

Son of Man The favorite title used by Jesus of Himself to denote that He was the Head of the Kingdom of Humanity.

Sy'-ro-phœ-ni-cian *i. e.*, a Phœnician belonging to Syria. The Phœnicians were a very ancient people, who traded to distant lands. Their chief home was on the coast of Syria, bordering on the Red Sea.

Ti-be'-ri-as An important city on the west of the Sea of Galilee, very wealthy and beautiful, the capital of Herod Antipas. The Sea of Galilee was also called Lake of Tiberias.

Tyre A city of Phœnicia on sea coast beyond the northern border of Palestine, and neighbor to Sidon. Tyre and Sidon were busy and rich commercial cities, and, like Capernaum and Jerusalem, met fearful calamities for their sins.

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SCHOOL. Faith without works is dead, being alone.

SUPERINTENDENT. My meat is to do the will of Him that sent me, and to finish His work.

SCHOOL. Teach me to do Thy will; for Thou art my God.

III. SINGING.

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

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Closing

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

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Be ye doers of the Word, and not hearers only.

SCHOOL. To every man his work.

SUPERINTENDENT. Blessed are they that do His commandments.

SCHOOL. That they may have right to the tree of life, and may enter in through the gates into the city.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

LESSON I.

JESUS WALKING ON THE SEA

July 1, 1900

Matt. 14: 22-33. Commit to memory vs. 25, 27. Compare Mark 6: 45, 56; John 6: 15-21.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Revised Version—1 Enter; 2 The boat; 3 Till he should send; 4 After; 5 The; 6 Boat; 7 Distressed by the waves; 8 He came; 9 Upon; 10 An apparition; 11 Upon the waters; 12 Peter went down from the boat and walked upon the waters to come to Jesus; 13 Omit boisterous; 14 Cried out; 15 Took hold of him; 16 Saith; 17 Come up into the boat; 18 Omit and.

Rev. Prof. Fallowers, H.P. Walker

Connection—The feeding of the five thousand men (See Lesson XII., Second Quarter) excited high hopes. Disciples and people alike would make Jesus a King. (John 6: 14, 15.) They thought He was another Moses come back to feed them with manna. (Deut. 18: 15, 18.) To prevent their folly, and to get an opportunity for rest and communion with God, He sends the disciples and the multitude away.

22. **Straightway**; without any delay. **Constrained**. They did not wish to go; they were eager to see Him King. **The boat** (Rev. Ver.); a fishing boat, most likely. The Sea of Galilee was "covered with a gay and numerous fleet of 4,000 vessels, from ships of war down to fishing boats." **The other side**. Mark says (ch. 6: 45) "unto Bethsaida," John (ch. 6: 17), "toward Capernaum"; to Bethsaida, at the mouth of the Jordan, on their way to Capernaum. **Sent the multitude away**. See "Connection" above.

23. **Apart**; privately, by Himself. **To pray**. He sought refreshment from His Father in His disheartenment at the blindness of His disciples and the people.

24. **In the midst of the sea**; at this point about five miles across. They had gone less than three. (John 6: 19; the Greek "furlong" was considerably less than ours.) **Tossed**; Rev. Ver., "distressed," literally, "tortured," by the waves. **Contrary**; from north or north-east. The Sea of Galilee is noted for its sudden and violent storms.

25, 26. **Fourth watch**; 3-6 a.m. He had prayed all night. (Luke 6: 12.) He waited until the disciples felt their helplessness, before coming to their aid. **Walking on the sea**. No wonder they were troubled and "cried out for fear." His form, seen

in the dim dawn moving up and down with the roll of the waves, might, indeed, seem like a spirit. The disciples, like most people of their time, were superstitious. Had they forgotten the storm of a few months before? (Mark 4: 39.)

27. **Straightway**. Jesus is very pitiful. He hastens to cheer. **It is I**. They would recognize the familiar voice.

28, 29. **Peter answered him**; poor, headlong Peter. (See Matt. 16: 22, 23; John 18: 10, 11.) **Bid me come**; an outburst of eager desire to be close to his Master, mingled with conceit and presumption. **He said, Come**. Jesus never refuses to allow anyone to come. **Peter . . . walked on the water**. How far, we do not know; but just so long as his faith held out.

30, 31. **When he saw the wind**. He took his eyes off Jesus, thought of the peril and not of the Almighty Lord and Master; a sure way to fail. It is only when beginning to sink that he learns where to look to. **Lord, save me**. What a sudden change from, "Lord, bid me come!" All conceit has been washed out by the waves. **Immediately**; Jesus always gives instant help. **Stretched forth his hand**; in answer to Peter's need, and to even his little faith. Notice how prompt and mighty Jesus is to save, and how gentle in reproaching. (Isa. 42: 3.)

32, 33. **The wind ceased**; and without even a word from Jesus. His very presence calmed the storm. **Worshipped him**. They had had fresh proof of His pity (in His dealing with Peter) and of His power (in quieting the storm). **The Son of God**. Perhaps they were a little ashamed that they had thought of Him as an earthly King, now that they had at least a glimpse of His real nature.

GOLDEN TEXT

Of a truth they art the Son of God. Matt. 14: 33.

DAILY READINGS

M.—Matt. 14: 12-35. Jesus walking on the Sea.

T.—Mark 1: 32-36. Early Prayer.

W.—Luke 5: 12-16. In the Wilderness.

Th.—Psalm 107: 23-31. Storm and calm.

F.—Mark 4: 35-41. "Peace, be still!"

S.—Isaiah 41: 8-14. Fear not.

S.—Mark 6: 45-52. Wondrous power.

TIME

Just before the Passover. Spring of A. D. 29, and immediately after the miracle of the loaves and fishes.

PLACE

Near Bethsaida, on the north eastern shore of Sea of Galilee, and on the Sea itself.

CATECHISM

Q. 28 Wherin consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

LESSON PLAN

I. The Master Alone in the Mountain, 22-23.

And praying; His disciples having been sent away in a boat and the multitude dismissed.

II. The Disciples Alone on the Sea, 24.

In tempest and darkness.

III. The Master with the Disciples, 25-33.

Walking on the waves, and in the boat.

LESSON HYMNS

Book of Praise, 82; 5-7 (Ps. Sel.); 498; 78; 493; 402.

FOR FURTHER STUDY

Juniors—What miracle had Jesus just performed? How did the multitudes regard Christ? How did they wish to honor Him? (John 6: 14, 15.)

22 What command given? To whom? By whom? Why? Where were the disciples to go? (Mark 6: 45.) 23, 24 Where did Jesus go? For what purpose? How long did he remain? What ship meant? What sea? By what other names was it known? In what plight were the disciples?

25-27 Who saw them in their distress? What did He do? At what hour? In what way? Who recognized something out of the usual? How were they affected? What caused their fear? What encouraging words did Christ use? What does Christ's presence always bring?

28-30 Which of the disciples spoke to Jesus? What did He say? Did He express any doubt? What was Christ's reply? How long was Peter successful? What caused failure? What was his cry? What prompted it? To what extent does Christ save? (Heb. 7: 25.)

31 What kindness shown Peter by Christ? What words of rebuke? What used?

32, 33 What happened? How soon? What was the effect? Of what were they convinced?

Seniors—22, 23 Why did Christ dismiss the disciples after the miracle of the loaves? Why did they not wish to go? Wherefore the long season of prayer? 24 What miracles had been performed on the Lake of Galilee? Matt. 8: 23-26; Luke 5: 1-6. What about the winds on this Lake? How far had the disciples gone when Jesus came to them? (John 6: 19.) What prevented their progress? How did the disciples work? (Mark 6: 43.) Were the disciples in the path of duty? What comfort in that? How should "contrary winds" in the path of duty be treated? Difference in this storm and that of Mark 4: 37-41.

25-27 What were the three exertions of miraculous power in this incident? How many "watches" in the night? How many hours in each? Who appeared and in what manner? The effect upon the

disciples? What does His presence bring to the soul? 28-31 Relate Peter's experience? What did his request show? What was the chief feature of his prayer? Give other instances of short earnest prayers. Give other examples of Christ's "Come." How is our strength made perfect? (3 Cor. 12: 8; Heb. 11: 34.) Contrast Christ's walking on the sea with Peter's.

32, 33 Of what did Christ's display of power convince the disciples?

Bible Side Lights—A MOUNTAIN—Ex. 19: 3; Ezek. 11: 22, 23; Matt. 28: 16; John 6: 15.

TROUBLED—Ps. 77: 3; Dan. 2: 1; Luke 1: 11, 12; 28: 29.

BE NOT AFRAID—Matt. 17: 7; 28: 10; Mark 5: 36; Acts 18: 9; 1 Pet. 3: 14.

LORD SAVE ME—(Short prayers); Matt. 15: 22, 25; 20: 30, 31; Luke 17: 13.

THE SON OF GOD—Dan. 3: 25; Matt. 26: 63, 64; 27: 54; John 1: 3; John 5: 25; Heb. 4: 14.

Practical Points—1. Jesus was neither excited by the flattery of men, nor turned aside from His purpose by their opposition.

2. When Jesus sends us away into the darkness where we cannot see Him, we may be sure it is with some wise purpose.

3. Companionship in prayer is good; solitude in prayer is necessary.

4. When we are having a hard time, don't let us imagine that Jesus does not see or has forgotten.

5. Jesus can come to our help, no matter how impossible it may appear.

6. The hours may seem long and dark when we are toiling or suffering and in fear, but One is above us praying and watching, and "the fourth watch" will come at last.

7. Peter's mishap should freeze out our conceit; and kindly, also, our hope and trust.

8. Alone, the disciples were overmastered. Jesus with them, they were masters.

FOR WRITTEN ANSWERS

1. Why did Jesus send all away?

2. Tell the story of Peter and his venture

3. To what confession of their faith were the disciples led?

Mrs. Moorcraft. Bible a precious Jewel.

S. Debor

never say

LESSON II.

JESUS THE BREAD OF LIFE

July 8, 1900

John 6: 22-40. Commit to memory vs. 35-37. Read John 6: 22-71.

22¹ The day following, when the people which stood on the other side of the sea saw that there was none other ² boat there, save ³ that one wherein his disciples were entered, and that Jesus ⁴ went not with his disciples into the boat, but that his disciples ⁵ were gone away alone;

23 (Howbeit there came ⁶ other ⁷ boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the ⁸ people therefore saw that Jesus was not there, neither his disciples, they ⁹ also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the ¹⁰ miracles, but because ye did eat of the loaves, and were filled.

27 ¹¹ Labour not for the meat which perisheth, but for ¹² that meat which ¹³ endureth unto ¹⁴ everlasting life, which the Son of man shall give unto you: for him ¹⁵ hath God the Father sealed.

28 ¹⁶ Then said they unto him, What ¹⁷ shall we do, that we ¹⁸ might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What ¹⁹ sign shewest thou then, that we may see, and believe

Revised Version—¹ On the morrow the multitude; ² Margin, Greek, little boat; ³ Omit that and where into his disciples were entered; ⁴ Entered; ⁵ Went; ⁶ Omit often; ⁷ Murgin, Greek, little boats; ⁸ Multitude; ⁹ Themselves got into the boats; ¹⁰ Signs; ¹¹ Work; ¹² The; ¹³ Abideth; ¹⁴ Eternal; ¹⁵ The Father, even God, hath; ¹⁶ They said therefore; ¹⁷ Must; ¹⁸ May; ¹⁹ Then doest thou for a sign; ²⁰ Wilderness; ²¹ Out of; ²² Jesus therefore; ²³ It was not Moses that gave you the bread; ²⁴ That; ²⁵ Not; ²⁶ Omit also and yet; ²⁷ That which; ²⁸ Am come; ²⁹ The will of him that sent me; ³⁰ That which; *Omit* again; ³¹ For; ³² My Father; ³³ Should; ³⁴ Eternal.

EXPLANATION

Connection—After the storm, Jesus came with His disciples to Capernaum, whither also the multitudes followed. They are still anxious to make Him a king.

22-24. **The day following**; the miracle of the loaves and fishes. The crowds whom Jesus had sent away (Matt. 14: 22), took advantage of other boats which had come from Tiberias (the principal city on the western shore), and crossed the lake to Capernaum (the north-western shore).

25. **When camest thou hither?** Half in wonder, for they knew He had not gone with the disciples; half in complaint, for they were bound to make Him King.

26, 27. **Because ye ate of the loaves** (Rev. Ver.). Because He who had fed them would be a bountiful ruler. They would make well by Him. **The meat which perisheth.** The food our bodies require, our worldly needs. **Abideth unto eternal life.** See chs. 1: 33; 3: 16. **The Son of man;** a name frequently used by Christ of Himself. It reveals His closeness to us and His oneness with us. **Sealed;** authenticated as of God and from God, as a commission to service in the State or army is sealed with the Seal of State. The miracles are the seal.

28, 29. **What shall we do?** They were still in the dark, but were groping for the light. **Work the works of God.** They were thinking of works like their tithes and washings and sacrifices. **This is the work of God;** the one thing which can save. **That ye believe.** See chs. 20: 31; also chs. 3: 16; 11: 25, 26; Acts 16: 31. (Shorter Catechism, Question 85.)

30, 31. **What sign shewest thou?** They compare Jesus with Moses. At the word of Moses, their fathers had been fed with manna for forty years. (Ex. 16: 3.) This man has merely given bread once to 5,000 men. The Messiah was to be greater than Moses. This cannot be He.

32, 33. **Moses gave you not that bread.** It

thee? what dost thou work?

31 Our fathers did eat manna in the ²⁰ desert; as it is written, He gave them bread ²¹ from heaven to eat.

32 ²² Then Jesus said unto them, Verily, verily, I say unto you, ²³ Moses gave you not that bread ²⁴ from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is ²⁵ he which cometh down ²⁶ from heaven, and giveth life unto the world.

34 ¹⁶ Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall ²⁵ never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye ²⁶ also have seen me, and believe not.

37 ¹⁷ All ²⁷ that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I ²⁸ came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is ²⁹ the Father's will which hath sent me, that of all ³⁰ which he hath given me I should lose nothing, but should raise it up ³¹ again at the last day.

40 ²⁸ And this is the will of ³³ him that sent me, that every one which seeth the Son, and believeth on him, ³⁴ may have ³⁵ everlasting life; and I will raise him up at the last day.

34. **Evermore give us this bread.** They prayed better than they knew. (See ch. 4: 7.)

35. **I am the bread of life.** By His death Jesus brings life; by His word and Spirit He nourishes life; by His example and promises He inspires life. **Never**—is a strong word! Jesus fears not to use it, for He is a mighty Saviour. (Heb. 7: 25.) **Never thirst.** See ch. 4: 13, 14. **Cometh . . . believeth.** In such a simple way do we receive eternal life.

36, 37. **Believest.** Few of the Galileans, notwithstanding their privileges, became disciples. (11: 1.) **All that the Father giveth me;** the divine side of our salvation. **In no wise cast out;** the human side. No one is rejected from the army of God who is willing to volunteer.

38. **For;** giving a reason for the statement of v. 37. The Father's purpose of grace and mercy will be carried out. It was for this very purpose that Christ came.

39. **All that which** (Rev. Ver.). The whole body of God's chosen ones. I should lose nothing. Compare ch. 17: 24. **Raise it up again.** Even the very bodies of believers are precious. (Shorter Catechism, Question 37, 38.)

40. This closing verse reveals once more the open door to life—open to all who will enter. (10: 9.) "He would give eternal life to all who would receive it, and would sustain it forever and ever. Compare the tree of life in the New Jerusalem. (Rev. 22: 2.)"

GOLDEN TEXT

Jesus said unto them, I am the bread of life. John 6: 35.

DAILY READINGS

- M.—John 6: 22-40. Jesus, the Bread of Life.
- T.—John 6: 41-50. Bread from heaven.
- W.—John 6: 51-58. Everlasting life.
- Th.—Exodus 16: 4-15. The manna.
- F.—Luke 22: 13-20. Broken for us.
- S.—John 17: 1-12. None lost.
- S.—John 17: 20-26. With Him in glory.

TIME

The day following the miraculous feeding of the multitude. Passover time. Spring of A. D. 29, beginning of third year of our Lord's ministry.

PLACE

Capernaum, on the west side of the Sea of Galilee.

CATECHISM

Q. 99. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

LESSON PLAN

I. A Wrong Quest, 22-27,
The multitude following Jesus for earthly food.

II. A Right Quest, 28-34.
Their minds directed towards the bread from heaven.

III. The Bread of Life, 35-40.
Jesus revealing Himself as the Bread of Life.

LESSON HYMNS

129; 79 (Ps. Sel.); 132; 135; 418.

FOR FURTHER STUDY

22-24 Where had the people been? What miracle had Jesus done? Where were Tiberias and Capernaum? What was their object in seeking Jesus?

25-27 By what title do they address Him? Give the meaning? What could they not understand? Did Jesus answer their question? What did He say? For what were they to labor? How could they receive it? How revealed? (v. 68.) How given? (Rom. 5: 2.) To whom given? (John 17: 2.) From what does a result? (John 4: 14; Rev. 2: 7.)

28-30 What question? What suggested it? What is "the work of God"? What is faith? What is the meaning of "sign"?

31-33 Relate the story of the manna. (Ex. 16.) What difference between Moses' gift and God's gift? How is Christ here spoken of?

34, 35 Who used a similar request? (John 4: 14.) What is the main feature of the Bread of Life? Who is the source of the soul food?

36-40 Who shall come? Whom will Christ receive? How will He receive them? What was Christ's mission to earth? (v. 38.) How did He perform it?

Seniors—22-27 What were those who sought Jesus expecting? What rebuke does He give? What command? What is man's chief end? Who is the giver of eternal life? To whom given? (John 3: 15; John 12: 25.)

28, 29 Who alone can do the works of God? "What is faith in Jesus Christ?" (S. Cat. Ques. 86.)

30, 31 Of what miracle were the people thinking? How did Moses prove that he was sent from God? How long did Moses give the manna? How long the bread is, the miracle by Christ? Whence did Moses give it? Whence Christ? To how many did Moses give it? Christ?

32-35 In what respects was Christ's gift superior to Moses' gift? From whom are the Bread and Water of Life? For whom are they? (Isa. 55.) What steps necessary to attain the Bread and the Water of Life?

36-40 What is the work which God requires of all? How will Christ receive those who come? How is the will of God described? (Rom. 9: 19; Jas. 1: 18.) In

Whom fulfilled? (Luke 22: 42; Heb. 10: 7.) What was the extent of God's love? (John 3: 16.) How did Christ accomplish His mission? What is the final reward and glory of believers? (S. Cat. Ques. 88.)

Bible Side Lights—THE SEA—Luke 5: 1; 8: 23, 33; Matt. 4: 18; Luke 5: 1.

SEALED—Dan. 6: 17; 2 Cor. 1: 21, 22; Eph. 1: 13; 4: 30. SIGN—Ex. 4: 8, 9; 7: 3; Dan. 4: 1-3; John 4: 48; 20: 30, 31; Acts 2: 22; 14: 13.

CAST OUT—Matt. 8: 12; 21: 12; Luke 20: 12; John 9: 34; Acts 7: 68; Rev. 12: 9.

THE LAST DAY—John 11: 24; Matt. 13: 40; 24: 14; 1 Pet. 4: 7.

Practical Points—1. We hurt Jesus' heart when we seek from Him only material blessings.

2. To "labor" for what comes only as a gift—that is Christ's way of telling us how earnestly to seek it. (v. 27.)

3. By the very names He gives Himself Jesus seeks to get close to us. (v. 27.)

4. To "believe on Christ"—could the "work of God" be made simpler?

5. You were satisfied with yesterday's bread, yet are hungry to-day; and the comfort and strength you received from Christ last Sabbath will not stay with you till next Sabbath. He offers daily supplies for daily need.

6. The simplest child knows he cannot live without food, yet many wise and learned men fancy they can live without the Bread of Life.

7. The Father's part—to give us to His Son; our part—to come. The Son does the rest. (v. 37.)

8. Jesus tells us the Father's will concerning all who belong to Him. No power can break that will.

"Safe as yon angelic bands:
Safe as Gabriel where he stands;

Sooner light and love shall fade
From the world Jehovah made,
Than a single child shall be
Missing from my family."

FOR WRITTEN ANSWERS

1. Describe the people's search for Jesus.....

2. What mistake did they make?

3. What did Jesus reveal to them about the way of life?.....

Miss Mangeroff

Red 23

Miss Br. aylh

LESSON III.

THE GENTILE WOMAN'S FAITH

July 15, 1900

Mark 7: 24-30. Commit to memory vs. 27-30. Read Mark 7: 1-23.

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

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

26 The woman was a ⁷ Greek, a Syrophenician by ⁸ nation; and she besought him that he would cast forth the ⁹ devil out of her daughter.

27 ¹⁰ 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 unto the dogs.

28 ¹¹ And she answered and said unto him, Yes, Lord: ¹² 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 ¹³ when she was come to her house, ¹⁴ she found ¹⁵ the devil gone out, and her daughter laid upon the bed.

Revised Version—¹ Away; ² Margin, Some ancient authorities omit and Sidon; ³ And; ⁴ But straight-way a; ⁵ Little; ⁶ Down; ⁷ Margin, Gentile; ⁸ Race; ⁹ Margin, Greek, demon; ¹⁰ And he said; ¹¹ But; ¹² Even the dogs; ¹³ She went away into; ¹⁴ And; ¹⁵ The child laid upon the bed, and the devil gone out.

Rev. Prof. Falconer

EXPLANATION

Connection—While He was telling of the Bread of Life, the Pharisees were spying on some of His disciples who ate bread without washing their hands. (Mark 7: 2.) They were extremely jealous about outward forms. (vs. 3, 4.) In answer to their question of v. 5 Jesus exposes their hypocrisy and shows wherein true holiness consists. (vs. 6-23.) Their increasing opposition leads Him to withdraw from Capernaum.

24. From thence: Capernaum, where He had been teaching the people. (Lesson II.) The borders of Tyre and Sidon; two flourishing seaports and capitals of Phoenicia, a narrow, level district along the shores of the Mediterranean. "Tyre was 35 and Sidon 55 miles north-west of the Sea of Galilee. They were heathen cities. Into an house; more likely the house of a heathen stranger than of a friend. He had need of rest. He wished to escape from the multitudes who would make Him a King, and from the Pharisees, whose jealousy and hatred were ripening fast. He desired leisure also to further instruct His disciples. No strict Jew would enter these Gentile cities lest he should become unclean. He could not be hid. However much He might wish to remain unknown for a time, He could not be hid. His fame would follow Him and His very words and ways would reveal Him. Some rays of sunlight find their way through the densest cloud.

25. Straightway. Sorrow has quick ears for help. A certain woman. There is no name given, but her great persistency and great faith have made her immortal. Daughter; Rev. Ver., "little daughter." An unclean spirit; Matthew 15: 22, "grievously vexed with a devil"—a demon that tortured (compare Matt. 17: 15, 18; Mark 9: 17, 18) and made the child unclean in body and soul. Why the demon-possession was permitted, who can tell? Heard of Him. His fame had reached the border region between Galilee and Phoenicia, where

she lived. Fell at his feet; in humility, worship and eager desire.

26. A Greek: A Syrophenician; a Phœnician woman of Syrian descent, who spoke Greek. Some of the Phœnicians were Carthaginians (Phœnicia was a colony of Carthage) and some Syrians. She was a representative Gentile. Besought. See Matthew's fuller statement, ch. 15: 22. There was earnestness and persistency in both word and attitude.

27. But Jesus said. Matthew tells us that at first He was silent, and only spoke after the disciples had urged Him to send her away. The children first. God called the Jews His children. Christ's errand was to them first. (Matt. 15: 24.) The children's bread; the gospel to the Jews. Dogs. So the Jews styled all Gentiles, implying contempt and hatred. Jesus softens the expression by using the word for little pet dogs. His words were meant, not to crush, but to test and to draw out the woman's faith.

28. Yes, Lord. She discerns the note of encouragement in Jesus' words. Besides, is not her need great? The dogs . . . eat of the children's crumbs; bits dropped by the children to the pet dogs under the table. What quick wit the woman showed, and what lively, trust and sweet humility!

29. For this saying; not because it was so clever, but because it showed much faith. (Matt. 15: 28.) Faith makes us true Israelites, children of God. The devil is gone out; wonderful proof of Jesus' divine power and instantaneous reward of the woman's faith.

30. When she went (Rev. Ver.) . . . she found. Her faith was so perfect that she went home at once, expecting to find her little daughter well, and she was not disappointed. Laid upon the bed; probably exhausted by a final onslaught of the frantic demon. (Mark 1: 26; 9: 26.) With exquisite reserve, the writer enters into no particulars of the mother's joy and the child's sweet content.

GOLDEN TEXT	TIME	LESSON PLAN
Lord, help me. Matt. 15 : 25.	Early summer of A.D. 29, shortly after the miracle of the loaves and fishes and the discourse on the Bread of Life.	I. Beseeching, 24-26. A Gentile woman intercedes for her daughter.
DAILY READINGS	PLACE	II. Reasoning, 27, 28. She reasons acutely.
M.—Mark 7: 24-30. The Gentile woman's faith.	Forty or fifty miles north-west of the Sea of Galilee on the borders of Tyre and Sidon.	III. Prevailing, 29, 30.
T.—Luke 9: 37-42. The demoniac child.	CATECHISM	Her reasoning and her faith receive their reward.
W.—Rom. 3: 21-30. God of the Gentiles.	Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?	LESSON HYMNS
Th.—Gal. 3: 20-29. One in Christ.	A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.	80 (Ps. Sel.); 38: 544; 80; 394.
F.—Luke 11: 5-13. Importunity in prayer.		
S.—Luke 18: 35-43. An urgent plea.		
S.—Matt. 15: 21-28. Persevering prayer.		

FOR FURTHER STUDY

miss
Juniors—What fault did the Pharisees and scribes find? (v. 2.) What was their own custom? What does Jesus answer?

24 What city had Jesus left? Where d' He go? For what reasons? What were two chief cities of Phoenicia? On what sea? What distance from the Sea of Galilee?

25, 26 Who had heard of Christ? Of what nation was she? Of what religion? What was her trouble? What did she do? What was her request? What led her to believe that Jesus could help?

27 What was Christ's answer? (See also Matt. 15: 21.) Who were the "children"? Who the "dogs"? What is the encouraging word of this verse?

28 Did the woman dispute Christ's words? What did she say? What did her words show?

29 What does Jesus reply? (See also Matt. 15: 28.) To whom were similar words addressed? (Matt. 8: 10.)

30 Did Jesus see the child at all? What joy awaited the mother? What joy awaits those coming to Christ? (Matt. 11: 28; Isa. 55: 6, 7.)

Seniors—24 Whom had Jesus been rebuking in the earlier part of the chapter? Tell what you know about Tyre and Sidon? What did Jesus say of them? (Matt. 11: 22.) Why does Jesus seek the region of Tyre and Sidon? Why could He not be hid?

25 Who sought Jesus out? What brought her to Him? Wherein did she show perseverance? (Matt. 15: 21.) What indicated by her act? What did she manifest in reference to Christ's power?

26 To what nation did she belong? To what religion? What does she ask? What did she expect from Jesus? What is faith in Christ? (Eph. 1: 13; 1 Cor. 2: 5.) What comes through it? (Rom. 3: 25; Eph. 2: 8.) How does it work? (Gal. 5: 6; 1 Tim. 1: 5.)

27 Point out four stages of this woman's trial. (1st and 2nd Matt. 15: 23; 3rd Matt. 15: 24; 4th Matt. 15: 25.) Was not the gospel for both Jew and Gentile? With whom to begin? Why? Contrast "children" with "dogs."

28 How did the woman receive Jesus' answer? What spirit revealed?

29, 30 How was she rewarded? How many obstacles overcome by the woman's faith? Name them. How are they like hindrances we have? What manifested by the woman towards her daughter? How did Christ show His love? (Luke 19: 10; Gal. 2: 20; John 15: 13.)

Bible Side Lights AN UNCLEAN SPIRIT—Luke 4: 33; Mark 1: 27; 5: 13; Acts 5: 16; 8: 7.

FEEL AT HIS FEET—Deut. 9: 18, 25; Job 1: 20; Matt. 2: 11; Luke 6: 8; 8: 41; 17: 15, 16.

DOGS—Ex. 22: 31; Matt. 7: 6; Rev. 22: 15.

THE CHILDREN'S CRUMBS—Isa. 11: 10; 42: 1-7; 60.

LAI'D UPON THE BED—1 Kings 17: 19; Luke 2: 7; 16: 23; Acts 9: 37.

Practical Points—1. No man who is living the Christ-like life can be "hid" even if he wished to be. There is a flavor about one who has Jesus in his heart that even the most ungodly will discern.

2. This was the only time Jesus was ever in that region. What if the woman had hesitated or waited a while?

3. The daughter's need quickened the mother's faith.

4. "Only a Gentile"; but her faith shames the Jew.

5. Our prayer may seem to be thrown back unanswered. Perhaps this is the reason: our Master may be testing us to see if we will cling to Him in faith.

6. I was only after a whole long night of wrestling that Jacob prevailed. (Gen. 32: 20.)

7. True trust knows no discouragement. "I never was 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 shape."—Adoniram Judson.

8. This woman's humility got the blessing of "the meek, who inherit the earth."

9. Faith is a small key, but it unlocks great treasures.

FOR WRITTEN ANSWERS

1. What led the woman to seek Jesus' help?
2. How did she show her faith?
3. What did her faith procure?

LESSON IV. PETER'S CONFESION AND CHRIST'S REBUKE July 22, 1900

Matt. 16: 13-26. Commit to memory vs. 24-26. Read Mark 7: 31 to 8: 30.

13 When Je'sus came into the ²coasts of Caesare'a Philippi, he asked his disciples, saying, ³Whom do men say that ⁴I the Son of man am?

14 And they said, Some say ⁵that thou art John the Baptist: some, ⁶Elias; and others, ⁷Jeremias, or one of the prophets.

15 He saith unto them, But ⁸whom say ye that I am?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art Pe'ter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he ¹¹his disciples that they should

Revised Version.— Now when; ² Parts; ³ Who; ⁴ Margin, I the Son of man am? ⁵ On it that thou art; ⁶ Elijah; ⁷ Jeremiah; ⁸ Also say; ⁹ Hades; ¹⁰ Omitt and; ¹¹ The; ¹² Omitt Jesus; ¹³ Omitt forth; ¹⁴ Margin, God have mercy on thee; ¹⁵ Never; ¹⁶ A stumbling block; ¹⁷ Mindset; ¹⁸ Omitt that be; ¹⁹ the things of men, ²⁰ Would; ²¹ Margin soul; ²² Shall; ²³ Shall a man be; ²⁴ Forfeits his life, Margin, soul; ²⁵ Life, Margin, soul.

EXPLANATION

Connection—From the borders of Tyre and Sidon, Jesus went to the further side of the Lake, and then northward. This epoch-making conversation took place on the way.

13, 14. Coasts; neighborhood. Caesare'a Philippi; capital of the dominions of Philip the Tetrarch, beautifully situated on the southern slope of snow-capped Mount Hermon. Jesus wished to be alone with His disciples. Whom do men say? He desired now to make His disciples perfectly clear as to who and what He was. The Son of man; a title frequently applied to Himself by Christ, but never by the apostles. Some say. The common expectation was that one of the prophets would come before and announce the Messiah.

15, 16. Whom say ye? Jesus expects a clearer knowledge in the disciples. Simon Peter; the spokesman, as always, for the Twelve. Thou art the Christ; the expected Messiah. "Christ" is Greek, and "Messiah" Hebrew, for "Anointed." Prophets, priests and kings were set apart by anointing. This was the first public confession of the Christ-hood of Jesus by the disciples as a whole, The Son of the living God; and therefore Himself the God and giver of life.

17-19. Bar-jona; the son of Jonah. Flesh and blood; human knowledge. But my Father; whom Christ came to reveal, and who, in turn, alone can reveal Christ truly to men. Thou art Peter. The Church of Rome, from this verse, claims that Peter stood for Christ on earth, and that the Pope is His successor. The true view seems to be as follows: "Peter" means "rock-man." (John 1: 42.) Upon this rock, i.e., on

tell no man that he was ¹²Je'sus the Christ.

21 From that time ¹³forth began Je'sus to show unto his disciples, how that he must go unto Jeru'salem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Pe'ter took him, and began to rebuke him, saying, ¹⁴Be it far from thee, Lord: this shall ¹⁵not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Satan; thou art ¹⁶an offence unto me: for thou ¹⁷savour'est not the things ¹⁸that be of God, but ¹⁹those that be of men.

24 Then said Je'sus unto his disciples, If any man ²⁰will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever ²¹will save his ²¹life shall lose it: and whosoever ²²will lose his ²¹life for my sake shall find it.

26 For what ²³is a man profited, if he shall gain the whole world, and ²⁴lose his own soul? or what shall a man give in exchange for his ²⁵soul?

Peter as confessing that Jesus is the Christ. Peter stood for the Twelve. Christ Himself was "the chief corner stone"; the apostles were foundation stones. (Eph. 2: 20; Rev. 21: 14.) My church; no human organization, but the great spiritual temple, made up of believers. (1 Pet. 2: 4, 5.) Gates of hell; i.e., Hades (Rev. Ver.), the kingdom of death. "Gates" is an Oriental expression for court, throne, power. The Church is indestructible.

Will give unto thee; as the first among and the representative of the Twelve. The others were included in Matt. 18: 18; John 20: 23. Keys of the kingdom. Peter and the apostles were to open the truths of the kingdom of heaven. Bind; loose; forbid; allow; as if Christ spoke through them.

20, 21. Began Jesus to show; Christ's first plain announcement of His death.

22, 23. Peter . . . began to rebuke him. Poor, impetuous Peter, the unexpected announcement of v. 21 had upset him. It was the devil's chance to tempt, and he took full advantage of it. Get thee behind me, Satan. Peter, and Satan in him, were repeating the temptation of Matt. 4: 8, 9. Hence the vehemence of Jesus' words.

24-26. Take up his cross. Discipleship calls for self-denial, even to the extent of following Jesus to the death. Save his life . . . lose it . . . lose his life . . . find it.

"He that findeth the life of external comfort and pleasure, shall lose the eternal life of spiritual joy" (Camb. Bible); and *vice versa*. Lose his own soul; his "life" (Rev. Ver.), i.e., life in its highest phase. The man who sells himself at however great a price, has been tricked into a foolish bargain.

GOLDEN TEXT

"If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16:24.

DAILY READINGS

- M.—Matt. 16:13-20 } Peter's confession and Christ's rebuke.
- T.—Matt. 16:21-23 }
- W.—John 6:66-71. Another confession.
- Th.—1 John 4:1-6. True confession.
- F.—1 Peter 2:1-10 The cornerstone.
- S.—Eph. 2:11-22. The sure foundation.
- S.—Phil. 3:1-11. For Christ's sake.

TIME

A.D. 29; early autumn; a few weeks after last Lesson.

PLACE

On the way from the Sea of Galilee to Caesarea Philippi, a city situated 25 or 30 miles north-east of that sea near the head waters of the Judean mountains.

CATECHISM

Q. 31. What is effectual calling?
 A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

LESSON PLAN

- I. A Great Confession, 13-16.
By Simon Peter, that Jesus was the Christ of God.
- II. A Wonderful Promise, 17-19.
Of a Church against which nothing shall prevail.
- III. A Plain Revelation, 20, 21.
Of His death and resurrection.
- IV. A Stern Rebuke, 22, 23.
Of Peter's folly and want of insight.
- V. The Way of the Cross, 24-26.
As the test of discipleship and the way to life.

LESSON HYMNS

Book of Praise—90 (Ps. Sel.); 533; 235; 531; 241.

FOR FURTHER STUDY

manuscript
 Juniors—12, 14 Where does Jesus now come? Where was Caesarea Philippi? After whom named? What question asked? By what name does Jesus speak of Himself? What opinions about Christ?
 15, 16 What personal question asked? Who was a leader among the disciples? Why? What reply made by him? When did he receive the name "Peter"?
 17-19 What did Christ see in Peter's answer? How had Peter known? Give meaning of name "Peter." How is the Church represented? Who the architect? Who the foundation stone? (Eph. 2:20; Rev. 21:14.) Who held the keys? When was the key turned? (Acts 2:41.)
 20, 21 What was Jesus' request? For what reason? What four things did Christ tell His disciples?
 22, 23 How did Peter show his weakness? When had Christ said similar words? (Matt. 4:10.)
 24-26 What included in following Christ? What mentioned? How much at stake? What bad bargain mentioned? What am I doing?
 Seniors—13, 14 What does the name "Son of man" mean? What does the variety of opinion show? Why did none speak of Christ as Messiah? Why these three specially mentioned?
 15, 16 What was Peter's original name? What his character? What is the Greek for "Anointed"? What the Hebrew? What two natures of Christ brought out in the confession? (S. Cat., Ques. 21.)
 17-19 What did Christ say of Peter's reply? (See also 1 Cor. 3:11.) What Church has founded a strange doctrine on v. 18? What is the doctrine? Were the keys given to Peter only? (Matt. 18:18; John 20:22, 23.) What does a key symbolize? Why this authority to the disciples? Give meaning of "bind" and "loose." What example of this power? (Acts 1:15-26; 5:3-10; 11:1-18.)
 21-23 What was the only way in which Christ could be Saviour and King? What does the atone-

ment exhibit? (Rom. 8:32; John 15:13.) What does it reconcile? (Isa. 45:21; Rom. 8:23.) What led to Peter's foolish and wicked speech? How rebuked?
 24-26 On what conditions alone can we be Christ's disciples? What three things rebuked by Christ's precept? Of what is self-denial a test? (Matt. 10:37, 38.) How exercised? (Rom. 6:12, 13; 1 Cor. 10:24.) What is his reward? (Rom. 8:13; Matt. 19:28.) What loss of life has promise? What is the promise?

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Bible Side Lights—THE SON OF MAN—Mark 14:61; Luke 1:32; Matt. 8:20; 9:6; 17:22; 24:44.
 THE CHRIST—Matt. 21:5; John 4:25; 9:22; Acts 2:58; Rom. 5:6.
 CHURCH—Acts 2:47; 5:11; 14:23; Eph. 1:22.
 AN OFFENCE—Matt. 18:6, 17; 5:29, 30; 13:41.
 DENY HIMSELF—Mark 8:34; Luke 14:27; 18:28-30.

manuscript
Practical Points—1. However far astray they were as to who Jesus was, the people all took Him for a good man. Such is the power of a holy life.
 2. There is an eager emphasis in Jesus' second question which is lacking in the first. What He wants to know is what you think of Him.
 3. There may be times when it is wiser to be silent than to speak of Christ; but we are more often tempted to be silent when we should speak.
 4. Verse 21 foretells the Cross and the Resurrection. Mark it well for on these events all history hinges, and the immortal destiny of all men.
 5. Peter found what many of us have since learned, that when we reach high altitudes, we will fall, if not careful. The greatest danger is always after we have had the loftiest experiences.
 6. It always costs to follow a great leader (v. 21).
 7. "Seeing life" generally means finding out all that is mean and bad in life.
 8. "Holy Spirit of God, make me wise to choose the best things, even the life of Christ in my soul!"

FOR WRITTEN ANSWERS

1. State the four different opinions as to who Jesus was.....
2. Why did Jesus call Peter "Satan"?
3. What is meant by v. 25?

LESSON V.

THE TRANSFIGURATION

July 29, 1900

Luke 9: 28-36. Commit to memory vs. 33-35. Compare Matt. 17: 1-13. Read Mark 8: 31 to 9: 29.

28 And it came to pass about¹ an eight days after these sayings, he took² Peter and John and James, and went up into³ a mountain to pray.

29 And as he⁴ prayed, the fashion of his countenance was altered, and his raiment⁵ was white and⁶ glistening.

30 And, behold, there talked with him two men,⁷ which were Moses and Elias:

31 Who appeared in glory, and spake of his⁸ decease which he⁹ should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep:¹⁰ and when they were¹¹ awake, they saw his glory, and the two men that stood with him.

Revised Version—¹ Omitt an; ² With him; ³ The; ⁴ Was praying; ⁵ Became; ⁶ Dazzling; ⁷ Elijah; ⁸ Margin, departure; ⁹ Was about to; ¹⁰ Now; ¹¹ But; ¹² Fully; ¹³ Margin, having remained awake; ¹⁴ Were things; ¹⁵ A voice came; ¹⁶ My Son, my chosen; ¹⁷ Ye; ¹⁸ Came; ¹⁹ Held their peace; ²¹ The.

EXPLANATION

Connection—The disciples were sad after Jesus had told them that He must die. (Lesson IV.) They did not yet grasp the fact of His resurrection. To cheer them and to reveal still more clearly His true nature and mission, there is the Transfiguration.

28. An eight days. Matthew (17: 1) and Mark (9: 2) say "six days"; a different way of counting. Luke reckons the days from and the day to, the others only the day between. The week had been spent in instruction. **Peter and James and John;** the inner circle of His disciples, and best able to understand what they were to see. (See 8: 51; Matt. 26: 37.) **A mountain.** Matthew and Mark say "an high mountain"; most likely one of the spurs of Mount Hermon, the highest mountain in Palestine; not Mt. Tabor, an inhabited and fortified place in Galilee. **To pray;** probably at night. (See vs. 32, 33; 6: 12; 2 Pet. 1: 18, 19.) Compare also the night scene in Gethsemane. (Matt. 26: 36-46.)

29. The fashion of his countenance. Matthew (17: 2) says, "His face did shine as the sun"; likely from the glory within, as did the face of Moses from the reflected glory of God. (Ex. 36: 29.) **White and glistening** (literally, "lightning forth"). Matthew compares the whiteness to the light (17: 2); Mark, to the snow (9: 3); Luke, to the lightning. He Himself was transfigured, so that His very garments shone. He appears now in His true glory. (Rev. 1: 13-15.)

30, 31. Two men; who had lived centuries before, but were still living men. **Moses;** the great law-giver. **Elijah;** perhaps the greatest of the prophets. In the past, God had revealed His will to Israel: by the law and the prophets. **Appeared in glory;** the glory they brought with them from the heavenly world. **Spake of his decease;** literally, His exodus ("departure"), a very weighty word, as Bengel says, involving His passion, cross, death; resurrec-

tion and ascension. Note the theme; not His teaching or miracles, but His death.

32. Heavy with sleep. It was night. They had become drowsy as Jesus was praying. (Compare Matt. 26: 40, 43, 45.) **Fully awake** (Rev. Ver.). "Suddenly starting into full wakefulness in the middle of the vision." **They saw his glory.** The spectacle burst upon their bewildered gaze.

33. Peter said unto Jesus. A foolish scheme was this of Peter's. **Good for us to be here.** If they stayed there, Jesus might escape the cruel death of which He had spoken. Peter and the rest would have heaven's rest and glory without further toil.

Three tabernacles; tents or booths made of boughs. **Not knowing what he said.** They were "sore afraid", frightened out of their senses. (Mark 9: 6.) To how much greater glory Calvary would lead!

34, 35. There came a cloud. Matthew (17: 5) says, "a bright cloud"; possibly the Shekinah, or cloud of glory, the symbol of God's presence. (Ex. 33: 9; 1 Kings 8: 10.) **Overshadowed them.** "Whom? the disciples? Jesus, Moses and Elias? All the six? Or the two celestial visitors alone? The second, the more probable, but impossible to be certain." (Bruce.) **A voice.** Peter speaks of it long after. (2 Pet. 1: 17, 18.)

This is my beloved Son; as at the baptism, Luke 3: 28. (See also John 12: 28.) Peter had confessed that Jesus was the Son of God. (Matt. 16: 16.) **The Father in heaven now responds,** "My Son, my chosen." (Rev. Ver.) There should have been no doubt now.

36. Jesus . . . alone. Another most impressive lesson. Moses, representing the law, Elijah, representing prophecy, disappear. Jesus who came "to fulfil the law and the prophets" (Matt. 5: 17) remains; "Hear Him." (v. 35.) **Kept it close;** as commanded (Matt. 16: 9), until after the resurrection. The others were even less prepared than they to understand it.

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GOLDEN TEXT

This is my beloved Son: hear him. Luke 9: 35.

DAILY READINGS

- M.—Luke 9: 28-36. The Transfiguration.
- T.—Luke 22: 39-46. Sleeping disciples.
- W.—John 12: 23-33. A voice from heaven.
- Th.—Rev. 1: 9-16. Glory of Christ.
- F.—Exodus 34: 27-35. Theshining face.
- S.—Mark 1: 1-11. The beloved Son.
- S.—2 Peter 1: 16-21. Peter's remembrance.

TIME AND PLACE

A week after last lesson. Autumn of A.D. 29. Probably Mount Hermon or one of its spurs, Jesus and His disciples being in the borders of Caesarea Philippi. (Matt. 16: 13.)

CATECHISM

Q. 3. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

LESSON PLAN

- I. Heavenly Glory. 28, 29. Jesus being transfigured in the presence of three chosen disciples.
- II. Heavenly Company. 30-32. Moses and Elias also in glory talking with Him.
- III. Heavenly Testimony. 33-36. To Jesus as the beloved Son of God.

LESSON HYMNS

Book of Praise—16 (Ps. Sel.); 360; 302; 67; 391.

FOR FURTHER STUDY

Mrs. Macrae

Juniors—28 What time elapsed between Peter's confession and to-day's lesson? Whom did Jesus take with Him? Where were the other nine? (Mark 9: 14.) On what two other occasions were these three Christ's companions? (Mark 14: 32-42; Luke 8: 51.) Name of mountain? Where were the other nine apostles? **29** What happened? How was Jesus engaged? How does Matthew speak of Christ's appearance? (Matt. 17: 2.) How Mark? (Mark 9: 3.)

50, 31 Who appeared with Christ? After what fashion? State a peculiar fact about Elijah? (2 Kings 2: 11.) About Moses. (Deut. 34: 6.) What was the subject of conversation? Where events to take place? **32, 33** In what condition were the disciples? Why so sleepy? What did they see on awakening? Who spoke? What suggested? What were tabernacles? **34, 35** What occurred while Peter was speaking? Who entered the cloud? What was heard? Whence? What said?

36 What did the disciples do? (Matt. 17: 6.) What did Jesus do? (Matt. 17: 7.) Whom did they then see? (Matt. 17: 8.) How long were they to keep what they had seen, secret? (Matt. 17: 9.) Why?

Seniors—28 Who were the favored three disciples? By what name were James and John called? (Mark 3: 17.) How are the three spoken of? (Gal. 2: 9; 2 Pet. 1: 16.) What mountains have been suggested as the scene of the Transfiguration? On what other occasions do we read of Jesus praying? (Luke 3: 21, 22; Luke 6: 12; Luke 22: 44; Luke 23: 34.)

29 In answer to what was Christ's glory revealed? In what different ways His appearance changed?

30, 31 What did Moses represent? What foretold by him? (Deut. 18: 15-18.) Whom did Elijah represent? What was the purpose of the Transfiguration? (2 Pet. 1: 16; John 1: 14; 2 Kings 6: 17.) Wherefore Christ's decease selected as subject of conversation?

32, 33 What meant by "It is good for us to be here"? Why so anxious to make the tabernacles? Wherein did Peter blunder?

34, 35 What did the cloud symbolize? How were the disciples affected? How did God give His testi-

mony? On what two other occasions was the same voice heard? (Luke 3: 23; John 12: 28.) How is God's voice heard to-day? What is His message?

36 What was the true use of the transfiguration experience? Where were they to take this experience? How use it? What opportunity awaited them at the foot of the mountain? (vs. 14-20.)

Bible Side Lights—FASHION OF HIS COUNTER-ANCE— Gen. 4: 5; Job 14: 20; 2 Cor. 3: 7; Rev. 1: 16.

HEAVY WITH SLEEP— Matt. 28: 43; Ex. 17: 12.

TABERNACLES— Num. 24: 5; Ps. 118: 15; Hos. 12: 9.

THEY FEARED— Ps. 14: 5 (Mar.); Josh. 10: 2; Matt. 27: 51; 1 John 4: 18.

A VOICE— Ex. 19: 19; 2 Sam. 22: 14; 1 Kings 19: 12; Job 37: 4, 5; Matt. 3: 17; Rev. 1: 10, 12.

Practical Points—1. As Jesus prayed His countenance was changed, and as we pray we are changed, for, drawn closer to God, we become more like Him. There is something in the very look and voice and touch of a man of prayer that betrays him.

2. Dante says of Beatrice, as he saw her in Paradise, that

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

3. Here we have the Law, the Prophets and the Gospel meeting, so none can say the New Testament has nothing to do with the Old. The New Testament is enfolded in the Old. The Old Testament is unfolded in the New.

4. The only theme worthy of their conversation was Christ's death and what followed. It is the most important event in the world's history and the central truth of the Gospel. Take the Cross of Christ out of the New Testament and it becomes like a body without a spirit.

5. These disciples missed a glorious opportunity of seeing and hearing wonderful things. There is a time for all things and the hour of worship is not the time to sleep.

6. We often, like Peter, try, too late, to grasp the departing blessing. Let us be alert to see what our Lord is and to hear what our Lord says.

Rev. B. 37

Mrs. Brog

FOR WRITTEN ANSWERS

1. Describe Jesus as transfigured.....
2. Tell some of the things Jesus, Moses and Elijah talked about.....
3. What lesson here as to whom we should worship and serve?.....

LESSON VI.

JESUS AND THE CHILDREN

August 5, 1900

Matt. 18: 1-14. Commit to memory vs. 12-14.

Read Matt. 17: 22-27. Compare Mark 9: 33-50.

1 ¹At the same time came the disciples unto Je²sus, saying, ²Who is the greatest ³in the kingdom of heaven?

2 And Je²sus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye ³be converted, and become as little children, ye shall ⁴not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is ⁵greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall ⁶offend one of these little ones which believe ⁷in me, it ⁸were better for him that a ⁹millstone were hanged about his neck, and that he ¹⁰were drowned in the depth of the sea.

7 Woe unto the world because of ¹¹offences! for it must needs be that ¹²offences come: but woe to that man ¹³by whom the offence cometh!

8 ¹⁴Wherefore if thy hand or thy foot ¹⁵offend thee, cut ¹⁶them off, and cast ¹⁶them from thee: it is ¹⁷better for thee to enter into life ¹⁸halt or maimed, rather

Revised Version—¹In that hour; ²Who then is greatest; ³Turn; ⁴In no wise; ⁵Thou; ⁶Cause ... to stumble; ⁷On; ⁸Is profitable; ⁹Great; ¹⁰Should be sunk; ¹¹Occasions of stumbling; ¹²The occasions; ¹³Through; ¹⁴And; ¹⁵Causest thee to stumble; ¹⁶It; ¹⁷Good; ¹⁸Maimed or halt; ¹⁹The eternal; ²⁰The hell of fire; *Margin, Greek, Gehenna of fire;* ²¹See; ²²Goeth; ²³Over it more than over; ²⁴Have not gone.

EXPLANATION

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Connection—On the way from the Transfiguration, the disciples "had disputed among themselves who should be the greatest." (Mark 9: 34.) Without bitterness, but very keenly, Jesus brings them to task (Mark 9: 33), and gives the further instruction of this Lesson.

1. **Who is the greatest?** A question that need not have been asked if they had thought of ch. 16: 24, 25.

2. **Called a little child;** one playing near. **Set him in the midst;** and then (Mark 9: 36) took him lovingly in His arms, to make the object lesson more impressive.

3, 4. **Verily;** a sign that weighty words are to follow. **Be converted.** Rev. Ver., "Except ye turn." That is the real meaning of conversion, to turn right around and go in an opposite direction. **Become as little children;** not sinless, for no children are sinless, but like children in "unpretentiousness. A king's child has no more thought of greatness than a beggar's." (Bruce.) **Not enter;** here on earth, much less into the kingdom above. The spirit of humility, love and trust, such as children possess, will alone qualify for the Kingdom. **Shall humble himself.** "The most difficult thing in the world for saint or sinner. The same is greatest. The most humble man is in God's sight the greatest man. He trusts God fully, and therefore is fullest of God.

5. **Receive;** welcome, show kindness to. **One such little child;** insignificant as he may be. **In my name;** recognizing him as one of Christ's own. **Receiveth me.** His humility brings Him into harmony with the

than having two hands or two feet to be cast into ¹⁹everlasting fire.

9 And if thine eye ¹⁵offend thee, pluck it out and cast ²it from thee: it is ¹¹better for thee to enter into life with one eye, rather than having two eyes to be cast into ²⁰hell fire.

10 ²¹Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which ²²is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth ²³more of that sheep, than of the ninety and nine which ²⁴went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

meek and lowly Jesus, the Lord from heaven.

6. **Offend;** "cause to stumble" (Rev. Ver.), putting something in his way over which he may trip. **Millstone;** literally, a large millstone for grinding wheat, and turned by an ass; distinct from the smaller ones driven by hand. It is a terrible sin to tempt a little child or a weak person to sin.

7. **Offences;** scandals, stumblings into sin. **It must needs be.** People are sure to stumble into sin, but woe to that man who leads them into sin.

8, 9. **Hand . . . foot . . . eye;** members of the body the most useful and necessary. **Cut off . . . pluck out.** Crush out, cast away any and every evil appetite or desire that would lead to sin. **Better . . . halt . . . maimed, etc.** These strong words show how precious eternal life is, and at how great a cost we may have to gain it. **Hell fire;** literally, "Gehenna," a valley near Jerusalem, where the refuse of the city was always burning. The idea is utter loss and woe, which is everlasting. (v. 8.)

10. **Their angels.** The angels are ministering spirits to God's people. (Heb. 1: 14.) Those of them who care for God's little ones always behold His face, i. e., have constant and ready access to Him.

11. This verse is omitted in the Rev. Ver., but its teaching is that of Luke 19: 10.

12, 13. **How think ye?** The parable needs no explanation.

14. **Even so;** the application of the parable. **Your Father;** Who thinks and cares for the least of you. **One of these . . . should perish.** Compare 1 Tim. 2: 4.

DAILY READINGS

- M.—Matt. 18 : 1-14. Jesus and the children.
- T.—Mark 9 : 33-42. The searching question.
- W.—Matt. 20 : 20-28. Ambition rebuked.
- Th.—Prov. 16 : 16-25. The humble spirit.
- F.—1 Peter 5 : 1-7. Clothed with humility.
- S.—Phil. 2 : 1-8. Lowliness of mind.
- S.—Mark 10:13-16. The children's blessing.

TIME AND PLACE

Same year, A.D. 29, and not long after the Transfiguration. Capernaum (Matt. 17 : 24), and probably Simon Peter's house (v.25). Jesus and His disciples had come back again from their northern journey.

CATECHISM

Q. 33. What is justification?
 A. Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

GOLDEN TEXT

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark 10 : 14.

LESSON PLAN

- CHILDREN AND THE CHILD-LIKE
- I. The Greatest, 1-4.
- II. The Safest, 5-10.
- III. The Dearest, 11-14.

LESSON HYMNS

Book of Praise—539; 14 (Ps.Sel.); 580; 522; 591.

FOR FURTHER STUDY

Miss Snodgrass

- Juniors—1, 2** Who came to Jesus? How had they been employed? What question now asked? What object lesson used by Jesus? How did Christ regard children? (Mark 10 : 13, 14.) What does He think of them to-day?
- 3, 4** What kingdom spoken of? What is required if we are to enter it? Whom does Christ consider the greatest? What opposed to humility? How regarded by God? (Prov. 6 : 16, 17.)
- 5, 6** Who receive Christ? In what way? How will Christ treat those who offend the little ones? What does "offend" mean? What awful saying in regard to them? What is a millstone?
- 7** What is one of the greatest sins? How may we be guilty of it?
- 8, 9** What members of the body mentioned? Why those specially? Give meaning of "halt" and "maimed"? What warning here given?
- 10** Who are the "little ones"? How are angels spoken of? (Heb. 1 : 14.)
- 11-13** What was Christ's mission? How great is it? Who included? (Matt. 11 : 28; Isa. 55 : 1.) What is a parable? Relate the one here given. How does the shepherd act? How, on finding the lost one?
- 14** What is God's will regarding His children? What the children's duty?
- Seniors—1** What discussion arose? Among whom? What may have caused it? Which disciples may have had special ambitions? (Mark 10 : 35-37.) What idea of Christ's Kingdom had the disciples?
- 2, 3** What further did Christ do with the child? (Mark 9 : 36.) What did this show? What spirit did Christ wish to remove? What qualities belong to children? What goes before conversion? (Acts 3 : 19.) Of what is it the result? (Acts 11 : 21.)
- 4, 5** Who is the great example of humility? (John 13 : 14; Phil. 2 : 5-8.) How shown on earth? What enjoyed by the humble? (Isa. 57 : 15; Jas. 4 : 10.)
- 6, 7** Against what must care be taken? How is stumbling often caused? In what way is the wickedness of it here described? Which is the weaker, the sinner or the one who leads to sin? What seemliness to be learned?
- 8, 9** What do "hand," "foot," and "eye" here denote? How to be treated? Why?

- 10, 11** How does Christ regard His followers? To what extent did He show it? (Gal. 2 : 20; John 15 : 13; Heb. 7 : 25.) How does the Father regard them?
- 12, 13** Of whom are the lost sheep a type? Why such anxious search? How is our repentance regarded? (Luke 15 : 4-7.)
- 14** What is our duty towards Christ's "little ones"? What is God's will in reference to them? What stumbling-blocks can we try to remove from their pathway?

Bible Side Lights—A LITTLE CHILD—2 Kings 5; 14 : 15; 11 : 6; 2 Tim. 3 : 15.

THE KINGDOM OF HEAVEN—Matt. 3 : 2; 5 : 3; 8 : 11; 13 : 24, 31, 33, 44, 45, 47.

A MILLSTONE—Deut. 24 : 6; Judges 9:53; Rev. 18:21.

THEIR ANGELS—Ps. 68 : 17; 91 : 11; 101 : 4; Gen. 19 : 15; Luke 18 : 22; Rev. 1 : 20; Luke 15 : 10.

THE MOUNTAIN—Ezek. 34 : 6, 13; Neh. 3 : 18; Mark 5 : 5; Heb. 11 : 38.

Practical Points—1. Most unseemly, even among worldly people, is the struggle to be greatest. How much more unseemly in the case of those who profess to be followers of the meek and lowly Jesus!

2. The honor Jesus here does to the little child should not make children vain. When a child becomes vain he has no longer the childlike spirit which Christ commends.

3. Jesus' act and words still come as a surprise, for we constantly forget that simple faith and purity of heart are greater than all great deeds.

4. What an honor we would esteem it to welcome Jesus into our homes and to serve Him; and how easy it is for us to have that honor! (v. 5.)

5. Christ's little ones are all about us, eyes and ears wide open. Better for us the millstone and the depths of the sea than that our example should cause them to stumble.

6. It seems cruel to tell us to pluck out the eye or cut off the hand, yet these sacrifices fade away when compared with Calvary and Gethsemane. Besides, it is only so that we can have eternal life.

7. Wandering child, remember that the Heavenly Shepherd is searching for you. His heart is sore. He cannot rest till He finds you.

FOR WRITTEN ANSWERS

- 1. Who is the greatest in the Kingdom of Heaven?.....
- 2. Show that it is a great sin to cause others to stumble.....
- 3. Why may we not despise Christ's little ones?.....

LESSON VII.

THE FORGIVING SPIRIT

August 12, 1900

Matt. 18 : 21-35. Commit to memory vs. 21, 22. Read Matt. 18 : 15-35.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred

Revised Version.—¹ Make a reckoning with; ² Wherewith; ³ Released; ⁴ That servant; ⁵ Hold; ⁶ What; ⁷ So his fellow-servant fell down and besought; ⁸ Until all; ⁹ Exceeding; ¹⁰ Called him unto him, and saith to him; ¹¹ Besoughtest; ¹² Mercy; ¹³ Shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

Rest of story

EXPLANATION

Connection—In our last lesson Jesus dealt with the sin of "offending," or causing others to stumble. This led on naturally to the sins of others against us, and how they are to be dealt with. This, in its turn, suggested puzzled Peter's question.

21. Then came Peter; seeking more light on the question of forgiveness. My brother; his brother in Christ, or his brother Jew. The rule given applies to all men. How oft? The Rabbis had set rules for forgiving. They measured out religion as one might count bricks. Until seven times. The Rabbis said "three times," and Peter thinks seven a great stretch of generosity.

22. Seventy times seven; either 490 or seventy times and seven, as in margin of Rev. Ver. It means "always." There is no outward rule. Forgiveness springs from a merciful heart. It is never exhausted.

23. Likened unto. The parable illustrates a governing principle of the Kingdom of God. Take account. Oriental despots entrusted everything to favorites, and made a reckoning only on rare occasions.

24, 25. One; in very high position. Ten thousand talents; an enormous debt. A Hebrew silver talent was worth 12,000 denarii (the "pence" of v. 28), say \$2,000; the 10,000 talents, \$20,000,000, a quite possible debt for a very corrupt official with great opportunities for stealing; but an utterly hopeless debt. To be sold, and his wife and children. The rule, to this day, in Syria. Wives and children were mere chattels.

26, 27. Worshipped him; abject prostration before his lord and master. Have

patience; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, until he should pay all that was due unto him.

35 So, likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

patience. "Defer your anger and give me time." Loosed; released him. It was an exceedingly generous act, to which the King's compassion moved him.

28. The same servant. What a fine scorn here, in Jesus' words! One of his fellow servants; inferior officer of the same court, both dependent on the king. An hundred pence. The denarius ("penny") was worth about 17 cents, and was the ordinary daily wage of a laborer; so that this was a little over three months' wages, say \$17, less than a millionth part of his own debt.

29, 30. Have patience; the same request as he himself had made of the king. He would not; ungrateful churl that he was. Cast him into prison; the Turkish method to-day of dealing with debtors.

31. His fellow servants . . . were sorry; the only good feature in the story.

32-34. Thou wicked servant. Want of gratitude and want of heart are sins. Shouldest not thou? Perfectly fair reasoning. Even as I had pity. How vast the king's mercy had been. Wroth; and no wonder. Delivered him to the tormentors. Until very lately, in Turkey, no torment was spared with debtors, even to the pulling of teeth and the slitting of ears and noses.

35. So, likewise. God abhors mercilessness. My heavenly Father. Jesus makes Himself one with God in this abhorrence. Do also unto you; not in the details of the punishment, but following the principle of mercilessness to the merciless. The contrary is blessedly true. (Matt. 5:7.) Read also Ex. 36:5-7.

GOLDEN TEXT

Forgive us our debts, as we forgive our debtors. Matt. 6: 12.

DAILY READINGS

- M.—Matt. 18: 21-35. The forgiving spirit.
- T.—Gen. 50: 14-21. Joseph forgiving his brethren.
- W.—1 Sam. 24: 1-12. David and Saul.
- Th.—Col. 3: 9-17. Forgiving one another.
- F.—Luke 17: 1-10. Repeated forgiveness.
- S.—Mark 11: 20-26. That ye may be forgiven.
- S.—Matt. 6: 5-15. Do as ye pray.

TIME AND PLACE

As in previous lesson, at Capernaum in autumn of A. D. 29; five months before our Lord's crucifixion.

CATECHISM

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

LESSON PLAN

THE LAW OF FORGIVENESS

- I. Stated, 21, 22. In answer to Peter's question.
- II. Illustrated, 23-34. By the parable of the king and his servants.
- III. Applied, 35. To their own case.

LESSON HYMNS

Book of Praise—44 (Ps. Sel.); 100; 131; 57; 230.

FOR FURTHER STUDY

31-34 What is the Christian's resort against oppression? (Ex. 3: 7; Jas. 5: 4.) How is the servant spoken of? What was his punishment? Why so severe?

35 What chief lesson to be learned from this parable?

Bible Side Lights—SEVEN TIMES—Gen. 33: 3; Lev. 4: 6; Josh. 6: 4; 2 Kings 5: 10, 14; Ps. 119: 161. To BE SOLD—Gen. 37: 23, 36; Ex. 22: 13; 2 Kings 17: 17; Joel 3: 3; Amos 2: 6. FORGAVE HIM—Luke 6: 37; 7: 42; Eph. 4: 32; Col. 3: 13; Ps. 32: 5. PRISON—Gen. 39: 20; Judges 16: 21; Matt. 4: 12; Acts 5: 18; 8: 3; 20: 10. WROTE—Gen. 4: 5, 6; Ex. 16: 20; 1 Sam. 18: 8; 2 Kings 5: 11.

Practical Points—1. Peter revealed his want of spiritual insight by his questions. Our very manner of speaking will reveal what we are and what we are thinking about.

2. By the time we have forgiven the erring one four hundred and ninety times, our love for him will have grown strong enough to forgive him always.

3. For the love of God is broader Than the measures of man's mind; And the heart of the Eternal Is most wonderfully kind.—FABER.

4. Petty tyranny is one of the most odious of vices. This debtor was surely the school "bully" when he was a boy.

5. The fellow servants were sorry. There is a strong sense of justice abroad. Depend upon it, your companions will find you out quickly if you are mean or unfair.

6. The unforgiving spirit is a very poor investment. It not only brings no good to its holder, but even more of evil than to his enemy.

7. A dead face will often make us wish we had been more kind.

"And I think in the lives of most women and men, There's a time when all would go smooth and even, If only the dead would find out when To come back and be forgiven."

8. "So live that you may never feel Afraid to say, when at His throne you kneel, Forgive me, Lord, as I forgive my foes."

Handwritten: Junior's

Juniors—21, 22 At what time was this discourse given? At what place? By whom recorded? What is the Golden Text? Who was the speaker? What question asked? How did Christ answer Peter? What did Jesus say on another occasion? (Luke 17: 3, 4.) How are we to treat our enemies? (Rom. 12: 20, 21.)

23 To whom is the Kingdom of heaven compared? What done by him? Who represented by the king? Who by servants?

24, 25 Why was the servant brought? How much did he owe? What sentence pronounced upon the servant? Who suffered with him?

26, 27 What did the debtor do? What request did he make? How was his request received? How great is God's mercy towards sinners? (John 3: 16.)

28-30 Describe the second scene? How much was the debt? What the treatment of the debtor? Why such harsh conduct?

31 Who were interested onlookers? What did they do?

32-34 What rule did the servant fail to observe? How was he punished?

35 What will God do to the unforgiving? From what does revenge proceed? (Ezek. 25: 15.) Give two most noted instances of forgiveness. (Luke 23: 34; Acts. 7: 60.)

Seniors—21 What teaching led to Peter's question? (vs. 15-18.) What was subject of the question? What are motives to forgiveness? (Luke 6: 36; Eph. 4: 32.)

22 What should go with forgiveness? (Matt. 5: 44; Rom. 12: 20.)

23 What limit to God's love? (Ps. 50: 21; 2 Pet. 3: 9.)

24 How did Jesus illustrate His teaching? Who mentioned in the parable? What part taken by each?

25 What does this large amount indicate as to our offences against God? What is sin? (S. Cat. Ques. 14.) Who alone without it? (2 Cor. 5: 21; 1 John 3: 5.)

26 What redeems from sin? (Eph. 1: 7.) What cleanses? (1 John 1: 7.)

27-29 How might the servant have been treated? Why treated differently? Why should compassion be shown? (Heb. 5: 2.) How did God show His great love and pity? (Ps. 130; Col. 1: 14; Isa. 1: 18.)

30 Where did the forgiven servant go? What did he do?

FOR WRITTEN ANSWERS

1. Jesus' rule for forgiveness?.....

2. What amount did the first servant owe? The second?.....

3. After what measure does God forgive us our trespasses?.....

LESSON VIII.

THE MAN BORN BLIND

August 19, 1900

John 9: 1-17. Commit to memory vs. 4-7.

1 And as Je'sus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, ¹Master, who did sin, this man, or his parents, that he ²was born blind?

3 Je'sus answered, Neither ³hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

4 ⁴I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 ⁵As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and ⁶he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Silo'am, (which is by interpretation, Sent.) He went ⁷this way therefore, and washed, and came seeing.

8 The neighbours, therefore, and they which ⁸before had seen him that he was ⁹blind, said, Is not this he that sat and begged?

9 ⁹Some said, This is he: others said, He is like

Revised Version—¹Rabbi: ²Should be; ³Did this man sin: ⁴We; ⁵When; ⁶Anointed his eyes with the clay; ⁷Away; ⁸Saw him aforetime; ⁹A beggar; ¹⁰Others said, It is he: others said, No, but he is like him. He said; ¹¹Then; ¹²Omit the pool of; ¹³So I went away; ¹⁴Bring; ¹⁵Now; ¹⁶On the; ¹⁷Again therefore; ¹⁸From; ¹⁹Signs; ²⁰Therefore; ²¹In that he hath opened.

EXPLANATION

Rev Prof J. Alton
Connecting Link—Jesus is now in Jerusalem, at the joyous Feast of Tabernacles. (ch. 7: 2; Lev. 23: 34-43.) The Pharisees seek to kill Him. (John 8: 59.) It is only a few months till their purpose will be accomplished.

1. **Passed by**; on the Sabbath (v. 14), probably on the way to or from the Temple. (See Acts 3: 2.) **Blind from his birth**; and therefore incurable. Even yet, only rarely those born blind can be cured.

2, 3. **Who did sin?** The common belief was that such misfortunes were a direct judgment for the person's own sin or that of some ancestor. (So Job's friends.) **Jesus answered**. Light from heaven will now be thrown upon the problem. **But that the works of God**; that the power of Christ might be displayed, and so the man himself and others be led into Christ's Kingdom. God works in strange ways.

4, 5. **We must work** (Rev. Ver.). Jesus here reminds His disciples of their share of responsibility with Him. **The works of Him that sent me**; miracles of power and mercy, leading to miracles of pardon and grace. **The night cometh**; when the day of life closes at death. Jesus knew that the miracles would hasten His death; but He does not hesitate. **I am the light of the world**. See chs. 1: 5, 9; 3: 19; 8: 12; 12: 35, 36. Like the sun in the heavens, Jesus, because He is God, and because the God-like shone forth in all His words and works, is "this dark world's light." He sheds light. **He opens men's eyes** to see the light.

6, 7. **Clay . . . spittle**. (See Mark 7:

Read Luke 9: 57-62; John 7: 2 to 9: 41.

him: *but* he said, I am he.

10 Therefore said they unto him, How ¹⁰were thine eyes opened?

11 He answered and said, A man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go ¹²to the pool of Silo'am, and wash: ¹³and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They ¹⁴brought to the Phar'isees him that aforetime was blind.

14 ¹⁵And it was the sabbath ¹⁶day when Je'sus made the clay, and opened his eyes.

15 ¹⁷Then again the Phar'isees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes and I washed, and do see.

16 Therefore said some of the Phar'isees, This man is not ¹⁸of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such ¹⁹miracles? And there was a division among them.

17 They say ²⁰unto the blind man again, What sayest thou of him, ²¹that he hath opened thine eyes? He said, He is a prophet.

33; 8: 23); supposed remedies. Jesus makes them effective. **Go wash**. (See 2 Kings 5: 10.) It was a strong test of the man's faith. **Pool of Siloam**; the Siloam of Isa. 8: 6, flowing from under Mt. Zion. The word means **Sent**. It was the type of the Kingdom sent by God into the world. **Came seeing**. The divine power had made the appointed means effective.

8, 9. **The neighbours** were greatly puzzled. They could scarcely believe their own eyes. **I am he**. The beggar man is, as we shall further see, princely in his straightforward testimony.

10-12. **A man . . . called Jesus**. He is well known by this time in the city. **Where is he? . . . I know not**. The man is cautious as well as brave.

13, 14. **To the Pharisees**; who claimed to decide all religious questions. **The Sabbath day**; their ground of attack. They would sooner see the day observed according to their own forms than a blind man cured.

15-17. **Then again**. The man is as honest and brave as ever, even before these great Pharisees. **There was a division**. See previous part of verse. There were men like Nicodemus (7: 50, 51) amongst the Pharisees. **What sayest thou?** The "thou" is emphatic. **"Thou oughtest to know since he hath opened thine eyes."** **A prophet**; a man sent from God. (See 3: 2; 4: 19.) Read the rest of the story and see how this simple man, with clear faith in Jesus, utterly routs the haughty Pharisees, and how he himself comes to the full knowledge of the Son of God.

GOLDEN TEXT

One thing I know, that, whereas I was blind, now I see. John 9:25.

DAILY READINGS

- M.—John 9:1-17. The man born blind.
- T.—John 9:18-29. "One thing I know."
- W.—John 9:30-41. The eye of faith.
- Th.—Mark 8:22-26. The healing touch.
- F.—2 Cor. 4:1-7. Blinded minds.
- S.—2 Kings 6:8-17. Seeing the invisible.
- S.—1 Cor. 2:7-16. Spiritual discernment.

TIME

Autumn of A.D. 29. Some time between the Feast of Tabernacles (October) John 7:2, and the Feast of the Dedication (December) John 10:22.

PLACE

Jerusalem, near one of the gates of the Temple or of the City.

CATECHISM

Q. 35. What is sanctification?
 A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

LESSON PLAN

- I. A Question, 1-5.**
The disciples ask for whose sin the man was born blind.
- II. The Miracles, 6, 7.**
Jesus gives the blind man sight.
- III. Testimony, 8-17.**
The blind man testifies of his healer to his neighbors and to the Pharisees.

LESSON HYMNS

Book of Praise—25; 76 (Ps. Sel.); 28; 252; 156.

FOR FURTHER STUDY

Miss Moorcroft

- Juniors**—Count the miracles connected with blindness recorded in the Gospels.
- 1. Where may Christ have been? Whom does He see? What was Christ's feeling towards him?
- 2, 3. Who spoke to Jesus? What question asked? What did Jesus reply? Who allows suffering? For what purpose? (Heb. 12:6, 7; Rev. 8:19.)
- 4, 5. When did Christ say He must work? Why, then? How does He speak of Himself? (v. 5.) Where are there references? (John 3:19; Rev. 21:23.)
- 6, 7. What menus used by Christ in the miracle? Did He always use menus? (Mark 10:51, 52.) What command did He give? With what result? Where was the pool of Siloam?
- 8, 9. What said by the man's neighbors? How did blind men frequently make their living? (Acts 3:1.) What was the opinion of others? What did the man himself say?
- 10-12. What three steps in the opening of his eyes?
- 13, 14. Before whom was the blind man brought? By whom? What day was it when he was healed?
- 15-17. What was the complaint of some of the Pharisees? What did others of them say? What was the man's own opinion? How was he treated? (v. 34.) Who received him? (v. 35.) To what was he led? (v. 38.)
- Seniors**—1, 2. What was the three-fold affliction of the man in to-day's lesson? Why was blindness so common in the East? What false insinuation made against the man? What was the common opinion about suffering? (Job 4:7; 8:6.) Who thought the same? (Acts 28:4.) What are the different uses of affliction?
- 3, 4. What was Christ's verdict? When did He teach the same truth? (Luke 13:1-5.) What had Christ said when Lazarus was dying? (John 11:4.)
- 5. Who had prophesied about Christ? (Isa. 35:5; 42:7.) How was it fulfilled? (Luke 4:18-21.) In what sense is Christ the light of the world? (2 Cor. 4:6.)
- 6, 7. What virtue in the clay? Why used? Where was the man sent? What is the meaning of Siloam? Of what was the command a test?
- 8-11. What change noticed in the blind man? How can a greater change be effected in boys and girls? What investigation made by the neighbors? How

did this strengthen the man's faith
 13-17. What were the chief points in the procedure before the Pharisees? On what did they disagree? How did some reason? How, others? What did they do to the blind man? How was he blessed by Christ?

Rev. W. J. Hooper
Bible Side Lights—Psalm—Deut. 27:18; Job 29:15; Ps 146:8; Isa. 29:16; 42:7.
LIGHT OF THE WORLD—Ps. 27:1; Matt. 4:16; Luke 2:32; John 1:5, 9; 3:19; 8:12; 12:35, 36, 46.
THE SABBATH—Ex. 16:23, 25; 20:10; 31:12-17; Isa. 58:13, 14; Mark 2:27, 28.
A DIVISION—Luke 12:51; John 7:43; 10:19; 1 Cor. 11:18.
A PROPHET—Deut. 18:15; Acts 3:22; Matt. 13:57, 58; Luke 13:33; 24:19.

Guss Brockett
Practical Points—1. The heart may grow hard by frequent sight of misery. Perhaps the disciples had seen this poor, blind man so often that they were no longer touched by his blindness.
 2. If we were as quick to look for sin in ourselves as in others, our lives would be purer and the world happier.
 3. "Jesus, Thou Son of David, hear my cry!
 For I am blind, and full of misery.
 Mercy is Thine; have mercy, Lord, on me!
 Touch Thou mine eyes, O give me now to see!"
 —DR. JOHN JENKINS.

- 4. Is it not worth while to bear an affliction that God's power and grace may be shown in us? That is what has sustained many a martyr at the stake.
- 5. Jesus' life was ruled by "musts." A sense of duty, and especially duty towards His Heavenly Father, constrained Him. Shall we refuse to bear God's yoke, and persist in having nothing but our own way?
- 6. From the way some people live, one would think that they supposed their day would never end; they so waste or sin away the time. Yes, idleness is sin, too.
- 7. Simple obedience to Christ always brings its reward, no matter how impossible seems the task. (v. 7.)
- 8. Read the whole chapter through and mark how sincere and honest and straightforward and courageous this poor man is. Surely the Holy Spirit of God had long been working silently in him and now his holy desires blossom out in faith in the Lord Jesus.

FOR WRITTEN ANSWERS

- 1. Why was this man born blind?.....
-
-
- 2. What does Jesus mean by "I am the light of the world"?.....
-
-
- 3. Give proofs of the man's honesty and courage.....
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LESSON IX.

JESUS THE GOOD SHEPHERD

August 26, 1900

John 10: 1-16. Commit to memory vs. 9-11. Read Ps. 23; John 10: 1-21.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he

Revised Version—1 Fold of the sheep; 2 When he hath put forth all his own, he goeth; 3 Jesus therefore said; 4 Omit ever; 5 That he may steal and kill and destroy; 6 Came; 7 May; 8 Omit more; 9 Layeth down; 10 A; 11 Snatcheth; 12 Them; 13 He fleeth; 14 Mine own and mine own know me; 15 Even as; 16 And I know; 17 They shall become one flock.

EXPLANATION

Rev. Ph. Saleon
Connection—The Pharisees excommunicate the blind man. (John 9: 34.) Jesus receives him into His kingdom (vs. 35-38) and passes judgment on the Pharisees (vs. 39-41). Then follows the present Lesson. The Pharisees were the hireling shepherds.

1, 2. Verily, verily. Amen, amen; indicating that something of great importance is coming. The sheepfold. An enclosure with low stone walls, where the sheep spent the night. The one door was guarded by a door-keeper or porter. A thief steals by fraud; a robber, by violence. Entereth in by the door. Every night the shepherds brought the sheep from the pasture and delivered them up to the porter for safe-keeping. Every morning they led them out again.

3-5. The porter openeth. He recognizes the true shepherd. By name. In Eastern flocks each has a name, which the shepherd knows and the sheep know. He goeth before . . . the sheep follow. The flock is led, not driven. They know his voice. It is impossible to deceive the sheep in this. A stranger's voice sets the whole flock in alarm. (v. 5.)

6-8. They understood not; and Jesus proceeds to explain. I am the door. "The door is an emblem (1) of admitting the right persons; (2) of shutting out enemies and dangers; (3) of protection; (4) of hospitality." (Peloubet.) All that came before me (Rev. Ver.); not the prophets, but their own religious leaders, who sought to fleece the flock, not feed it.

9, 10. If any man enter in. How simple is the way of salvation, and how free to all. He shall be saved; from foes, from

sin, from death and hell. Go in and out, and find pasture.

10 The thief cometh not, but is for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth them.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

sin, from death and hell. Go in and out. Those who are in Christ, alone have true liberty. Find pasture; Ps. 23; 1 Cor. 3: 21-23. They may have life. This is a great declaration. Look through John's Gospel and see how often he uses the word "life," and find what he means by it. Abundantly. The word "abundantly" means like the inflowing tide of ocean, wave upon wave.

11-13. Layeth down his life for the sheep. A mark of the good shepherd. (See the portrait of Jesus, Phil. 2: 5-8.) An hireling . . . fleeth; in the face of danger. He thinks of himself (as these Jewish leaders did), not of the flock. He careth not, Jesus died for men because He cared for them. It was love. (Gal. 2: 20.)

14, 15. Know mine own (Rev. Ver.). A second mark of the good shepherd (2 Tim. 2: 19). Mine own know me (Rev. Ver.). Blessed intimacy! (1 John 4: 7.) Even as the Father. More wonderful still! They are as intimate with Jesus as He is with His heavenly Father. Can thought and desire go further? And I lay down my life; because it is the Father's will (vs. 17, 18), and because in no other way can life be obtained for men. (Rom. 5: 6.)

16. Other sheep; the Gentiles. Them also. Ps. 2: 8; Matt. 28: 19. Jesus will not be satisfied until all men know Him. They shall hear my voice; the voice that speaks through His Word and Spirit. One flock, one shepherd. Christ overlooks minor differences. He counts all who are His one flock. Perhaps, yet, even on earth, all His own may be drawn together in one fold, all divisions finally done away.

GOLDEN TEXT

The good shepherd giveth his life for the sheep. John 10 : 11.

DAILY READINGS

- M.—John 10: 1-16. Jesus, the Good Shepherd.
- T.—John 10: 17-30. Safety of the sheep.
- W.—Ezekiel 34: 1-10. False shepherds.
- Th.—Ezekiel 34: 11-19. Deliverance.
- F.—Ezekiel 34: 20-31. One shepherd.
- S.—Psalm 23. Guiding and keeping.
- S.—1 Peter 2: 19-25. For us.

TIME AND PLACE

Following close upon the last Lesson. Autumn of A.D. 29, and in or near Jerusalem.

CATECHISM

Q. 38 What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?

A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

LESSON HYMNS

Book of Praise—132; 134; 456; 522; 14 (Ps. Sel.).

LESSON PLAN

I. A Parable of the Sheepfold, 1-6.

The robber climbing in some other way; the shepherd entering by the door and leading forth his own sheep who know his voice and follow him.

II. The Door, 7-10.

Christ is the door of the sheep; entering in by Him they shall be saved. Through Him they have nourishment and life.

III. The Good Shepherd, 11-16.

Christ is the Good Shepherd, giving His life for the sheep, known of them, and who will gather all His sheep into one fold.

FOR FURTHER STUDY

Miss Moorcroft

Juniors—What was one object of the miracle recorded in the last Lesson? (John 9: 40.) Where was the discourse of the present Lesson spoken? In what form? (v. 6.) Why was that form of speaking so often used by Jesus?

1-2 What is the Lesson Topic? Give the divisions of the Lesson Plan. Where do Eastern shepherds gather their flocks at night? Describe a sheepfold. How many doors? What use do the shepherds make of the door? How do thieves and robbers get in?

3-5 Who opens the door? To whom? What follows? How do the sheep recognize the voice? Does the shepherd lead or drive his flock? Who is the true Leader of boys and girls, of men and women? (Heb. 12: 1, 2.)

6-8 What is a parable? Why did they not understand? What does Jesus say of Himself? What of their religious leaders? What proof that these were not true shepherds?

9, 10 Why is "I am the door" repeated? What is meant by "being saved"? "fencing pasture"? For what does the thief come? For what did Jesus come?

11-13 Distinguish between the good shepherd and the hireling?

14-16 What great act of love did Jesus do? Who meant by "other sheep"? Have they all been brought to Christ? What is one duty towards them?

Seniors—1-5 Upon what did Christ found His parables? What seven objects used in the one of to-day's Lesson? Picture an Oriental shepherd's ways with his flock. What do Christ's followers hear in His voice? How should they follow it?

6-8 How is Christ the door of the sheep? Who represented by thieves and robbers?

9, 10 Through whom does Christ bestow spiritual life? How may we obtain it? In what measure? What was Jesus' crowning act of love? What blessings has that act procured for men?

11 By what Old Testament writers was Christ referred to as the Good Shepherd? (Ps. 23; Isa. 40: 11; Zech. 13: 7.) By what name is He called in the Hebrews? (ch. 13: 20.) By Peter? (1 Pet. 5: 4.)

12, 13 What difference in the conduct of the good shepherd and of the hireling?

14-16 What was the extent of God's love to the world? (John 3: 16.) Why should Christ be loved supremely? What are the chief marks of Jesus as the Good Shepherd? What is the teaching of v. 16?

Bible Side Lights—THE SHEEPFOLD—Num. 32: 16; Judges 5: 16; Ps. 78: 70. *Jesus the Good Shepherd*

THE PORTER—2 Sam. 18: 26; 2 Kings 7: 10; 1 Chr. 9: 21; Mark 13: 31.

THIEVES AND ROBBERS—Matt. 6: 19; 24: 43; Luke 10: 30; Ex. 22: 2, 7.

THE HIRELING—Job 7: 1, 2; 14: 6; Isa. 16: 14. *Jesus the Good Shepherd*

THE GOOD SHEPHERD—Ps. 23: 1; 39: 1; Isa. 40: 11; Amos 3: 12; Zech. 11: 16, 17; Heb. 13: 20.

Practical Points—1. The shepherd knows the door because he has a right to the fold and to the sheep. Jesus has purchased us with His precious blood. Who so good a right to us as He?

2. Our Shepherd knows each of us by name, for He Himself has given the names. (Isa. 43: 1.)

3. Love never forgets. It is because He loves us so that He remembers each one's name in the great multitude of His followers.

4. It is through love and trust that the sheep know their own shepherd's voice; and the longer we listen to that voice—Oh, how winning it is!—the more readily do we hear it.

5. Christ's sheep are not penned up from pleasant pastures. It is false to say that to be a Christian is to cease enjoying oneself. It is only really to begin.

6. We speak of health, wealth, home, friends, as gifts; but there is one gift that embraces and overtops them all. It is life, the life that Christ's death on Calvary has purchased for us.

7. "There's not an angel blest in heaven So bound to thee as I: To them they love its gifts has given, For me love's self did die."

8. Jesus says, "I must bring all My wandering sheep in." He asks us to share in the work

FOR WRITTEN ANSWERS

1. Describe an Eastern sheep-fold.....

2. What does Jesus mean by, "I am the Door?".....

3. Show that Jesus is "The Good Shepherd.".....

LESSON X.

THE SEVENTY SENT FORTH

September 2, 1900

Luke 10: 1-11; 17-20. Commit to memory vs. 2-6. Read Luke 10: 1-24.

1 After these things the Lord appointed 2 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 5 truly is 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 8 neither purse, nor scrip, nor shoes: and salute no man 9 by the way.

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

6 And if 10 the son of peace be there, your peace shall rest upon 11 it: if not, it shall turn to you again.

7 And in 12 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 13 enter, and they receive you, eat such things as are set before you:

Revised Version—1 Now; 2 Seventy others; 3 Was about to; 4 And he said; 5 Is plentiful; 6 Omit would; 7 In the midst of; 8 No purse, no wallet, no shoes; 9 On; 10 A; 11 Him; but; 12 That; 13 Shall; 14 Omit your ways; 15 Thereof; 16 Dust from your city; 17 To our feet; 18 Howbeit know; 19 Omit unto you; 20 Omit again; 21 In; 22 Fallen as lightning; 23 Have given you authority; 24 In any wise; 25 Howbeit; 26 Rejoice that.

EXPLANATION

not allowed
Connection—As explained in "Time and Place," Jesus had gone back to Galilee from Jerusalem. He is now returning eastward along the borders of Samaria and Galilee to cross the Jordan. His face is towards Jerusalem, 9: 51) beginning the journey which was to end on the Cross of Calvary.

1, 2. **After these things**; the incidents just mentioned. **Other seventy.** The Twelve had been sent previously. (Matt. 10: 1, 5.) The number had reference to the seventy elders (Num. 11: 16); to the Sanhedrim (Council of seventy) and to the Jewish belief as to the number of nations in the world. It was to be a wider work than that of the Twelve, who went only to the lost sheep of Israel. **Two and two**; as in the case of the Twelve, to aid and cheer one another. **Before his face.** To prepare the way for Himself. Compare John the Baptist's mission. (Matt. 11: 10.) **Harvest . . . great.** Compare Matt. 9: 37; John 4: 35.

3, 4. **As lambs among wolves.** Helpless and defenceless. The hatred of the Pharisees had grown intense. See Luke 12: 1-12. **Purse**; a small leather bag for money. **Scrip**; a haversack for provisions. **Shoes**; in addition to their sandals. They were to "travel light," because in haste. **Salute no man.** Eastern salutations were very elaborate and took a long time.

5-7. **Whatsoever house.** Custom allows a traveller to stay three days without disclosing even his business. **First say, Peace.** The common salutation among the Jews. **A son of peace** (Rev. Ver.); a man of peaceful heart and so inclined to listen to the gospel of peace. **Turn to you again**; no harm done to others, yourself blessed.

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 13 enter, and they receive you not, go 14 your ways out into the streets 15 of the same, and say,

11 Even the 16 very dust of your city, which cleaveth 17 on us, we do wipe off against you: 18 notwithstanding be ye sure of this, that the kingdom of God is come nigh 19 unto you.

17 And the seventy returned 20 again with joy, saying, Lord, even the devils are subject unto us 21 through thy name.

18 And he said unto them, I beheld Satan 22 as lightning fall from heaven.

19 Behold, I 23 give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall 24 by any means hurt you.

20 25 Notwithstanding in this rejoice not, that the spirits are subject unto you; but 26 rather rejoice, because your names are written in heaven.

Remain. A round of visits would waste time and lead to levity. **Worthy of his hire.** They brought more than they received. Those who preach the gospel should live of the gospel. (1 Cor. 9: 7, 9, 11, 13, 14.)

8, 9. **Such things as are set before you.** They had a right to them for their work's sake; and although Jews, they are to make no scruple about Gentile customs or food. **Heal . . . and say.** As in the case of the Twelve (Matt. 10: 7, 8.) healing and preaching were to go hand in hand; a good missionary method.

10, 11. **Go your way**; when not received. **Into the streets**; the most public place. **Even the very dust**; to disclaim all responsibility for the punishment that was sure to come. (Compare Acts 13: 49-51; 18: 5-7.) **Notwithstanding.** They were to repeat their message and invitation in departing, even to those who had rejected it and them. The awful guilt of such rejection is brought out in vs. 13-16.

17. **With joy**; of success. **Even the devils (demons)**; Satan's messengers; the worst form of human affliction.

18, 19. **Satan fallen as lightning from heaven** (Rev. Ver.); his fall already an accomplished fact. Some take it to mean his fall at the beginning of the world, others, his defeat through Christ's coming into the world. (See Isa. 14: 9-15; John 16: 11: 12: 31.) **I give you power.** A wonderful equipment. For one literal example see Acts 28: 3-5. But the meaning is mainly spiritual. (Rom. 16: 20; Ps. 91: 13; Isa. 11: 8.) **The Enemy**; Satan and all his forces. **Hurt.** See Rom. 8: 28.

20. **Names written**; enrolled as citizens.

GOLDEN TEXT

The harvest truly is great, but the labourers are few. Luke 10:2.

DAILY READINGS

- M.—Luke 10: 1-16. } The Seventy
- T.—Luke 10: 17-24. } sent forth.
- W.—Mark 6: 7-13. Sending the Twelve.
- Th.—Acts 13: 44-52. Shaking off the dust.
- F.—Acts 14:19-28. Missionary work.
- S.—Rom. 15: 15-21. The gospel preached.
- S.—1 Cor. 3: 1-11. Laborers with God.

main message.

TIME AND PLACE

Towards the close of A.D. 29, probably some weeks after the Feast of Tabernacles, when Jesus was in Jerusalem and gave sight to the blind man (Lesson VIII.). He seems to have returned to Galilee and now crosses the Jordan into Perea, the region beyond Jordan. (Matt. 19:1; Mark 10:1; Luke 9:51.)

CATECHISM

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

LESSON PLAN

- I. The Missionaries, 1, 2. Seventy in number, who were to prepare the people for the visit of Jesus.
- II. Their Instructions, 3-11. For a quick and quiet tour of healing and preaching the Kingdom.
- III. Their Return, 17-20. Rejoicing in their success.

LESSON HYMNS

Book of Praise—449; 83 (Ps. Sel.); 453; 307; 454.

FOR FURTHER STUDY

Where did Christ go after the Transfiguration? (Mark 9: 30-37.) What feast did He attend at Jerusalem? (John 7:2-10.) Whither did He return? (Mark 10:1.)

Juniors—1, 2 By whom had Jesus been rejected? (Luke 9: 53.) Whom does He now send out? Why? In what order? Where to go? How did He speak of His work? Of the workers? To whom were they to pray? For what? Why were they to pray? What is prayer?

3, 4 What command given? How were they to be sent? What ordinary preparations were they to omit? Why? Why salute no one?

5-7 What rule were they to observe? What rule about eating? (1 Cor. 10: 27.)

9 What two-fold work to be done?

10, 11 How were they to treat those who rejected them? How does Christ regard rejecting His followers? (Matt. 10: 40.)

17, 18 In what spirit did the Seventy return? What does their Master say?

19, 20 What power given them? In what were they to rejoice? Where are we to work? (Matt. 21: 28.) When? (John 9: 4.) How? (Eph. 3:20.)

Seniors—1 Who had been chosen by Christ before? (Chap. 9: 1-6.) How many now? What reference in number 70? What plan adopted? Wherein the advantage? To what two peoples were they to preach? On what subject? What works were they to do? For what purpose?

2 What plea here for missionary work for Jesus? How can it be applied to-day?

3 Who meant by "wolves"? Why make no preparation? How does God exercise His Providence? (Ps. 140:7; Isa. 63:12; Prov. 16:9.) How described? (Deut. 4: 32; Ps. 121: 4; 139: 1-5.) Describe Eastern salutations.

5-7 Give a common Eastern salutation. What did "peace" include?

8, 9 How were they to attract men to the gospel? What were they to offer them?

10, 11 What symbolic act used? What did it express? What does rejection of gospel privileges prove? (John 3: 19.) How may we reject Christ now?

17-20 What success had the Seventy? What power does Christ bestow? In what spirit were they to rejoice? How can Christians prove they are missionaries for Christ? (2 Cor. 3: 5; Luke 14: 27; Heb. 10: 34.) In what spirit? (Ezra 5: 2; 2 Cor. 8: 3.) Wherein the encouragement? (Jas. 5: 19, 20.)

Bible Side Lights—SEVENTY (Ps. 138: 1, 9, Num. 11: 16, 24, 25; Ezra 3: 7, 14; Ezek. 8: 9.)

THE HARVEST—Joel 3: 13; Jer. 51: 33; Matt. 9: 36, 37; Matt. 13: 30.

THE LABORER—1 Tim. 5: 18; Matt. 9: 37, 38; 20: 1, 2; 1 Cor. 3: 9; Jas. 5: 4.

DUST—Josh. 7: 6; Isa. 49: 23; Neh. 1: 3; Acts 13:51.

WRITTEN IN HEAVEN—Ex. 31:18; Heb. 9:23; Rev. 13:8.

Practical Points—1. *Richard* *mentioned* *Paul*. The call to missionary work is from the Lord. Be careful not to go unless He sends; but, if He calls, you hold back at your peril.

2. The harvest still is plenteous. God has answered the prayer for laborers, but more money is needed to send them and to sustain them in the field. The Seventy took no money, for their mission was short and near by. In our day it is to the ends of the earth and we expect those we send to spend a lifetime in their fields.

3. The wolves are still on the scent. The gospel and its messengers have their enemies in Christian lands, and the risk in many a heathen field is like the risk in battle.

4. "Salute no man by the way"—does not mean that God's messengers are to be uncivil or unfriendly; but the King's business requireth haste. Those who are very much taken up with active Christian work will have little time for the round of social functions.

5. Those who entertained these missionaries were well repaid. The message they brought was of priceless value. (See Heb. 13: 2.)

6. The healing touch and the message of salvation were to go together. This is the model on which medical missions are shaped.

7. To have our names written in heaven. It is like being "mentioned in the despatches."

FOR WRITTEN ANSWERS

- 1. What was the errand on which the Seventy were sent?
- 2. What success had they in their mission?
- 3. What is the greatest cause for rejoicing?

LESSON XI.

THE GOOD SAMARITAN

September 9, 1900

Luke 10: 25-37. Commit to memory vs. 23-35.

25 And, behold, a certain lawyer stood up, and tempted him, saying, ¹Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do and thou shalt live.

29 But he, ²willing to justify himself, said unto Je'sus, And who is my neighbour?

30 And Je'sus answering said, A certain man ³went down from Jerusalem to Jericho, and fell among ⁴thieves, which ⁵stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance ⁶there came down a certain priest that way: and when he saw him, he passed by on the other side.

Revised Version—¹Margin Teacher; ²Desiring; ³beat him; ⁴A certain priest was going down; ⁵In like manner a Levite also; ⁶Came to the place and saw him; ⁷Was moved with compassion (*Omit* on him); ⁸Came to him; ⁹On them; ¹⁰*Omit* when he departed; ¹¹*Omit* unto him; ¹²*Omit* now; ¹³Proved.

EXPLANATION

Red *Proph. Falconer*
Connection—Jesus rejoiced greatly that the common people, who were open-minded, had received the message of the Seventy. (v. 21.) Here comes one, however, full of self-righteousness, who needs different treatment. Jesus deals with him.

25. A certain lawyer; whose profession it was to understand and teach the Law as contained in the books of Moses; probably a Pharisee. **Stood up**; respectfully. **Tempted him**. "He laid a theological trap, but the hoped-for prey walked through it and left him in it." (Maclaren.) He was, however, apparently not so virulent as those mentioned in vs. 53, 54. **What shall I do?** To become a child of God and so inherit eternal life from the heavenly Father. He had his own opinion and thought he would catch this Nazarene tripping.

26, 27. What is written? . . . how readest thou? Jesus properly throws back the man's answer on himself. He ought to know what the Scriptures teach. He answering said; quoting Deut. 6: 5, and Lev. 19: 18. **To love the Lord thy God** sums up the first four of the Ten Commandments; **to love thy neighbour**, the other six.

28, 29. Right. This was Jesus' own answer on another occasion. (Matt. 22: 37-39.) **Live.** He who fulfils the Law in spirit as well as in letter, shall have eternal life. (But where to get the power to do it, that is the question.) **Justify himself**; for asking the question. Jesus' answer had made him appear foolish. (See ch. 16: 15.) Perhaps also his conscience was troubling him about the second part of the Law. **And who is my neighbour?** The man who lived near him? All Jews? Or a wider circle?

30. Down from Jerusalem to Jericho;

32 And ⁷likewise a Le'vite, when he ⁸was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he ⁹had compassion on him.

34 And ¹⁰went to him, and bound up his wounds, pouring ¹¹in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow ¹²when he departed he took out two pence, and gave them to the host, and said ¹³unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which ¹⁴now of these three, thinkest thou, ¹⁵was neighbour unto him that fell among the ¹⁶thieves?

37 And he said, He that showed mercy on him. Then said Je'sus unto him, Go and do thou likewise.

³ Was going; ⁴ Robbers; ⁵ Both stripped him and like manner a Levite also; ⁶ Came to the place and saw him; ¹⁰ Came to him; ¹¹ On them; ¹² *Omit* when he

a descent in less than 20 miles of about 3,500 feet; so infested with robbers that a portion of it was called "the red or bloody way." **Robbers** (Rev. Ver.); brigands, highwaymen. They are still found there.

31-33. A priest; perhaps on his way from God's house. Jericho was one of the cities where the priests resided. They would have to go up and down to Jerusalem on Temple duty. **Saw Him.** A glance was enough. **Passed by on the other side.** He had forgotten his Bible. (Isa. 58: 7.) **A Levite**; belonging to the second order of priests, who helped in the Temple. **Saw him** (Rev. Ver.); as did the priest, and like the priest gave him a wide berth. An awful picture of selfish and self-seeking religious leaders! **A certain Samaritan**; hated and despised by the Jews as being almost heathen, and returning the hatred heartily; a most unlikely one to bring help to a Jew. **Was moved with compassion** (Rev. Ver.) There is no monopoly of the virtues of love and kindness. Even savages possess them. The half-heathen Samaritan was a better man than the well-instructed priest and Levite.

34, 35. Oil and wine; the ordinary remedies of that time. **An inn**; a stopping place for travellers. **Two pence**; about 34 cents, but equal to two dollars now. **When I come back**; more than kind, he was.

36, 37. Which . . . proved neighbour? Our Lord gave the lawyer's question a practical turn and there could be but one answer. **Go, and do thou likewise.** Obey the Law, not talk about it; for religion, whether in the Old Testament or in the New, is a most practical thing. (James 1: 27.) The obedience shows that eternal life is in the heart.

GOLDEN TEXT

Love thy neighbor as thyself.
Lev. 19: 18.

DAILY READINGS

M.—Luke 10: 25-37. The Good Samaritan.
T.—Deut. 6: 1-13. Love to God.
W.—Lev. 19: 11-18. Love for neighbor.
Th.—Rom. 12: 9-21. Coals of fire.
F.—1 Cor. 13: 1-10. Greatness of love.
S.—Matt. 5: 43-48. Perfection of love.
9.—Mark 12: 28-34. The great commandment.

TIME AND PLACE

Soon after the sending forth of the Seventy, towards close of A. D. 29, in P'is Perea ministry.

CATECHISM

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

LESSON PLAN

I. The Lawyer's Queries, 25-29.
First, as to the way of life, then, as to who is our neighbor.

II. The Lord's Parable, 30-38.
Of "The Good Samaritan."

III. The Practical Application, 36, 37.
"Go, and do thou likewise."

LESSON HYMNS

Book of Praise—7 (Ps. Sel.); 427; 187; 582; 425.

FOR FURTHER STUDY

micrograph
Juniors—How had the common people received the message of the Seventy? (Lesson of last Sabbath and Luke 10: 21.)

25 Who now spoke to Jesus? In what manner? What said? What is meaning of "tempted"?

28-29 What asked by Jesus? How does the lawyer reply? (Deut. 6: 5; Lev. 19: 18.) Who should be chief object of love? Why? (John 3: 16.) How should love be shown?

29, 30 What practical question asked? By whom? How did Christ answer it? Where was Jerusalem? Where Jericho?

31-33 What three different persons saw the one in distress? How did each act?

34, 35 What were the seven steps in the Samaritan's conduct? What was the value of two pence? Of what is hospitality a test? (1 Tim. 5: 10.) To whom should it be shown? (Heb. 13: 2; Isa. 58: 7; Rom. 12: 20.) How is the Golden Rule brought out here?

36, 37 What was Christ's question? What the answer given? What command given by Christ? How can we obey it? (Matt. 25: 45.)

Seniors—**25** What is the most important question one can ask? By whom here asked? On what other occasion? (Matt. 19: 16-22.) When does eternal life begin? How long does it last?

28-29 To what does Jesus direct the lawyer? Show that each of the Ten Commandments is included in v. 27. Why should we love God supremely? What indicated by heart? By soul? By strength? By mind? What is the measure of our love to our neighbor?

29, 30 What was the lawyer's question? Why asked? How answered?

31-33 Who were the Levites? (Num. 1: 50-53.) How much more done by the Levite here than by the priest? What feelings between Jews and Samaritans? (John 4: 9; 8: 43.) How had Christ been used by them? (Luke 9: 51-56.)

34, 35 Why were oil and wine used? What instructions to the host?

36, 37 Could any other answer have been given to Christ's question? From what is compassion inseparable?

18: 27-33; Heb. 5: 2.) What promise attached? (Prov. 19: 17.) How shown by Christ? (Matt. 11: 28; John 11: 35; Luke 19: 41.) *Key to Prayer*

Bible Side Lights—WRITTEN IN THE LAW—1 Kings 2: 3; Neh. 10: 34-36; 1 Chr. 16: 40; Luke 24: 44; Acts 24: 14.

NEIGHBOR—Prov. 26: 19; 27: 10; Ex. 22: 7-14; Deut. 15: 2; 27: 17; Job 16: 22; Zech. 8: 16, 17.

A SAMARITAN—Luke 17: 16; John 4: 9, 39, 40; Acts 8: 25.

PENCE—Matt. 20: 2; Rev. 6: 6; John 6: 7; Mark 14: 5. **MERCY**—Ex. 20: 16; Deut. 13: 17; Ps. 37: 21; 109: 15, 16; Rom. 12: 18; Jam. 3: 13.

Practical Points—1. He is considered a fortunate person who "comes in" for an inheritance. There is no barrier save our own unwillingness, in the way of every one of us receiving the inheritance of "eternal life." To have it is to be richer than a multi-millionaire. 2. There is but one way to earn Heaven by our own doings, that is to keep the commandments absolutely, which is an impossibility.

3. How simple the great words are, and how great, often, the simple words! Here, for instance, is the whole of life in one common word of four letters; just as all light and heat on this earth are expressed by a word of three letters, "s-u-n."

4. The chances that fall in our way of doing kindly acts are a test of what we really are. The priest, the Levite and the Samaritan, each showed, that day, of what stuff he was made.

5. It is the best sort of charity when we give with our own hands direct. It has the personal touch, which is the very essence of charity. True charity is "Not what we give, but what we share,—For the gift without the giver is bare;—Who gives himself with his aims feeds three,—Himself, his hungering neighbor, and me." —LOWELL.

6. Christ teaches that we are neighbor to him who is in need and whom we can help, no matter whether he lives on the other side of our fence or on the other side of the world.

FOR WRITTEN ANSWERS

1. What is the sum of the Ten Commandments?.....

2. Describe what the Samaritan did for the wounded traveller.

3. Who is our neighbor?.....

LESSON XII.

THE RICH FOOL

September 16, 1900

Luke 12: 13-23. Commit to memory vs. 19-21. Read Luke 10: 38 to 12: 34.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down

Revise. Version—1 Out of the multitude; 2 Bid my brother divide; 3 But; 4 Keep yourselves from all; 5 Reasoned; 6 Not where; 7 Corn; 8 Omit and; 9 Foolish one; 10 Is thy soul required; 11 And the things which thou hast prepared, whose shall they be? 12 Be not anxious; 13 Nor yet for your body; 14 For the; 15 The food; 16 The body than the raiment.

EXPLANATION

Red Pen of Eleanor
Connection—We have here another most instructive incident. These chapters of Luke are full of the conversations of Jesus during His Perea ministry (See Lesson X.), as He sought to make clearer to His disciples and the people the true nature of His Kingdom. The time was short; His death was not far distant. Every hour has its new revelation of truth.

13. **One of the company; not a disciple. Master; Teacher. Said unto him;** recognizing that Jesus was someone more than common, but caring no further than to work his own worldly scheme. **Divide the inheritance.** The law said one third to the younger, two thirds to the elder. (Deut. 21: 17.) In case of dispute as to how the flocks or cattle should be divided in this proportion there was a tribunal; but the consent of both parties was necessary.

14. **Man;** a stern word, conveying a rebuke. **A judge or a divider;** umpire, arbitrator. Jesus had higher work to do. He came to give men good hearts, not to arrange their worldly concerns. If the hearts are right, these concerns are usually easily regulated.

15. **Said unto them;** turned the stumbling block into a stepping stone. **Keep yourselves from all covetousness** (Rev. Ver.); all violations of the Tenth Commandment. The warning is very frequent in both Old and New Testaments. (See 1 Tim. 6: 10-17.) Balaam (Deut. 23: 4), Achan (Josh. 7: 20, 21), Gehazi (2 Kings 5: 20, 21), Judas (Matt. 26: 14-16), Demetrius (Acts 19: 24-27) are Scripture examples. **Consisteth not;** a definition. To "live well" generally means a fine house, rich food and good clothes. Jesus says a man may have all these and know nothing of what life really means. A man's "life" is what he is, not what he has. It is the man, not his belongings.

my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

16, 17. **Plentifully.** Not the rich man's doing: it is God who gives the increase. (Ps. 104: 14-16.) **What shall I do?** A common perplexity of the wealthy man, how to invest his surplus. (Abbott.) Riches bring much care. Notice the number of "I's" and "my's". (Compare 1 Sam. 25: 11.) The man was an egotist, as is every man who leaves God out of his scheme of life.

18, 19. **Build greater.** With us it would be, buy another farm, build a block of houses, purchase some new stocks or shares. He counted out God and God's poor and needy ones and God's great work of saving the world. **Say to my soul.** Says Basil, "What folly! Had thy soul been a sty, what else couldst thou have promised it?" He would live the life of a mere animal.

20. **But God said.** It is not so easy to get rid of God, as men sometimes seem to think. **Thou fool;** a witless or senseless man. The "fool" of Ps. 53: 1, is "an empty person." The two are twin brothers. The man who leaves God out of his reckoning is a fool, though in the eyes of the world, a very clever man. **This night;** instead of "many years." (v. 19.) **Thy soul . . . required.** The end is just at hand. **Then, whose shall those things be?** High scorn. They may be anybody's; they certainly shall be his no longer.

21. **Layeth up treasures for himself.** A poor man may be as guilty of this as a rich man. It is not the amount. It is the spirit. **Rich towards God.** For the meaning, see Matt. 6: 19-21; 1 Tim. 6: 17-19; Jas. 2; 5.

22, 23. **Take no thought;** literally "be not drawn in different directions," "Be not anxious" (Rev. Ver.). Worry is both sinful and useless. The true way is Ps. 55: 22; 1 Pet. 5: 7. **The life is more than the food.** (Rev. Ver.). "First things, first," should be our rule.

GOLDEN TEXT

What shall it profit a man if he shall gain the whole world and lose his own soul? Mark 8 : 36.

DAILY READINGS

M.—Luke 12 : 13-21. The rich fool.
 T.—Luke 12 : 22-34. The lesson to be learned.
 W.—Deut. 8:11-20. Lest we forget.
 Th.—Ps. 49 : 6-20. Riches cannot save.
 F.—Ps. 52. The better trust.
 S.—1 Tim. 6 : 1-10. A snare.
 S.—1 Tim. 6 : 11-21. Use of riches.

TIME AND PLACE

The same place and period as in the previous Lessons; the Percean ministry, A.D. 29, the last days of our Lord's life on earth approaching rapidly.

CATECHISM

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to His revealed will.

LESSON PLAN

I. A Question of Property, 13-15.

The dividing of an inheritance.

II. Light from a Parable, 16-21.

Of one who laid up for himself and forgot God.

III. The True Secret of Living, 22, 23.

By understanding what life really means.

LESSON HYMNS

Book of Praise—14 ; 86 (Ps. Sel.) ; 136 ; 16 ; 293.

FOR FURTHER STUDY

103 : 1 ; 116 : 7 ; Luke 1 : 46.
 TREASURE—Gen. 43 : 23 ; Ezra 2 : 69 ; Prov. 15 : 16 ; Matt. 6 : 21 ; Luke 12 : 33.
 RAIMENT—Gen. 28 : 29 ; Deut. 8 : 4 ; 10 : 18 ; Zech. 3 : 4 ; 1 Tim. 6 : 8.

Practical Points—1. Our thoughts are like your colts. They need to be carefully held in, or they will run away. While Jesus was speaking of heavenly things this man's thought was on his farms and flocks. Let us not be too quick to blame him, but, rather, remember how our thoughts wander in worship, and seek to guard them.

2. "Dangerous for bicyclists" is put at the top of a steep and curving descent. Our Lord sets up the sign "Beware" on the path that leads to covetousness. It is a dangerous path, smooth-going, but thorns and rocks and precipices not far down.

3. "A great success solemnizes some men; they hurry home and fall on their knees." This man was upset by success.

4. It is a sad state of society when, in business, men look simply to their own interests. No man liveth to himself, says the Scripture. When men do, not only do their own souls shrivel up, but bad feeling springs up between man and man—between those in the same line of trade, or between those who earn and those who pay wages. "Each man for himself" soon comes to be a struggle of swine at the feeding trough.

5. The man said "many years." God said "this night." And God always has the last say.

6. A famous public man "dying, exclaimed, 'Fame is a vapor, popularity an accident, riches take wings, those that cheer us to-day will curse to-morrow, only one thing endures—character!'"

7. This command does not tend to idleness or want of thrift, or to poverty, but, on the contrary, to the best prosperity, and to the best enjoyment of whatever God gives us; while over-anxiety tends to dishonesty, to crime, to selfishness, to disappointment, and to bitterness of spirit.—Peloubet.

8. "Many men are mere warehouses full of merchandise—the head, the heart, are stuffed with goods . . . there are apartments in their souls which were once tenanted by taste and love, and joy, and worship, but they are all deserted now, and the rooms are filled with earthly and material things."

Miss Morcroft

Juniors—To whom was Jesus speaking? (v. 1.)

On what subject? What journey was Jesus taking?

13 By whom was He interrupted? How was He addressed? What request made?

14, 15 What did Jesus ask him? Of what were they to beware? What is covetousness? Whence does it come? (Mark 7 : 21, 22.) "What is the chief end of man?" (S. Cat. Ques. 1.)

16, 17 How is the man described in the parable? How could he have used his wealth? What was his sin?

18, 19 How many times is "I" used? "My?" What sort of a man was he? Whom did he leave out of his plan? Why was this wrong?

20, 21 What was the man's opinion of himself? What was God's opinion of him? Where should we lay up treasure? (Luke 12 : 33 ; Matt. 6 : 19, 20.)

22, 23 To whom does Jesus now speak? About what? What lesson taught by Him?

Seniors—13, 14 Between whom was the conversation recorded carried on? What was the subject? What was the Jewish civil law in reference to the matter? (Deut. 21 : 17.) Why did the man appeal to Jesus? Why did Jesus refuse to decide the case?

15 What warning given? To what does covetousness lead? (Prov. 28 : 20 ; 1 Tim. 6 : 9, 10.)

16 How did Christ illustrate the lesson to be taught? To what might our Lord have referred? (1 Sam. 25)

17, 18 What was the difficulty? How did Christ answer it? (v. 33 ; John 1 : 8.) What was the fatal error of this man?

19 What great mistakes made by this rich man? How are riches described? (1 Tim. 6:17, Rev. 18:16-17) To what are they a hindrance? (Matt. 13 : 22 ; Mark 10 : 23) To what are they apt to lead? (Deut. 32:15 ; Mark 10 : 22.) What can they not do? (1 Pet. 1 : 18 ; Rev. 6 : 15-17.)

20, 21 In what ways a "fool"? How can we be rich toward God?

22, 23 Is ordinary care or thought forbidden? (2 Thess. 3 : 10 ; 1 Tim. 5 : 8) What, then, is forbidden? How does God care for His people?

Bible Side Lights—INHERITANCE—Gen. 31 : 14, 15 ; Ruth 4 : 6 ; Neh. 11 : 20 ; Prov. 13 : 20.

COVETOUSNESS—Prov. 28 : 16 ; Jer. 6 : 13 ; Heb. 2 : 9 ; Col. 3 : 5 ; Heb. 13 : 5.

SOUL—Gen. 49 : 6 ; Num. 23 : 10 (Mar.) ; Ps. 11 : 1 ;

FOR WRITTEN ANSWERS

1. Why did the man apply to Jesus about his property?.....

2. What warning does He give?.....

3. How does the parable of the rich fool enforce the warning?.....

3/3

LESSON XIII.

THE DUTY OF WATCHFULNESS

September 23, 1900

Luke 12: 35-46. (May be used as a Temperance Lesson.) Commit to memory vs. 43, 44. Read Luke 12: 35-59.

35 Let your loins be girded about, and your ¹ lights burning;

36 And ye yourselves like unto men ² that wait for their lord, when he ³ will return from the ⁴ 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 ⁵ will come forth and serve them.

38 And if he shall come in the second watch, ⁶ or come in the third watch, and find them so, blessed are those servants.

39 ⁷ And this know, that if the ⁸ goodman of the house had known what hour the thief ⁹ would come, he would have watched, and not have ¹⁰ suffered his house to be broken through.

40 Be ye ¹¹ therefore ready also: for ¹² the Son of man cometh at an hour when ye think not.

Revised Version - ¹ Loins; ² Looking; ³ Shall; ⁴ Marriage feast; ⁵ Shall come and serve them; ⁶ And if in the third (Omit watch); ⁷ But this know; ⁸ Master; ⁹ Was coming; ¹⁰ Left; ¹¹ Also ready; ¹² In an hour that ye think not the Son of man cometh; ¹³ The; ¹⁴ Set; ¹⁵ Food; ¹⁶ Set him over; ¹⁷ Omit and, and say; ¹⁸ The maidservants; ¹⁹ Expecteth not (Omit for him); ²⁰ In; ²¹ Knoweth not; ²² In sunder and appoint his portion; ²³ Omit will; ²⁴ Unfaithful.

EXPLANATION

Prod. Falconer
Connection—Jesus follows up the warning in regard to covetousness (Lesson XII.) with the beautiful illustrations of the ravens and the lilies (vs. 24, 27), and an urgent appeal to seek the Kingdom of God and lay up treasure in the heavens. (vs. 31, 33.) The present Lesson follows on immediately and naturally.

35, 36. **Loins . . . girded about;** the long, loose robes gathered close within the girdle at the waist. (1 Pet. 1: 13; Eph. 6: 14.) **Your lights burning.** The parable of the Ten Virgins expands this thought. (Matt. 25: 1-13.) **Men that wait for their Lord.** The faithful servant cannot close an eye, if he expects his master. **Return from the wedding;** as in the parable just mentioned. The wedding procession came to the house of the bridegroom by night. **Knocketh.** In the East the one great outer door is securely barred. A faithful watchman is near by. **Immediately.** Promptness of service shows that there is heart in it.

37, 38. **Blessed;** because they have done their duty and because their master is pleased. **Watching;** on the alert, making their master and his welfare their one care. **He shall gird himself.** The servants will be made guests and their master will serve them. (See John 13: 1-5.) It is a picture of heaven. Christ is Lord there, as here, but His people will be free to all heaven's glories and fellowship. (Rev. 19: 9.) **Second watch.** There were four watches of about three hours each from dusk to dawn. Time and waiting do not cause the faithful servant to relax his vigilance.

39, 40. **Goodman;** an old-fashioned word for the master of the house. **The thief.**

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 ¹³ that faithful and wise steward, whom his lord shall ¹⁴ make ruler over his household, to give them their portion of ¹⁵ meat in due season?

43 Blessed ¹⁶ is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will ¹⁶ make him ruler over all that he hath.

45 **But ¹⁷ and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and ¹⁸ maidens, and to eat and drink and to be drunken;**

46 The lord of that servant ¹⁹ will come in a day when he ¹⁹ looketh not for him, and ²⁰ at an hour when he ²¹ is not aware, and ³ will cut him ²² in sunder, and ²³ will appoint him his portion with the ²⁴ unbelievers.

Everyone is his own policeman in the East. **To be broken through;** literally "to be dug through". The walls of houses were mostly of mud. **Be ye . . . ready;** a thrilling call to watchfulness, **At an hour when you think not.** The Lord's second coming will be as startlingly sudden and unexpected as a thief's visit. (1 Thess. 5: 2; 2 Pet. 3: 10; Rev. 3: 3.) Death, which takes us face to face with Him, is often sudden, too.

41, 42. **To us, or even to all?** The leaders only? or all the followers? Note well our Lord's answer. **Who then?** Jesus' way of saying that the parable applied to all. (See Mark 13: 37.) All must be faithful and all who are faithful will be rewarded. **Steward;** a confidential servant entrusted with his master's money or affairs. **Portion of food** (Rev. Ver.); the rations which were served out at stated times to the army of servants and retainers.

43, 44. **Ruler over all;** the highest promotion. It is the reward of faithful service. (See Matt. 25: 21; Luke 22: 29, 30.)

45, 46. **But if;** a picture of the unfaithful servant. **Delayeth.** It was often said afterwards of Christ's second coming. (2 Pet. 3: 3, 4.) **Beat . . . eat . . . drink . . . drunken;** very common sins in the case of those in high places. A little power tempts to oppression, and wealth tends to self-indulgence. **Cut him in sunder;** a punishment amongst some ancient nations. (2 Sam. 12: 31.) The suggestion is of very severe punishment. **Unbelievers;** (Rev. Ver.) "unfaithful". However lofty one's position, unfaithfulness is the highway to ruin. Our Lord demands loyalty—true heart-loyalty.

GOLDEN TEXT

Watch and pray that ye enter not into temptation. Matt. 26: 41.

DAILY READINGS

- M—Luke 12: 35-46. The duty of watchfulness.
- T.—Matt. 24: 32-42. Reason for watchfulness.
- W.—Matt. 24: 43-51. Be ready.
- Th.—Matt. 25: 1-13. Wise and foolish virgins.
- F.—Rev. 3: 1-6. Remember and hold fast.
- S.—1 Thess. 5: 4-11. Children of light.
- S.—Luke 21: 25-36. Watch and pray.

TIME AND PLACE

As before, A.D. 29, the last part of the third year of our Lord's ministry. On His way to Jerusalem.

CATECHISM

- Q. 40 What did God at first reveal to man for the rule of his obedience?
 - A. The rule which God at first revealed to man for his obedience, was the moral law.
- Q. 41 Where is the moral law summarily comprehended?
 - A. The moral law is summarily comprehended in the ten commandments.

LESSON PLAN

- I. Be Watchful, 35-40. For the Master's coming.
- II. Be Faithful, 41-48. To the Master's trust.

LESSON HYMNS

Book of Praise—81 (Ps. Sel.) ; 84; 254; 88; 305.

FOR FURTHER STUDY

Miss Moore's aft.

What was the subject of last Sabbath's Lesson? What beautiful illustrations follow it? (vs. 24, 27.) What appeal does Christ make? (vs. 31, 33.) What is meant by a "treasure in the heavens"?

Juniors—What is the figure here used? For what is the girding a preparation? For what were the lights? **36, 37** What were some of the customs of an Eastern wedding? What reward is promised to those who watch faithfully for their Lord? When is this fulfilled for the servants of the Lord Christ?

38 Into how many watches was the night divided? How many hours each? The second watch, what time? The third watch?

39, 40 How is the duty of watching emphasized? Against what are we to watch? For what are we to watch? (1 Thess. 5: 2; 2 Pet. 3: 10.)

41-44 To whom was the parable spoken, the twelve apostles, or all the people? What is meant by a steward? For what purpose does God give men talent or power? How will a faithful steward be rewarded? Give an Old Testament example. (Gen. 39: 4.)

45, 46 How does the unfaithful servant act? How will he be punished? By what parables did Christ elsewhere impress the lesson of watchfulness? (Matt. 25: 1-13; Matt. 25: 14-30.)

Seniors—**35** For what great event is preparation suggested? What is meant by "loins girded about"? By "lights burning"? What parable enforces this? (Matt. 25.)

36-39 What should accompany watchfulness? (Eph. 6: 18; Col. 4: 2; 1 Cor. 16: 13.) What are the motives to it? (Mark 13: 35, 36; 1 Pet. 5: 8; Matt. 26: 41.) Who the greatest example? (Luke 6: 12.) Other instances? (Luke 2: 25, 37, 38.)

40-44 What power conferred on the faithful servant? Why this power? How does the servant show his faithfulness? What is the nature of his reward? What do God's people possess? (1 Cor. 3: 21, 22.)

45, 46 Contrast the conduct of the unfaithful with that of the faithful steward. What surprises him? Why? How is he punished? To what is reference made in the punishment? (2 Sam. 12: 31; Heb. 11: 37.) Give some Scripture exhortations to watchful-

ness. 1 Cor. 10: 12-16; 1 Pet. 4: 7; 1 Heb. 12: 12.)

Bible Side Lights—LOINS GIRDING—Ex. 17: 13; Kings 18: 46; 2 Kings 1: 8; Eph. 6: 1; 1 Pet. 1: 13.

THE WEDDING—Matt. 22: 3, 8, 10, 11; Luke 14: 8; John 2: 1, 2; Rev. 19: 7, 9.

WATCHING—Matt. 24: 42; 26: 41; Mark 13: 37; 1 Thess. 5: 6.

STEWARD—Gen. 43: 19; Matt. 20: 8; Luke 16: 1, 2; 1 Cor. 4: 1, 2.

HOUSEHOLD—Gen. 18: 19; Job 1: 3; Prov. 31: 21; Gal. 6: 10; Eph. 2: 19.

Practical Points—1. "Always ready" is the motto Christ gives His followers. It is a soldier's motto, for who knows when the enemy may strike? It is a servant's motto, for who can tell when the Master will come?

2. Promptness in Christian service is invaluable, as, indeed, it is in business. To lend a hand just when it is needed; to speak the word of cheer when the darkness is thickest; to offer the gospel when, through some dealing of God with a sinner, he is prepared to receive it;—is to serve most effectually.

3. The secret of service is to make the will of the Master our will. This is how that Master served His Heavenly Father. (John 6: 38; 8: 29.) There is no bondage in it, but infinite freedom and joy.

4. There are some who can serve well for a time, but their zeal gives out if the reward is long in coming. They are diligent and watchful in the first watch and even in the second, but the third watch exhausts them. They go to sleep. We should remember that it is by "patient continuance" (Rom. 2: 7) in well doing that we earn the reward.

5. The very uncertainty of death and of the end of the world should make faithfulness easier. None of us wish to be caught unprepared. Let us, then, be always ready.

6. God's stewards are generally the giving of more responsibility. The faithful steward over the household is made the ruler over all his lord's possessions.

7. Bright lights cast dark shadows. There is reward for the faithful. There is woe awful and endless for the unfaithful.

FOR WRITTEN ANSWERS

- 1. Who is meant by the "lord"? Who by the "servant"?
- 2. What is the reward of the waiting servants?
- 3. What is the reward of the faithful steward?

LESSON XIV.

REVIEW

September 30, 1900

GOLDEN TEXT

Be ye doers of the word, and not hearers only, deceiving your own selves. James 1:22.

DAILY READINGS

M.—Matt. 14:22-33. Jesus walking on the sea.
T.—John 6:22-40. Jesus, the Bread of Life.
W.—Matt. 18:1-14. Jesus and the children.
Th.—Matt. 18:21-35. The forgiving spirit.
F.—John 9:1-17. The man born blind.
S.—John 10:1-16. Jesus, the Good Shepherd.
S.—Luke 10:25-37. The Good Samaritan.

CATECHISM

Q. 42. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

LESSON HYMNS

Book of Praise—559; 84 (Ps.Sel.); 254; 582; 458.

REVIEW CHART—Third Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 14:22, 33.	Jesus Walking on the Sea.	Of a truth thou art the Son of God. Matt. 14:33.	1. The Master alone in the mountain. 2. The disciples alone on the sea. 3. The Master with the disciples.
II.—John 6:22-40	Jesus, the Bread of Life.	Jesus said unto them, I am the bread of life. John 6:35.	1. A wrong guest. 2. A right guest. 3. The Bread of Life.
III.—Mark 7:21-30	The Gentile Woman's Faith.	Lord, help me. Matt. 15:25.	1. Beseeching. 2. Reasoning. 3. Prevailing.
IV.—Matt. 16:13-26	Peter's Confession and Christ's Rebuke.	If any man will come after me, let him deny himself, and take up his cross and follow me. Matt. 16:24.	1. A great promise. 2. A stern rebuke. 3. The way of the Cross.
V.—Luke 9:28-36	The Transfiguration.	This is my beloved Son: hear him. Luke 9:35.	1. Heavenly glory. 2. Heavenly company. 3. Heavenly testimony.
VI.—Matt. 18:1-14	Jesus and the Children.	Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Mark 10:14.	THE CHILDLIKE—1. The greatest. 2. The safest. 3. The dearest.
VII.—Matt. 18:21-35	The Forgiving Spirit.	Forgive us our debts, as we forgive our debtors. Matt. 6:12.	THE LAW OF FORGIVENESS—1. Stated. 2. Illustrated. 3. Applied.
VIII.—John 9:1-17	The Man Born Blind.	One thing I know, that, whereas I was blind, now I see. John 9:25.	1. A question. 2. The miracle. 3. Testimony.
IX.—John 10:1-16	Jesus the Good Shepherd.	The good shepherd giveth his life for the sheep. John 10:11.	1. A parable of the sheep-fold. 2. The door. 3. The Good Shepherd.
X.—Luke 10:1-11; 17-20	The Seventy Sent Forth.	The harvest truly is great, but the labourers are few. Luke 10:2.	1. The missionaries. 2. Their instructions. 3. Their return.
XI.—Luke 10:25-37	The Good Samaritan.	Love thy neighbour as thyself. Lev. 19:18.	1. The lawyer's queries. 2. The Lord's parable. 3. The practical application.
XII.—Luke 12:13-23	The Rich Fool.	What shall it profit a man if he shall gain the whole world and lose his own soul? Mark 8:36.	1. A question of property. 2. Light from a parable. 3. The true secret of living.
XIII.—Luke 12:35-40	The Duty of Watchfulness.	Watch and pray, that ye enter not into temptation. Matt. 26:41.	1. Watchful 2. Faithful.

ASK YOURSELF

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

Also—Say to yourself or get someone to hear you the 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. Give proofs that Jesus is the Son of God.

Lesson II. What did Jesus mean by "I am the Bread of Life" ?

Lesson III. Tell how the Syrophenician woman obtained help for her daughter.

Lesson IV. What does Jesus say as to saving and losing one's life?

Lesson V. Describe briefly the Transfiguration.

Lesson VI. What reason given for not despising "one of these little ones" ?

Lesson VII. Relate briefly the parable of the two debtors.

Lesson VIII. When they saw the blind man what did the disciples say? What did Jesus do?

Lesson IX. How did Jesus prove Himself to be the "Good Shepherd" ?

Lesson X. On what errand were the Seventy sent? What success had they?

Lesson XI. What is Jesus' answer to the question, "Who is my neighbor?"

Lesson XII. Wherein was the rich man of the parable a "fool" ?

Lesson XIII. What is the reward of the faithful servant? The woe of the unfaithful?

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

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

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

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1900								
July 1.....								
July 8.....								
July 15.....								
July 22.....								
July 29.....								
Aug. 5.....								
Aug. 12...								
Aug. 19...								
Aug. 26...								
Sept. 2....								
Sept. 9....								
Sept. 16...								
Sept. 23...								
Sept. 30...								

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I believe in God the Father Almighty, maker of heaven and earth ; and in Jesus Christ, his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and

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

buried : *he descended into hell ; the third day he rose again from the dead ; he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge

the quick and the dead. I believe in the Holy Ghost ; the holy catholic church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. Amen.

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