

Record of people
1/10/1900

Vol. VI. No. 1.

Jan.-March, 1900.

Yearly in advance, 50c.
Five or more, 10c. each.

THE HOME · STUDY QUARTERLY



Sabbath School Publications.
Presbyterian Church in Canada

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

St. Margaret's College Toronto

A Collegiate Boarding and Day School for Girls in the
finest residential part of Toronto.

Honorary President:

REV. G. M. MILLIGAN, B.A., D.D., Old St. Andrew's Church, Toronto.

Honorary Vice-President:

J. K. MACDONALD, Esq., Managing Director, Confederation Life Association, Toronto.

Board of Management:

REV. G. M. MILLIGAN, B.A., D.D., Toronto.

REV. LOUIS H. JORDAN, M.A., B.D., St. James Square Church, Toronto.

J. K. MACDONALD, Esq., Toronto.

GEORGE DICKSON, M.A., Toronto, Late Principal Hamilton Collegiate Institute and Upper Canada College.

MRS. GEORGE DICKSON, Lady Principal, St. Margaret's College, Toronto.

J. D. COUETENAY, M.D., Ottawa. ALEX. D. BRUCE, Esq., Ontario.

Large Grounds: Modern Equipment in all Departments.

Only teachers of the highest Academic and Professional standing are employed.
Preparation for University honors. A full Academic Course, in which there are
14 teachers: a Musical Course (vocal and instrumental), 17 teachers; an Art Department,
5 teachers; Domestic Science, 2 teachers; and a Department of Physical
Culture, 3 teachers.

The Spring Term will begin on February 12th, 1900. It will be necessary to
apply early in order to secure a place.

For Prospectus, apply to MRS. GEORGE DICKSON,

Principal, St. Margaret's College, TORONTO.

British American

Established in 1868.

Incorporated in 1898.

Business College

Affiliated with Institute of

Chartered Accountants

1896.

Limited

The Leading Commercial and Shorthand School
in Canada.

Y. M. C. A. BUILDING,

Corner Yonge and McGill Streets,

Toronto

Owned and directed by the following well-known business men of Toronto:

FREDERICK WYLD, Esq., Wholesale Dry Goods Merchant.

E. R. C. CLARKSON, F.C.A., Chartered Accountant.

EDWARD TROUT, Esq., Publisher of the "Money Times."

W. McCABE, F.C.A., Manager North American Life Assurance Company.

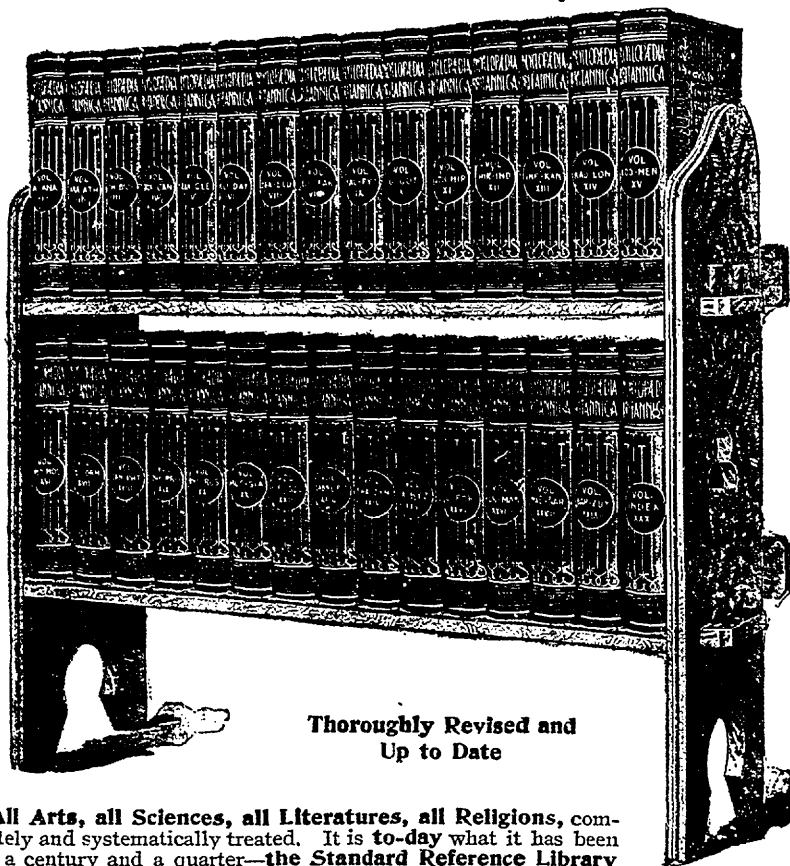
S. F. MCKINNON, Esq., Wholesale Millinery.

Free Prospectus mailed, on application to DAVID HOSKINS,

Chartered Accountant, PRINCIPAL.

The Genuine
Werner.. **Encyclopædia Britannica..**

Now within Reasonable Reach of any Purse



**Thoroughly Revised and
Up to Date**

All Arts, all Sciences, all Literatures, all Religions, completely and systematically treated. It is to-day what it has been for a century and a quarter—the Standard Reference Library of the world. Thirty superb octavo volumes, with over 12,000 illustrations; 340 full-page engraved plates; nearly 25,000 pages; 671 new maps and plans.

THE GREATEST—THE BEST—THE CHEAPEST

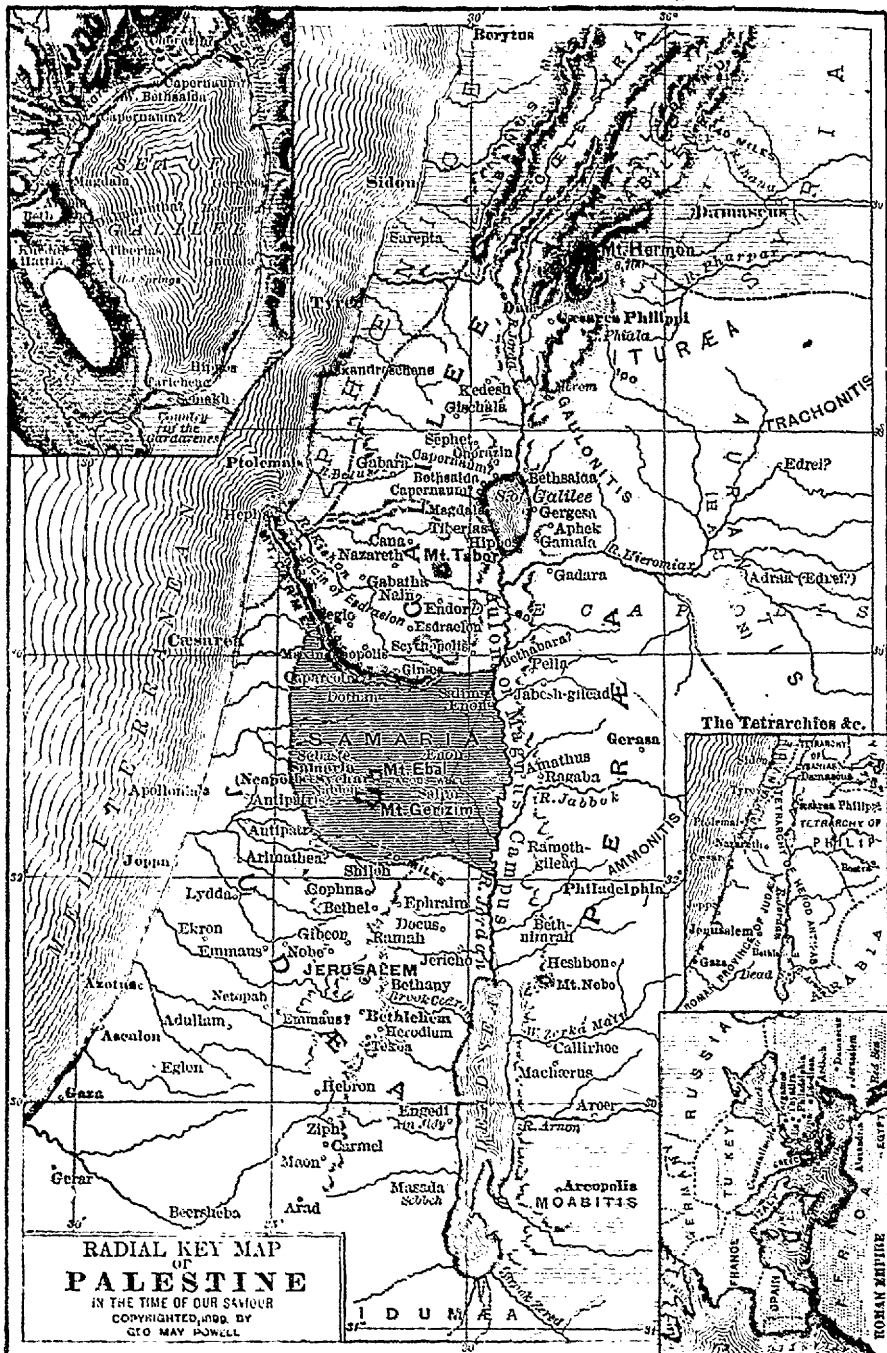
CHARLES SPURGEON said, in recommending the Britannica: "If all other books were destroyed, the Bible alone excepted, the world would have lost but little of its information."

"To own a set of the Encyclopædia Britannica is to acknowledge one's self as recognizing the best there is in literature."—GLADSTONE.

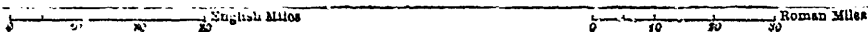
A necessity—not a luxury—to every live, progressive Sabbath-school teacher and scholar. **A limited number of sets to readers of this magazine at a bargain. Write at once or call. \$1 down and 10 cents a day will secure a set.**

THE NEWS, Educational Department,

96 Yonge Street, Toronto, Canada



English Miles



The Home Study Quarterly

Vol. VI.

JANUARY, FEBRUARY, MARCH, 1900

No. 1

THE Memory Passages are out. They are printed on a neat card at fifty cents per hundred, and follow the line of the lessons for 1900, embracing some of the great passages of the Word on the birth, life, teachings and work of our Divine Redeemer and Lord. Send for samples, which are furnished free.

By a re-arrangement of type the amount of lesson material in THE HOME STUDY QUARTERLY has been largely increased. Almost double the space has been given to the Explanation of the passage, the Study Questions have been extended, as well as the Practical Points; and a new feature, Bible Side Lights, has been added. By marking out the space for Written Answers with dotted lines room has been saved, whilst it is equally convenient for writing. It will be remembered that THE HOME STUDY QUARTERLY is widely used in Bible Classes and the Home Department, as well as in the classes less advanced. Hence the variety and amount of matter. By a little direction from the teacher each scholar can readily select what will best serve him in the preparation of his lesson.

A "Record of Attendance" is given (see page 32) for two reasons. (1) Most boys and girls like to keep track of themselves. And it is a good habit. They will find it very interesting to set down each Sabbath in the columns provided for the purpose their attendance at school and church, and the various other items in reference to the lesson of the day. (2) Many members of the Home Department find the Record of Attendance very convenient. It is quite as complete as any furnished on a separate card; and, being included in the QUAR-

TERLY, it saves unnecessary trouble. With a Bible and a HOME STUDY QUARTERLY the student in the Home Department is well equipped for his work.

It will be noticed that there is a break between the Shorter Catechism questions of last year and this. The explanation is that some confusion had arisen through the dividing of the Catechism into a three years' course instead of a course of two years. There were only twenty-six questions left for the coming year—scarcely a good mouthful for a scholar with any sort of appetite; and, besides, many schools were still going upon the former two years' plan. It was thought well, therefore, to turn back now to the beginning of the book and make a fresh start. Half of the questions will be taken up this year and half next, the whole book being thoroughly committed to memory, let us hope, in two years. The same order is to be followed in the Young People's Societies.

At Twelve

One of the early lessons of the year—the second, indeed, in the series—is The Child Jesus in the Temple. It is a scene that never loses its charm. "Why, He's twelve years old; just like I am," some boy says.

Yes, just twelve years old, and a thorough boy, too, clean limbed and strong, shrewd and kindly, the favorite of the village; and best of all, as Luke tells us, "the grace of God was upon him." That "grace of God" comes out when He goes up for the first time to the Holy City. It led Him straight to the Temple and kept Him there, not because the crowds were in the Temple, or there were wonderful sights to see, but because the men who had to do with God's

business were there. On that account He simply *could not* keep away.

He was a good boy to be with, this young lad of Nazareth. And there is no one that boys may better imitate than He.

What about that "grace of God"? I want to put the question straight to every boy. Is it "upon" you? Is the love of God in your heart? Can you say, "Yes, I am on the Lord's side." And another question: "Are you eager to learn what God's Book can teach you, and to do the work God asks of you?"

These are straight questions. Now give them a straight answer. Boys are fond of their "colors," the colors of their school or club or what not. Have you put on the colors of the Heavenly Lord? Are you proud of them? Are you true to them?

You can find no happier way of beginning the New Year than by putting on the colors which the boy Jesus wore, who loved God with his whole heart, whose whole desire was to know God's will, and to be busy with God's work.

The Home Department at Work

By A. W. Wright, Esq., B. A.

In the autumn of 1898 the Bible School of the Central Presbyterian Church, Galt, took up Home Department work. It began with a tentative effort by one of the elders in his own district. The co-operation of the teachers was obtained, and with the cordial approval of Rev. Dr. Dickson, the pastor, and of the Session, the work was extended to the whole congregation. A sufficient number of THE HOME STUDY QUARTERLY were ordered to place at least one copy in every home in the congregation, and late, a supply of THE PRIMARY QUARTERLY was obtained for use in families where there are small children. Each Sabbath School scholar above the Primary Department gets a HOME STUDY QUARTERLY. Homes and individuals not thus supplied are reached by visitors, who are also, for the most part, the collectors for the Schemes of the Church, and do the Home Department work at the same time that they do the collecting—near the close of each quarter.

Manilla envelopes, about three by five inches, are used for contributions and returns printed as below:

FAMILY REPORT AND CONTRIBUTION ENVELOPE

Central Presbyterian Church, Galt, Ont.
Home Department of the Sunday School.

Number of members of the Home Dept. in the family

Number attending Sabbath School.....

Names of Members of Home Dept :
.....
.....
.....
.....
.....
.....

Average time per week spent in Home study of S. S. Lesson.....

Contribution to Expenses Enclosed

Do you wish the Home Study Quarterly?.....

Do you wish the Primary Quarterly?.....

Name of Elder.....

Name of Home Dept. Visitor.....

N. B. This envelope will be called for by the visitor at the end of each quarter and a new envelope given in its stead.

As generally understood, the Home Department is for the encouragement in systematic Bible study of those who, from any cause, cannot attend the Sunday School; but this Home Department includes those who do attend, as it is thought that by this means better preparation may be secured on the part of the scholars, and more united interest stirred up in families. We know that in several instances this has been the case, enough to make the effort worth while, and we are sanguine that the interest will grow to be quite general in the congregation, and even outside of the congregation. One of the elders has introduced the plan into a district about seven miles from town, where Lo

holds regular Sabbath evening services. In some cases a leisure hour on Sabbath, in others, the time of family worship, is utilized for the instruction.

Difficulties, of course, have to be met and overcome. One is to get people to understand the scheme; another to get them to take hold of it heartily; and a third to get full returns, so that the Superintendent may know what is being done. Explanations from the pulpit, at the weekly prayer-meeting, and by a special address on Children's Day have been utilized to give information, as well as private explanations by visitors and elders. The other two hindrances will doubtless be gradually removed.

It is clearly understood that the Home Department is not a scheme to raise money, though it is desirable that the trifle necessary to pay expenses, ten to fifteen cents per annum per family, should be collected in the envelopes, any balance going into the mission funds of the Bible School. Neither is it a suggestion that members and others do not read or study the Scriptures, but it is a suggestion that they should do so for at least half an hour a week along the line of the International Lessons, and do so, where possible, as families.

The growing ignorance of the younger generation concerning the contents of the Bible is an appalling fact, and the Sabbath School as usually conducted is quite incompetent to deal with it. Those interested in the religious welfare of the young (and of the older people, as well,) cannot afford to ignore any means which promises to make the Book more familiar. The Home Department not only promises to do this, but also to react favorably on church work generally, helping the Sabbath School, the church services, the pastor, the elders, and every member of the home—father, mother, children.

These few lines are written at the editor's request with the fervent desire that they may give at least some impulse or guidance to the taking up of this promising means of furthering the Kingdom within the great sphere of influence of our own Church. There is a wide and fresh field here.

Galt, Ont.

A Straight Talk

By Rev. Jas. Robertson, D.D., Superintendent of Missions.

The Editor asks me to give "a straight talk about home missions in Western Canada to boy and girl readers of THE HOME STUDY QUARTERLY from my own view point."

"But what and where is Western Canada?" Look at a map of Canada, and you will see that Lake Superior humps itself up, and Hudson's Bay sends a long tongue down, making Canada look like a large dumb-bell. The large end to the west is Western Canada.

The Canadian Pacific Railway crosses the country from Lake Superior to the Pacific. Take a train at Port Arthur, and the first 400 miles will be through a rough, rocky country, covered with timber and full of lakes. The next 1,000 miles over prairie, then 400 more through the Rocky Mountains. This will take three days and a half; and you will need to put your watch back three times, and an hour each time, for when it is 12 o'clock at Port Arthur it is only 11 at Winnipeg, 10 at Regina, and 9 at Vancouver. Before you reach the Yukon you must travel 1,500 miles more from Vancouver.

This wide country is rich in farming and pasture lands, in timber and coal, gold and silver, copper, lead and iron. It can hold and support in comfort five times as many people as are in all Canada now.

It is only 30 years since settlers began to go in; in 1871 Winnipeg had only 241 people, now about 50,000. Vancouver began to be built 15 years ago. Now there are about 25,000 people there. Before 1870 only Indians, half-breeds, and fur traders were in the West. Where farms and villages and towns are now large herds of buffalo roamed. These Indians and half-breeds hunted on horseback. Buffalo meat made good food; the skins with the hair on were dressed and used for clothing and bedding; the hides made moccasins, harness, tents; the sinews thread. The flesh dried, pounded, mixed with melted tallow and packed in skin bags, they called pemican. Strangers preferred to



A GALICIAN FAMILY ON ARRIVAL IN CANADA

eat it cooked with onions and in the dark.

Presbyterians were early in the West. The Mackenzie, Thompson, Fraser, and Yukon rivers were discovered by Presbyterians. The first settlers in the Lone Land, the people of Kildonan, were Presbyterians, and a Presbyterian missionary was the first to preach the Gospel there.

During the past few years more people have gone to Western Canada than ever before, people from Ontario, Nova Scotia, the United States and Great Britain. But recently a great many settlers have come from northern and central Europe. There the Mennonites and Doukhobors were persecuted because they thought war wrong, and would

not serve in the army. The fathers of many families with us were sent to Siberia because they would not give up their faith, and their children are never likely to see them again.

Last year nearly 40,000 settlers came, and this year more than 40,000 have come already; and more than half from countries not British. The children in the Winnipeg public schools speak 21 different languages. But they are learning English fast. Travelling in the Lake Dauphin country, I passed a school and saw some children playing. "Are you all Galician children?" I asked a girl about twelve years old. "No, sir, we not Galicians, we Can-

adians," she replied. I liked that answer, commended her for it, and hope they may be all good Canadians.

These foreigners want us to send them ministers to preach the Gospel to them, to baptize their children, and observe the sacrament of the Lord's Supper with them. In a letter received to-day one of our missionaries writes: "There is a Galician settlement near me. They heard I was going to visit them, so had fowl for dinner and treated me well. They asked me to baptize their children; shall I do it? They know a little English and are anxious to learn more." Another visited another settlement. The room was full, and a crowd stood outside.

There was not bonnet or hat there except the teacher's, not a bang, frizz, crimp nor curl. They looked old-fashioned, but clean and neat, and listened attentively to the sermon, though they understood but little English. Hungarian, Bohemian, English and German hymns were sung, and all sang "Rock of Ages," each in his own language. They asked for a missionary. Should we not do our part to make them Christians?

People of our own kindred are there, too. An appointment for service was made in a new settlement. The people met by a river side. I drove along the hill above them. Horses, harnessed and saddled, stood tied to trees. Wagons, buckboards and sleighs—in summer—were scattered around. Oxen grazed near by. The people sat in groups under the trees, while the children were playing at a little distance, filling the valley with their shouts and laughter. Somebody shouted, "The minister!" Play stopped, and all moved toward the house—it could not hold half of them; so we held the service in a grove. There were more than thirty children to be baptized, and I warned the parents to bring them forward in regular order, for fear I might give the right name to the wrong child. It would never do to call a baby girl John or Robert, would it? If you hunt up the eighty-fourth Psalm you will see what we tried to sing; but after the first verse the people began to sob and weep. So we had to stop. Do you know why they cried? At the close we sang the second Paraphrase—please look it up and read it—and all joined with heart and voice. Then one of them got up and said, "We thank you, sir, for visiting us; some of us have come ten, some twelve, miles to meet you. Can we not get a missionary? We are poor and shall need help for a few years, but we will do what we can to support a missionary. Have pity on us and on our children!" Shall we not help them? Some of these men had no coats on, some no vests, and the trows of some were like Joseph's coat—of many colors, though not tartan. Shall we send them a missionary?

In the mining camps, also, are many

needing missionaries. Here drinking, gambling, and all kinds of wickedness flourish, shops and saloons are open on Sunday, and that is the day chosen for picnics, ball games, and such recreations. But after a missionary has gone in and worked for a while, things change. People try to live better lives, drinking places and shops are closed on Sunday, and people go to church instead of to picnics. Should not we try to do our best to send more missionaries to help the miners lead good lives?

Home mission work means sending missionaries to all the people in our own country whom we ought to care for. Will not you, boys and girls, do all you can to help in this great work?

Winnipeg, Man.

Says Rev. Alfred Gandier, Convener of the General Assembly's Committee on Young People's Societies: "The Committee is anxious that our young people, whose interests in the new century are so large, should all have a share in the great Church movement that is to mark the beginning of this new era. Young People's Societies throughout the Church are requested to co-operate with sessions in securing subscriptions to the Century Fund from every young person in our congregations. There should not be one young man or young woman, one growing boy or girl within the bounds of any one of our congregations, without a definite share in the Century Fund. There are one hundred thousand young people who, if they could not do more, could at least give one or two dollars between now and May 1st, 1901, and that would mean more than a tenth of the whole amount."

Any reader of the HOME STUDY QUARTERLY, or any Sabbath School, desirous of having mite boxes for the Century Fund will please address Rev. W. G. Wallace, 15 Madison Avenue, Toronto. Every boy and girl throughout the Church should begin now to store up for next Children's Day in September. It would be easy for the children to have \$20,000 ready by that time; a grand gift!

Rev. B. W. Keon
Newcastle

Bible Dictionary for First Quarter,
1900

Al-phæ'-us The father of Levi, or Matthew. Nothing further is known of him.

An'-nas High Priest from 7 to 14 A. D. An unscrupulous, wealthy, influential Sadducee. Deposed; but still retained his power with the people.

An'-drew A native of Bethsaida, Galilee, and brother of Peter.

Beth'-le-hem A village six miles from Jerusalem. It was the birthplace of David, and contained the family records.

Beth-sa'-i-da A town near the north-western shore of the Sea of Galilee; the home of Andrew, Peter, and Philip.

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

Cæ'-sar Au-gus'-tus The Octavius of history. Grand-nephew of Julius Cæsar. Defeated Antony at Actium, and became ruler of the world.

Cy-ren'-ius An obscure soldier who rose by his military skill to the office of consul and proconsul; and later Governor of Syria. Died A. D. 21.

Gal'-a-phas Son-in-law of Annas. He figures at the trial of Christ.

Ce'-phas See Simon.

Gal'-i-lee The northern province of Palestine. The scene of most of Christ's ministry.

Her'-od Herod Antipas, the son of Herod the Great; the murderer of the Baptist; tetrarch of Galilee for more than forty years. Banished A. D. 39.

Tu-ræ'-a A district at the foot of Mount Hermon.

Ja'-cob's well It was dug by Jacob near Mount Gerizim. Here Jesus met the woman of Sychar, a town one mile distant.

Jo'-seph Husband of the Virgin Mary, and a lineal descendant of David. Also Joseph, son of the patriarch Jacob.

James The son of Zebedee, the brother of John, and one of the apostles.

John Son of Zebedee, and brother of James. "The disciple whom Jesus loved." Was banished to Patmos; wrote the Revelation, three Epistles, and one Gospel.

John the Baptist The son of Zacharias and Elizabeth. The forerunner of Christ.

Jor'-dan The chief river of Palestine; rises near Mount Hermon, flows southward through the Sea of Galilee into the Dead Sea, after a winding course of 200 miles.

Ju-dæ'-a The province of Palestine south of Samaria and west of the Jordan. Its capital was Jerusalem.

Le'-vi Identified with Matthew, the writer of the first Gospel.

Ly-san'-i-as Nothing is known of him in history. But two inscriptions discovered some time ago prove that a certain Lyسانياس actually ruled at this time.

Mo'-ses An Israelite born and educated in Egypt. God raised him up as the deliverer of his people from Egyptian bondage.

Ma'-ry The virgin mother of Jesus, and wife of Joseph. She lived with Jesus at Nazareth, but after the crucifixion with John in Jerusalem.

Na'-a-man A captain of the army of the King of Syria. Healed of leprosy by Elisha.

Naz'-a-reth A town in the south of Galilee, where Jesus lived till His thirtieth year and worked as a carpenter.

Na-than'-a-el The same as Bartholomew. Brought to Jesus by Philip.

Nic-o-de'-mus A Pharisee and ruler of the Jews. Came to Jesus by night; became a secret disciple, and later a bold confessor.

Pon'-tius Pi'-late Procurator of Judæa and Samaria under Tiberius, from 26 to 36 A. D. He was violent and cruel, and for selfish ends gave Jesus to be crucified. Afterwards banished to Gaul, where he committed suicide.

Phil'-ip The brother of Herod Antipas. His tetrarchate included several other places besides Ituræa and Trachonitis.

Phar'-i-sees A narrow and bigoted sect of Jews, who had, however, the merit of being patriotic and zealous for the law as they understood it.

Sa-ma'-ri-a The capital city of northern Israel. The name was later applied to the whole district.

Sa-mar'-i-tans Descendants of foreigners introduced into Israel after the exile, and of the remaining Israelites. Refused to share in rebuilding the temple at Jerusalem. They built a rival temple at Mount Gerizim, and remain to this day hostile to the Jews.

Sy'-char A village near Mount Gerizim, and about a mile from Jacob's well. It was the home of the Samaritan woman whom Jesus met.

Sa-rep'-ta Zarephath, a Phœnician town near the coast. The parent city was Sidon. Here Elijah restored the widow's son to life.

Sy'-ri-a The country lying next to Palestine on the north.

Si'-mon The brother of Andrew. His name was changed to Peter ("A Rock") by Christ.

Ti-ber'-ius Cæ'-sar The step-son and successor of Augustus Cæsar. He was Emperor during the ministry and death of Jesus. A notorious and profligate tyrant.

Zach'-ar-ias The father of John the Baptist; a priest belonging to the 18th of the 24 courses into which the priests were divided.

Our Publications

Lesson Helps

THE TEACHERS MONTHLY—50c. a year; 5 or more to one address, 40c. each.

To be enlarged by one-fourth from December onward; no increase in price.

THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 10c. each.

Largely used also in the Home Department.

THE PRIMARY QUARTERLY—With a picture for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—5c. a year; sent only in fives or multiples of five.

THE PRIMARY LEAFLET—5c. a year; sent only in fives or multiples of five.

Samples of above free on application.

Illustrated Papers

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each.

THE KING'S OWN, continuing *The Children's Record*—Every week, instead of monthly as now, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each.

Samples of above free on application

Catechisms, etc.

SHORTER CATECHISM, per doz., 2nd ed.; 100, \$1.25.

SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75.

LESSON SCHEME—Schedule of Lessons for the year, with Topics for Proof, Catechism, etc.; per 100, 50c.

PASSAGES FOR MEMORIZING—List of choice connected and complete Scripture passages on neat little four-page card; per 100, 50c.

Other S. S. Supplies

CARSON'S PRIMARY CATECHISM, per doz., 45c.; per 100, \$3.00. COLORED LESSON PICTURE ROLLS, 75c. per quarter, \$2.50 for year. COLORED LESSON PICTURE CARDS, 25c. per quarter, 10c. for year. Sent only in lots of 5, 10, 15, etc.; no fives broken. S. S. CLASS REGISTER, 5c. each. S. S. SUPERINTENDENT'S RECORD, 10c. each.

S. S. SECRETARY'S RECORD, 25c. and 30c. each. BIBLE AND PRESBYTERIAN BOOK OF PRAISE, Oxford Press, 40c. each. PRESBYTERIAN BOOK OF PRAISE, S. S. Edition, \$8.00 per hundred; and ANY OTHER S. S. Supplies that may be required.

Y. P. S. C. E.

TOPIC CARDS with "Plan of Study," \$1.00 per hundred.

BOOKLETS, with "Plan of Study" and Daily Readings, \$1.50 per hundred.

Special

TWO GEMS—BIBLE AND PRESBYTERIAN BOOK OF PRAISE, complete in one volume; from the famous Oxford press, a perfectly new issue, now for the first time on the market; *India paper*. The handiest possible pocket edition, and bound in morocco limp so as to last a lifetime. Size only 4 $\frac{1}{2}$ in. x 2 $\frac{3}{4}$ in.; weighs about 5 ounces; a beautiful type. Sent postpaid, \$1.50.

MY COUNSELLOR—A sweet companion for the Quiet Hour; from the Oxford press, *India paper*, pages in red and black, with readings for every morning and evening in the year *calendrically in the language of Scripture*. An exquisite book. Sent postpaid on receipt of 75c.

NOTE—1. It is our rule to discontinue all supplies at termination of period for which ordered, *except in the case of Standing Orders*. Schools are urgently requested to bear this in mind and renew in good time.

2. Orders for less than a year at proportionate rates.

3. Payment should accompany orders in every case.

ADDRESS REV. R. DOUGLAS FRASER,
CONFEDERATION LIFE BUILDING, TORONTO

ORDER OF SERVICE: First Quarter

Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPR. Unto us a Child is born, unto us a Son is given.

SCHOOL. And the government shall be upon His shoulder.

SUPR. And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

III. SINGING.

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

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

VI. SINGING.

The Lesson

I. STUDY IN CLASSES.

II. SINGING.

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

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

Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPR. Glory to God in the highest.

SCHOOL. And on earth peace.

SUPR. Good will toward men.

III. CLOSING HYMN OR DOXOLOGY.

IV. BLESSING OR CLOSING PRAYER.

LESSON I.

THE BIRTH OF JESUS

January 7, 1900

Luke 2: 1-16. Commit to memory vs. 9-11. Read Luke 1; Matt. 1; John 1: 1-18.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehém; (because he was of the house and lineage of David.)

5 To be taxed with Mary, his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehém, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

Revised Version—1 Now; 2 Enrolled; 3 This was the first enrolment made when Quirinus was; 4 Enrol themselves; 5 Family; 6 To enrol himself with Mary, who was betrothed to him; 7 And it came to pass; 8 Fulfilled; 9 Margin, Night watches over their flock; 10 And an angel of the Lord stood by them; 11 Be not afraid; 12 Is; 13 The babe; 14 And lying; 15 Peace among men in whom he is well pleased; 16 When the angels were away from them; 17 Both.

EXPLANATION

Very good text
Connection—The lessons for the year are in the Gospels. They aim at giving an outline of the life of Jesus, the Christ, "between whom and whoever else in the world there is no possible term of comparison." John's statement, in words of utter simplicity, but of fathomless depth, sums up that wonderful life. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1: 1-14).

1, 2. In those days; following the wonderful events of last chapter. A decree; a proclamation by the Emperor of Rome, Cæsar Augustus. All the world. The Roman Empire of that time included nearly all the known world. Taxed, "enrolled," Rev. Ver. It was a census taken as a basis of taxation. Was first made; implying a second enrolment, which took place ten years later. Cyrenius; an obscure soldier who rose to high office, and finally to be Governor of Syria.

3-7. And all; in Palestine. Into his own city; where the family registers were kept. Nazareth; a despised village in Galilee (John 1: 46), where was the home of Joseph and Mary. The city; of David, Bethlehém of Judæa (Matt. 2: 5, 6). King David's birthplace (1 Sam. 16: 1). Joseph and Mary, although in very humble circumstances, were of the royal lineage of David. Swaddling clothes; strips of cloth bound

round the infant. A manger; a "stall" (13: 15) of one of the stables. The inn, or "khan," was a rude structure to afford shelter to travellers.

8, 9. In the field; near Bethlehém. Keeping watch, etc., to protect their flocks from thieves and wild beasts. And, lo; denoting surprise and wonder. The glory, etc.; the light of the divine presence (Luke 24: 4). Sore afraid; because of the supernatural (1: 11, 12; 9: 34).

10-14. Fear not. The angel seeks to soothe their fears before delivering his message (1: 13). Good tidings; tidings of salvation. To all people; Gentile as well as Jew. A Saviour. The name denotes the great purpose for which Christ came (Matt. 1: 21). Christ; the Greek for Messiah, meaning "The Anointed." The Lord; a testimony to His divinity and his lordship over men. Suddenly; the angelic host, invisible before, now visible. A multitude. All heaven honors the Christ (Ps. 24: 7-10), and rejoices in the salvation of men (Luke 15: 7, 10). In the highest. God is high above all creatures, therefore worthy of all praise. On earth peace; a word including all blessings. Good will toward men; shown in the sending of Christ. (See R. V.)

15, 16. Let us now go; and see for ourselves. With haste; the eagerness of faith and expectation. And they found. Faith and obedience were rewarded, as they always are.

GOLDEN TEXT

Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. 1: 21.

DAILY READINGS

M.—Luke 2: 1-9. } The birth of
T.—Luke 2: 10-20. } Jesus.
W.—Luke 2: 25-35. Simeon's proph-
ecy.
Th.—Luke 1: 40-55. Mary's thank-
sgiving.
F.—Heb. 1: 1-9. The Divine
Word.
S.—John 1: 1-14. Divinity and
humanity.
S.—1 John 4: 7-14. The Savior.

TIME AND PLACE

In the emperorship of Augustus, December, B.C. 5, an error of four years having crept into the reckoning of the beginning of the Christian era. Bethlehem in Judea was the birthplace of our Lord, although the home of His parents was at Nazareth in Galilee.

CATECHISM

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God and to enjoy him forever.

LESSON HYMNS

88 (Ps. Sel.), 555, 28, 520, 178.

LESSON PLAN

I. The Babe Born, 1-7.
At Bethlehem, in Judea, whither Joseph and Mary had gone to be enrolled, because they were of David's line. The new-born babe was laid in a manger.

II. What the Angels Said, 8-14.
They announced the birth of the babe to the shepherds on the hill-tops near by; a message of good tidings of great joy and then a hymn of praise to God.

III. What the Shepherds Did, 15, 16.

They went to Bethlehem to see what had come to pass, and found it even as the angels had said.

The Daily Readings are those of the International Bible Reading Association by whose courtesy they are here used.

FOR FURTHER STUDY

was noocrap
Baron will

Juniors—1-5 What babe had been born before Jesus? (Ch. 1.) How long before? Who was Caesar Augustus? What decree did he make? Where did Joseph and Mary live? To what city did they go? Why did they have to go to Bethlehem? What prophecy fulfilled? (Micah 5: 2; Matt. 2: 5, 6.)

6, 7 Where did Joseph and Mary stay in Bethlehem? Where was the babe laid? What name was to be given to him? Why? (Matt. 1: 2.) What is meant by swaddling clothes?

8-12 Who were near by Bethlehem? What done? Who appeared? By what surrounded? How did they feel? What comfort given? What was the message? For whom? Give meaning of "Christ." What sign?

13-16 Who sang? What was their song? Why so joyful? What did the shepherds do? What did they find? What did they then do? (vs. 17, 20.)

Seniors—What is the greatest event in history? Who was Roman Emperor at the time? Who King of Judea? To whom was Palestine subject?

1-5 Give the divine and human parentage of Jesus. Who was Jesus before He came to earth? (John 1: 1-4; Heb. 1: 2, 3.) Why expected? (Matt. 11: 3; Luke 24: 27.) To whom had the birth of Jesus been announced? Where was Bethlehem? How mentioned? (Gen. 35: 19; Ruth 1: 19; 1 Sam. 16: 13; Matt. 2: 16.) Why called "City of David"?

6, 7 How did Christ come? (Phil. 2: 7.) Why such humility? How will Christ come again? In what ways do we often have "no room" for Jesus?

8-12 To whom was the news of Christ's birth first given? Why were they chosen for this honor? Who appeared? Who are the angels? (Luke 16: 22; Heb. 1: 7, 14.) Describe some of their employments. (Acts 5: 20; Ps. 103: 20; John 5: 4; Luke 15: 10.) Why is the Gospel called "good tidings"?

13-16 How did the shepherds show their zeal? How rewarded? What lesson for us?

Bible Side Lights—THE FIRST BORN—Num. 3: 13; 8: 17, 18; Neh. 10: 35-37.

MINISTRY OF ANGELS—Isa. 6: 6, 7; Dan. 9: 20, 21; Ps. 91: 11, 12.

FEAR NOT—Gen. 15: 1; Ex. 14: 13; Deut. 1: 21; 2 Kings 6: 16.

A SIGN—2 Chron. 32: 24; 1 Sam. 2: 34; 1 Kings 13: 3-5.

THE HEAVENLY HOST—Heb. 12: 22; Deut. 33: 2; Ps. 68: 17; Rev. 5: 11.

Practical Points—1. They thought it strange and hard, that poor couple, to have to go away to Bethlehem. But God was in it. He had His own plan, and was quietly carrying it out. If we could only see, we should be more content. God's ways with us are kinder than we know.
2. The diamond glitters even amongst the dust. True greatness and worth cannot be hidden. The angels knew, and the shepherds, and by and by the Wise Men from the East came to know, who the babe in the manger was.
3. The shepherds were at the place of duty when the angels came. Is it ever otherwise? God sends His messages of gladness to us when we are in the place and at the work which He appoints us. There can come nothing but grief when we run away from duty.
4. God never fails to point out the way to Christ clearly. It is not by angel voices now, but by "the more sure word" of Scripture.
5. The shepherds said, "Let us go now and see." Shall we say less? One day spent in looking steadily at Christ's portrait as it is drawn in the Gospels would lead almost anyone to say, "My Lord and my God."

help from an man

Self

FOR WRITTEN ANSWERS

1. How came Jesus to be born in Bethlehem? _____
2. Give meaning of "Savior," "Christ," "The Lord." _____
3. In what respects should we imitate the shepherds? _____

Self

LESSON II.

THE CHILD JESUS VISITS JERUSALEM

January 14, 1900

Luke 2: 41-52. Commit to memory vs. 49-52. Read Matt. 2; Luke 2: 21-38.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

Revised Version—1 And; 2 Omit to Jerusalem; 3 Were returning; 4 Boy Jesus; 5 His parents knew it not; 6 To be in the company; 7 Returned to Jerusalem; 8 Seeking for him; 9 Margin, or teachers; 10 Amazed; 11 Astonished; 12 Sought thee; 13 In my Father's house; 14 And; 15 Advanced; 16 Men.

EXPLANATION

Connection.—On the eighth day after His birth Jesus received His name (Luke 2: 21), and on the fortieth day Mary presented Him in the Temple, where Simeon and Anna recognized and proclaimed Him as the long-looked for Messiah, "A light to lighten the Gentiles and the glory of thy people Israel" (vs. 22-34). Probably a little later came the visit of the Wise Men from the East. Then followed the flight into Egypt and the slaughter of the babes at Bethlehem (ch. 3). By and by Joseph and Mary returned to Nazareth (ch. 3: 19-23), their old home, where Jesus grew. Only this one incident of His childhood is recorded. It is well, for otherwise attention would be drawn from his main life work, and in this one incident we have enough to show what childhood should be.

41, 42. Went to Jerusalem every year; as did all devout Jews wherever they lived. The Passover commemorated the deliverance of the people of Israel, when the angel passed over them and slew the Egyptians. (Exod. 12: 1-14.)

43-45. Twelve years old; the age when a Jewish boy became a "son of the law," and began to attend the Temple services. A boy of twelve in the East would be as well developed physically and intellectually as a boy of fifteen with us. After the custom; of going year by year to the Feast. The days; the seven days of the Passover. (Ex. 12: 15.) The child Jesus; Rev. Ver., "The boy Jesus." Tarried behind; so taken by the services as not to know how time was passing. Knew not of it. He was evidently a boy to be trusted, and so they felt no anxiety about him. In the company; in some other part of the caravan. All the neighbors travelled together, a sort of large camping party. A day's journey. The first day's

journey of a caravan is always short. They sought him, as he did not make his appearance when the caravan halted for the night. Turned back again; with heavy hearts. They would think of the wonderful things before He was born, and all that had happened when He was a babe.

46, 47. After three days; from the time they left Jerusalem. In the temple; in a chamber of the great Temple Court. There were many chambers and porches. (John 10: 23.) Sitting; at the feet of the learned teachers. Edersheim says that the older students sat on a low bench and the younger on the ground, literally "at the feet." Asking them questions. Perfect liberty to put questions was given, as in a Bible Class. Missionaries in the East follow the same custom still. Were astonished; at His grasp of the Scriptures and His original answers. Children often have wondrous insight into truth, and the perfectly pure heart and willing mind of this child would make His vision clearer (Matt. 5: 8; John 7: 17).

48-50. When they; Joseph and Mary. Were amazed; to see him so much at home with these learned men. His mother said; there is gentle rebuke in her words. Sought thee sorrowing; with aching hearts. How is it that ye sought me? that is, about the city, instead of going direct to the Temple. Wist ye not? Did ye not know. I must be in my Father's house. (Rev. Ver.) Not Joseph, but God was His father. Christ's first recorded words are a claim of His divinity, that He was indeed the Son of God.

50-52. Was subject unto them; in constant, loving obedience. In her heart; in thought and memory. In wisdom and stature; mind and body. It is well when the balance is thus kept.

GOLDEN TEXT

And Jesus increased in wisdom and stature and in favour with God and man. Luke 3: 52.

DAILY READINGS

M.—Luke 2: 40-52. The child Jesus visits Jerusalem.
T.—Deut. 16: 1-8. The Passover feast.
W.—John 5: 17-24. The Father's business.
Th.—John 7: 1-15. The Jews astonished.
F.—Prov. 4: 1-13. Value of wisdom.
S.—Prov. 23: 15-25. The wise child.
S.—2 Pet. 3: 11-18. Growing in grace.

TIME

The spring of A.D. 9, when Jesus was twelve years old.

PLACE

Nazareth, a little village in Galilee, and Jerusalem, the Holy City.

CATECHISM

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

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

LESSON PLAN

I. To the Feast, 41, 42.

As the law required of a boy of twelve.

II. In the Temple, 43-50.

Tarrying to learn more; missed, sought for and found.

III. At Home, 51, 52.

Growing in body and mind, obedient to his parents, and in favor with God and man.

LESSON HYMNS

519; 1 (Ps. 8:1); 538; 521; 535.

FOR FURTHER STUDY

Juniors—41, 42 Who recognized Jesus as a babe in the Temple? What marvellous escape had He? Who were Jesus' parents? Where did they go every year? For what purpose? At what age did boys begin to go?

43-45 How long did the Passover last? What did it commemorate? Why did Jesus remain behind? Why did not His parents know? When was He missed? Where was He sought first? Where next?

46-49 When did they find Him? Where? What doing? What did His mother say? What did He reply? Who was His father?

50-52 What did Jesus now do? How long in Nazareth? How did He behave? What did God think of Him? What did men think?

Seniors—41, 42 When did Jesus first visit a great city? At what age? With whom did He go? What were the three national feasts? (Ex. 22: 14-16.) What did the law of Moses require as to attendance? What event did the Passover commemorate?

43-45 In what was Jesus most interested? How did He show it? How did Christ's parents manifest their confidence in Him? Why did they not miss Him? What lesson here as to trustworthiness?

46-49 Where was Jesus found? In what company? Describe the manner of teaching. At what were His hearers amazed? On what other occasions astonished? (Matt. 17: 28; Mark 1: 22; Luke 4: 22, 32; John 7: 15, 16.) Why should we search the Scriptures? (John 5: 39. Acts 17: 11; 2 Tim. 3: 15.) About what was Christ's first recorded utterance? What surprise did He express? What lessons to be learned from "the Child in His Father House"? From the Child "about His Father's business"? When is it the best time to begin to work for God?

50-52 Why did they not understand? Whom should children obey? (Eph. 6: 1; Col. 3: 20.) To whom is true religion pleasing? To whom attractive? How did Christ's quiet boyhood and youth in Nazareth

eth prepare Him for His after work?

Bible Side Lights—THE PASSOVER FEAST—Deut. 16: 1; Ex. 12: 3, 21, 43, 47; John 11: 53.

A DAY'S JOURNEY—1 Kings 19: 4; Jonah 3: 4.

SOUGHT FOR HIM—John 7: 11; 11: 53; Acts 12: 19.

SORROWING—Gen. 21: 15, 16; 1 Kings 3: 26; 2 Sam. 13: 37-39.

WAS SUBJECT TO THEM—Prov. 6: 20-22; 23: 22; Eph. 6: 1; Col. 3: 20.

Practical Points—1. "Twelve years old." A real boy among boys, else his parents would have been anxious about him; but already eager, as boys of twelve are, to shoulder the responsibilities of manhood. Responsibility, like a load carried on the head, makes the back straight and strong.

2. What a beautiful picture, the boy Jesus among the doctors, "nothing about Him forward or impertinent, but only the intense eagerness of a child to whom God had given serious vision, and from whom a wise mother had withheld folly."

3. There is only one star safe to steer by, because it alone never changes its place. The only safe guide, for boy or man is God's will, the only work worth while, God's business.

4. Boys, look out for your health. "There is no kind of achievement," said Thomas Carlyle to the students at Edinburgh, "equal to perfect health. What to it are nuggets or millions?"

5. There you have "a boy that is a boy"—obedient to His parents, well pleasing to God, and a favorite with all about Him. A most noble and manly lad.

6. "The child is a charioteer driving two steeds up the long life hill; one steed is white, representing our best impulses; one steed is black, standing for our worst passions." Choose, as Jesus did, the white steed.

FOR WRITTEN ANSWERS

1. Why did Jesus go to Jerusalem at twelve?

2. Why did he remain behind?

3. What does He mean by "My Father's business."

LESSON III. THE PREACHING OF JOHN THE BAPTIST January 21, 1900

Luke 3: 1-17. (May be used as a Temperance Lesson.) Commit to memory vs. 3-6. Read Mal. 3: 1-7 and 4: 1-6.

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod of being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able to make of these stones to raise up children unto Abraham.

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

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Revised Version—1 The region of Ituræa and Trachonitis; 2 In the high-priesthood of; 3 Region round about; 4 Unto; 5 Isaiah; 6 *Omni* saying; 7 Make ye ready; 8 The rough ways smooth; 9 He said therefore to the multitudes that went out; 10 Ye offspring of vipers, who warned you; 11 Even now is the axe also; 12 Multitudes; 13 What then must we do? 14 Food; 15 Extort; 16 *Martyrs* (Greek) soldiers on service; 17 We, what shall we do? 18 Exact anything wrongfully; 19 Reasoned in their hearts concerning John, whether haply he were the Christ; 20 There cometh he that is mightier than I; 21 Thoroughly to cleanse his threshing-floor, and to gather the wheat; 22 Burn up.

EXPLANATION

Connection—The lesson tells of Christ's forerunner. He was cousin to Jesus, and had lived much in the wilderness alone with God.

1-3. **Tiberius Cæsar**; the Roman Emperor. **Pontius Pilate**; who afterwards condemned Christ to death. This was his first year as governor. **Herod**; Herod Antipas, the son of the Herod who slew the children of Bethlehem. **Tetrarch**; literally, a ruler of "a fourth part": used for petty monarchs under the Roman rule. **Annas** was the rightful high priest. **Caiaphas** had been put in his place. The word of God. John was divinely inspired. The baptism of repentance; John's baptism symbolized cleansing. (Ezek. 36: 25, 26.) Repentance means a thorough change of mind and action with respect to sin.

4-6. The voice . . . crying. Referring to the runner who ran ahead when a king was coming to have everything made ready. Often men were sent days in advance to mend the roads. Prepare ye the way; by straightening out their crooked lives and levelling them up to the standard of righteousness. All flesh shall see. If they would but make ready Christ's way, the whole world would see His salvation.

7-9. Offspring of vipers (Rev. Ver.), venomous and treacherous; addressed to the Sadducees and Pharisees (Matt. 3: 7). Who hath warned you? The emphasis is on

"you." The serpents of all sorts flee when the stubble is set on fire. "There is grim humor as well as wrath in the similitude." (Bruce.) Bring forth therefore fruits; prove your repentance by right-living. Abraham to our father. They thought they were saved through their descent from Abraham. Of these stones. God could find spiritual children apart altogether from them. The axe, etc.; a vivid picture of judgment close at hand. It came forty years later.

11-14. Two coats; tunics, under garments. Let him impart; in a spirit of unselfishness (James 2: 15-17). Meat; any kind of food. Publicans; tax-gatherers. Exact no more. They were noted for taking more than their own. Do violence. They used to extract money by brutal threats. Neither accuse. This was practised against the rich to extort gain; blackmail.

15-17. In expectation; of the coming of the Messiah. I . . . with water; if they made their lives clean they would escape. Latchet; the thong that bound the sandal. He . . . with the Holy Ghost and with fire; with wind and fire, the fire destroying what the wind leaves. (Bruce.) The usual interpretation is "purifying." Fan; a light shovel for separating grain from chaff. Wheat; the true members of Christ's kingdom. Chaff; an emblem of the wicked. (Ps. 1: 4.)

GOLDEN TEXT

Prepare ye the way of the Lord. Luke 3: 4.

DAILY READINGS

M.—Luke 3: 1-9. } The preaching of John the Baptist.
 T.—Luke 3: 10-17. }
 W.—Mal 4. Malachi's prophecy.
 Th.—John 1: 15-28. John's testimony.
 F.—Matt. 3: 1-12. Repentance necessary.
 S.—Eph. 4: 25-32. Fruits of repentance.
 S.—Isa. 40: 1-8. A voice in the wilderness.

TIME

The summer of A.D. 26. John preached about two years.

PLACE

In the wild, rocky desert region west of the river Jordan.

CATECHISM

Q. 5. What do the Scriptures principally teach?

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

LESSON HYMNS

360; 7 (Ps. Sel.); 217; 587; 252.

LESSON PLAN

- I. The Wilderness Prophet, 1-6.
Preaching repentance, and so preparing the way of the Lord.
- II. His Stern Demands, 7-14.
All must repent or suffer wrath, people, publicans, and soldiers alike.
- III. His Witness to the Christ, 15-17.
A mightier than himself, whose baptism would be of the Holy Ghost and of fire.

FOR FURTHER STUDY

Juniors—1-3 How were John and Jesus related? By what prophet was John spoken of? What was his special work? Name the rulers, John's parents. Who had announced his birth? How did he dress? (Matt. 3: 4.) What was the subject of his preaching?
4-6 What was John called by Isaiah? What Eastern custom referred to? How did John prepare the way for Christ? What should lead to repentance? (Rom. 2: 4; 2 Cor. 5: 11.)
7-9 Who formed John's audience? What did he call them? On what did the Jews rely? What warning given? (v. 9.) What the result of bearing no fruit? How can we escape this?
10-14 What question asked? By whom? How answered? What does this mean? Who were the publicans? How regarded by the Jews? Why? What command given to them? What to the soldiers?
15-17 What were the people expecting? (Compare John 1: 19-22.) How does John compare himself with Christ? What difference in their baptism? Describe "threshing floor," "fan," "garner." Who are meant by "wheat," "chaff"? To which class do we belong? When is the separation to be made? How only can we escape the "unquenchable fire"?
Seniors—1-6 Who is the preacher spoken of? What drew the crowds? What was Herod's opinion of John? (Mark 6: 20.) What, Christ's? (Luke 7: 28.) Why John's peculiar manner of living? (Mark 12: 38; Luke 7: 25.) What was his theme? Who preached the same truth? (Matt. 4: 17.) How should repentance be shown? (2 Cor. 7: 11.) How regarded in heaven? (Luke 15: 7-10.) What obstacles stand in the way of Christ's reigning in our hearts? In the world? How to be removed?
7-9 What two classes specially indicated? What in them merited the name "vipers"? What is the "wrath to come"? What is the way of escape? What Jewish boast and error spoken against? What promise made to Abraham, and how fulfilled? (Gal. 3: 7-23.)
10-14 What was the effect of the preaching? Does

becoming a Christian mean to forsake an honest calling? How should we act in such?
15-17 How does John speak of Christ? Of what is fire a symbol? When was this visibly shown? Acts 2: 1-4.
Bible Side Lights—THE WORD OF GOD—1 Chron. 17: 3, 4; Luke 8: 21; Rom. 10: 17; Eph. 6: 17.
REPENTANCE—Ezek. 18: 21, 22, 27, 28; 33: 11, Matt. 26: 75.
SALVATION TO ALL MEN—Ps. 86: 9; Micah 4: 1, 2, Heb. 8: 11.
THE WRATH TO COME—Rom. 1: 18; Heb. 10: 31; Luke 12: 4, 5.
PUBLICANS—Matt. 9: 10, 11; Luke 21: 31, 32; Luke 18: 13, 14.
Practical Points—1. It needed a brave man to stand up against such a wicked time. If we feel that we are speaking what God tells us to say, we shall have no fear of any man.
 2. True greatness is always humble. John was only a voice; it was his message, not himself, that he wished remembered.
 3. The message still comes to us all, "Prepare ye the way of the Lord," by removing every evil thing from our lives that would prevent Christ's dwelling in our hearts.
 4. It is no real repentance that does not show itself in works, v. 8. "Let the wicked forsake his way and the unrighteous man his thoughts." (Isa. 59: 7.)
 5. It is a good thing to have Christian parents, but no one can be accepted by God because he has had a good father and mother. Each one must believe and repent for himself.
 6. The spirit of the Gospel working in heart and life will make people generous, just, and contented.
 7. It is a sad thing when people so destroy character that they become good for nothing, as useless as "chaff."

FOR WRITTEN ANSWERS

1. On what text did John always preach?
2. What is "repentance"?
3. Who are meant by the "wheat," the "chaff"?

LESSON IV. THE BAPTISM AND TEMPTATION OF JESUS January 28, 1900

Matt. 3: 13 to 4: 11. Commit to memory ch. 3: 16, 17. Compare Luke 3: 21, 22 with 4: 1-13.

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

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

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ch. 4: 1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall

not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

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

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

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

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

Revised Version.—¹The Jordan; ²Would have hindered him; ³But; ⁴Suffereth; ⁵From the water; ⁶As a dove and lighting upon him; ⁷Out of the heavens; ⁸Spirit (a capital S); ⁹He afterward hungered; ¹⁰And the tempter came and said unto him, If thou art the Son of God; ¹¹Become bread (*Marginal*, Greek, loaves); ¹²Taketh him into; ¹³He set him on the pinnacle; ¹⁴Art; ¹⁵On their hands; ¹⁶Lest haply; ¹⁷Taketh him unto; ¹⁸He said unto him.

EXPLANATION

Connection—Jesus grew up to manhood at Nazareth, in Galilee, where He worked as a carpenter (Mark 6: 3); while His cousin John was being prepared for his great work in the solitude of the desert (1:30). After John had been preaching some months Jesus came to him to be baptized.

13, 15. **To Jordan**—probably not far from the fords of Jericho, near Bethabara. (John 1: 28.) **To be baptized**; Jesus was sinless. His baptism, therefore, like His death, was in behalf of others. **John forbade Him**; feeling himself to be unworthy. **Suffer it now.** (Rev. Ver.) Jesus is stooping to save men. (Phil. 2: 6, 7.) **All righteousness**; all the requirements of the law, even to the sign of cleansing for the sinner. Jesus was truly man. He became man to save men. In order that He may do so, He identifies Himself with men at every point. (Heb. 2: 16, 17.)

16, 17. **Straightway from the water** (Rev. Ver.); up the bank of the river. He was praying as He went. (Luke 3: 21.) There is no evidence here or elsewhere of immersion. Sprinkling or pouring was the Old Testament method, and neither John nor Jesus departed from it. **The Spirit... like a dove.** (See Luke 3: 22.) The dove is a symbol of purity, gentleness and peace. **Lighting upon him**; bearing witness to His divinity and fitting Him for His work. **Well pleased**; both as Son and as Redeemer. (See Mark 9: 7; John 12: 28.)

Ch. 4: 1, 2. **Then was Jesus led.** A divine impulse sent Him to go. (Mark 1: 12.)

To be tempted; to be put to the test, as all men are, some time or other. (Heb. 4: 15.) **Fasted.** He took no food whatever. (Luke 4: 2.) **Afterward an hungred.** So intense was His meditation that He did not feel the pangs of hunger during the long forty days. He was tempted during the forty days (Luke 4: 21), but the great assault was made at the close of the long fast.

3, 4. **The tempter came**; ready to take advantage of His physical weakness. Satan still watches his time, and plans his attack when we are most liable to be overcome by it. **If thou, etc.**; referring to 3: 17. **To be made bread**; and thus distrust God's providential care. **It is written**; Deut. 8: 3. **Not... bread alone**; because man is spiritual as well as physical. **Every word**; every command of God. We must live by faith and obedience.

5-7. **The holy city**; Jerusalem. **A pinnacle**; "a little wing," some high part of the building. **Cast thyself**; a temptation to presumptuous trust. **It is written**; Satan quotes from Ps. 91: 11. Jesus quotes from Deut. 6: 16.

8, 9. **Sheweth him all the kingdoms**; temptation to the pride and pomp of life. **Will I give thee.** Satan is good at promising. **If thou wilt worship me**; by paying homage to the world instead of opposing its evil.

10-11. **Hence.** Jesus indignantly bids him away. **Thou shalt**; Deut. 6: 13. **Angels came**; to minister to His wants. He has resisted, and this is His reward.

GOLDEN TEXT

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

DAILY READINGS

- M.—Matt. 3: 13-17. The baptism.
- T.—Matt. 4: 1-11. The temptation.
- W.—Mark 1: 1-13. The Father's testimony.
- Th.—John 1: 29-34. The Son of God.
- F.—James 1: 12-26. Enduring temptation.
- S.—Phil. 2: 5-11. Highly exalted.
- S.—Heb. 2: 10-18. Able to help.

TIME

About January, A.D. 27. John had been preaching about six months. Jesus was about thirty years old. (Luke 3: 23.)

PLACE

In some more remote part of the desert where John was preaching.

CATECHISM

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

LESSON HYMNS

70: 90 (Ps.); 246; 536; 74.

LESSON PLAN

I. Obedience and Recognition, S: 13-17.

Submitting to the baptism of the sinful, as already making Himself one with sinful men; and recognized by God as His own beloved Son.

II. Temptation and Triumph, 4: 1-11.

Thrice tempted of the devil, when in sore straits through His long fast, and thrice victorious; in the end ministered unto by angels.

FOR FURTHER STUDY

Juniors—13-15 Where did Jesus and John meet? For what purpose had Jesus come? What did John say? How did he know that it was Jesus? (John 1: 33.) Why did Jesus wish to be baptized? How did Jesus do it? (See Num. 4: 3; Ex. 29: 4.)

16-17 How was Christ occupied? (Luke 3: 21.) What did He see? What did He hear? (On what two other occasions were heavenly voices heard? (Mark 9: 7; John 12: 28.)

Ch. 4: 1-10 Where was Jesus now led? By whom? For what purpose? In what condition was He? Give Old Testament parallels. (Ex. 34: 28; 1 Kings 19: 8.) What was the first temptation? How did Christ meet it? (Deut. 8: 3.) What was the second temptation? How met? (Deut. 6: 16.) What passage quoted by Satan? (Ps. 91: 11.) What was the third temptation? How resisted? (Deut. 6: 13.)

11 Who now came to Christ? Give a similar Old Testament instance. (1 King 19: 5.) In what ways does Satan tempt us? How may we escape? What should our prayer be? (Matt. 6: 13.)

Seniors—13-15 Why did Jesus wish to be baptized of John? Where was it done? (John 1: 28.) What is baptism? (Shorter Catechism, Q. 94.)

16, 17 Where else do we read of the heavens being opened? (Ezek. 1: 1; John 1: 51; Acts 7: 56.) Of what was the dove a symbol? Give other Bible emblems for the Holy Spirit. Where is Christ called God's Son? (Ps. 2: 7; Matt. 17: 5.) How can we gain approval from God?

1, 2 Why was Christ tempted? (Heb. 2: 18; Heb. 4: 15.) What were the three temptations of Christ?

3-11 What made the proposition in the first so tempting? Wherein was the wrong of it? What means of victory employed? What inducement in the second? Wherein the wrong? How met? What

is the Christian's armory of defence? What allurements and what sin in the third? To what do these temptations correspond? (Gen. 3: 1-6; 1 John 2: 16.) What was Christ's consolation after victory?

Bible Side Lights—WELL PLEASED—Mark 12: 6; Heb. 13: 16, 21; Phil. 2: 13.

TO BE TEMPTED—James 1: 12, 13; Heb. 4: 15: 1 Cor. 10: 13.

BREAD ALONE—Deut. 8: 2, 3; 1 Pet. 2: 2; 1 Cor. 3: 2.
ANGELS' CHARGE—Ps. 91: 11, 12; Matt. 18: 10; Ps. 34: 7.
DEVIL LEAVETH—Jas. 4: 7; Eph. 6: 11; 1 Pet. 5: 9.

Practical Points—1. When we know what God's will is, we should willingly and humbly obey it.

2. How gentle is the dove! How strong is the Holy Spirit! When the Spirit, dove-like, nestles in our hearts, we shall be both gentle and strong.

3. Temptation often follows moments of spiritual uplift. Many a worshipper goes from God's house with sweet and elevating thoughts, to be assailed by thoughts that are selfish and worldly and vile. When you have been most blessed, then most beware.

4. Christ's first temptation was through the appetite, perhaps because temptation more often comes through our poor bodies than through any other way.

5. Our deepest needs are not physical, but moral and spiritual; and they can be met only by trusting and obeying God.

6. It is tempting God to break His laws, whether natural or spiritual, and then expect Him to keep us from the consequences of our rashness.

7. Satan makes great promises, but he is not good at keeping them. We can never meet him as Christ did by the use of the Word of God.

FOR WRITTEN ANSWERS

1. Why is temptation allowed to come?.....

2. How is temptation best met?.....

3. When may we expect the angels? (v. 11).....

LESSON V.

THE FIRST DISCIPLES OF JESUS

February 4, 1900

John 1: 35-46. Commit to memory vs. 35-37. Read John 1: 19-51.

35 Again ¹ the next day after John ² stood, and two of his disciples;

36 And ³ looking upon Je'sus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Je'sus.

38 Then Je'sus turned, and ⁴ saw them following, and saith unto them, What seek ye? They said unto him, Rab'bi (which is to say, being interpreted, ⁵ Master,) where ⁶ dwellest thou?

39 He saith unto them, Come and ⁷ see. They ⁸ came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was An'drew, Si'mon Pe'ter's brother.

41 He ⁹ first findeth his own brother Si'mon, and saith unto him, We have found the ¹⁰ Mess'ns, which

is, being interpreted, ¹¹ the Christ.

42 ¹² And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of ¹³ Jo'nas: thou shalt be called Ce'phas, which is by interpretation, ¹⁴ A stone.

43 ¹⁵ The day following Je'sus would go forth into Gal'ilee, and ¹⁶ findeth Phil'ip, and saith unto him, Follow me.

44 Now Phil'ip was ¹⁷ of Beth'sai'da, the city of An'drew and Pe'ter.

45 Phil'ip findeth Nathan'ael, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Nazareth, the son of Jo'seph.

46 And Nathan'ael said unto him, Can there any good thing come out of Nazareth? Phil'ipsaith unto him, Come and see.

Revised Version—¹ On the morrow; ² Was standing; ³ He looked upon Jesus and saith; ⁴ Beheld; ⁵ Margin, teacher; ⁶ Abidest; ⁷ Ye shall see; ⁸ Came therefore and saw where he abode; ⁹ Findeth first; ¹⁰ Messiah; ¹¹ Omitt the; ¹² He brought him unto Jesus. Jesus looked upon him and said; ¹³ John; ¹⁴ Peter; ¹⁵ On the morrow he was minded to go forth; ¹⁶ He findeth Philip; and Jesus saith; ¹⁷ From Bethsaida of the city.

EXPLANATION

Connection—Jesus returned from the scene of His temptation to the Jordan, where John the Baptist pointed Him out publicly as the Lamb of God (1: 29). Through this testimony Jesus gains His first disciples. We are on the threshold of a marvellous ministry.

35-38. The next day; after the Baptist's testimony in v. 29. **Two of his disciples;** one was Andrew (1: 40), the other was certainly John, who never mentions his own name. (See 13: 23-25; 19: 26; 20: 2, 8.) **Looking upon Jesus;** with intensity of gaze. The Spirit of God within him was pointing out to John his successor, the great Redeemer of the world. **The Lamb of God.** Jesus is lamblike in His gentleness and meekness, but there is more than this in the comparison. John picks out the sacrificial character of Christ (2 Cor. 5: 21), and His atoning work for special emphasis. (Isa. 53: 4-7.) **The two disciples heard him;** and were convinced that Jesus was the Messiah. **And they followed Jesus;** drawn by that divine influence which myriads have since felt, and which never loses its power over men.

38, 39. Jesus turned; to welcome them. **What seek ye?** in Me. He knew, but would kindly lead them on. **Saith.** "How exquisite and welcoming the courtesy! Like a June day to the shyest flower is our Lord to a seeking soul." (Wayland Hoyt.) **Rabbi;** a title of honor given to Jewish teachers. **Where dwellest thou?** They wished to see Him alone. There were few houses near

where John was preaching, but Christ had some temporary abode. **Come and see;** a kind invitation to be His guests. **And abode with him that day;** that is, the remainder of the day. **The tenth hour;** about 4 p.m., reckoning the hours of the day from sunrise, as did the Jews.

41, 42. He first findeth. The first thing he did was to carry the good news to his own brother. **Messias;** the Greek form of "Messiah." It means "anointed"; the same meaning as "Christ." **He brought him to Jesus.** He was the first person to have this honor. **Jesus beheld him;** with a fixed and earnest gaze, that read his very soul. **Simon;** his old name. **Cephas;** a stone, or mass of rock. Simon's character was to become firm and rocklike under Christ's teaching. The Greek word is *Petros* (Peter). (See Matt. 16: 18.) Peter "became his true name after much instruction, hard experience, some falls, much prayer, and abiding with Jesus." (Peloubet.)

43-45. The day following. See v. 29. **Follow me;** and be my disciple. **Philip findeth Nathanael;** and told him the good news. **In the law;** Deut. 18: 15, etc. **The prophets;** Isa. 7: 14, etc.

46. Any good thing out of Nazareth? It was an unimportant and despised village, three miles from Cana, where Nathanael lived (21: 2), and he could not believe that the Messiah would come from such a place (7: 52). But he was soon to be satisfied.

GOLDEN TEXT

They followed Jesus. John 1: 37.

DAILY READINGS

M.—John 1: 35-42. } The first disci-
T.—John 1: 43-51. } ples of Jesus.
W.—Mark 1: 14-20. Prompt obedi-
ence.
Th.—Luke 9: 57-62. True follow-
ing.
F.—Luke 11: 25-33. Counting the
cost.
S.—Matt. 19: 23-30. The reward.
S.—2 Tim. 4: 1-8. The follower's
triumph.

TIME AND PLACE

February, A.D. 27, just after the
temptation. At Bethabara, on the
banks of the Jordan.

CATECHISM

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

LESSON PLAN

- I. Following Jesus, 33-37.
On the testimony of His fore-
runner.
II. Dwelling with Jesus, 38, 39.
At His own gracious bidding.
III. Bringing others to Jesus,
40-42.
Andrew brings Simon, his broth-
er; Philip, Nathanael, his friend.

LESSON HYMNS

210; 43 (Ps. Sel.); 142; 580; . 73.

FOR FURTHER STUDY

Juniors—35-37 Who was the forerunner of
Christ? What was his first public proclamation con-
cerning Christ? (vs. 29-34.) Who were Christ's first
three disciples? Who the next two? The names of
the two mentioned in v. 35? How did John speak of
Christ? Why called "the Lamb of God"? What led
the disciples to follow Jesus?

38, 39 What did Jesus say? The disciples' ques-
tion? How answered?

40-42 To whom was Andrew related? Where was
their home? (Mark 1: 21, 29.) What is the first thing
that Andrew did? What does he say? To whom did
he bring him? What does Jesus say? What does
Peter's name mean? (See Matt. 16: 18.)

43-46 Where was Galilee? Whom did Jesus there
call? In what words? Whom does Philip seek?
What does he say? What reply? What does Philip
answer. To what will the "Come and see" lead us?

Seniors—35-37 By what four names are the fol-
lowers of Christ spoken of in the New Testament?
(Matt. 10: 1; Acts 5: 14; Acts 9: 13; John 21: 23.)
What name includes them all? (Acts 11: 26.) How
did a lamb set forth Christ? (Ex. 12: 5; Rev. 5: 6.)
What made Andrew and John disciples?

38, 39 How does the Lord always welcome those
who seek Him? (Isa. 55: 7; Matt. 11: 28.) By what
different way was Paul brought? (Acts 9: 1-6.) In
what way should we treat Christ's claims?

40-42 Who was Andrew? Explain the name he
applied to Christ? What was Andrew's great desire?
What does the name "Peter" mean? How did he win
the name Cephas? (Matt. 16: 15-18.)

43-46 Why did Jesus return to Galilee? Who was
Philip? Did Philip delay before telling others? Who

acted similarly? (John 4: 28, 29; Acts 9: 20.) What
is meant by the "law"? By what prophets was
Christ spoken of? (See margin of Bible.) To what
did Nathanael object? On what ground? What is
the true way to take the invitation to Christ?

Bible Side Lights—THE LAMB OF GOD—Ex. 12:
3; 12: 13; Isa. 53: 7; 1 Pet. 1: 17-21.

MASTER—Matt. 23: 8, 10; Eph. 6: 9; Matt. 10: 24, 25.

COME AND SEE—Mark 10: 14; John 5: 40; 6: 44;
Ps. 34: 8.

FOLLOW ME—Matt. 16: 24; John 10: 27; 12: 26;
Luke 8: 11.

Practical Points—1. If our first attempt to direct
others to Christ is not successful we should try again.
(Compare vs. 29 and 36, 37.)

2. Jesus always turns to those who are seeking Him.
He removes every difficulty and makes it easy to
come. He earnestly invites all to come.

3. It will not do to accept our religion at second
hand. Each must seek Christ for himself.

4. When we have found Christ we should tell the
good news of salvation to others. Like Andrew, we
should begin our mission work at home, but it should
not end there.

5. A word spoken for Christ may be blessed with
wonderful results, as witness Andrew's message to
Simon.

6. Jesus reads the character of every individual
He knows us through and through.

7. Nathanael was a man without guile, but his
guilelessness was not a "silly readiness to follow any
body's leading without question, which has led so
many to go astray." It was purity of heart.

FOR WRITTEN ANSWERS

1. What does "the Lamb of God" mean?

2. Name the first four disciples

3. Why should we invite others to Jesus?

LESSON VI.

JESUS AND NICODEMUS

February 11, 1900

John 3: 1-18. Commit to memory vs. 14-17. Read John 2.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Je'sus by night, and said unto him, Rab'bi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Je'sus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Je'sus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Je'sus answered and said unto him, Art thou master of Is'rael, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and will testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 And as Mo'ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Revised Version—1 Now there was; 2 Unto him; 3 Signs; 4 Anew (*Margin*, from above); 5 A second time; 6 *Margin*, The Spirit breatheth; 7 Voice; 8 Knowest not; 9 The teacher of; 10 Understandest not; 11 Bear witness of; 12 Told you; 13 *Omit* up; 14 *Omit* up; 15 Descended out of heaven; 16 May in him have eternal life; 17 On him; 18 Eternal life; 19 The Son; 20 Judge; 21 Should be saved through him; 22 Judged; 23 He that believeth not hath been judged already; 24 On.

EXPLANATION

Connection—Jesus went with His new found disciples to Galilee (2: 1), and then returned to Jerusalem (vs. 12, 13), where He purified the temple (v. 15), wrought many miracles (v. 23). In Jerusalem Nicodemus sought him, as the lesson tells.

1, 2. **Pharisees**; a sect of the Jews, holding to the letter of the law, but knowing nothing of its spirit. **A ruler of the Jews**; one of the Sanhedrim ("The seventy"), the highest court of the Jews. **By night**; He was somewhat timid of what people would say. He afterwards became a bold confessor of the Christ. (Ch. 7:50; 19:39.) **Come from God**. Christ's miracles (2: 23) had convinced him that He was divinely sent.

3-5. **Jesus answered**; the answer was not to his argument but to his spiritual need. **Born again**; "anew," implying a complete change of character. **How can?** He failed to grasp Christ's meaning, and Jesus lets in more light. **Born of water and of the Spirit**. Water is an emblem of cleansing. The Spirit alone can cleanse the soul. Baptism is the sign and seal of a change of nature, not the cause of that change.

6-8. **That which is born** (whole verse). By his natural birth man is sinful; by the spiritual birth he shares in the fruits of the Spirit. (See Gal. 5: 22, 23.) **Ye must**;

Nicodemus and everyone else. **The wind** (whole verse). The blowing of the wind is a mystery, but it is a fact; so is the operation of the Spirit.

9, 10. **How can these things be?** More to the point than v. 4. **Art thou the teacher of Israel?** (Rev. Ver.); implying that Nicodemus should have known these truths, as one who had studied the Word.

11, 12. **We speak**; from personal knowledge. **Ye receive not**. They had lost all spiritual ideas. **Earthly things**; things which take place on earth, as the new birth. **Heavenly things**; such as the deep mysteries of God in the purpose of salvation. **No man**. No one save Christ had been in heaven and had come to earth to tell men of these heavenly things.

14-16. **As Moses, etc.**; (See Num. 21: 4-9). **Be lifted up**. The serpent on the pole was a type of Christ on the cross. **Whoever believeth**. A trustful look gives life to the sinful soul, even as it gave life to the bitten Israelite. **God so loved**; the source of salvation. **Whoever believeth**. This gracious promise brings life within the reach of all, and freely.

17, 18. **God sent, etc.** Judgment, too, is involved in His coming (9: 39). But His great mission was to save.

GOLDEN TEXT

For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3: 16.

DAILY READINGS

M.—John 3: 1-10. / Jesus and Nicodemus.
T.—John 3: 11-21. /

W.—Num. 21: 4-9. The brazen serpent.
Th.—2 Cor. 5: 14-21. A new creature.

F.—Rom. 6: 1-7. The new life.
S.—Rom. 8: 1-4. In the Spirit.
S.—Rom. 5: 1-11. Wondrous love.

TIME

April, A. D. 27, near the time of the Passover, in the first year of our Lord's ministry.

PLACE

Jerusalem; in the house where Jesus was staying as guest.

CATECHISM

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

LESSON PLAN

I. A Timid Inquirer, 1, 2.
Who came by night.

II. A Puzzling Answer, 3-13.

A new birth necessary, which a "master of Israel" ought to have understood, but did not.

III. The Way Made Plain, 14-18.

Through the Son of God's love, "lifted up" as the Savior of mankind.

LESSON HYMNS

16 (Ps. Sel.): 91; 129; 125; 131.

FOR FURTHER STUDY

Juniors—Where does Jesus now go with His disciples?

1, 2 To what sect did Nicodemus belong? What position did he occupy? When did he come to Jesus? Why at that time? What did he say?

3-8 What did Jesus reply? What is meant by "the kingdom of God"? Why could not Nicodemus understand? What two agencies in the second birth? Who had baptized with water? "What is Baptism?" (Shorter Catechism, Q. 94.) To whom is the Holy Spirit given? (Luke 11: 13.) To whom does "ye" (v. 7) refer? What figure here used to express the new birth? How are the wind and the Spirit alike?

9-13 Why was Nicodemus puzzled? Why should he have known? Who included in "we"? (v. 11.) Who would not receive God's "witness"? How does Jesus speak of Himself? (vs. 12, 13.)

14-18 Describe the event recorded in Num. 21: 4-9. When was Christ lifted up? For whom? On what condition is eternal life given? To whom is the offer in v. 16 made? On whom are we to believe? What is the result of rejecting Christ?

Seniors—1, 2 On what three occasions do we read of Nicodemus? Who were the Pharisees? To what council did Nicodemus belong? What title of honor does he apply to Christ?

3-8 What is the truth here taught? (See also Matt. 16: 3.) How is the new birth effected? (James 1: 18; 1 Cor. 4: 15; 1 Pet. 1: 3.) How is it evidenced? (John 13: 35; 1 John 5: 18.) To what does "born of water" refer? "Born of the spirit"? Why should Nicodemus have understood these figures? What are the "works of the flesh"? (Gal. 5: 19-21.) What is "the fruit of the Spirit"? (Gal. 5: 22, 23.)

9-13 To what are some of the teachers compared? (Matt. 15: 14.) What is meant by "earthly things"? "Heavenly things"?

14-18 Give points of likeness between Christ and brazen serpent. Recite the Golden Text. (It is

called "the little Gospel.") Who included in "who-soever"? What response should we make to the love of God? (1 John 4: 19.)

Bible Side Lights—By Night—John 19: 39. Matt. 10: 23; John 12: 42.

THE KINGDOM OF GOD—Mark 10: 14, 15, 25; 12: 33, 34; Luke 9: 62.

FLESH AND SPIRIT—Gal. 5: 16-26; Rom. 7: 14-25; 8: 5-9.

BORN OF THE SPIRIT—1 John 5: 1, 4; 1 John 2: 29; 1 Pet. 1: 18, 19.

THE SON OF MAN—Dan. 7: 13; Matt. 8: 20; 9: 6; 13: 41; 25: 31.

Practical Points—1. It is best to go with our doubts to those who are in sympathy with the truth.

2. As in nature, so in grace, Christ works from within outward. There can be no real reformation in the individual or in society which does not start from within. Rules and laws are like iron pillars. A new heart like the growing trunk of the tree.

3. Like begets like. A man's character is known by his actions. If we have been born again, the fruits of the Spirit will be seen in our lives.

4. We can breathe the air without understanding how breathing maintains life. So we may enjoy the blessings of the Spirit, without understanding how it is.

5. Sin is a deadly serpent. Only Christ can heal. "So from the Savior on the Cross A healing virtue flows."

6. Love reaches its highest in the gift of Jesus, God's sending His own Son to die for men. We cannot tell its depth. We can only wonder and adore (vs. 16, 17).

7. How awful! men may be lost in spite of all that Christ has done!

FOR WRITTEN ANSWERS

1. How only can we enter into the kingdom of God?

2. In what respects is the Spirit like the wind?

3. Explain "lifted up" in v. 14

LESSON VII.

JESUS AT JACOB'S WELL

February 18, 1909

John 4: 5-26. Commit to memory vs. 11-14. Read John 3: 22 to 4: 45.

5 ¹ Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that he bought to his son Joseph.

6 ² Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy bread.)

9 ⁵ Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again;

14 ² But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this

water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saith thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship that ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

Revised Version.—¹So he cometh; ² And; ³ By; ⁴ Food; ⁵ The Samaritan woman therefore saith unto him; ⁶ A Samaritan woman; ⁷ Omit the; ⁸ Sons; ⁹ Every one that drinketh; ¹⁰ Become; ¹¹ Unto eternal life; ¹² All the way hither; ¹³ Said unto him; ¹⁴ Saidst well; ¹⁵ This hast thou said truly; ¹⁶ Neither in this mountain, nor in Jerusalem, shall ye worship the Father; ¹⁷ That which ye know not; ¹⁸ Worship that which we know; ¹⁹ From; ²⁰ Such doth the Father seek to be his worshippers; ²¹ Omit him; ²² Omit in; ²³ Messiah; ²⁴ Declare unto us.

EXPLANATION

Section.—Jesus remained a short time in Judea, and then returned to Galilee (4: 1-3). On His way thither He had to pass through Samaria, where He met the woman at the well. He revealed the way of life to her.

5, 6. **A city;** a word used either for town or village. **Sychar;** the ancient Shechem near Mt. Gerizim. **That Jacob gave.** (See Gen. 33: 18-20.) **Sat thus;** in His tired condition. **The sixth hour;** probably about noon. **The sun was hot.**

7-10. **A woman;** from the country of Samaria. The City of Samaria was seven miles away. **Give me to drink.** How naturally Jesus opens this wonderful conversation. **How is it that thou?** A flippant question in keeping with her character. **No dealings.** The Samaritans were partly foreigners (2 Kings 17: 24). **Thou wouldest have asked of him;** for her need was very much greater than His. **Living water;** Jesus is speaking in a figure. (Compare Gen. 26: 19; Lev. 14: 5; John 7: 38, 39.)

11-15. **Sir;** more respectful than v. 9. **Nothing to draw with.** She has not grasped his meaning; but is thinking of the well, which was perhaps a hundred feet deep. **Than our father Jacob.** The Samari-

tans, as well as the Jews, gloried in their descent from the patriarchs. **Shall thirst again.** That was the best Jacob could do. **Never thirst;** Jesus is greater than Jacob, for He can satisfy the deepest needs of life. **Give me this water;** she does not yet understand, but, thinking the gift will relieve her hard lot in life, asks for it.

16-19. **Call thy husband.** This is to make her think of her sin; for only when she turns from sin may she have the water of life. **No husband;** true, and not true. Jesus exposes the underlying falsehood. **A prophet;** an inference from His knowledge of her life. **Nothing is hid from Jesus.**

20-24. **This mountain.** (See Judges 9: 7.) The Samaritan temple was there. **Worship ye know not what.** The Samaritans did not know the true God. **We know;** for God had revealed Himself to the Jews. **In spirit and in truth;** in heart and in reality, as opposed to mere place and form.

25, 26. **Messias cometh.** The Samaritans also expected the prophet of Deut. 18: 15. **Messias and Christ mean the same thing, the anointed.** **I . . . am he.** Thus at last she comes at the meaning of "living water," and gets it.

GOLDEN TEXT

God is a Spirit; and they that worship him must worship him in spirit and in truth. John 4: 24.

DAILY READINGS

M.—John 4: 5-14. Jesus at Jacob's Well.—John 1: 15-26. I well.
W.—John 4: 27-42. Samaritans believing.
Th.—Rev. 22: 1-7 and 17. Water of life.
F.—Isa. 55: 1-7. Come and drink.
S.—Acts 17: 22-29. Spiritual worship.
S.—Heb. 10: 14-22. With true heart.

TIME AND PLACE

December, A.D., 27 About eight months after last lesson; Samaria, at Jacob's well, near Sychar, at the foot of Mount Gerizim.

CATECHISM

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

LESSON PLAN

- I. Weary, 5, 6. And resting from His journey.
II. Winning a Soul, 7-19. Thirsty for the water of life.
III. Explaining True Worship, 20-24. To one on whom the light was breaking.
IV. Revealing Himself, 25, 26. As the Christ of God.
LESSON HYMNS
81 (Ps. Sel.); 95; 138; 36; 131.

FOR FURTHER STUDY

Juniors—Why did Jesus leave for Galilee? (vs.1,3.) Where was Samaria?
5, 6 Where did Jesus rest? Near what city? At what hour?
7-10 How was the water drawn? Who came to draw? What did Jesus ask of her? Where were the disciples? How did she know He was a Jew? Why were the Jews and Samaritans enemies? How did Jesus arouse the woman's curiosity? (v. 10.) What called God's gift? Why called living water?
11-19 Explain the woman's surprise (v. 11). What does Jesus promise? What does she request? How does Christ convince her of her sin? How should sin be treated? (2 Tim. 2; 19.) What does she now think of Christ?
20-26 What mountain referred to? How is God to be worshipped? Who satisfies every thirst of the soul?
Seniors—5, 6 Name the three divisions of Palestine. Why does Jesus now leave Judea? What are the seven sayings of our Lord in this conversation? What do you know of Jacob's well? What to be learned from the fact that Christ was weary? Where had the Samaritans built a rival temple? Why? What golden opportunity here came to Christ? How did He use it?
7-10 Why did the woman express surprise? (v. 9.) What often prevents us recognizing good in others? What offer made to the woman?
11-19 What is eternal life? (John 17: 3.) To whom given? (John 3: 15.) In how far did the woman understand Christ? Why does Jesus mention her husband? What is sin? Who have sinned? (Rom. 3: 23.) How atoned for? (Zech. 13: 1; John 1: 29; Eph. 1: 7; 1 John 1: 7.) What led her to recognize Christ?
20-26 What place had God chosen for His sanctuary? (1 Ps. 76: 2.) In what sense was "salvation of the Jews"? Who is the true object of worship? What is the test of real worship? Was the woman convinced?

What was the result of the conversation?
Bible Side Lights—To DRAW WATER—Gen. 24: 44; Josh. 9: 27; Isa. 12: 3.
GIVE ME TO DRINK—Gen. 21: 19; Judges 4: 19; Ps. 78: 15; Rom. 12: 20.
THE GIFT OF GOD—Acts. 8: 20; Rom. 6: 23; 2 Cor. 9: 15.
LIVING WATER—Gen. 26: 19; Num. 19: 17-19; S.Song 4: 15.
WORSHIP—1 Chron. 16: 29; Ps. 95: 6; Matt. 15: 9; Phil. 3: 3.
Practical Points—1. It is no sin to be weary in one's work, but it is a sin to be weary of it.
2. Be as keen in watching for opportunities to do good as you are for chances to enjoy yourself.
3. Tact and patience are worth their weight in gold. Learn them from Jesus at the well.
4. How little men can do for us compared with what God can do. Jacob can dig a well; but God can cause living water to spring up in the soul.
5. What a fool one would be who had gone to the Klondike for gold, if he should work a poor "claim" when he might work a rich one. There are "riches of glory" in Christ, and we may have them if we "ask" for them.
6. The heart must be emptied of sin before it has room for the water of life. How many fall short of having God within them simply because they will not cast sin out.
7. It does not matter where we worship, or after what form, if we are simple and sincere in it. Jonah prayed in the fish's belly, and Paul on the deck of a drifting ship.
8. Jesus often preached his best sermons to one person. No matter how small your opportunity of doing good is, do your best with it.

FOR WRITTEN ANSWERS

- 1. Where was Jacob's well?
2. What is meant by living water?
3. Why is Jesus called the Christ?

LESSON VIII.

JESUS REJECTED AT NAZARETH

February 25, 1900

Luke 1: 16-30. Commit to memory vs. 17-19. Read Matt. 1: 13-16; Mark 1: 14, 15; John 4: 46-54.

16 And he came to Nazareth, where he had been brought up; and, ¹ as his custom was, he went into the synagogue on the sabbath day, and stood up ² for to read.

17 And there was delivered unto him the book of the prophet ³ E'saias. ⁴ And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord ⁵ is upon me, because he hath anointed me to preach ⁶ the gospel to the poor; he hath sent me ⁷ to heal the brokenhearted, ⁸ to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To ⁹ preach the acceptable year of the Lord.

20 And he closed the book, and ¹⁰ he gave it again to the minister, and sat down. And the eyes of all ¹¹ them that were in the synagogue were fastened on him.

21 And he began to say unto them, ¹² This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the ¹³ gracious words which proceeded out of his mouth. And they said, Is not this ¹⁴ Joseph's son?

23 And he said unto them, ¹⁵ Ye will surely say un-

to me this ¹⁴ proverb, Physician, heal thyself: what-soever we have heard done ¹⁵ in Capernaum, do also here in ¹⁶ thy country.

24 And he said, Verily I say unto you, No prophet is ¹⁷ accepted in his own country.

25 But ¹⁸ I tell you of a truth, many widows were in Israel in the days of ¹⁹ Elias, when the heaven was shut up three years and six months, when ²⁰ great famine was throughout all the land;

26 But unto none of them was ¹⁹ E'l'as sent, ²¹ save unto Sarep'ta, a city of Sidon, unto a woman ²² that was a widow.

27 And many lepers were in Israel in the time of ²³ E'li'seus the prophet; and none of them was cleansed, ²⁴ saving Na'aman the Syrian.

28 And ²⁴ all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and ²⁵ thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might ²⁶ cast him down headlong.

30 But he passing through the midst of them went his way.

Revised Version.—¹He entered as his custom was; ²Omit for; ³Isaiah; ⁴And he opened the book and found the place; ⁵Good tidings; ⁶Omit to heal the broken hearted; ⁷To proclaim release; ⁸Proclaim; ⁹Gave it back to the attendant; ¹⁰Omit them that were; ¹¹To-day hath this scripture been fulfilled; ¹²Words of grace; ¹³Doubtless ye will say; ¹⁴Parable; ¹⁵At; ¹⁶Thine own; ¹⁷Acceptable; ¹⁸Of a truth I say unto you; ¹⁹Elijah; ²⁰There came a great famine over all the land; ²¹But only to Zarahphath in the land of Sidon; ²²Elisha; ²³But only; ²⁴They were all filled with wrath in the synagogue as they heard these things; ²⁵Cast him forth; ²⁶Throw him down.

EXPLANATION

Connection.—The woman carried the news to the city, and Jesus remained two days with the Samaritans (4: 40), many believing on Him. He then went on His way to Galilee, and came to Nazareth where he had been brought up.

16-19. He came; to preach to His kinsmen and acquaintances. As his custom was; to attend worship in the synagogue and to speak to the people. Synagogue; the Jewish meeting place. The book; the Scriptures, which were on parchment and kept in the form of a roll. The place; Isaiah 61. Anointed me; in His baptism (Lesson 4) for the special work of redemption. The poor; those whom the world despises, or the poor (humble) in spirit (Matt. 5: 3). To heal, etc.; to comfort the suffering and the sorrowing (Ps. 147: 3). Deliverance to the captives; Jesus is the source of all liberty, spiritual, intellectual and political. Sight; in a deeper sense, to the spiritually blind. The acceptable year; an allusion to the year of jubilee (Lev. 25: 8-10), when debtors were released from prison, and property that had been lost through debt or otherwise was restored. It was a fitting simile of the ushering in of Gospel blessings.

20-22. The minister; the officer in charge of the synagogue. Fastened on

him; eagerly, for they had heard of His wonderful words and works. Began to say. This was the text on which He preached. Fulfilled. "I am the promised One," He said. Bare him witness; that He was a powerful preacher and expounder of the Word. Is not this Joseph's son? Pride and prejudice condemned Him. His father was but a poor carpenter.

23-27. He said unto them. He put their thoughts into words. Physician, heal thyself; instead of healing us. Show your power right here where you are known. Perhaps they refer to v. 18. Whatsoever . . . in Capernaum. Only a few months before He had healed the nobleman's son there. (John 4: 46-54.) And he said (v. 24). He will do nothing for unbelievers. Prophet, etc. (See Matt. 13: 57; Mark 6: 4); a common experience. I tell you; His reply to their thought in v. 23. (See 1 Kings 17 and 2 Kings 5.) Elijah and Elisha, when rejected by Israel, turned to the Gentiles. He will do the same.

28-30. Filled with wrath, as if the Gentiles could be compared with them. Rose up; in a sudden outburst of anger. Brow of the hill; forty or fifty feet above the valley. But he . . . went his way; calm and self-possessed. (Compare John 13: 6; 10: 39; 8: 59.)

GOLDEN TEXT

He came unto his own, and his own received him not. John 1: 11.

DAILY READINGS

- M.—Luke 4: 16-30. Jesus rejected at Nazareth.
- T.—Matt. 13: 53-58. Another visit.
- W.—Isa. 61: The text.
- Th.—John 5: 36-17. Teaching refused.
- F.—Luke 20: 9-18. The Son rejected.
- S.—Prov. 1: 20-33. Folly of rejecting.
- S.—Luke 13: 21-35. "Ye would not."

TIME

April, A.D. 28; second year of our Lord's ministry. At the close of a Passover.

PLACE

Nazareth, where Christ had spent His boyhood.

CATECHISM

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

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

LESSON PLAN

I. An Announcement, 16-21.

In the synagogue at His own home. Of Himself as the Messiah.

II. A Criticism, 22-27.

At the hands of his own people, where he might have expected a welcome.

III. A Storm, 28-30.

Ignorance, prejudice, and petty jealousy crying out for blood.

LESSON HYMNS

45; 6 (Ps. Sel.); 35; 146; 132.

FOR FURTHER STUDY

Juniors—Who were the first disciples? What the first miracle? What the first reform? (John 2: 15, 16.) With whom the first discourse? Who the first converts in Samaria?

16-19 What place was the home of Jesus' childhood and youth? What was a synagogue? In what form were the Scriptures? What passage selected? For whom is the Gospel? What are its blessings? What year meant? For what six duties was he anointed?

20-22 What attitude customary when reading? What when preaching? What does He declare as to fulfillment? What effect on those who heard?

23-27 What had He done in Capernaum? Why no miracles in Nazareth? (Matt. 13: 58; Mark 6: 5, 6.) Relate the story of the widow of Sarepta. (1 Kings 17: 8-16.) Give facts about Naaman's cure. (2 Kings 5: 1-14.)

28-30 Why were the people so angry? How did they show it? How was Jesus preserved?

Seniors—**16-19** How did the first year of Christ's ministry end? (John 4: 43-54.) In to-day's lesson who is the preacher? What was the text? What were the chief points of the sermon? How did Christ spend the Sabbath? How is the Sabbath to be sanctified? (Shorter Catechism, Q. 60.) Who were to be benefited by Christ's coming? How was the year of jubilee a type of what Christ does for men? (Lev. 25: 8-17.) How does Christ comfort the sorrowing? Give instances.

20-27 Why were the listeners so interested? To whom was the prophecy originally spoken? Was it fulfilled for them? In whom has it been fulfilled? Why did they not believe Him? Was He surprised? When a similar taunt? (Matt. 27: 42.) What examples from their own history? What angered them in these examples?

28-30 What did they do? How have the Jews suffered for rejecting Christ? Why should Jesus be so precious to us? (1 Pet. 1: 19; 2 Pet. 1: 4; Isa. 40: 11.)

Bible Side Lights—ANointed—Lev. 8: 12; Ps. 2: 6; Isa. 6: 1; 1 Chron. 16: 22.

THE GOSPEL—Rom. 1: 15, 16; 2 Cor. 4: 3, 1; 1 Cor. 1: 18.

GRACIOUS WORDS—John 1: 16, 17; John 7: 46; John 14: 1-3.

A GREAT FAMINE—Lam. 4: 4, 8; 1 Kings 18: 2.

LEPERS—Lev. 14: 1-32; Num. 12: 10; 2 Kings 15: 5.

Practical Points—1. We can never improve upon a good old custom, honored by Christ Himself, of attending the divine worship on the Sabbath day.

2. All the blessings we enjoy socially, intellectually, morally, and spiritually are the products of the Gospel. Its rays shine upon this dark earth like the rays of the noontide sun. They bring health and life.

3. Jesus Himself is the key to the Old Testament.

"I give you the end of a golden string:

Only wind it into a ball,—

It will lead you into heaven's gate

Built in Jerusalem's wall."

4. Don't let miserable little objections destroy good impressions in your heart. A mote can blind the eye to the sun.

5. Those nearest the Gospel often fail to appreciate it; while others with fewer opportunities joyfully accept it. "The nearer the Church, the further from grace" is an old saying.

6. Anger is a poor weapon with which to meet the arguments of others. Anger is weakness; self-control is strength.

7. It is not certain that Jesus ever returned to Nazareth. Lost opportunities may never be recovered.

FOR WRITTEN ANSWERS

1. Who did Jesus proclaim Himself to be?

2. Why were the people so angry?

3. How was it that He was able to escape?

LESSON IX.

JESUS HEALING IN CAPERNAUM

March 4, 1900

Mark 1: 21-34. Commit to memory vs. 32-34. Read Luke 5: 1-11.

21 And they ¹ went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his ² doctrine: for he taught them as ³ one that had authority, and not as the scribes.

23 And ⁴ there was in their synagogue a man with an unclean spirit; and he cried out.

24 Saying, ⁵ Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 ⁶ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, ⁷ What thing is this? what new doctrine is this? for with authority

commandeth he even the unclean spirits, and they do obey him.

28 And ⁸ immediately his fame spread abroad throughout all the region round about Galilee.

29 And ⁹ forthwith, when they were come out of the synagogue, they ¹⁰ entered into the house of Simon and Andrew, with James and John.

30 ¹¹ But Simon's wife's mother lay sick of a fever, and ¹² anon they tell him of her.

31 And he came and took her by the hand, and ¹³ lifted her up; and ¹⁴ immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were ¹⁵ diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick ¹⁶ of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Revised Version—1 Go; ² Teaching; ³ Having authority; ⁴ Straightway there was; ⁵ Omit Let us alone; ⁶ And the unclean spirit, tearing him and crying with a loud voice, came out of him; ⁷ What is this? a new teaching! with authority he commandeth; ⁸ The report of him went out straightway everywhere into all the region of Galilee round about; ⁹ Straightway; ¹⁰ Came; ¹¹ Now; ¹² Straightway; ¹³ Raised; ¹⁴ Omit immediately; ¹⁵ Sick; ¹⁶ With.

EXPLANATION

Connection—Jesus left Nazareth after His rejection, and made His home in Capernaum (Matt. 4: 13). This lesson gives us a glimpse of the Sabbath spent there with the four disciples whom He had just publicly called. (1: 16-20.) He had met them before at the Jordan. (Lesson V.)

21, 22. **They went**; Jesus and His four disciples. **Into Capernaum**; a town on the northwest of the Sea of Galilee on the great Damascus road. **The synagogue**; the meeting place of the Jews. **And taught**; it was common for the officer in charge of the synagogue services to ask any suitable person to speak. **They were astonished**; at His knowledge of the Scriptures, and the clear way He presented the truth. **As one having authority**. He knew and felt what He was saying, and His words had weight. **The scribes**; the official teachers of the law. They were mere parrots repeating what others before them had said.

23, 24. **A man with an unclean spirit**, literally, "a man in an unclean spirit," that is, under the influence of an unclean spirit. **He cried out**. Christ's teaching stirred up the unclean spirit, and he spoke through the man whom he controlled. **Let us alone**; the expression implies indignation and surprise. **What have we to do with thee**; literally, what to us and to Thee, that is, why do you interfere with us? **Art thou come to destroy us?** Art thou

our power on earth. **The Holy One**; as opposed to the unholy spirit.

25-27. **Jesus rebuked him**. He would not receive the testimony of an evil spirit. He wanted the testimony of faith. Too great publicity might also at this stage have interfered with His work (1: 44, 45). **Hold thy peace**; literally, "be muzzled," as one would muzzle a beast. It is the word which Jesus used when calming the winds and the waves of Galilee (Mark 4: 39). **Had torn him**; threw him into convulsions. **Amazed**; at the complete and sudden cure. **What new doctrine?** What new teaching is this? (See on v. 22.) **With authority**. Even the spirits were subject to Him. It was surprise following surprise.

28-31. **When they were come out**; Jesus and the four disciples. **Simon and Andrew** were now living in Capernaum. (But see John 1: 44.) **Lay sick**. Fever would be quite common around the marshy flats of the lake. **They tell him of her**; as a friend of the family and as the Great Physician. **Took her . . . hand**. The healing power was communicated through the touch (Matt. 8: 15). **Ministered unto them**; served them as they sat at their humble meal. She was perfectly cured.

32-34. **At even**. The Sabbath ended at sunset, and they could then carry their sick. **All the city**; the citizens. **At the door**; perhaps of Peter's house. **Suffered not the devils**; to address Him, as in v. 24.

GOLDEN TEXT

And he healed many that were sick. Mark 1: 34.

DAILY READINGS

M.—Mark 1: 21-34. Jesus healing at Capernaum.

T.—Luke 13: 10-17. Healing in the synagogue.

W.—Matt. 8: 23-34. The word of power.

Th.—Matt. 12: 14-28. Satan cast out.

F.—Acts 16: 14-18. The power of Christ's name.

S.—Isa. 42: 1-9. The promised Healer.

S.—Heb. 4: 12-16. A sympathetic Savior.

TIME AND PLACE

April, A.D. 28, shortly after His rejection at Nazareth. Capernaum, on the northwest shore of Galilee; called in Matt. 9: 1 "His own city."

CATECHISM

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

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

LESSON PLAN

I. In the Synagogue, 21-27.

Where He taught and where He cast out an unclean spirit.

II. In Simon's House, 28-31.

Where He healed one sick of a fever.

III. At Close of Day, 32-34.

When He cured all who came.

LESSON HYMNS

59 (Ps. Sel.); 177; 38; 544; 366.

FOR FURTHER STUDY

Juniors—Where was Capernaum? Who probably built a synagogue there? (Luke 7: 4, 5.) What discourse did our Lord give there? (John 6.)

21, 22 Where did Jesus go after he was rejected at Nazareth? How did He spend the Sabbath? How was His teaching regarded?

23-27 Who was in the audience? Under what power? What did he say to Christ? How did Jesus act? With what result? How is the power of Jesus described? (Matt. 28: 18; John 17: 2; Phil. 3: 21.) How did the people express their astonishment?

28-31 Where did Jesus and His disciples go? What miracle did Christ there perform? What is a miracle?

32-34 Why at sunset? Were any left unhealed? (Matt. 8: 16.) In whose name did Christ heal? Whose word does Christ destroy? How will Christ heal us? What is our privilege in this regard?

Seniors—21, 22 What other miracle did Jesus perform at Capernaum? (Matt. 8: 5.) For what was Capernaum condemned? (Matt. 11: 23; Luke 10: 15.) By what was the teaching of Jesus marked?

23-27 What aroused the evil spirit? How did they view Christ's mission? (1 John 3: 8.) On what other occasions did evil spirits confess Jesus to be the Christ? (Matt. 8: 29; Mark 3: 11; Jas. 2: 19.) How is the power of Christ shown? (Luke 4: 32; Luke 5: 17; John 5: 28; 1 John 3: 8.) How did the evil spirit (demon) meet Jesus? How did Jesus meet the demon? What did the people say?

28-31 Where had Simon and Andrew lived? (John 1: 44.) How complete the miracle Christ performed on Simon's wife's mother?

32-34 Whom did Christ heal by a word? (Mark 3: 5.) By a touch? (Matt. 9: 29.) By a command? (John 9: 7.) Of what were the miracles signs? What is the effect of the Gospel? (1 Cor. 6: 9-11; Isa. 11: 6-9.) Why should we choose the service of Christ?

Bible Side Lights—ASTONISHED—Matt. 7: 28, 29; 22: 22, 33.

UNCLEAN SPIRITS—Mark 3: 11; 5: 13.

SICK OF A FEVER—John 4: 50-54; Acts 28: 8.

TOOK HER BY THE HAND—Mark 8: 23; Matt. 8: 3; 9: 29; Luke 22: 51.

MINISTERED UNTO THEM—Luke 8: 3; Rom. 15: 25; Heb. 1: 10; 1 Pet. 4: 11.

Practical Points—1. It is not enough to be "astonished at His teaching." Not every one that wonders shall enter into the kingdom; but only those who do His will.

2. The unclean spirit never wants Jesus. There is not room in any heart for them both. Jesus will have the whole heart or nothing.

3. Sin dies hard.

4. It is good to take Jesus to the home as well as to meet Him in church. There is no better friend.

5. Our love for what Jesus has done for us will find expression in ministering to Him; and we minister to Him when we minister to the wants of others. (Matt. 25: 35-40.)

6. We should bring all our loved ones to Jesus by our example and prayers, that they may receive His blessing.

7. When a man declares to me, "I cannot believe in miracles," I reply, "I can, because I have witnessed them." "When and where?" "On a certain street in this city is a man who was, a week ago, given over to every form of vice and brutality, who is now a good citizen, an honest workman, a kind husband, a loving father, a pure, upright man. Surely this is such a miracle as makes me forever believe in the possibility of miracles."—Professor Drummond.

FOR WRITTEN ANSWERS

1. What is a miracle?

2. What miracles here recorded?

3. What effect on those who saw them?

LESSON X.

THE PARALYTIC HEALED

March 11, 1900

Mark 2: 1-12. Commit to memory vs 9-12 Read Matt 4: 23-25; Mark 1: 35-45.

1 And ¹ again he entered into Capernaum after some days; and it was noised that he was ² in the house.

2 And ³ straightway many were gathered together, ⁴ insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 ⁵ And they come ⁶ unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the ⁷ press, they uncovered the roof where he was: ⁸ and when they had broken it up, they let down the bed ⁹ wherein the sick of the palsy lay.

5 ⁹ When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins ¹⁰ be forgiven thee.

6 But there were certain of the scribes sitting there, ¹¹ and reasoning in their hearts,

7 Why doth this man thus speak ¹¹ blasphemies? who can forgive sins ¹² but God only.

8 And ¹³ immediately when Je'sus perceived in his spirit that they so reasoned within themselves, he ¹⁴ said unto them; Why reason ye these things in your hearts?

9 Whether is ¹⁵ it easier to say to the sick of the palsy, *Thy sins* ¹⁶ be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And ¹⁸ immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Revised Version—1 When he entered again . . . it was noised; ² Margin, at home; ³ Omit straightway; ⁴ So that there was no longer room for *them*, no, not even about the door; ⁵ Spake; ⁶ Bringing unto him a man; ⁷ Crowd; ⁸ Whereon; ⁹ And Jesus seeing their faith saith unto the sick; ¹⁰ Are; ¹¹ He blasphemeth; ¹² But one *can* God; ¹³ Straightway Jesus, perceiving; ¹⁴ Saith; ¹⁵ Omit it; ¹⁶ Are forgiven; ¹⁷ Go unto thy house; ¹⁸ And he arose and straightway took up the bed.

EXPLANATION

Connection—The next day Jesus left Capernaum, and made a circuit through Galilee teaching and healing (1:35-39). After a short time He returned to Capernaum, where He healed the paralytic, as in to-day's lesson.

1, 2. **And again**; looking back to Ch. 1: 21. **Noised**; rumored, reported. **Straightway**; as soon as it was known that He had returned. **Many were gathered together**; They came from all parts of Galilee and Judea (Luke 5:17). **There was no room**. The house was crowded to the door, and the space around the door was occupied. **He preached the word**; the message of salvation.

3, 4. **And they come**; while He is speaking. **Sick of the palsy**; suffering from some form of paralysis. The word palsy stood for many forms of disease that affected the muscles. **Borne of four**. He was lying upon a mattress, or padded quilt, and this perhaps on a light wooden frame, a bearer at each corner. **The press**; the crowd inside and outside the house. **Uncovered the roof**; which was low, flat, and reached by a stairway from the outside. It was made by layers of grass upon wooden beams, and all covered over with clay rolled hard, as in the Yukon district now, or of tiles. **Had broken it up**; uncovered a portion of it. **Let down the bed**; with ropes at the corners of his scanty bed.

5-7. **Saw their faith**; the faith of the sick man and of his friends as manifested by their actions. **Thy sins be forgiven**. His greatest need, and perhaps his greatest desire,

was for the healing of his soul. Jesus gave the greater gift first. **Certain of the scribes**; the learned teachers of the law. **This was the beginning of the opposition that ended in the crucifixion**. **In their hearts**; in their minds. They were afraid to make an open charge, and so were mentally criticizing the words of Jesus. **He blasphemeth** (Rev. Ver.); by claiming equality with God in the power to forgive. **Who can forgive?** The scribes were right in this, but they were wrong in concluding that Christ was not God.

8-11. **Perceived in his spirit**. He read their thoughts as plainly as if they had made an open charge (John 2:25). **Whether is it easier?** The meaning is not whether is it easier to forgive sins or to heal a sick man, but whether is it easier to make the claim to do so. It was really easier to claim to forgive than to heal, for the former claim could not be tested, but the latter claim could. "It would be easier for a man equally ignorant of the French and Chinese languages to claim to know the last than the first. Not that the language itself is easier, but that in the one case multitudes could disprove his claim; in the other hardly a scholar or two in the land." (Trench.) **But that ye may know**. By healing the body He will prove His power to forgive sins. **Arise**; the test of the man's faith and of Christ's power.

12. **He arose**. Faith brought new life to the palsied limbs. **Took up the bed**; rolled it up and carried it away. **Amazed**; at the greatness of the miracle. **Glorified God**; for the power that had healed both body and soul.

GOLDEN TEXT

The Son of Man hath power on earth to forgive sins. MARK 2 : 10.

DAILY READINGS

M.—Mark 2: 1-12. The paralytic healed.
 T.—Acts 10: 34-43. Glad tidings.
 W.—Ps. 25: 1-18. Prayer for pardon.
 Th.—Ps. 103: 1-12. Forgiveness and healing.
 F.—Isa. 43: 18-25. Blotting out.
 S.—1 John 1: Perfect cleansing.
 S.—Luke 5: 17-26. Strange things.

TIME AND PLACE

Summer of A. D. 28. Capernaum, the centre of Christ's Galilean work.

CATECHISM

Q. 12. *What special act of providence did God exercise toward man in the estate wherein he was created?*
 A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

LESSON PLAN

I. Helplessness and Faith, 1-4. The paralytic gaining access through his own faith and that of his friends.

II. Forgiveness and healing, 5-12 (a). In answer to their faith and in demonstration of the Lord's power.

III. Wonder and Worship, 12 (b). In the evident presence of the Divine.

LESSON HYMNS

25; 63: 1-4 (Ps. Sel.); 169; 132; 532.

FOR FURTHER STUDY

Juniors.—Why did Jesus perform miracles? What miracle had been performed a short time before? (Mark 1: 41.)

1, 2 Where does He now come? Who heard about it? How many came to hear Him? What drew them? (Luke 5: 17.) What was the subject of Christ's preaching? (Matt. 4: 17; 13: 19.)

3, 4 Who was brought to Jesus? By whom? How? Why? What is palsy? Why could the men not get near Christ? What did they do? What does this show on their part? How does faith work? (Gal. 5: 6; 1 Tim. 1: 5.)

5-7 What did He do first for the sick man? Who were the scribes? Of what did they accuse Christ? On what ground?

8-12 Which saying of Christ could be tested, and which not? (v. 14.) How did Christ show His power? How complete was the cure? How can we be healed of our sins? (Eph. 1: 7; 1 John 1: 7; Zech. 13: 1.)

Seniors.—1, 2 In whose house was Christ? Had He a home of His own? (Matt. 8: 20.) How can we have Jesus in our hearts and homes?

3, 4 Relate the story of the paralytic. Of what is palsy a type? What lesson can we learn from the four men?

5-7 Why is faith necessary? What comes through faith? (Mark 16: 16; Gal. 2: 20.) What is blasphemy? By whom is forgiveness granted? (Dan. 9: 9; Luke 7: 48.) To whom? (Isa. 55: 7; Acts 10: 43.) To what should it lead? (Luke 7: 47; Ps. 130: 4; Ps. 103: 2.)

8-12 Why did Christ show His power? What did the sick man obtain? What did the four who brought the sick man get? What the fault-finders? How were the onlookers affected? (v. 12.) How does this paralytic typify the sinner? Faith? (Ps. 16: 2-7.) A common Christian experience? (James 5: 7-8.) The power of divine grace? (Phil. 4: 13.)

Bible Side Lights—THE PRESS—Mark 5: 27, 30; 6: 31; Luke 12: 1; 19: 3.

BLASPHEMIES—Lev. 24: 12-16; Mark 14: 60-65.

FORGIVENESS—Luke 7: 40-50; Luke 15: 20; Ps. 103: 10.

CHRIST'S POWER—Matt. 28: 18; Luke 4: 36; 5: 17; Mark 1: 27; Luke 9: 1.

GLORIFIED GOD—Lev. 10: 3; Matt. 15: 30, 31; Luke 4: 15.

Practical Points—1. Archbishop Leighton, returning home one morning was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. So in this story those who were present met a sermon, saw an illustration of how to be saved.—Peloubet.

2. If one cannot bring a sinner to Jesus perhaps four can. United effort and prayer can accomplish much.

3. There is no task too difficult for love to undertake. And if we are in earnest we will find a way of bringing those whom we love to the feet of Jesus.

4. Jesus by healing the soul before He healed the body showed that sin lies at the root of all evil. Take sin away and earth becomes a paradise.

5. The world is full of those who delight to take a snap-shot of criticism, and then think they are clever. But they are mere faultfinders, not critics—a poor tribe.

6. The Christian should so reflect Jesus in his life that others may be led to glorify God.

7. There are in the Bible nine terms for sin,—debts, missing the mark, lawlessness, disobedience, transgression, fault, defeat, impiety, discord. For all these kinds of sin we need forgiveness. And there are as many words for forgiveness as for sin,—forgive, remit, send away, cover up, blot out, destroy, wash away, cleanse, make them as if they had never been.—Peloubet's Notes.

FOR WRITTEN ANSWERS

1. What did the four friends do for the palsied man?

2. What did he do for himself?

3. What two things did Jesus do for him?

LESSON XI.

JESUS AT MATTHEW'S HOUSE

March 18, 1900

Mark 2: 13-22. Commit to memory vs. 15-17. Compare Matt. 9: 9-17.

13 And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Le^vi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, ² as Je^sus sat at meat in his house, many publicans and sinners sat also together with Je^sus and his disciples: for there were many, and they followed him.

16 ³ And when the scribes and Pharⁱsees saw him eat with publicans and sinners, they said unto his disciples, ⁴ How is it that he eateth and drinketh with publicans and sinners?

17 When Je^sus heard ⁵ it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners ⁶ to repentance.

18 And ⁷ the disciples of John and of the Pharⁱsees

Revised Version—¹ The place of toll; ² He was sitting at meat in his house and many . . . sat down with Je^sus; ³ And the scribes and the Pharⁱsees, when they saw that he was eating with the sinners and publicans, said; ⁴ *Omit* How is it that; ⁵ *Omit* to repentance; ⁶ John's disciples and the Pharⁱsees were fasting; ⁷ John's disciples and the disciples of the Pharⁱsees; ⁸ Sons; ⁹ Will they fast in that day; ¹⁰ Seweth a piece of undressed cloth; ¹¹ That which should fill it up taketh from it, the new from the old, and a worse rent is made; ¹² Wine-skins; ¹³ The wine will burst the skins, and the wine perisheth and the skins; but they put new wine into fresh wine-skins.

used to fast; and they come and say unto him, Why do ⁷ the disciples of John and of the Pharⁱsees fast, but thy disciples fast not?

19 And Je^sus said unto them, Can the ⁸ children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then ⁹ shall they fast in those days.

21 No man ¹⁰ also seweth a piece of new cloth on an old garment; else ¹¹ the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old ¹² bottles; else ¹³ the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

EXPLANATION

Connection—Shortly after the last lesson Jesus called Levi, who is the same as Matthew, the writer of the first Gospel (Matt. 9: 9), to be His disciple. A little later Levi made a feast for Jesus, an account of which we have in this lesson.

13, 14. **Went forth again**; from Capernaum (1: 35). **The multitude resorted**; kept coming to Him. **As He passed by**; on his way to the Sea of Galilee. **Levi**; or Matthew. (See Connection.) **The receipt of custom**; the tax-office or custom house, where Levi collected the duties on fish and merchandise which passed along the great Damascus road through, or near, Capernaum to the seaports of the Mediterranean. **Follow me**; as my disciple. Luke says he forsook all—wealth, luxury, and companions.

15. **Sat at meat in his house**. Levi gave Him a reception (Luke 5: 29), perhaps in order to bring his old associates and Jesus together. **Publicans and sinners**; the lowest and very most despised classes. There were many present, perhaps scores or hundreds. The publicans were hated and feared because of their extortion. Their office gave them an easy means of wealth, and they did not scruple to make the most of it.

16, 17. **The scribes of the Pharisees** (Rev. Ver.). The Pharisees who were scribes. They were on the watch (2: 6). **He eateth and drinketh**. To eat with such made one unclean, according to their interpretation of the law. **Said unto his disciples**. They had not courage enough to go to Jesus. They that

are whole. Only the sick can be cured; and only sinners can be forgiven. **Not to call the righteous**; those who felt no need of pardon or help. But the scribes, too, in reality needed Him. (Rom. 3: 10.)

18, 19. **Used to fast**; better, were fasting at this particular time. (Luke 18: 12.) **Thy disciples fast not**; a charge of neglect of Old Testament usage. **The children of the bride-chamber**; the friends of the bridegroom who went with him to escort the bride from her father's house to her future home. **The bridegroom**. See Isaiah 62: 5. **Cannot fast**; for it was a time of rejoicing. **Shall be taken away**; the first public intimation of His death. **Then shall they fast**; a real fast, expressive of great sorrow and need, as when the disciples mourned for the death of their Lord.

21, 22. **A piece of new cloth**; cloth that is raw or undressed. It would shrink when damp and tear the old. Jesus came not to patch up old forms and ceremonies, but to reveal a new life. (2 Cor. 5: 17.) **New wine**; fresh from the grapes. **Into old bottles**; made of skins. Rev. Ver. reads "wine-skins." "Bottles were made from the skins of animals from which the body is withdrawn, leaving the skin whole, except the neck, which becomes the mouth of the bottle, and the legs which are tied up." (M. R. Vincent.) **Burst**; because old and frail. **Into new bottles**; new wine-skins. The Gospel of Jesus outgrows old forms and seeks expression in new ways.

GOLDEN TEXT

He said unto him, Follow me. Luke 6 : 27.

DAILY READINGS

- M.—Mark 2: 13-22. Jesus at Matthew's house.
- T. Matt. 4: 12-22. Call to service.
- W.—Luke 19: 1-10. A publican called.
- Th.—Mark 1: 38-45. A leper touched.
- F.—Luke 7: 25-35. Friend of sinners.
- S.—1 Tim. 1: 12-17. Chief of sinners.
- S.—Luke 5: 27-39. Levi's feast.

TIME AND PLACE

The call of Matthew was in the early summer of A.D. 28. The reception was given either then or in the autumn. Matthew's home was in Capernaum.

CATECHISM

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

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

LESSON PLAN

- I. The Call, 13, 14.
To Levi the publican.
 - II. The Feast, 15.
In honor of the new-found Master.
 - III. The Table Talk, 16-22.
A new Gospel for a new time.
- LESSON HYMNS**
90 (Ps. Sel.); 241; 235; 534; 212.

FOR FURTHER STUDY

Juniors—13, 14 Where did Jesus now go? Who came to Him? What did Christ do for them? Whom did He see? By what other name known? (Matt. 9: 9.) What was his occupation? What did Christ say? How did Levi answer? To whom is God's call addressed? (Isa. 45: 22.) By whom does God call? (Rom. 1: 6; 2 Thess. 2: 14.)

15-17 Who were guests at the feast? In whose honor given? (Luke 5: 29.) Who were the publicans? Who objected? On what ground? What was Christ's reply? To whom is Christ's mission?

18-20 What question asked of Christ? By whom? By what should fasting be accompanied? (Dan. 9: 3.) What is the spirit of fasting? (Isa. 58: 6, 7.) Who meant by "bridegroom"? When was he "taken away"?

21, 22 What is a parable? What two parables here used? In eastern countries of what were bottles made? What do the parables teach?

Seniors—13, 14 Where was Matthew when called by Christ? What lesson for us? Where did Christ often preach the Gospel? What did Matthew give up? What involved in following Christ? (Luke 14: 26.) What does obedience include? (Jer. 7: 23.)

15-17 How were the publicans regarded? (Matt. 9: 11; Matt. 11: 19.) Why did He go among the publicans? Who were the Pharisees? Why censured by Christ? (Luke 11: 42-44.) What was Christ's reply to the scribes? What was Christ's mission as a physician? How did He fulfil it? How free is His call? What is our duty when we hear this call?

18-20 Why was this question asked? (v. 18.) What should be the object of fasting? (Ps. 69: 10; Ps. 35: 13.) Some special fasts mentioned in the Old Testament? (Matt. 4: 2; Acts 13: 2; Acts 14: 23.)

21, 22 What did Christ teach by parables? What three parables in this lesson? What is their teaching?

Bible Side Lights—AS JESUS SAT AT MEAT— Matt. 26: 7; Mark 16: 14, 15.

- FASTING—Matt. 6: 16-18; Ezra 8: 21; Esth. 1: 16.
- THE BRIDEGROOM—Ps. 19: 5; Isa. 62: 5; John 3: 29.
- BOTTLES—1 Sam. 1: 24; 16: 20; Josh. 9: 12, 13.
- NEW WINE—Isa. 65: 8; Joel 3: 18; Amos 9: 13.

Practical Points—1. There are moments in life when Jesus comes to us all, and through conscience, the Word of God and by many other ways, says, "Follow Me." What shall be our response to His call?

2. It costs something to follow Jesus. Levi had to leave his ill-gotten gold. But how infinitely rich he became in the gold of Christian character.

3. Religion is not empty formality; but the life of God within the soul seeking to manifest itself in holiness of word and act, and in doing good to others.

4. Only the sick care for a physician; only these who feel themselves to be sinful wish to be saved. Alas! those who have least sense of need most require salvation.

5. True religion should make us glad, not gloomy. Sin produces sadness in every life; but where Jesus is there is the sunshine of heaven.

6. Jesus said His Gospel was new, that it had a life all its own which must show itself in its own way. The old forms that had done hitherto would no longer be big enough or free enough for it. It would lead to new ways of thinking and speaking and working, and to new forms of worship. Wherever there is life, whether in nature, in the soul, or in the Church, there will be growth. Life requires room.

FOR WRITTEN ANSWERS

- 1. Who were the publicans?
- 2. What does Jesus mean in v. 17?
- 3. Why did Jesus' disciples not fast?
- 4. What is meant by "new wine" and "new bottles"?

LESSON XII.

REVIEW

March 25, 1901

<p>GOLDEN TEXT</p> <p>The Son of Man came not to be ministered unto, but to minister. Mark 10: 45.</p>	<p>DAILY READINGS</p> <p>M.—Luke 2: 1-16. T.—Luke 2: 41-52. W.—Matt. 3: 13-4: 11. Th.—John 1: 35-46. F.—John 3: 1-18. S.—John 4: 5-26. S.—Mark 1: 21-34.</p>	<p>CATECHISM</p> <p>Q. 14. <i>What is sin?</i> A. Sin is any want of conformity unto, or transgression of, the law of God.</p> <p>LESSON HYMNS</p> <p>389; 90; 41; 95; 477.</p>
---	---	--

REVIEW CHART—First Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luke 2: 1-16....	The Birth of Jesus.	Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1: 21.	1. The babe born. 2. What the angels said. 3. What the shepherds did.
II.—Luke 2: 41-52....	The Child Jesus Visits Jerusalem.	And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2: 52.	1. To the Feast. 2. In the Temple. 3. At home.
III.—Luke 3: 1-17.....	The Preaching of John the Baptist.	Prepare ye the way of the Lord. Luke 3: 4.	1. The wilderness prophet. 2. His stern demands. 3. His witness to the Christ.
IV.—Matt. 3: 13-4: 11	The Baptism and Temptation of Jesus.	This is my beloved Son, in whom I am well pleased. Matt. 3: 17.	1. Obedience and recognition. 2. Temptation and triumph.
V.—John 1: 35-46.....	The First Disciples of Jesus.	They followed Jesus. John 1: 37.	1. Following Jesus. 2. Dwelling with Jesus. 3. Bringing others to Jesus.
VI.—John 3: 1-18.....	Jesus and Nicodemus.	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.	1. A timid inquirer. 2. A puzzling answer. 3. The way made plain.
VII.—John 4: 5-26....	Jesus at Jacob's Well.	God is a Spirit; and they that worship him must worship him in spirit and in truth. John 4: 24.	1. Weary. 2. Winning a soul. 3. Explaining true worship. 4. Revealing Himself.
VIII.—Luke 4: 16-30..	Jesus Rejected at Nazareth.	He came unto his own, and his own received him not. John 1: 11.	1. An announcement. 2. A criticism. 3. A storm.
IX.—Mark 1: 21-34....	Jesus Healing in Capernaum.	And he healed many that were sick. Mark 1: 34.	1. In the synagogue. 2. In Simon's home. 3. At close of day.
X.—Mark 2: 1-12.....	The Paralytic Healed.	The Son of Man hath power on earth to forgive sins. Mark 2: 10.	1. Helplessness and faith. 2. Forgiveness and healing.
XI.—Mark 2: 13-22....	Jesus at Matthew's House.	He said unto him, Follow me. Luke 5: 27.	1. The call. 2. The feast. 3. The table talk.

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 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. In what respects is the Gospel "good tidings of great joy"?
- Lesson II. In what points is the boy Jesus here an example for children?
- Lesson III. Who was John the Baptist? What was his special mission?
- Lesson IV. To what several sins was Jesus here tempted?
- Lesson V. Why is Jesus called the Lamb of God?
- Lesson VI. In ways is the brazen serpent a type of Christ?
- Lesson VII. What is the test of real worship?
- Lesson VIII. Wherein is it foolish to reject Christ?
- Lesson IX. What testimony do the miracles of Jesus give as to who He was?
- Lesson X. From whom alone may we receive forgiveness of sin? How?
- Lesson XI. Why did Christ consort with publicans and sinners?

**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								
Jan. 7.....								
Jan. 14....								
Jan. 21....								
Jan. 28....								
Feb. 4.....								
Feb. 11....								
Feb. 18....								
Feb. 25....								
Mar. 4.....								
Mar. 11....								
Mar. 18....								
Mar. 25....								

We shall be glad to send prices of Home Department Supplies

"THE APOSTLES' CREED,"

"A brief sum of the Christian faith, agreeable to the word of God, and anciently received in the Churches of Christ."—The Confession of Faith.

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 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.

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

THE OXFORD WORKER'S BIBLE

In 6 sizes and upwards of 60 styles

At Prices ranging from \$1.00 to \$12.00

THE selection of matter has been made with a view of affording a busy worker all he is likely to require for quick and ready reference while actually engaged in Sunday-School, or other Church work, without encumbering him with Geographical, Botanical, Zoological, and other matter, which may be more appropriately sought for in the unabridged edition. It is not intended that the "Worker's" Edition should supersede the complete "Helps." It is, indeed, confidently anticipated that the Teacher who carries the abridged book to his class will use the larger book in his study. All the sections are reprinted without change, and represent more than half of the entire work. They follow the original arrangement, in the order already familiar to possessors of the complete book. The great success that has attended the "Oxford Helps" justifies the hope that the present issue will be warmly welcomed by very many Christian Workers and Thinkers.

THE OXFORD WORKER'S BIBLE

Contains the following selection of "Helps to the Study of the Bible":

Part I., The Bible.—1. The Title of the Bible: (1) The Scriptures, (2) The Old and New Testaments. 2. The Canon of Scripture: (1) The Jewish Canon, (2) The Old Testament Canon, (3) The New Testament Canon, (4) Quotations, (5) Collections of Books. 3. Language of the Old and New Testaments: (1) The Hebrew Language, (2) The Greek Language.

Part II., The Old Testament.—1. Itinerary of the Israelites to the Land of Canaan. 2. Miracles in the Old Testament. 3. Parables in the Old Testament. 4. Special Prayers in the Old Testament. 5. The Patriarchs and their Descendants. 6. Levi and the Priesthood. 7. Chronology of the Early Period of Old Testament History. 8. Chronology of the Kings of Judah and Israel. 9. Chronological Table of the Prophets. 10. Chronology from the Captivity to the Close of the Old Testament Canon. 11. The Witness of Modern Discoveries to the Old Testament Narrative. 12. Ethnology of the Jews and the Surrounding Nations. 13. Historical Sketch of the period between the Old and New Testaments. 14. Chronological Table of the Period.

Part III., The New Testament.—1. Chronology and Harmony of the Gospels. 2. Our Lord's Miracles. 3. Our Lord's Parables. 4. Special Prayers and Thanksgivings in the New Testament. 5. The Names, Titles and Offices of Christ. 6. Prophecies relating to Christ. 7. Passages from the Old Testament quoted in the New Testament. 8. References to the Old Testament, not being Exact Quotations. 9. References in the New Testament to incidents recorded in the Old Testament. 10. Chronology of the Acts and Pauline Epistles. 11. St. Paul's Missionary Journeys: (1) With Barnabas and John Mark, (2) With Silas and Timothy, (3) With Timothy and others. 12. St. Paul's Voyage to Rome. Jewish Weights, Measures and Time. The Jewish Calendar—Months, Festivals, etc.

Part IV., Indices.—1. Dictionary of Scripture Proper Names. 2. Subject-Index to the Holy Scriptures. 3. Concordance to the Holy Scriptures. 4. Indexed Atlas to the Holy Bible.

LONDON: HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

NEW YORK: 91 AND 93 FIFTH AVENUE

And sold by all Booksellers throughout Canada

All Sabbath-School Workers

Should be Total Abstainers

—and—

All Total Abstainers in Canada

should give their patronage and influence to **The Temperance and General Life Assurance Co.**, which offers them distinct advantages, and has to-day the largest body of Total Abstainers classed by themselves of any regular company in America.

The wisdom of its course is confirmed by its success. A lower death rate in its Temperance Section than any other company for so long a period, or so large a business, proves the wisdom of Total Abstainers either securing better rates or separate classification when they insure their lives. They can do either by insuring in the

Temperance and General Life Assurance Co.

which is the Total Abstainers' Company in Canada.

HON. G. W. ROSS,
President.

H. SUTHERLAND,
Managing Director.

Head Office :
GLOBE BUILDING, TORONTO.