

Send to us for Sample Copies of EAST and WEST: A Paper for Young Canadians

Vol. X. No. 1.

January-March, 1904

Yearly in advance 30c  
Five or more 10c. each

*Recd of 200  
Copies sent  
Dec. 11.*

THE  
HOME STUDY  
QUARTERLY



Sabbath School Publications,  
Presbyterian Church in Canada

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

# Bell Pianos

OCCUPY A HIGH POSITION IN THE ESTIMATION OF MUSICAL PEOPLE, AND MANY PROMINENT INSTITUTIONS GIVING A MUSICAL EDUCATION USE THEM.

Montion Ladies' College, Toronto, and The Hamilton Conservatory of Music  
Using the Bell Exclusively.

The Bell Inimitable Repeating Action gives the easy touch and repetition so much desired by musicians

Catalogue No. 62 describes them (free on request)

## Bell Organ & Piano Co., Limited

GUELPH, ONTARIO

Branches: 146 Yonge St., Toronto

Also at London, Eng., and Sydney, N.S.W.

**SAMPLE LESSON GREGG SHORTHAND**  
as taught at  
**THE BRITISH AMERICAN BUSINESS COLLEGE,**  
TORONTO, ONT. Catalogue Free.

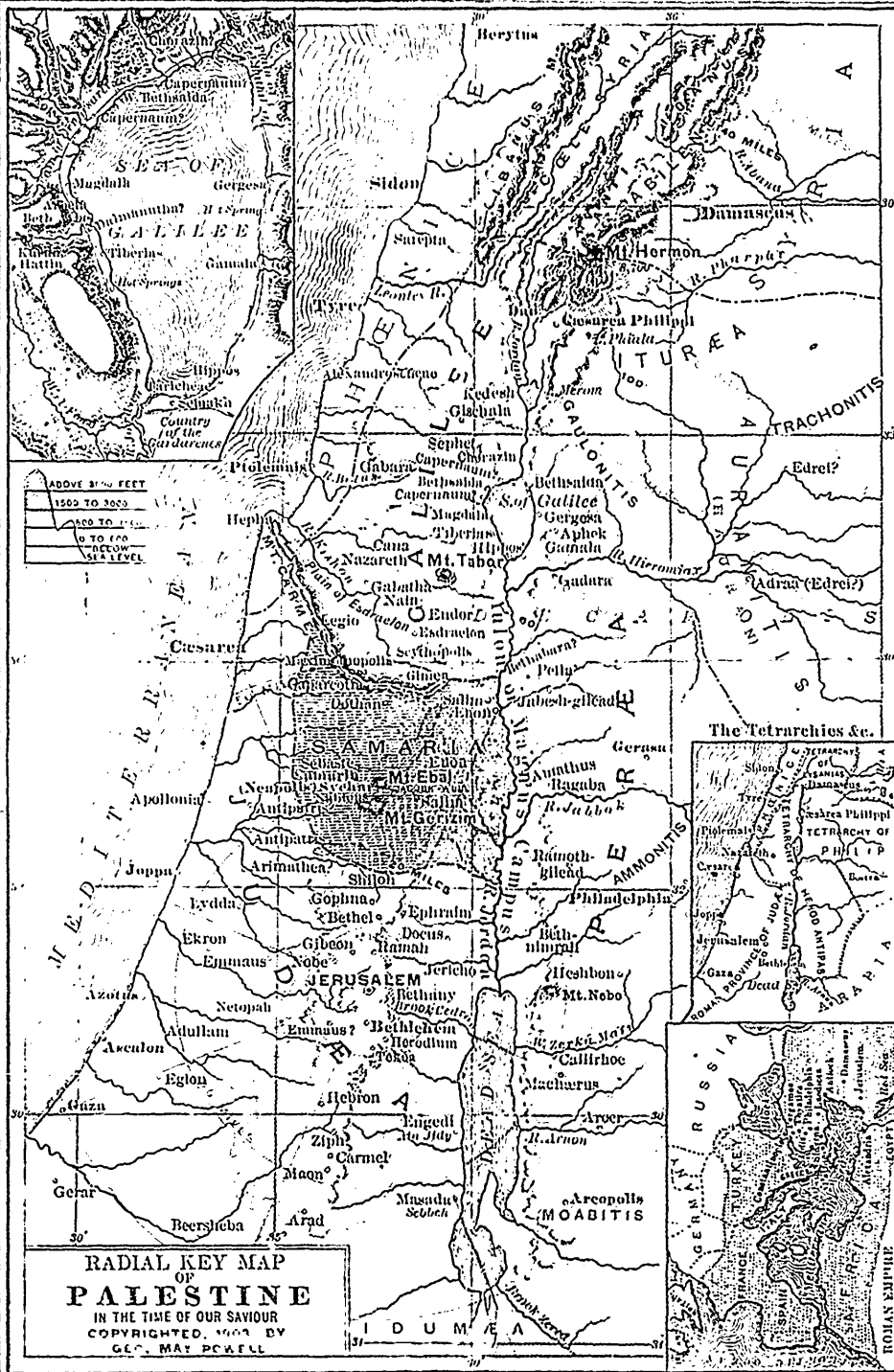
|   |   |
|---|---|
| <p style="text-align: center;">K G R L N M</p> <p style="text-align: center;">T D A E I</p> <p style="text-align: center;">(up) o o o</p> <p style="text-align: center;"><b>'WRITE BY SOUND.</b></p> <p>get e ran p day</p> <p>me e rail e near</p> <p>meek o cake l tale</p> <p>meet o eat e tray</p> <p>my o keg o make</p> | <p>• a, un — can — in</p> <p>• he — good / would</p> <p>o I — our — period</p> <p>the — will</p> <p style="text-align: center;"><b>TO BE READ:</b></p> <p style="text-align: center;"> </p> |
|---|---|

If you are interested in Shorthand, don't fail to investigate the Gregg system. To study Gregg means to you a saving of time, money and effort. Our School is in affiliation with the Institute of Chartered Accountants. Over 600 calls are received each year from business men for help.



College Re-opens for Winter Term, Jan. 4, 1904  
CATALOGUE FREE.

J. W. WESTERVELT, Chartered Accountant,  
Principal,  
W. BROOKS, Associate Principal.



**RADIAL KEY MAP  
OF  
PALESTINE**  
IN THE TIME OF OUR SAVIOUR  
COPYRIGHTED, 1903 BY  
GEO. MAY POWELL

# The Home Study Quarterly

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

No. X.

January, February, March, 1904

No. 1

With this issue of the HOME STUDY QUARTERLY some changes have been made in the arrangement of the material and some new features have been introduced.

It will likely take the scholar a week or two before it becomes just as easy as it was before to find his way through the lesson. An old shoe is apt to be more comfortable than a new one, until one gets used to the new one. But he will soon find, we trust, that the changes are for his benefit. They make room for more matter, and of a more varied sort.

The Explanation of the Lesson is longer and fuller, and The Lesson in Life is more readable and interesting.

The intention of the Seek-Further Questions is to set the scholars searching. A key will be given in the TEACHERS MONTHLY, so that the scholars may be able to find out from the teacher when they have got the right answers.

The Topics for Brief Papers are now given in the HOME STUDY QUARTERLY as well as in the TEACHER'S MONTHLY. Perhaps the teacher will assign one of the topics to one part of the class and the other to the other part. The teacher will not grudge the time spent in the reading of the brief papers, and the scholar will find the preparing of them a useful and delightful task.

The Lessons for the first half of the year take a survey of the whole life of our Lord Jesus, the most delightful pathway in all

Scripture for those who love Him, or would like to love Him, to tread.

## THE NEW YEAR

Another year hath broken day,  
And radiant is the sky;  
Through all the air the sunbeams play,  
Upon our path they lie,  
Reflecting there our Father's smile  
Along each forward stretching mile,  
Tokens that He is nigh;  
For through this year, blest be His name!  
His love as e'er will be the same.

—Wm. H. Bancroft

## WHAT SHALL I BE?

By Percy J. Robinson, M.A.

To every boy there comes the time when, like Tennyson's Sir Gareth, he says to himself, "Man am I grown, a man's work must I do," and he begins to consider which of the various occupations is most suited to his abilities.

True, there will always be those whom necessity compels to adopt the first means of livelihood that presents itself; but those who cannot choose, quite as much as those who have free choice, ought to consider for what occupation they are best suited, and in what calling they may make the best use of their powers.

In choosing an occupation, a boy should begin by making a careful estimate of his abilities and opportunities.

In doing this some err through conceit, others through humility.

The former should remember that genius is rare, and that even if they do possess

more than average ability, it will amount to nothing without continuous, patient labor.

Those who are too humble should not forget that the meanest talents may be improved by perseverance, and that to men of ordinary capacity opportunities sometimes come that are denied the more brilliant. By careful, patient study of his temperament, intellect and character, a boy may come to a fair estimate of what use he can make of his stock in trade in the market of the world.

Then, too, chance and opportunity have much to do with the making of a successful life. It is important to take the tide at the flood. Any career that opens its doors unsought to a boy is worthy of consideration. It is not always the thing one likes that is best. Men who might have been artists or poets have made successful bankers.

One must be ready to adapt himself to circumstances, for it may happen that the course proposed is impossible, and then he must turn to something else. But if he is to be truly successful, he can never abandon those principles of service of God and men which are the foundation of all success.

There are three goals in life whose attainment includes all the ordinary aspirations of men. These are wealth, fame and pleasure. Yet none of these is sufficient for true success. Unless these aims be subservient to a hearty obedience to God and a loyal service of mankind, their attainment can bring no permanent satisfaction. A man must "seek first the kingdom of God," both in his own heart, and in the world as well; and, doing this with perseverance and determination, it is impossible to make a failure of life, though in the end he should die in rags.

St. Andrew's College, Toronto.

#### GIVING ONESELF

We are told that in the school of Socrates it was customary for each youth, at the beginning of the term, to bring the great teacher some gift.

Among these scholars there was a youth so poor that he brought nothing; but when all the rest had given their presents, he flung himself at the feet of Socrates, and said, "O Socrates, I give thee myself!"

It is that gift which Christ demands of us—that gift alone which He will accept.

He does not ask mere assent to His teaching; He is not content even with belief in His claims; He demands ourselves.

To be a Christian is not to believe something; it is to be something—it is to be the slave of Christ.

The slave, with his master's name branded on his flesh, is not more absolutely his master's property than we are the property of Christ. We are no longer our own, nor wish to be our own.—W. J. Dawson.

#### THE BIBLE IN RHYME

Mr. Walter Porter, of Brantford, Ont., in the Sunday School Journal, has put into rhyme the names of the books of the Bible, with a summary of their contents, mostly each book in a line. How long will it take our boys and girls to learn it off? It is well worth while to do so. It will be a help all their lives to "finding the place" and to knowing what each book in the library—for the Bible is really a little library—is about. There are 39 books in the Old Testament and 27 in the New, 66 in all.

##### THE OLD TESTAMENT

##### THE PENTATEUCH—5 Books

Genesis heralds creation and light;  
Exodus, Israel's bondage and flight;  
Leviticus' pages laws express;  
Numbers, long journeys in wilderness;  
Deuteronomy gives commands repeated;

##### HISTORICAL—12 Books

Joshua, conquest of Canaan completed;  
Judges records oppression's reign;  
Ruth links genealogical chain;  
Samuel first, Saul king installed;  
Samuel second, then David called;  
Kings first Solomon's glory shows;  
Kings second, Israel's sins and woes;  
Chronicles first and second retrace  
The history of God's chosen race;  
Ezra, Jews home reconducted;  
Nehemiah, walls reconstructed;  
Esther, faithful to her nation;

##### POETICAL OR DEVOTIONAL—5 Books

Job, resigned through desolation;  
Psalms, forever with gladness sung;  
Proverbs, prepared for old and young;  
Ecclesiastes, wisdom commended;  
Song of Solomon, love and praise blended;

## MAJOR PROPHETS—5 Books

**Isaiah**, prophet of our Lord ;  
**Jeremiah**, foretelling fire and sword ;  
 Lamentations, sins deploring ;  
**Ezekiel**, promise of restoring ;  
**Daniel**, faith and courage displayed ,

## MINOR PROPHETS—12 Books

**Hosea**, idolatrous sins portrayed ;  
**Joel** exhorting to mournful confession ;  
**Amos** lamenting deceit and oppression ;  
**Obadiah** unbrotherly Edom accuses ;  
**Jonah** unhappily duty refuses ;  
**Micah** cruel princes and prophets indicts ;  
**Nahum** the fate of Assyria writes ;  
**Habakkuk** pleading for speedy redress ;  
**Zephaniah** of nations foreshowing distress ;  
**Haggai**, glory of temple returning ;  
**Zecariah**, the kingdom of Jesus discerning ;  
**Malachi**, warning a false generation  
 Of Him that should bring in a new dispensation ;

## THE GOSPELS—4 Books

**Matthew**, **Mark**, **Luke**, and **John**  
 Display the love of God's dear Son ;

## HISTORICAL—1 Book.

**Acts**, the Holy Ghost on men conferred ;

## PAULINE EPISTLES—14 Books

**Romans**, the righteousness of faith averred ;  
**Corinthians** first and second impart  
 Instruction and hope to mind and heart ;  
**Galatians** links faith and justification ;  
**Ephesians**, grace and predestination ;  
**Philippians** to things pure and true are entreated ;  
**Colossians**, in Christ is the Christian completed ;  
**Thessalonians** first and second concern  
 Things coming to pass at our Lord's return ;  
**Timothy** first and second admonish and guide  
 One solemnly charged the truth to divide ;  
**Titus** directed in labor and teaching ;  
**Philemon**, one for another beseeching ;  
**Hebrews** proves Jesus our High Priest forever ;

## GENERAL EPISTLES—7 Books

**James**, faith and works are made perfect together ;  
**Peter** first and second have wide application  
 In counsel and precept and strong exhortation ;  
**John** first, second, third, wondrous message  
 Of love,  
 Of truth and pure light, of the Father above ;  
**Jude** exhorts all for the faith to contend,  
 Gives warnings of mockers, describing their end ;

## PROPHETICAL—1 Book.

**Revelation**, mysterious, wonderful pages,  
 Closes the volume most precious of ages.

## Our Publications

## Lesson Helps

**THE TEACHERS MONTHLY**—44 to 52 pages a month, 30c. a year ; 5 or more to one address, 40c. each.

**THE HOME STUDY QUARTERLY**—Each lesson illustrated, 20c. a year ; 5 or more to one address, 10c. each. Largely used also in the Home Department.

**THE PRIMARY QUARTERLY**—A picture and a drawing for each lesson ; 20c. yearly ; 5 or more, 10c. each.

**THE HOME STUDY LEAFLET**—Each lesson illustrated, 5 or more to one address, 5c. each a year.

**THE PRIMARY LEAFLET**—A picture and a drawing for each lesson, 5 or more to one address, 5c. each per year.

## Illustrated Papers

**EAST AND WEST**—A Paper for Young Canadians—A large eight-page illustrated weekly, Canadian and Presbyterian ; treats Young People's topic ; articles on our own Missions ; each, 75c. a year ; 2 or more to one address, 50c. each per year. May begin at any date.

**THE KING'S OWN** (continuing *The Children's Record*)—For the Boys and Girls ; every week, and handsomely illustrated ; single copies, 40c. a year ; 5 or more to one address, 25c. each ; months not broken.

**JEWELS**—For the Little Ones : every week, handsomely illustrated ; single copies, 30c. a year ; 5 or more to one address, 20c. each ; months not broken.

## Other Supplies

**HAMILL'S "SUNDAY SCHOOL TEACHER"**—General Assembly's Teacher Training Course—50c., postage 5c.

**SHORTER CATECHISM**, per doz., 20c. ; 100, \$1.25.

**SHORTER CATECHISM**, with proofs, per doz., 35c. ; 100, \$1.75. Both our own revised editions.

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

**MEMORY PASSAGES**—For Diplomas, 50c. per 100.

**CARSON'S PRIMARY CATECHISM**, per doz., 35c. ; per 100, \$2.50. **PROVIDENCE COLORED LESSON PICTURE ROLL**, \$3.00 per year, 75c. per quarter. (S. S. SUPERINTENDENT, a quarterly publication, with each roll free.)

**PROVIDENCE COLORED LESSON PICTURE CARDS**, 10c. per year, 2½c. per quarter. **S. S. CLASS REGISTER** (our own) 5c. each ; **BIBLE CLASS**, 20c. ; **PRIMARY**, 20c.

**S. S. SECRETARY'S RECORD** (our own) 20 classes, 30c., 40 classes, 40c. **S. S. SUPERINTENDENT'S RECORD**, very useful, 10c. **REWARD CARDS AND TICKETS : CLASS ENVELOPES ; LIBRARY CARDS. WILDE'S BIBLE PICTURES** (6 by 8 inches) 1c. each. (No orders taken for less than 10 pictures.) **OXFORD TEACHER'S AND SCHOLAR'S BIBLE : BOOK OF PRAISE ; BIBLE AND BOOK OF PRAISE.** Send for list and prices.

**FOR THE HOME DEPARTMENT**—Membership Cards, per 100, 50c. ; Quarterly Report Envelopes, 40c. 1 or 100 ; **Canvasser's Report**, per 100, \$1.00 ; **Descriptive Leaflet**, per 100, 50c. ; **Class Record**, 2c. each. *Sample of Descriptive Leaflet free.*

**CRADLE ROLL—FRAMED "FLINT" CRADLE ROLL**—With space for 60 names, \$1.00 ; 100 names, \$1.35. Fine slits are cut on the surface to receive the name cards ; a supply of cards goes with the roll. Add express charges to above prices. **"FLINT" CRADLE ROLL**—Ready to hang up, with gilt stick on top and bottom, 25c. less than above prices. Add express charges to above prices. **APPLICATION CARD**—6c. per dozen ; printed form on back to be filled out. **ENROLLMENT CARD**—6c. per dozen. **CRADLE ROLL CERTIFICATE**—Printed in gold and two colors, 25c. per dozen. **BIRTHDAY CARDS**—Of various sorts ; all pretty, 18c., 25c., 35c. per dozen.

**Y. P. S. C. E. TOPIC CARDS**, including "Plan of Study", \$1.00 per 100. Booklet (same), with Daily Readings, \$1.50 per 100. Model Constitution, Presbyterian Guild, 20c. per doz., \$1.50 per 100. Pledge Card, Presbyterian Guild, 10c. per doz., 50c. per 100. Bible, Missionary and Literary Studies, \$1.00 per 100. Y. P. S. Manual, 5c. each.

**ADD POSTAGE IN CASE OF BIBLES AND OTHER BOOKS**

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

1

Bible Dictionary

BIBLE DICTIONARY FOR FIRST  
QUARTER, 1904

*Asses. 32*

**A/bra-ham.** The name means "exalted father." He was the first ancestor of the Jewish race. The Jews prided themselves on their descent from Abraham, and grounded upon it their assurance of divine favor in this world and the next.

**An/-drew.** A disciple of John the Baptist. Directed by his master to Jesus as the Lamb of God, he sought an interview with Jesus and became convinced that He was the Messiah. Immediately he found his brother Simon (called by Jesus, Cephas or Peter), and introduced him to Jesus, John 1: 35-42. Along with Peter, and James and John, he received a second call to permanent fellowship with Jesus, Matt. 4: 18, 19; Mark 1: 16, 17. The two brothers were fishermen, natives of Bethsaida (John 1: 44), who made their home at Capernaum.

**Cap-er/na-um.** A town on the north-western shore of the Lake of Galilee. After His rejection at Nazareth, it became the home of Jesus. Here many of His miracles were wrought. Jesus foretold its ruin, Matt. 11: 33, 24.

**Da/-vid.** The second king of Israel. His eating of the shewbread at Nob (1 Sam. 21: 6) is referred to by our Lord in Lesson VIII.

**E-li/-as.** That is, Elijah. One of the earliest and greatest of the prophets. The story of his life occurs in 1 Kings, ch. 17—2 Kings, ch. 2. In Lesson IV. the people of Nazareth were enraged at the mention of Elijah's visit to the widow of Sarepta, a Gentile.

**El-i-se/-us.** Or Elisha. The successor of Elijah as a prophet in Israel. His healing of Naaman the Syrian, another Gentile, is referred to, along with Elijah's visit to the widow of Sarepta, in Lesson IV.

**E-sai/-as.** Another form for Isaiah, an Old Testament prophet belonging to the Kingdom of Judah, who appeared about 700 years before Christ.

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

**Genn-es/-a-ret.** A name in common use for the Lake of Galilee.

**Her/-od.** The Herod of Lesson XI. is Herod Antipas, son of Herod the Great, who slew the children of Bethlehem. He was tetrarch of Galilee from 4 to 39 A.D. He was at last banished to Gaul, where he died.

**He-ro/-di-as.** The wife of Philip, a son of Herod the Great, and brother, or half-brother, of Herod Antipas. This Philip, commonly called Herod Philip, is not the same as Philip the tetrarch, Luke 3: 1. Herodias

left her lawful husband to live with Herod Antipas, who, like Philip, was her uncle. The principal thing recorded of her in the New Testament is her part in the death of John the Baptist. She shared the exile of Herod.

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

**Je-ru'-sa-lem.** The sacred city and well-known capital of the Jews.

**Je'-sus.** The name given to our Lord by direction of the angel to Joseph (Matt. 1: 4) and to Mary, Luke 1: 31. It means "Saviour", and expressed His special office.

**John the Bap'-tist.** The son of Zacharias and Elisabeth, descendants of Aaron, and the immediate fore-runner of Jesus.

**Jor'-dan.** The most important river in Palestine, flowing from the Lebanon Mountains to the Dead Sea.

**Jo'-seph.** The husband of Mary, the mother of Jesus. He seems to have been alive after the ministry of Jesus had well begun (Matt. 13: 55), but from the fact that his name is not mentioned in connection with the crucifixion, it has been inferred that he died previous to that event.

**Ju-dæ'-a.** The southern-most province of Palestine under the Roman government.

**Na'-am-an.** A Syrian commander-in-chief under King Benhadad, who was cured of leprosy by the prophet Elisha, 2 Kgs. ch. 5.

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

**Phar'-i-sees.** One of the three chief sects of the Jews, the other two being the Sadducees and Essenes. The Pharisees were noted for their strict observance of the ceremonial law and, as a class, were denounced by our Lord for their self-righteousness, hypocrisy and neglect of the more important matters of the law.

**Phil'-ip.** See under Herodias.

**Sad'-du-ces.** A Jewish party, taking their name from Zadok, a high priest in David's reign, opponents of the Pharisees, disbelievers in angels or the resurrection.

**Sa-rep'-ta.** Called in the Old Testament, Zarephath, the town belonging to Sidon where Elijah miraculously kept the widow's oil and meal from wasting, and raised her son from the dead.

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

**Si'-mon.** See under Peter.

**Syr'-i-an.** A native of Syria, a country on the eastern coast of the Mediterranean Sea and extending far inland.

**Zeb'-e-dæe.** The father of the apostles James and John,

D

D

\* AN ORDER OF SERVICE: First Quarter

OPENING EXERCISES

I. SILENCE.

II. SINGING.

Hark, the glad sound, the Saviour comes !  
The Saviour promised long ;  
Let every heart exult with joy,  
And every voice be song !

On Him the Spirit largely shed,  
Exerts its sacred fire ;  
Wisdom and might, and zeal and love,  
His holy breast inspire.  
Hymn 35, Book of Praise

III. PRAYER. Closing with the Lord's Prayer.

IV. SINGING. Psalm or Hymn selected

V. RESPONSIVE SENTENCES.

*Superintendent.* Behold My servant, whom I uphold ;

*School.* Mine elect, in whom my soul delighteth ;

*Superintendent.* I have put My Spirit upon Him :

*School.* He shall bring forth judgment to the Gentiles.

*Superintendent.* He shall not cry, nor lift up, nor cause His voice to be heard in the streets.

*School.* A bruised reed shall He not break, and the smoking flax shall He not quench : He shall bring forth judgment unto truth.

*Superintendent.* He shall not fail nor be discouraged, till He have set judgment in the earth :

*School.* And the isles shall wait for his law.

*Superintendent.* I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee,

*School.* And give Thee for a covenant of the people, for a Light of the Gentiles ;

*Superintendent.* To open the blind eyes, to bring out the prisoners from the prison,

*School.* And them that sit in darkness out of the prison house.

VI. SINGING.

All glory, laud, and honor,  
To Thee, Redeemer, King !  
To whom the lips of children  
Made sweet hosannas ring.  
Thou art the King of Israel,  
Thou, David's royal Son,  
Who in the Lord's name comest,  
The King and blessed One.  
Hymn 541, Book of Praise

CLASS WORK

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

I. ROLL CALL.

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

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES.

*Superintendent.* Thou shalt call His name Jesus :

*School.* For He shall save His people from their sins.

*Superintendent.* Mine eyes have seen Thy salvation,

*School.* Which Thou hast prepared before the face of all people ;

*Superintendent.* A light to lighten the Gentiles,

*School.* And the glory of Thy people Israel.

V. SINGING.

Jesus, Thou Joy of loving hearts,  
Thou Fount of life, Thou Light of men !  
From the best bliss that earth imparts  
We turn unfilled to Thee again.  
Hymn 418, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.



## Lesson I.

## THE BOYHOOD OF JESUS

January 3, 1904

Luke 2: 40-52. Commit vs. 49-51. Read Luke 1; Matt. 1: 18-25; Luke 2: 1-38; Matt. 2.

**GOLDEN TEXT**—And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2: 52.

40 And the child grew, and waxed strong <sup>1</sup> in spirit, filled with wisdom; and the grace of God was upon him.

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 <sup>2</sup> 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 for him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking <sup>3</sup> 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 <sup>4</sup> astonished at his understanding and <sup>5</sup> answers.

48 And when they saw him, they were <sup>6</sup> amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I <sup>7</sup> have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be <sup>8</sup> 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 <sup>9</sup> was subject unto them: <sup>10</sup> but his mother kept all these sayings in her heart.

52 And Jesus <sup>11</sup> increased in wisdom and stature, and in favour with God and <sup>12</sup> man.

**Revised Version**—<sup>1</sup> *Omit* in spirit; <sup>2</sup> *And*; <sup>3</sup> *Omit* to Jerusalem; <sup>4</sup> were returning; <sup>5</sup> and His parents knew it not; <sup>6</sup> for; <sup>7</sup> returned to Jerusalem; <sup>8</sup> for; <sup>9</sup> *Omit* that; <sup>10</sup> amazed; <sup>11</sup> his; <sup>12</sup> astonished; <sup>13</sup> *Omit* have; <sup>14</sup> in My Father's house; <sup>15</sup> he; <sup>16</sup> and; <sup>17</sup> advanced; <sup>18</sup> men.

## THE LESSON EXPLAINED

**Time and Place**—March-April, S. A. D., the birth of Jesus having taken place, as is generally reckoned, in December of 5 B. C.; Jerusalem, the capital of Judæa, and Nazareth, a town of Galilee.

**Connection**—The Lessons for the present half year present the life of Jesus Christ as given in the Gospels of Matthew, Mark and Luke. They are called the "synoptic" gospels (from a Greek word which means "seeing together") because they have so much material in common. For the first New Testament announcements of the coming Saviour see Matt. 1: 18-23; Luke 1: 26-33 and compare Isa. 7: 14. For the story of His birth see Matt. ch. 2; Luke 2: 1-38. He is now twelve years of age, a growing boy.

**I. THE CHILD JESUS.**—40-44. Grew and waxed (grew) strong; referring to bodily growth. (Rev. Ver. omits "in spirit.") Jesus was a healthy, vigorous child. Filled with wisdom; "being filled," the mind of Jesus as well as His body grew. His schoolroom was the village synagogue; His teacher a scribe; His chief lesson-book the Bible, in which also he was carefully taught at home, Deut. 6: 6, 7. Wisdom; including the knowledge of God and the understanding of men and things, John 2: 25. Grace of God; God's favor and help. This it was that kept Jesus from evil and formed in Him a character so beautiful and strong.

**II. JESUS AT THE FEAST.**—41-45. To Jerusalem; the holy city and capital. It was a journey of 70 miles. The law of Moses required every man to attend the three great Feasts every year—the Passover, Pentecost and Tabernacles, Ex. 23: 14-17; 34: 23;

Deut. 16: 16. Women were not required to go, and their attendance was considered a mark of special piety. Passover; so called because it marked the "passing over" of the houses of the Israelites when the firstborn of Egypt were destroyed, Ex. 12: 27. Twelve years old; the age when a Jewish boy took upon himself to keep the law and to attend the feasts with his father. At this age, too, he began to learn a trade, in the case of Jesus, that of a carpenter, Mark 6: 3. An Eastern boy at twelve is as mature as one of fifteen in Western lands. Fulfilled the days; the seven days of the Passover Feast, Ex. 12: 15; Lev. 23: 6-7 Deut. 16: 3. Knew not of it. The boy Jesus was so trustworthy that He was

allowed to go about at will among the company who travelled together to and from the feasts. Turned back again to Jerusalem; looking for Him as they went as well as after they got there.

**III. JESUS IN THE TEMPLE.**—46-50. After three days; including the day out, the day back, and the day of the finding. In the temple; one of the rooms beside the temple used for teaching. Doctors; teachers. Hearing . . . asking . . . questions; the usual method of teaching in those days. It does not show any forwardness on the part of Jesus, Wist; know. About my Father's business (Rev.

Ver., "in my Father's house"); the first recorded words of Jesus. They teach that Jesus knew Himself to be the Son of God.

**IV. JESUS AND HIS PARENTS.**—51, 52. Nazareth; a town in Galilee hidden amid lofty hills, yet near the main roads along which travellers to Jeru-



Carpenter's Shop in Nazareth

Jerusalem, to Egypt, and to Damascus, were constantly passing. It was here the birth of Jesus was announced by the angel (Luke 1: 26 etc.); and here Jesus lived for thirty years. Was subject; was an obedient, faithful son.

DAILY READINGS

M.—The boyhood of Jesus, Luke 2: 40-52. T.—The Passover Feast, Deut. 16: 1-8. W.—A youthful seeker, 2 Chron. 34: 1-7. Th.—The principal thing, Prov. 4: 1-9. F.—Excellency of wisdom, Prov. 8: 1-17. S.—Wisdom from God, Prov. 2: 1-9. S.—Herod's cruelty, Matt. 2: 18-23.

Lesson Hymns—Book of Praise, 521; 359; 57 (Ps. Sel.); 584; 519 (from Primary Quarterly); 477.

Shorter Catechism—Ques. 1. What is the chief end of man? A. Man's chief end is to glorify God, and to enjoy him forever.

Prove from Scripture—That Jesus is the Son of God.

QUESTIONS FOR FURTHER STUDY

39-40 Where was Jesus born? (Matt. 2: 1) What king tried to kill Him? (Matt. 2: 16.) To what foreign country did His parents take Him? (Matt. 2: 13, 14.) Where did they live after returning to their own land?

40 What is said about the body of the child Jesus? About His mind? How did God look upon Him?

41-45 To what feast did Jesus go? Where? How old was He? What did He do at the close of the feast? Who sought for Him?

46-50 Where was Jesus found? What was He doing? What did He call the temple?

51, 52 How did Jesus act towards His parents? In what ways did He grow? To whom was He pleasing?

Seniors and the Home Department—Give the date of Jesus' birth. How long after His birth did the events of the Lesson happen?

40-45 How far from Jerusalem was Nazareth? Name the three great feasts of the Jews? At what age did Jewish boys begin to attend them? What event did the Passover commemorate? How long did it last?

46-50 By what title does Jesus call God? What do we learn from this? Where is He called the Son of God? (Ps. 2: 7; Rom. 2: 4; Heb. 1: 5.)

51, 52 Which Commandment teaches obedience to

parents? Where does Paul teach the same duty? (Eph. 6: 1.)

Seek-Further Questions—Name the different songs in connection with the birth of Jesus. Give three Old Testament prophecies of the Saviour's birth.

Topics for Brief Papers—(1.) The Passover. (2.) The Boy Jesus.

[The scholars should, during the week, find out all they can, from the Scriptures and elsewhere, on these topics, and write a short paper on each, to be read in the class or examined afterwards by the teacher, so may seem best.]

THE LESSON IN LIFE

1. Jesus was a real boy in body and in mind. He grew in physical strength and in knowledge like all boys since the world began. And so He is a Saviour and Friend for boys, knowing and sympathizing with all their plans and ambitions, their triumphs and defeats, their joys and sorrows.

2. In childhood when we look out to sea, we think that the sky and ocean touch, each other. When we are young, heaven is always near. Why should we permit age to push it away?

3. As the plant is in the seed, so the man is in the boy in the case of Jesus in the temple. Jesus the questioner in the temple at twelve is the sure forerunner of Jesus the cleanser of the temple at thirty.

4. Wise as well as strong was Jesus. And He was strong because He was wise. It is bad habits frequently that cause weakness. And from these the wisdom of Jesus kept Him. Whoever wants to be strong, let him learn to be wise.

5. We know the secret of Jesus' strong and beautiful life. He spent His days under the influence of divine grace: God was with Him, and He was with God. The same grace is offered to us, and will make our lives noble and true.

6. "March on! brave youth, the field of strife

With peril fraught before thee lies;

March on! the battle-plain of life

Shall yield thee yet a glorious prize.

Unfurl thy banner to the breeze,

Emblazon truth in every fold,

And, nobly shunning selfish ease,

Tread down the wrong, the right uphold."

7. No business yields such large profits as "My Father's business," and no one is too young to engage in it.

FOR WRITTEN ANSWERS

1. Where did Jesus attend school? .....

2. Who taught Him? From what book? .....

3. Show that He profited by His instructions. ....

*Rn. Fran,  
Boyer*

Lesson II. **THE PREACHING OF JOHN THE BAPTIST** January 10, 1904

Matt. 3: 1-12: . Commit to memory vs. 4-6. Compare Mark 1: 1-8; Luke 3: 1-18.

**GOLDEN TEXT**—Repent ye: for the kingdom of heaven is at hand.—Matt. 3: 2.

1 In those days came John the Baptist, preaching in the wilderness of Judæa,  
2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jeru'salem, and all Judæa, and all the region round about Jor'dan,

6 And were baptized of him in Jor'dan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned

you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

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

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

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

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

**Revised Version**—1 And in those days cometh, 2 Omit And; 3 Isaiah the prophet; 4 Make ye ready; 5 Now John himself had; 6 food; 7 unto; 8 And they; 9 the river Jordan; 10 coming; 11 Ye offspring of vipers; 12 warned; 13 fruit worthy of; 14 even now is the axe; 15 every tree therefore that; 16 cleanse his threshing-floor; 17 he will gather.

**THE LESSON EXPLAINED**

**Time and Place**—Summer, 26 A.D.; See v. 1.

**Connection**—Malachi had foretold (ch. 3: see also Isa. 40: 3) the sending of a messenger to prepare the way for the coming Saviour. The prophecy was fulfilled in John the Baptist. The story of his birth is told in Luke, ch. 1. He is now 30 years old—six months older than Jesus.

**I. THE PREACHER.**—1, 2. In those days; at the time when Jesus was still dwelling in Nazareth, ch. 2: 23. Luke (ch. 3: 1, 2) gives the date of John's ministry in relation to the general history of the world. **Came;** Rev. Ver., "cometh"—as suddenly as Elijah of old, 1 Kgs. 17: 1. **John the Baptist;** so-called because one of his chief offices was to baptize. **Preaching;** literally, "heralding," a word used to describe the proclamation of a king. **Wilderness of Judæa;** a wild, uncultivated and almost treeless region, thinly settled, in the eastern part of Judæa. **Repent;** not only be sorry for and confess sin, but change the mind and reform the life; John's great word. **Jesus' also;** but His special watchword was "Believe." **The kingdom of heaven;** God's reign in the hearts of men. This title is found in Matthew alone of the four gospels. The others, and Matthew elsewhere, have "the kingdom of God." **Is at hand.** The King had come, and was ready to receive men into the kingdom.

3, 4. **This is he;** Matthew's words. **Esaias.** See Connection. **The voice;** that is, the message uttered by the voice. The message is so important, that the messenger is lost sight of. **Prepare.** "As royal travellers sent messengers on beforehand to clear the roads from obstruction, and even to make roads

where none existed. . . John was to open a way for the coming King." (Century Bible.) **Camel's hair;** a coarse cloth made from the long, shaggy hair shed by these animals, a common dress of the prophets, 2 Kgs. 1: 8; Zech. 13: 4. **Locusts;** winged insects resembling grasshoppers. food used only by the poorest. **Wild honey;** either honey made by wild bees or tree honey, a liquid oozing from palm and fig trees.

**II. THE HEARERS.**—5-7. **Went out;** at first in small numbers, growing gradually into an immense multitude. **All;** meaning that many people came from the places named. **Baptized;** a common religious practice among the Jews. For example, Gentiles who joined the Jewish church were baptized. John's baptism was a sign of cleansing from sin. **Pharisees;** a sect of the Jews noted for their strict observance of all the forms of the ceremonial law and of the traditions of their fathers, Matt. 5: 20; Luke 11: 39-44; 13: 12. **Sadducees;** a sect opposed to the Pharisees, less strict in observing ceremonies and did not believe in a resurrection

or future life, Acts 23: 8. **Generation of vipers;** viper-brood, hurtful as poisonous vipers. **Who hath warned you;** the emphasis on "you." John suspected they had come because the movement was popular, not because they felt their sins. **Flee;** like serpents hidden in the stubble, when fired to prepare for the next crop. **The wrath to come;** God's hatred and punishment of sin.

**III. THE MESSAGE.**—8, 9. **Fruits meet;** actions showing they were in earnest about escaping. **Abraham.** The Jewish rabbis taught that no descendant of Abraham could be lost. Of these



Using the "Fan" or Winnowing shovel

stones to raise up children. God was able to shut the Jews out of His kingdom, if they became unworthy of it, and bring others into it, even from the stones.

10-12. **Mightier than I**; as will be shown by His baptizing with the Holy Ghost. Shoes; sandals for the bottom of the feet, fastened on with strings or thongs. **To bear**; "to stoop down and unloose," says Mark; the work of the lowest slave. **With the Holy Ghost**. John's baptism with water was only a sign of cleansing from sin. Christ was to give the Holy Ghost, who would really cleanse. **With fire**. The meaning is, that, through the gift of the Holy Ghost, Christ would (1) purify; (2) fill with zeal; (3) enlighten. **Fan**; a sort of wooden fork for throwing the grain into the air against the wind, after it was threshed, to separate it from the chaff. **Purge**; cleanse, by letting the chaff blow away, gathering the straw to be burned and the wheat to be stored up. **Threshing floor** (Rev. Ver.); on which the grain was threshed by being trodden with oxen.

DAILY READINGS

M.—The preaching of John the Baptist, Matt. 8: 1-12. T.—The messenger. Mark 1: 1-8. W.—The prophecy, Isa. 40: 1-11. Th.—Preaching repentance, Luke 3: 1-14. F.—John's record of himself, John 1: 10-23. S.—The song of Zacharias, Luke 1: 67-80. S.—Exhortation to repentance, Isa. 1: 10-20.

\*Prove from Scripture—That sin should be confessed.

Lesson Hymns—Book of Praise, 26: 144; 40 (Pa. Sel.); 105; 553 (from Primary Quarterly): 111.

Shorter Catechism—Ques. 3. *What rule hath God given to direct us how we may glorify and enjoy him?* 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.

FOR FURTHER STUDY

Juniors—What was the name of John the Baptist's father? Of his mother? How much older was he than Jesus? At what age did he begin to preach and baptize? Who had foretold his coming?

1, 2 Why was John called the Baptist? Where did he preach? What did he tell the people to do? What is meant by "the kingdom of heaven?" What similar titled used?

3, 4 What ancient custom referred to in v. 3? How was John clothed? What was his food?

5-7 Who went to hear John? What did he do? what did they do? Who were the Pharisees? Who were the Sadducees? What did John call them? What did he mean?

8-12 From whom were the Jews descended? What does John call Jesus? (ch. 11.) What does He say of Himself? With what did John baptize? Jesus?

Seniors and the Home Department—Where is the "wilderness of Judaea? Describe it.

1-4 How does Luke date the ministry of John? What is repentance? (Shorter Catechism, Ques. 87.) Show that it is necessary to salvation. (Mark 1: 15; Acts 20: 21.) Explain "the voice."

5-7 Give an instance of baptism among the Jews. What should precede baptism? (Mark 15: 16.)

8-12 In what did the Jews trust for salvation? What does John say about this? Contrast the baptism of John with the baptism of Christ? What aspect of Christ's work does John make prominent?

Seek-Further Questions—Give another example of John's humility. When did Christ give the Holy Spirit?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. John the Baptist as Christ's forerunner. 2. What true repentance is. (Consult Luke 8; 10-14.)

THE LESSON IN LIFE

1. The world's great reforms and "mighty works" are accomplished, not by God or man, but by God and man.

2. Wherever there is sin there is a wilderness in which each brave person should be crying, "Repent!"

3. The lifting up of one voice against sin may mean the lifting up of many hands for Christ and holiness.

4. Even without a voice, we may prepare the way for Christ's coming into the hearts of others. A pure and holy life is often more powerful than many words,

5. Let us not deceive ourselves by supposing that we shall be saved because our parents are pious, God-fearing people. We must accept Christ for ourselves, if we are to become heirs of salvation,

6. Should we become Christians through a sense of fear? Jesus said so, when he gave his description of the last judgment (Matt. 25). Paul said so, 2 Cor. 5: 11. Common sense says so, for fear of consequences is simply one form of common sense.

FOR WRITTEN ANSWERS

1. What prophecy did John fulfil? .....

2. In what respects did He resemble Elijah? .....

3. Briefly describe his work? .....

## LESSON III. THE BAPTISM AND TEMPTATION OF JESUS Jan. 17, 1904

Matt. 3: 13 to 4: 11. Com. 4: 3, 4. Comp. Mark 1: 9-13; Luke 3: 21; 4: 13. Read Luke 3: 1-20.

G. TEXT—And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3: 17.

13 Then cometh Je'sus from Gal'ilee to Jor'dan unto John, to be baptized of him.

14 But John <sup>3</sup>forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 <sup>2</sup>And Je'sus answering said unto him, <sup>4</sup>Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he <sup>5</sup>suffered him.

16 And Je'sus, when he was baptized, went up straightway <sup>6</sup>out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending <sup>7</sup>like a dove, and lighting upon him:

17 And lo a voice <sup>8</sup>from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ch. 4: 1 Then was Je'sus led up of the <sup>9</sup>spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, <sup>10</sup>he was afterward an hungred.

3 And when the tempter came to him, he said, If thou <sup>11</sup>be the Son of God, command that these stones <sup>12</sup>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 <sup>14</sup>up into the holy city and <sup>15</sup>setteth him on a pinnacle of the temple.

6 And saith unto him, If thou <sup>12</sup>be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: <sup>16</sup>and in *their* hands they shall bear thee up, <sup>17</sup>lest at any time thou dash thy foot against a stone.

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

8 Again, the devil <sup>18</sup>taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And <sup>19</sup>saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Revised Version—1 the Jordan; 2 would have hindered; 3 But; 4 Suffer it now; 5 suffereth; 6 from the water; 7 as a dove, and coming; 8 out of the heavens; 9 Spirit; 10 he afterward hungered; 11 And the tempter came and said unto him; 12 art; 13 becometh; 14 Omitt up; 15 he set him on the pinnacle; 16 and on their; 17 lest haply thou; 18 taketh him unto an; 19 he said.

## THE LESSON EXPLAINED

**Time and Place**—Jan. 27 A.D.; river Jordan and the Desert of Judæa.

**Connection**—The incidents of this lesson follow immediately upon those of the last.

I. THE BAPTISM OF JESUS.—13-15. Then. John had been preaching and baptizing for some months. Luke (3: 21) says, after all the other applicants had been baptized, Jesus was now about thirty years old (Luke 3: 23), the age when priests entered on their ministry, Num. 4: 3. From Galilee; in which was Nazareth, his home. Galilee was the most northerly of the three provinces of Palestine. To Jordan; probably at a ford of the river near Jericho. Forbade; protested. He shrank from baptizing One so much greater than himself. I have need, etc. Jesus' mother and John's were near relatives, Luke 1: 36. John knew of the wonderful story of Jesus' birth, and of his blameless life at Nazareth. He had thoughts and hopes as to who He might be, though he did not yet clearly know Him as the promised Saviour. Suffer; permit. Becometh us (we ought) to fulfil all righteousness; in the case of John, to obey every command of God, who had sent him to baptize (John 1: 33); in the case of Jesus, although without sin (1 Pet. 2: 22), to take His place along with sinners, whom He had come to earth to save.

II. THE DESCENT OF THE SPIRIT.—16, 17. Straightway; immediately. Heavens opened.

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

5 Then the devil taketh him <sup>14</sup>up into the holy city and <sup>15</sup>setteth him on a pinnacle of the temple.

6 And saith unto him, If thou <sup>12</sup>be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: <sup>16</sup>and in *their* hands they shall bear thee up, <sup>17</sup>lest at any time thou dash thy foot against a stone.

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

8 Again, the devil <sup>18</sup>taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And <sup>19</sup>saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



River Jordan—Pilgrim Bathing Place

(Compare Ezek. 1: 1; Acts 7: 56.) Luke tells us (ch. 3: 21) that Jesus was praying at the time, "a grand piece of information." He (Jesus) saw. John also saw, John 1: 32, 33. Like a dove; the symbol of gentleness and purity, Heb. 7: 26. John says it remained upon Him, and that by this sign he knew Him, John 1: 32, 33. The Spirit of God; the Holy Ghost or Spirit (see S. Catechism, Ques. 6). A voice from heaven. Compare Mark 9: 7; John 12: 28. My beloved Son; the son of Mary, but the Son of God. I am well pleased; or "I delight," Isa. 42: 1. Thus God set His seal on Jesus and His mission to men.

III. THE TEMPTATION OF JESUS—Ch. 4: 1, 2. Then; after His baptism. Of the Spirit; the Holy Spirit, who had just descended upon Him. Wilderness; probably the wild Judæan desert; "with the wild beasts," Mark adds, ch. 1: 13. Tempted; tried, or put to the test. So God proved Abraham, Gen. 22: 1. Devil; slanderer, false accuser. The Hebrew "Satan" (Mark 1: 13) means adversary. Forty days and forty nights; like Moses, Ex. 34: 28, and Elijah, 1 Kgs. 19: 8. Hungred; therefore weak.

3, 4. The tempter came to him; probably in some false appearance, 2 Cor. 11: 14. If thou be the Son of God. Satan wanted to shake Him in His confidence that He was indeed the Son of God. Command . . . stones be made bread. This would have been an act of selfishness, and have shown want of trust in God's care. It is written; Deut.

8:3. The Word of God was Jesus' sword, Eph. 6:17.

5-7. **Take** him; in vision. (Compare Ezek. 8:3.) **A pinnacle**; one of the wing-like projections of the temple buildings overlooking a precipice. **Cast thyself down**. The second temptation was to prove Himself to be the Christ by a short and easy way instead of by a life of self-denial. **It is written**; Ps. 91:11, 12. **Satan** quoting scripture! **It is written again**; Deut. 6:16. **Thou shalt not tempt**. We have no right to expect God to protect us, when we take risks not in the path of duty.

8-11. **Take** him; again in vision. (Compare Rev. 21:10.) **All the kingdoms**; and in all their dazzling glory. **Will I give thee**. See Luke 4:6 for a fuller statement of his blasphemous claim. **Worship me**. The third temptation was to gain power by evil means. **Get thee hence, Satan**. This is the final word of victory. **It is written**; Deut. 6:13, the first and great commandment, Matt. 22:37, 38. **Leaveth**. Satan will flee if we fight bravely, Jas. 4:7. **Angels . . . ministered**; as to Elijah.

DAILY READINGS

M.—The baptism and temptation of Jesus, Matt. 3:13; 4:11. T.—John's record, John 1:29-34. W.—Baptized with Christ, Col. 2:6-12. Th.—Repentance and baptism, Acts 2:36-42. F.—Able to succor, Heb. 2:10-18. S.—Without sin, Heb. 4:9-16. S.—Enduring temptation, James 1:1-14.

Lesson Hymns—Book of Praise, 73; 103; 65 (Ps. Sel.) 251; 553 (from Primary Quarterly); 263.

Shorter Catechism—Ques. 8. *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.

**Prove from Scripture—That Christ shared our temptations.**

FOR FURTHER STUDY

**Juniors**—Who was the forerunner of Jesus? How was he clothed? What did he tell the people to do? What did he do to them? What did he say of Christ?

13-15 Where had Jesus been living? Why did He come to John? What answer did John make to His request? Give the reply of Jesus.

16, 17 What did Jesus see on coming out of the water? Who else saw Him? In what form did the Spirit descend? What was heard?

Ch. 4:1-7 Whither did Jesus go after His baptism? By whom was He led? How many times was He tempted? How did He meet each temptation?

8-11 Which Commandment is referred to in v. 10? Who were sent to minister to Jesus?

**Seniors and the Home Department**—Who was John the Baptist? (Luke 1:13.) What was his mission (Luke 1:16, 17) Where did he appear as a preacher? Who came to him? What was his message? What sign of repentance did he require?

13-15 Why was John willing to baptize Jesus? Give the reasons of Jesus for seeking baptism.

16, 17 How many Persons are there in the Godhead? What do we learn from the form in which the Spirit descended? Give some examples of the gentleness of Jesus. (Matt. 11:28-30; Luke 9:51-56.)

Ch. 4:1-11 Explain the first temptation of Jesus. The second. The third. His weapon against temptation? What title is given to angels? (Heb. 1:14.)

**Seek Further Questions**—Show from other scriptures that Jesus was the Son of God. Give some other instances in which he was tempted.

**Topics for Brief Papers**—(To be ready on the day of the Lesson)—1. Jesus and John the Baptist. 2. Voices from heaven.

THE LESSON IN LIFE

1. Jesus sets us an example of respect for every ordinance of God. He submitted to baptism, attended the synagogue, kept the passover, honored the Sabbath. There is no support in His words or actions for those who think lightly of the church and its services.

2. The best soldier is the most obedient. We cannot fulfil all God's laws, but we may obey His plain commands. We win the name "beloved son," as did Jesus, by obedience.

3. Sin is very bold. It confronted the Christ; and it has lost none of its former audacity. The oldest saint as well as the youngest is liable to temptation.

4. We cannot prevent evil thoughts from knocking at the door of our hearts, but we can prevent their taking up their abode with us. As Martin Luther said, we cannot hinder the birds from lighting on our heads, but we can keep them from making their nests there.

5. The mightiest weapon in the world for beating down sin and Satan is the Word of God; but we must have it ready to hand and know how to use it. The soldier would be ill-off who had not learned to use his weapon before the time of battle.

7. God has always swift-winged messengers ready to fly, to the help of those who put their trust in Him; but we need not expect the angel to come until we have driven Satan away.

FOR WRITTEN ANSWERS

1. What proof at His baptism that Jesus is the Son of God?.....

2. Give marks of Satan's cunning in the temptation.....

3. Show that Jesus must have memorized the Scriptures.....

## Lesson IV.

## JESUS REJECTED AT NAZARETH

January 24, 1904

Luke 4 : 16-30. Commit to memory vs. 18, 19. Read John 1 : 19 to 4 : 54.

GOLDEN TEXT—*He came unto his own, and his own received him not.*—John 1 : 11.

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

17 And there was delivered unto him the book of the prophet <sup>1</sup>Esaias. <sup>2</sup>And when he had opened the book, he found the place where it was written,

18 *The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

19 *To preach the acceptable year of the Lord.*  
20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, <sup>3</sup>This day is this scripture fulfilled in your ears.

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

23 And he said unto them, <sup>4</sup>Ye will surely say unto me this <sup>5</sup>proverb, Physician, heal thyself: whatso-

ever we have heard done in Capernaum, do also here in <sup>6</sup>thy country.

24 And he said, Verily I say unto you, No prophet is <sup>7</sup>accepted in his own country.

25 But <sup>8</sup>I tell you of a truth, many widows were in Israel in the days of <sup>9</sup>Elijah, when the heaven was shut up three years and six months, when <sup>10</sup>great famine was throughout all the land;

26 <sup>11</sup>But unto none of them was <sup>12</sup>Elisha sent, <sup>13</sup>unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And <sup>14</sup>many lepers were in Israel in the time of <sup>15</sup>Elisha the prophet: and none of them was cleansed, <sup>16</sup>saving Naaman the Syrian.

28 And <sup>17</sup>all they in the synagogue, when they heard these things were filled with wrath,

29 And <sup>18</sup>he rose up, and <sup>19</sup>thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might <sup>20</sup>cast him down headlong.

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

**Revised Version**—<sup>1</sup>Isaias; <sup>2</sup>and he opened the book and found; <sup>3</sup>Omit hath; <sup>4</sup>good tidings; <sup>5</sup>to proclaim release to the captives; <sup>6</sup>proclaim; <sup>7</sup>and gave it back to; <sup>8</sup>attendant; <sup>9</sup>To-day hath this scripture been fulfilled; <sup>10</sup>words of grace; <sup>11</sup>Doubtless ye will say; <sup>12</sup>parable; <sup>13</sup>thine own; <sup>14</sup>acceptable; <sup>15</sup>of a truth I say unto you; There were many widows in Israel; <sup>16</sup>Elijah; <sup>17</sup>there came a great famine over all the land; <sup>18</sup>and; <sup>19</sup>but only to Zarephath in the land of Sidon; <sup>20</sup>there were many lepers in Israel; <sup>21</sup>Elisha; <sup>22</sup>but only; <sup>23</sup>and they were all filled with wrath in the synagogue, as they; <sup>24</sup>they; <sup>25</sup>cast him forth out of; <sup>26</sup>throw.

## THE LESSON EXPLAINED

**Time and Place**—April. 23 A.D.; Nazareth, a town in Galilee, Jesus' home from childhood.

**Connection**—Jesus had been preaching and working miracles for a little more than a year since His baptism. He now brings the good tidings to His own townsmen. The result is sad, but startling.

**I. READING THE SCRIPTURES.**—16. *And He came to Nazareth* in the course of a preaching and healing tour in Galilee, vs. 14, 15. *As His custom was.* Both, as a boy and man in Nazareth, and after He began preaching, it was His habit to attend the synagogue services. The synagogue; a Jewish place of worship, one or more of which might be found wherever the Jews were settled in any numbers. *Stood up for to read;* as any qualified person was free to do, with the permission of the ruler or rulers of the synagogue, Acts 13: 15. "The synagogue had more of the freedom of our Sunday Schools than the formality of our church services."

17-19: *The book of the prophet Esaias.* The "book" was a long sheet of parchment or papyrus wound on a roller, or on two rollers one at each end. *Found the place;* Isa. 61: 1, 2, either by choice, or because it was the regular lesson for the day. Jesus applied the words to Himself (see v. 21). *The Spirit of the Lord is upon me;* the Holy Spirit, who dwelt in Jesus in all His fullness, John 3: 34. *Anointed.* The receiving by Jesus of the Holy Spirit is compared to the anointing with oil of kings, prophets and priests, Ex. 28: 41; 30: 30; 1 Kgs. 19: 16. *To preach the gospel;* "good tidings" (Rev. Ver.) In v. 18 are described the sufferings of body and soul which Jesus came to heal. *To preach;* a different Greek word from the first "preach," meaning to sound like the trumpet with which the year of Jubilee was announced, Lev. 25: 9. *The acceptable*

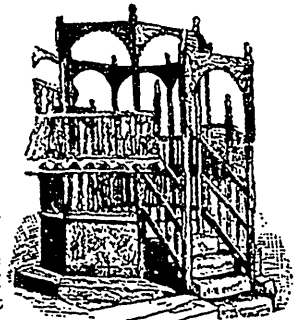
*year;* pointing back to the year of Jubilee among the Jews, coming at the end of every fifty years, when captives were set free and the poor who had sold their land got it back—a year of much blessing and joy, but only a picture of the greater gladness of the year chosen for sending the gospel to men.

**II. PREACHING THE GOSPEL.**—20-22 (a) *Closed the book;* rolled up the roll. *Minister;*

an officer of the synagogue, who had charge of the sacred rolls. *Sat down;* the custom when speaking. Matt. 5: 1; Mark 4: 1; Luke 5: 3. *Began to say.* We have only the opening words of the sermon. It was, however, the pith of the whole: He Himself was the fulfilment of the words read.

*All bare him witness;* emphasis on "all." There was a general agreement as to the gracious words; winning words (John 7: 46), or, perhaps, words about the "grace." (favor, goodwill) of God in thus fulfilling the great prophecy.

**III. REJECTED BY HIS HEARERS.**—22 (b)-25. *Joseph's son?* Jealousy began to work in their hearts. They could not believe that one so well-known could be a great One. *Proverb;* a common saying. *Physician, heal thyself;* a taunt bidding Him make good His own claims by working some



Reading-Place, Synagogue

miracle, before professing to be a healer of others. In Capernaum; during the sojourn of John 2: 12.

26-30. Filled with wrath; at being told that the heathen, such as the widow of Zarephath (1 Kgs. ch. 17) and Naaman (2 Kgs. ch. 5), deserved divine blessing more than the Jews. The brow of the hill; a cliff 30 or 40 feet high, Passing through the midst; the miracle granted in answer to their request.

DAILY READINGS

M.—Jesus rejected at Nazareth, Luke 4: 14-30. T.—The prophecy, Isa. 61. W.—A great Deliverer, Isa. 42: 1-7. Th.—Warning against presumption, Luke 13: 22-30. F.—Hindered by unbelief, Matt. 13; 47-58. S.—Confession of enemies, John 7: 37-46. S.—Fate of rejectors, Matt. 21: 33-46.

Lesson Hymns—Book of Praise, 35; 38; 103; 136; 544 (from Primary Quarterly); 168.

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

Q. 5. Are there more Gods than one? A. There is but One only, the living and true God.

Prove from Scripture—That Christ fulfilled the Old Testament.

FOR FURTHER STUDY

Juniors—What length of time between the baptism of Jesus and the Lesson? How had He spent this time?

16 What was a synagogue? What were those in charge of it called? What privilege given to anyone wishing to read or speak? What was the attitude in reading? In speaking?

17-19 What were ancient books like? Which book was handed to Jesus? From which chapter did He read? Recite the passage.

20-22 (a) What was one duty of the "minister"? How was the reading of Jesus received? What was the beginning of His sermon? What was the first impression made by His words?

22 (b)-30 How did they express their unbelief? Why did they reject Jesus? What answer did He make? Why did this anger them? How did they show their wrath? What wonderful thing did Jesus do?

Seniors and the Home Department—In what province was Nazareth? Why would Jesus feel a special interest in this town?

16-19 What custom of Jesus is referred to? How

did the synagogue service differ from our church services? Why was this particular passage chosen for reading? What persons were set apart by anointing? What offices doth Christ execute as our Redeemer? (S. Gatechism, Ques. 23.) Give some account of the year of jubilee? To what greater blessings did it point? When is the accepted time? (2 Cor. 6: 2.)

20-22 (a) Explain "gracious words."

22 (b)-30 What "proverb" quoted by Jesus, v. 23? Its meaning here? How did Jesus answer the objectors? With what result? How did the incident close?

Seek-Further Questions Why did Jesus not finish just then His quotation from Isaiah? Quote some other Old Testament prophecies fulfilled in the life and work of Jesus.

Topics for Brief Papers—(To be ready on the day of the Lesson)—1. The synagogue and its worship. 2. "No prophet is accepted in his own country."

THE LESSON IN LIFE

1. The temple and the synagogue had strange and strong attractions for our Lord. He is often found there. The church is further along the way to God than any other building.

2. It takes courage to speak of their souls personally to those of our own home, or school or neighborhood. But we must be brave before we can hope to be useful.

3. How gracious are the words of Jesus—"Come unto Me;" "Abide in Me;" "Follow me." And yet how charged with authority. He speaks as a King, and as a King we must obey Him.

4. There is no respect of persons with God. He loves India as well as England, China as well as Canada. No race has any monopoly of divine regard. The love of God is as universal as the sunlight.

5. A person is not necessarily insignificant because his neighbors say so. Browning's early work was received with contempt. Ruskin set people laughing. Florence hated Dante. London gave Milton threats of imprisonment in exchange for Paradise Lost.

6. How terrible to treat Jesus so that the only thing He can do is to leave us! Let us not bring upon ourselves that doom, but welcome Him and joyfully accept His gifts?

7. The true Christian loves without being loved, helps without being helped, and suffers rejection without rejecting.

FOR WRITTEN ANSWERS

1. What was Jesus' text?.....
2. To what Old Testament events did he refer?.....
3. What proof of power did He give?.....



## Lesson V.

## JESUS CALLS FOUR DISCIPLES

January 31, 1904

Luke 5:1-11. Commit vs. 4-6. Compare Matt. 4:18-22; Mark 1:16-20. Read Matt. 4:13-16.

**GOLDEN TEXT**—If ye continue in my word, then are ye my disciples indeed.—John 8:31.

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth.

2 And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a

great multitude of fishes; and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken;

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

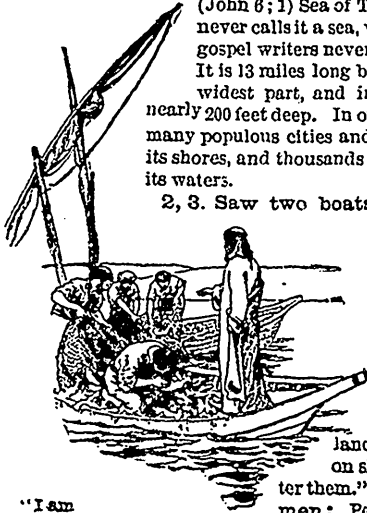
**Revised Version**—1 Now; 4 while the multitude; 5 and heard; 4 that he was standing; 5 And he; 6 boats; 7 had; 8 asked; 9 to put out; 10 multitudes; 11 boat; 12 And; 13 Put out; 14 answered and said, Master, we toiled all night, and took nothing; but at; 15 nets; 16 nets were breaking; 17 Omit which were; 18 But Simon Peter, when he saw it, fell; 19 amazed; 20 amazed; 21 were; 22 Omit the.

## THE LESSON EXPLAINED

**Time and Place**—April-May, 28 A.D.; near Capernaum, N.W. shore of Lake of Galilee.

**Connection**—Rejected at Nazareth, Jesus went to Capernaum, which became His home and the centre from which He made tours with His disciples throughout Galilee. This follows closely previous lesson.

**I. A SERMON.**—1. As the people pressed (crowded) upon him; in their eagerness to see and hear Him. Sometimes the people crowded about Jesus with a view to touch Him and be healed, Mark 3: 9, 10. The word of God; the teaching that came from God concerning His kingdom. Lake of Genesareth; commonly called Sea of Galilee, sometimes (John 6: 1) Sea of Tiberias. Luke never calls it a sea, while the other gospel writers never call it a lake. It is 13 miles long by 7 wide at its widest part, and in some places nearly 200 feet deep. In our Lord's time, many populous cities and villages lined its shores, and thousands of boats called its waters.



2, 3. Saw two boats (Rev. Ver.); probably fishing boats, without decks. Standing by the lake; "not necessarily drawn up on shore, but close to land, so that one on shore could enter them." The fishermen; Peter, Andrew, James and John, and their assistants. Washing their nets; Peter and Andrew were thus employed, while James and John were mending their nets, Mark 1: 19. Simon's; Simon Peter. His boat was chosen, perhaps because

Jesus was staying at his house, ch. 4: 38. Prayed; Rev. Ver., "asked." Thrust (push) out a little; that He might be in a more convenient position to speak to the people on shore. Sat down; the usual attitude in teaching.

**II. A MIRACLE.**—4, 5. Said unto Simon; as captain. Launch out; the proper word for putting out to sea. Let down your nets, Jesus was thinking, not of his own weariness, but of the disappointment of the toll-worn fishermen. Toiled all the night. The night was the best time for fishing. Nevertheless at thy word. There was a double unlikelihood of catching anything. It was day and deep water; fish were got at night and near the shore. Peter's obedience was an act of faith. Peter knew something about Jesus. He had believed that He was the Messiah (John 1: 41), and had seen the wonderful miracle at Cana of Galilee, when the water was turned into wine, John 2: 1-11.

6, 7. A great multitude of fishes. The miracle was one either of divine power in bringing the fish to that place at that time, or divine knowledge in pointing out their presence. Their nets were breaking (Rev. Ver.); were beginning to break. It is said that the shoals of fish in the Sea of Galilee "sometimes cover an acre or more on the surface in one dense mass." Beckoned. They were perhaps too far to speak, but fishermen would be accustomed to use signs for the sake of stillness. Partners; James and John, their boat being still on shore.

**III. AN ENLISTMENT.**—8-10. Depart from me. Peter now saw how great a One Jesus was and felt himself unworthy to continue in His presence. A sinful man. As in the case of Isaiah (ch. 6), the presence of God brought a keen sense of sin. James and John; who left their father Zebedee (Mark 1: 20) to follow Jesus. Thou shalt catch (a word meaning to catch alive) men; instead of fish.

11. They forsook all. The call was addressed to Peter only (v. 10), but James and John felt that it concerned them as well, and they also obeyed. Peter referred afterwards to this sacrifice, and was

"I am a sinful man, O Lord"

their assistants. Washing their nets; Peter and Andrew were thus employed, while James and John were mending their nets, Mark 1: 19. Simon's; Simon Peter. His boat was chosen, perhaps because

assured of a hundredfold in return. Mark 10: 29, 30, ch. 18: 28-31. Followed him; accompanied Him during His earthly ministry (Mark 8: 14), and became His witnesses in the world, Acts 1: 8. This was the second call of these disciples (see John 1: 35-38). The interval, they had spent in their homes and at their ordinary daily work.

DAILY READINGS

M.—Jesus calls four disciples, Luke 5: 1-11. T.—The four disciples named, Mark 1: 14-20. W.—The first introduction, John 1: 35-42. Th.—The call of Matthew. Luke 5: 27-32. F.—True discipleship. Matt. 10: 27-39. S.—Friends of Christ, John 15: 8-17. S.—Reward of followers, Matt. 19: 16-30.

Lesson Hymns—Book of Praise, 240; 238; 92 (Ps. Sel.); 216; 531 (from Primary Quarterly); 245.

Shorter Catechism—Ques. 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.

Prove from Scripture—That our lives belong to Christ.

FOR FURTHER STUDY

Juniors—Where had Jesus been rejected? Where did He then go to live? Where was the place situated?

1-3 Give other names for the lake. What was its size? Why did Jesus enter a boat? Whose boat was it? Where were the fishermen? What request did Jesus make?

4-7 What command did Jesus give? To whom? What was the best time for catching fish? The best place? How great was the draught of fishes? What was wonderful about it? Who were summoned to help?

8-10 What did Peter say to Jesus? To what new work did Jesus call him?

11 Who were called along with Peter? What sacrifice did they make? Who spoke of it afterwards? When had these disciples been called before? Where had they been since?

Seniors and the Home Department—1-3 Why did the people press so closely upon Jesus? Describe the Lake of Galilee in our Lord's time. To whom did the two boats belong?

4-7 What act of faith did Peter perform? How is

faith defined? (Heb. 11: 1.) What evidence of sympathy did Jesus give? Why is He able to sympathize with us? (Heb. 4: 15.) In what did the miracle of the Lesson consist?

8-11 What gave Peter a keen sense of His sin? What prophet had a similar experience? Describe. To what were the four disciples called?

Seek-Further Questions—What other similar miracle on the same lake? What special appeal made to Peter at the time of this second miracle?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. How Peter got his name. 2. "Catching men."

THE LESSON IN LIFE

1. We are in the best place for receiving blessing from God when we are doing diligently and faithfully our daily tasks.

2. It is true faith to attempt the impossible, when Christ so commands it; and it requires only a single, "weeny" grain of faith—a stard seed faith—to remove mountains.

3. The stars pale and fade away before the rising sun. The goodness of the best of men is a poor and imperfect thing compared with the holiness of Jesus Christ.

4. With all His marvellous power—and He could raise the very dead to life—Jesus needed helpers, if the world was to be saved. The power of Christ is diminished or increased by the number and quality of His followers.

5. Four new followers; did it seem a day's work worth while? And yet it is so that God calls men, one by one. As has been pithily said—"Reaching one person at a time is the best way of reaching all the world in time."

6. A deaf soldier may be a menace to a whole army. Christ suffers much from those who cannot or will not hear His commands.

7. All following means forsaking.

8. There is nothing selfish in the motives of the true disciple. He follows not for gain, but for love. And they who expect least often receive most.

"Oh, not in strange portentous way  
Christ's miracles were wrought of old.  
The common thing, the common clay,  
He touched and tintured, and straightway  
It grew to glory manifold."

FOR WRITTEN ANSWERS

1. Why did Jesus enter Peter's boat? .....

2. What miracle did He work? .....

3. What call did He give? .....

## Lesson VI.

## A SABBATH IN CAPERNAUM

February 7, 1904

Mark 1: 21-34. Commit vs. 21, 22. Compare Matt. 8: 14-17; Luke 4: 31-41.

**GOLDEN TEXT**—He laid his hands on every one of them, and healed them.—Luke 4: 40.

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

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

23 And<sup>4</sup> there was in their synagogue a man with an unclean spirit; and he cried out,

24<sup>5</sup> Saying, 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 And<sup>6</sup> when the unclean spirit<sup>7</sup> 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,<sup>8</sup> What thing is this? what new doctrine<sup>9</sup> is this? for with authority

**Revised Version**—<sup>1</sup>go; <sup>2</sup>teaching; <sup>3</sup>as having authority; <sup>4</sup>straightway; <sup>5</sup>saying, What; <sup>6</sup>Omit when; <sup>7</sup>tearing him and crying; <sup>8</sup>Omit he; <sup>9</sup>What is this? a new teaching! <sup>10</sup>the report of him went out straightway everywhere into; <sup>11</sup>of Galilee round about; <sup>12</sup>straightway; <sup>13</sup>came; <sup>14</sup>Now; <sup>15</sup>straightway; <sup>16</sup>raised; <sup>17</sup>Omit immediately; <sup>18</sup>sick; <sup>19</sup>with; <sup>20</sup>he.

## THE LESSON EXPLAINED

**Time and Place**—April-May 28 A.D.; Capernaum.

**Connection**—The events took place on the Sabbath after the call of the four disciples.

I. IN THE SYNAGOGUE.—21, 22. Capernaum; where Jesus made His home after His rejection at Nazareth, Matt. 4: 13; Luke 4: 31. **The synagogue**: the one built by the good centurion, Luke 7: 5. Scholars think it is the very one, the ruins of which have lately been discovered. "The walls were 74 feet 9 inches long, 56 feet 9 inches wide and 10 feet thick. It was also highly ornamented." **And taught**; as explained in a former lesson, anyone was at liberty to speak in the synagogue. **Were astonished**; a strong word meaning literally that they were struck out of their senses with wonder. **At his teaching**; (Rev. Ver.); at both the substance and the spirit of it. **As one that had authority**; not dependent upon the sayings and opinions of others. **Not as the scribes**; the teachers of the law of Moses, who simply repeated what others had taught before.

23, 24. **A man with** (literally "in") an unclean (impure, unholy, defiling) spirit; that is, under the evil spirit's influence, as we say "in drink," so that the spirit cried out, and not the man. **What have we** (the evil spirit speaks for himself and those like to him) **to do with thee?** "What right have you to interfere with us? It is this man's affair, not yours." **To destroy us**. Compare Matt. 8: 29; Luke 8: 31. With good right they were afraid of Jesus; was not this one part of his mission (1 John 3: 8)? **I know thee**. As one belonging to the invisible world he knew something of what was going on there." **The holy One of God**; set apart of God and employed in His service.

25-28. **Hold thy peace**; be muzzled, 1 Cor. 9: 9; 1 Tim. 5: 18. **A sharp rebuke**; Jesus never parleyed with the devil's emissaries. **Torn him**; thrown the man into strong convulsions, doing him all the harm possible. **Came out of him**. He had to obey. **What is this? a new teaching!** (Rev. Ver.)

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

23 And<sup>10</sup> immediately his fame spread abroad throughout all the region<sup>11</sup> round about Galilee.

29 And<sup>12</sup> forthwith, when they were come out of the synagogue, they<sup>13</sup> entered into the house of Si'mon and An'drew, with James and John.

30<sup>14</sup> But Si'mon's wife's mother lay sick of a fever, and<sup>15</sup> anon they tell him of her.

31 And he came and took her by the hand, and<sup>16</sup> lifted her up; and<sup>17</sup> immediately the fever left her, and she ministered unto them.

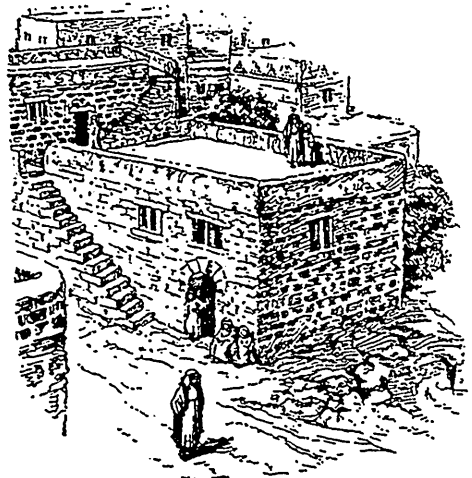
32 And at even, when the sun did set, they brought unto him all that were<sup>18</sup> diseased, and them that were possessed with devils.

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

34 And he healed many that were sick<sup>19</sup> of divers diseases, and cast out many devils; and<sup>20</sup> suffered not the devils to speak, because they knew him.

Here is one whose word even unclean spirits obey.

II. IN PETER'S HOUSE.—29-31. **Forthwith**; immediately. **They**; Jesus and the four disciples, Simon, Andrew, James and John. **Sick of a fever**. Luke, a physician, calls it a "great," that is, a violent fever, Luke 4: 38. It was a case of typhus. **They tell him**; "with wistfulness in their hearts, no



Oriental House: showing outside stair leading to the roof (Peloubet's Notes)

doubt." (Morrison.) **Took her by the hand**; to show His sympathy and to make it clear that the cure came from Him.

III. AT THE DOOR.—32-34. **At even, when the sun did set**; when the Sabbath was ended, for the Jewish day closed at sunset. **Possessed with** (under the control of) devils; demons, another name for unclean spirits (v. 23). **The devil** (Beelze-

hub) was their chief, ch. 3:22. All the city; crowds and crowds. Healed many that were sick. Matt. (ch. 8:16) says "all that were sick." Divers diseases; various kinds of diseases. Suffered not the devils (demons) to speak. Had Jesus permitted them to speak, they would have openly declared Him to be the promised Messiah. The right time for this had not yet come. Because they knew him; to be the Son of God. See v. 24; also Luke 4:41.

DAILY READINGS

M.—A Sabbath in Capernaum, Mark 1:21-34. T.—All night in prayer, Luke 6:6-12. W.—The great Healer, Mark 1:35-45. Th.—A word of power, Mark 5:1-15. F.—The secret of power, Mark 9:17-29. S.—Power over death. Luke 7:11-23. S.—Proofs of divinity, Matt. 11:1-6.

Lesson Hymns—Book of Praise, 404; 148; 87 (Ps. Sel.); 366 (from Primary Quarterly); 76.

Prove from Scripture—That Jesus had power over disease.

Shorter Catechism — Ques. 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.

FOR FURTHER STUDY

Juniors—What four disciples had Jesus called? Where had He now made His home? In what town had His former home been?

21, 22 Who had built the synagogue at Capernaum? What was Jesus' custom as to teaching? With what teachers do they compare Him?

23-28 Who interrupted the synagogue service? Who had control of this man? What command did Jesus utter? With what result? What effect had this upon the people? How far did the report about Jesus spread?

29-31 Into whose house did Jesus go? Who was sick there? With what disease? What did Jesus do? What showed that the sickness was cured?

32-34 When did the Jewish day close? Why did the people wait till evening to bring their sick? Where did Jesus stand? How many did He heal?

Seniors and the Home Department—21-28 Why had Jesus left Nazareth to live in Capernaum? What effect had the teaching of Jesus on the hearers? How did His teaching differ from that of the scribes?

Where else is it similarly described? (Matt. 7:28.) What knowledge had the unclean spirit? Who were the unclean spirits? Who is their chief? How did Jesus drive him out of the man? How did the unclean spirit show his power?

29-31 Describe the sickness of Peter's mother-in-law. How was her cure wrought?

32-34 Why did Jesus forbid the demon to speak of Him? What charge was made against Jesus? (Matt. 12:24.)

Seek-Further Questions—Give other instances of Jesus casting out evil spirits? Give instance of Peter healing the sick.

Topics for Brief Papers (To be ready on the day of the Lesson)—1. How did miracles help Christ's mission? 2. Jesus in the home.

THE LESSON IN LIFE

1. "Men are four:  
 He who knows not, and knows not he knows not  
 He is a fool; shun him.  
 He who knows not, and knows he knows not,  
 He is simple; teach him.  
 He who knows, and knows not he knows,  
 He is asleep; waken him.  
 He who knows, and knows he knows,  
 He is wise; follow him."
2. Satan loves the human heart for a habitation, and he does not leave it without a struggle. Anyone who attempts to "put it all over" the spirit of evil within him, will have need for all his thews and muscles.
3. Says good old Matthew Henry: "Wherever Christ comes, He comes to do good, and will richly repay for His entertainment."
4. The healing of His seamless dress  
 Is by our beds of pain;  
 We touch Him in life's throng and press,  
 And we are whole again.  
 —Whittier
5. Great but selfish physicians sometimes keep secret the remedies they discover for purposes of gain. But the greatest Physician of all gives freely the secret of life eternal.
6. To give effect to God's purposes in healing us, we must begin at once to minister unto Him. The patient is still sick who is not witnessing to his physician's power to heal.
7. For our healing Jesus asks a large fee: ourselves.

FOR WRITTEN ANSWERS

1. Where was the first part of this Sabbath spent? What miracle wrought? .....

2. Where next did Jesus go? What did He there do? .....

3. How did the day close? .....

## Lesson VII.

## JESUS FORGIVES SINS

February 14, 1904

Mark 2: 1-12. Commit to memory vs. 3-5. Compare Luke 5: 17-26. Read Mark 1: 35-45.

GOLDEN TEXT—The Son of man hath power on earth to forgive sins.—Mark 2: 10.

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

2 And straightway many were gathered together, 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 And they come 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 press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

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

7 Why doth this man thus speak blasphemies?

Revised Version—1 When he entered again into; 2 Omit and; 3 Omit straightway; 4 So that; 5 no longer room for them, no, not even about; 6 spake; 7 come, bringing unto him a man sick; 8 Omit which was; 9 crowd; 10 whereon; 11 And Jesus seeing their faith saith, 12 are forgiven; 13 thus speak; he blasphemeth; 14 but one, even God; 15 straightway Jesus, perceiving; 16 saith; 17 Omit it; 18 Omit and; 19 go unto thy house; 20 Omit immediately; 21 and straightway.

## THE LESSON EXPLAINED

**Time and Place**—Summer, 28 A.D.; Capernaum.  
**Connection**—The incident of the Lesson occurred on our Lord's return to Capernaum after a tour through Galilee, preaching and working miracles.

**I. POWER CLAIMED.**—1. Entered into Capernaum; having spent some time in solitude, ch. 1: 45. After some days; when the keen excitement caused by the healing of the leper (ch. 1: 45) had died down, so that He could carry on His work unhindered by curious crowds of sight-seers. Noised; rumored or reported. In the house; or "at home," either in Peter's house (ch. 1: 29), or in one occupied by Himself with His mother and brethren, Matt. 4: 13; Mark 3: 21.

2. About the door; the door leading from the street into the courtyard, a round which the house was built. Jesus was in a covered portion of the open court or in one of the rooms in the house. Preached the word; the gospel, or glad tidings concerning the kingdom of God, and along with this, the call to repentance, ch. 1: 14, 15.

3-5. One sick of the palsy; a paralyzed man. Borne of four; each one holding a corner of the bed. Press; crowd. Uncovered the roof. The roofs of Eastern houses were flat and reached by an

who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins 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.

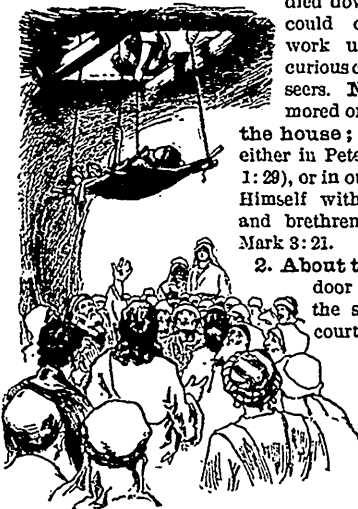
12 And immediately he arose, took up the bed, and went forth before them all: insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

outside stairway. (See Illustration, Lesson VI.) They were made by laying first large beams and then across these rough joists. On the joists were laid flat stones, or slabs of tile or dried clay, on which was spread earth rolled hard by a stone roller kept on the roof for the purpose. Broken it up; "dug through" the earth and then lifted up the tile slabs, Luke 5: 9. Let down the bed; not a very elaborate affair—only a double quilt and a coverlet. Their faith; that is, of the paralytic and his friends. Son; or "child," a very tender word. Jesus also told him to "be of good cheer," as we would say, "cheer up," Matt. 9: 2. Thy sins. His sickness may have resulted from sinful practices (compare John 5: 14). At any rate the man felt and Jesus knew that his greatest need was forgiveness (compare Luke 7: 48). Be forgiven; Rev. Ver., "are forgiven." Thus our Lord turned what seemed to be an interruption into an illustration and enforcement of His teaching. In His dealing with the palsied man we see the gospel in action.

**II. POWER QUESTIONED.**—6, 7. The scribes; at first the copyists, and in the time of Jesus the teachers of the law of Moses. Reasoning; debating. Speak blasphemies; pretending to have God's power. Who can forgive but God? Even so; God alone can forgive sin, but Jesus was God.

**III. POWER PROVED.**—8, 9. Perceived in his spirit; knew by His divine power to read the thoughts of men. (Compare John 2: 25.) Whether is it easier? It was as easy to say the one thing as the other. But the claim made in saying the second could be tested by the onlookers, while the claim made in saying the first could not.

10, 11. That ye may know. By doing a miracle which they could see, Jesus proved that He was divine and so had a right to speak the word of forgiveness. The Son of man; our Lord's favorite title for Himself, but applied to Him by the disciples only three times, Acts 7: 56; Rev. 1: 13; 14: 4.



"They Let Down the Bed"

Arise, etc.; a test of the man's faith as well as of Jesus' power.

12. Immediately he arose. Contrast 1 Kgs. 17: 17-24; 2 Kgs. 4: 32-36. How painfully their miracles were wrought compared with those of Jesus! All amazed; the scribes as well as the others. Before them all; a living witness to Jesus' divine and gracious power. We never saw it on this fashion; never saw the like of this.

DAILY READINGS

M.—Jesus forgives sin, Mark 2: 1-12. T.—Great forgiveness, Luke 7: 36-50. W.—Exalted to forgive, Acts 5: 24-32. Th.—Forgiveness through Christ, Acts 13: 32-42. F.—Cry for pardon, Ps. 130. S.—Pardon for sins, Ps. 25: 1-11. S.—Joy of forgiveness, Ps. 103: 1-12.

Lesson Hymns—Book of Praise, 133; 152; 32 (Ps. Sel.); 217; 38 (from Primary Quarterly); 151.

Shorter Catechism—Ques. 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.

Prove from Scripture—That forgiveness is a Christian duty.

FOR FURTHER STUDY

Juniors—In what place did the Lesson incident occur? What miracle had Jesus wrought shortly before?

1-5 In whose house was Jesus? Describe the house. Who was brought to Him? By whom? What prevented their getting in at the door? How did they get on the roof? How into the presence of Jesus? What did Jesus say first to the man?

6, 7 Who were the scribes? Who did they say could alone forgive sins?

8, 9 How did Jesus know the thoughts of the scribes? What question did He ask them?

10, 11 What miracle did Jesus work? What did this prove? How did the man show that he was cured? What was the effect on the onlookers?

Seniors and the Home Department—How had Jesus been occupied just before the Lesson? What had prevented His coming into the city?

1-5 Where was Jesus sitting? What was He doing? Give the substance of His preaching. (Mark 1: 14, 15.) Describe the roof of an Eastern house. How did the four men uncover it? Why did Jesus deal first with the man's sins?

6, 7 What claim of Jesus did the scribes question? On what ground? How far were they right? In what were they mistaken? On what charge was Jesus put to death?

8-12 What did Jesus' knowledge of men's thoughts show? (John 1: 49.) Explain His question. How was the man's faith tested?

Seek-Further Questions—Show that faith is necessary to salvation? Where, in the Old Testament, is the Messiah called the Son of man?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. Eastern houses. 2. The forgiveness of sins.

THE LESSON IN LIFE

1. If Jesus is in our hearts or in our homes, others will soon know of it. He will make our lives so different, that all about us will ask the new power that has changed us.

2. These four men have been called "the first Christian Endeavor Society." They set a good pace for all Christian workers, in their inventiveness, energy and perseverance.

3. Dr. Peloubat says: "For years I kept a record of the experiences of those who united with the church of which I was pastor. One of the questions asked was, 'What was the instrumentality by which you were brought to Christ?' And in almost every case it was some person." This is something to think over, for everyone who wants to help in spreading Christ's kingdom.

4. Faith and forgiveness are always bound up together.

5. It is not the littleness of our sins, so much as the greatness of our Saviour, that explains our deliverance.

6. What a beautiful title for the world's Saviour is the "Son of Man." It teaches us the sweet lesson, that He is one with us, sharing our joys and sorrows, sympathizing with every experience of our life.

7. Few wounds heal without leaving scars. Even though our sins be forgiven, their consequences may remain. Let us avoid sin, lest we do ourselves lasting harm!

FOR WRITTEN ANSWERS

1. What authority did Jesus claim?.....

2. What charge was made against Him?.....

3. How did He make good His claim?.....

Matt. 12: 1-13. Commit to memory vs. 6-8. Compare Luke 6: 1-11; Mark 2: 23 to 3: 6. Read Mark 2: 13-22; Matt. 9: 18-34; John 5.

**GOLDEN TEXT**—It is lawful to do well on the sabbath days.—Matt. 12. 12.

1 At that <sup>1</sup>time Jesus went on the sabbath day through the <sup>2</sup>corn; and his disciples were an hungred, and began to pluck <sup>3</sup>the ears of corn, and to eat.

2 But <sup>4</sup>when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which <sup>5</sup>is not lawful to do upon the sabbath <sup>6</sup>day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which <sup>5</sup>was not lawful for him to eat, neither for them <sup>7</sup>which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath <sup>8</sup>days the priests in the temple profane the sabbath and are <sup>9</sup>blameless?

6 But I say unto you, <sup>10</sup>That in this place is one greater than the temple.

7 But if ye had known what *this* meant, <sup>11</sup>I will have mercy, and not sacrifice, ye would not have con-

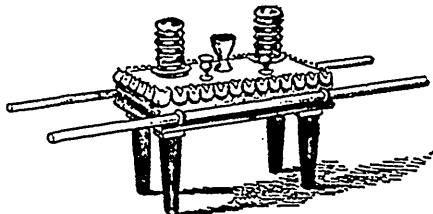
**Revised Version**—<sup>1</sup>season; <sup>2</sup>cornfields; <sup>3</sup>Omit the; <sup>4</sup>the Pharisees, when they saw it, said; <sup>5</sup>it; <sup>6</sup>Omit day; <sup>7</sup>that; <sup>8</sup>day; <sup>9</sup>guiltless; <sup>10</sup>that one greater than the temple is here; <sup>11</sup>desire; <sup>12</sup>Omit even; <sup>13</sup>And he departed thence, and went; <sup>14</sup>there was a man having a withered hand; <sup>15</sup>of you; <sup>16</sup>this; <sup>17</sup>of more value; <sup>18</sup>good; <sup>19</sup>thine; <sup>20</sup>Omit like.

### THE LESSON EXPLAINED

**Time and Place**—Early summer, 28 A.D.; Capernaum and the neighboring fields.

**Connection**—After the healing of the paralytic (Lesson VII.), Jesus went to the lake shore near Capernaum and taught there, Mark 2: 13. A little later he sees Levi or Matthew sitting at the customs station on the road leading into the city, whom He calls to follow Him, Matt. 9: 9; Mark 2: 14; Luke 5: 27, 28. The Sabbath walk was shortly after.

**I. A SABBATH IN THE FIELDS.**—1, 2. At that *e.* See above, Time and Place and Connection. rough the corn fields (Rev. Ver.). Corn, when



The Table of Shewbread

our English Bible was translated, was a general name, as it is in Britain still, for all kinds of grain. Wheat or barley is meant in this passage. An hungred; perhaps because their mission was so urgent that they had not had time to provide themselves with food. To pluck them in their hands." There were no fences, and the grain grew close to the highway. Pharisees; noted for their strictness in keeping the law of Moses Not lawful; forbidden by the Sabbath law, as the Pharisees taught it, to pluck the grain and separate it from the husk being a kind of reaping and threshing.

3-6. Have ye not read *f* in 1 Sam. 21: 1-6. House of God; the tabernacle, then at Nob. Did eat the shewbread; the sacred bread kept in the

demned the guiltless.

8 For the Son of man is Lord <sup>12</sup>even of the sabbath <sup>6</sup>day.

9 <sup>13</sup>And when he was departed thence, he went into their synagogue:

10 And, behold, <sup>14</sup>there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath <sup>8</sup>days? that they might accuse him.

11 And he said unto them, What man shall there be <sup>15</sup>among you, that shall have one sheep, and <sup>16</sup>if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man <sup>17</sup>better than a sheep? Wherefore it is lawful to do <sup>18</sup>well on the sabbath <sup>8</sup>days.

13 Then saith he to the man, Stretch forth <sup>19</sup>thine hand. And he stretched *it* forth; and it was restored whole, <sup>20</sup>like as the other.

holy place, Ex. 25: 30; Lev. 24: 5-9. This act, though against the law of the tabernacle, was justified because it kept famished men from perishing. The priests in the temple profane the sabbath; that is, if the Pharisees were right in holding all work forbidden on the Sabbath, for the priests had many duties to perform on that day, Num. 28: 9, 10; 1 Chron. 9: 32; John 7: 22, 23. One greater than the temple; Christ Himself, for whom the temple was built, and to whom its sacrifices and services pointed. The Sabbath law must yield to the needs of the temple, much more to Christ's authority.

7, 8. I will have mercy, and not sacrifice. See Hos. 6: 6; Matt. 23: 23. Sacrifices and other religious services are intended to help and bless men. If they fail to do this, they are worthless. True religion is kindness and mercy, Jas. 1: 27. Son of man; a title given in the Old Testament to the coming Ruler of God's Kingdom (Dan. 7: 13, 14), and here used by our Lord of Himself. Lord of the sabbath; not to do away with it, but to ennoble it and teach us how to keep it. The purpose of the Sabbath is declared in Mark 2: 27.

**II. A SABBATH IN THE SYNAGOGUE.**—9, 10. When He was departed thence; on another Sabbath, Luke 6: 6. Hand withered; wasted away; his "right hand," Luke 6: 6. Is it lawful to heal on the sabbath day? The Jewish rabbis (teachers) held that healing, as being a form of work, was not lawful on the Sabbath, save where life was in danger. Accuse; bring Him to trial for Sabbath breaking.

11, 12. What man shall there be of you? Jesus argues that to heal the man would be doing for him only what any of the Pharisees themselves would do for a sheep. One sheep; out of ever so large a flock. Better; of more value. Compare ch. 6: 26; 10: 81.

13. Then. Mark speaks of His indignation at the Pharisees, Mark 3: 5. Stretch forth thine hand.

The man could not do this of himself. But he had faith in Jesus, and power was given to him. Whole ; healthy, sound. This miracle proved the right of Jesus to declare the true meaning of the Sabbath law. "As the cure is wrought only by a word (not by any act involving labor), the Pharisees have absolutely no ground of accusation ; there has been no breaking of even the letter of the law."

DAILY READINGS

M.—Jesus and the Sabbath, Matt. 12 : 1-13. T.—Lord of the Sabbath, Mark 2 : 23-28. W.—A question unanswered, Mark 3 : 1-5. Th.—Enemies silenced. Luke 13 : 10-17. F.—A Sabbath Teacher, Mark 6 : 1-6. S.—Sabbath at Bethesda, John 5 : 1-16. S.—Acceptable service, Isa. 58 : 9-14.

Lesson Hymns—Book of Praise, 385 ; 381 ; 58 (Ps. Sel.) ; 544 ; 383 (from Primary Quarterly) ; 389.

Shorter Catechism—Ques. 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.

Prove from Scripture—That we should honor the Sabbath.

FOR FURTHER STUDY

Juniors—What miracle was wrought in last Lesson? The blessing greater than healing given? Which disciple was soon after called?

1, 2 What is meant by "corn"? The kind of grain spoken of here? Who were the Pharisees? Why did they think the plucking of the grain on the Sabbath was wrong?

3-8 What act of David's mentioned? Why was it right? What work did the priests do on the Sabbath? Who teaches us how to keep the Sabbath?

9-13 Where was Jesus on the second Sabbath? What question did the Pharisees ask? What was Jesus' reply? How much is a man worth? (Mark 8 : 36, 37.) What did Jesus tell the man to do? How was he able to do it?

Seniors and the Home Department—Where did the events of the Lesson occur? What had taken place in the life of Jesus since last Lesson?

1-8 Account for the hunger of the disciples? What was the objection of the Pharisees? What was the shewbread? What did Jesus take the temple to represent? (John 2 : 19-22.) What prophet is quoted? Explain the quotation. Describe true religion. (Jas 1 : 27.) What is the purpose of the Sabbath?

9-13 Why did the Pharisees object to healing on the Sabbath? What was the object of their question? How did Jesus answer? What was His feeling towards them? (Mark 3 : 5.) What did the miracle show?

Seek-Further Questions—When was the Sabbath instituted? Why do we observe the first instead of the seventh day of the week?

Topics for Brief Papers—(To be ready on the day of the Lesson.) 1. Why we should value the Sabbath. 2. How to make the best use of the Sabbath.

THE LESSON IN LIFE

1. It is hard for fault-finders to see straight. "A young lady once expressed to Hogarth, the great satirist, a wish to learn to draw caricatures. 'Alas!' said he, 'it is not a faculty to be desired. Take my advice, and never draw a caricature. By the long practice of it I have lost the enjoyment of beauty; I never see a face but distorted, and have never the satisfaction to behold the human face divine.'"

2. How silly people get when they think more of outward forms than of the inward spirit, is shown by the foolish Sabbath rules that the Pharisees believed in: "It was sinful to 'reap' on the Sabbath, and, hence, though one might pull two ears of grain on the Sabbath, to pull more than two was to break the law. It was sinful to tie or loose a sailor's or a canal driver's knot, because both hands were needed. A jar might be let down for water with a scarf, but not with a rope."

3. We may take a lesson, even from the Jews, in fondness for the Sabbath. Notwithstanding the petty rules laid down, the day was their pride and joy. Here are some of the names they gave it: "The Queen Sabbath; The Bride Sabbath; The Holy, Dear, Beloved Sabbath."

4. The key to Sabbath observance is the word "holy" in the Fourth Commandment. If we "keep it holy," that is, set apart for God, we shall have little puzzlement as to what we ought, or ought not, to do during its hours.

5. "Experience tells us, after a trial, that those Sundays are the happiest, the purest, the most rich in blessing, in which the spiritual part has been most attended to—those in which the business letter was put aside and the profane literature not opened, and the ordinary occupations suspended - those in which, as in the temple of Solomon, the sound of the earthly hammer has not been heard in the temple of the soul."

FOR WRITTEN ANSWERS

1. What act of the disciples was found fault with? .....

2. How did Jesus defend them? .....

3. What did He teach about Sabbath-keeping? .....



## Lesson IX. HEARERS AND DOERS OF THE WORD February 28, 1904

Matt. 7 : 21-29. Commit to memory vs. 24, 25. Read Luke 6 : 12-19; Matt. 5 : 1 ; 7 : 20.

GOLDEN TEXT—Be ye doers of the word, and not hearers only.—James 1 : 22.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came,

and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

Revised Version—1 did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? 2 Everyone therefore which heareth these words; 3 shall be likened; 4 the rock; 5 words; 6 smote; 7 thereof; 8 Omitt had; 9 multitudes; 10 teaching; 11 their scribes.

## THE LESSON EXPLAINED

Time and Place—Summer of 28 A.D.; according to tradition, the Horns of Hattin, a square shaped hill about 60 feet in height with two tops and not far from the Lake of Galilee.

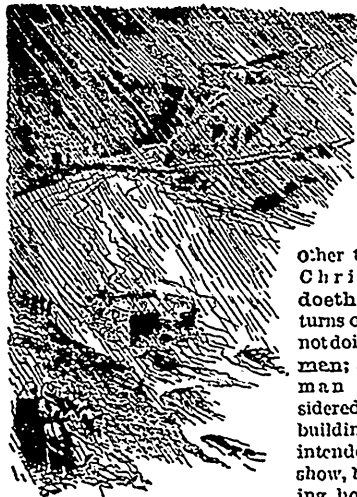
Connection—The Lesson is from the Sermon on the Mount. The probable order of events leading up to the Sermon on the Mount is as follows: The Lord leaves Capernaum in the evening and spends the night in prayer on the Mount, Luke 6:12. In the morning His disciples join Him, perhaps by direction, and from them He chooses the twelve. By this time the multitudes, learning whither He has gone, have followed Him. Then He addresses them. The Lesson is the closing part of the address, which extends from Matt. 5:3 to 7:27.

I. JESUS THE JUDGE.—21. Not every one. Jesus has been speaking of false teachers, vs. 15-21. He now declares what will befall them and all who are like them, when they appear before Him as Judge. That saith unto me, Lord, Lord. "Lord" means one who is to be obeyed. If we do not obey Christ, our calling Him "Lord" is a pretence, and therefore hateful to Him. Shall enter into the kingdom of heaven; for only those who truly love Jesus Christ and obey Him as King can be members of this kingdom. He that doeth. It is not enough to hear, or even to admire, the teachings of Jesus. He requires us to do them, John 14:15; James 1:22. The will of my Father; which He obeyed (John 6:38), and which all His followers must obey. Jesus says "My" Father. God was His Father in a special sense.

22, 23. In that day; the day of judgment, Matt. 25:31-46. Prophesied; to "prophecy" was not merely to foretell the future, but to explain the older prophecies, and to preach the doctrine of the kingdom." (Century Bible.) In thy name; honoring Thee, as the source of wisdom and power. Wonderful works; miracles. In casting out devils and in performing miracles the name of Jesus was pronounced, Acts 3:16; 19:13. Profess; declare openly. I never knew you; never recognized you as my true disciples, John 10:14 (Rev. Ver.). Depart from me; See Ps. 6:8; Matt. 25:41. Iniquity; lawlessness, disobedience to the will of God.

II. THE TWO HOUSES.—Vs. 24-27 contrast the true subjects of Christ's kingdom with the false. 24, 25. Heareth. Both classes hear. In this they

are alike, as the two houses are alike in appearance. These sayings of mine; the Sermon on the Mount, and all



The Two Houses

Other teachings of Christ. And doeth. Everything turns on doing and not doing. A wise man; a thoughtful man who considered well before building his house, intended not for show, but for a lasting home. Built his house. We are to think of a mountain country where the stream beds, sometimes more than half a mile wide, are dry in summer and swollen with torrents by the winter rains. Upon a rock; too high to be reached by the torrent. Rain descended; upon the roof. Floods came; against the foundation. Winds blew; against the walls. All three parts of the house were assailed. The rain and floods and winds represent persecution, temptations, evil influences, bad companions, worldly appetites and passions. These come like a raging storm,

26, 27. A foolish man; because he made no provision for possible danger or need. (Compare Matt. 25:3.) The sand; which had been washed down by the stream and looked smooth and firm, but would soon be washed away by a flood.

**III. THE WONDERING HEARERS.—28, 29.** Astonished at his doctrine (teaching). Both what he said and how he said it excited wonder, John 7:46. As one having authority; as a Law-giver whose commands ought to be obeyed. Not as the scribes; literally, either (1) "those who count," because they counted each word and letter of the scriptures, or (2) "those occupied with books," because their business was to teach the meaning of the Old Testament books. These teachers merely repeated what other teachers before them had said. But Jesus spoke out of His own soul, knowing that what He said was true. And something in the souls of His hearers told them that He was speaking truth.

**DAILY READINGS**

M.—Hearers and doers of the Word, Matt. 7: 21-29. T.—Deep foundations, Luke 6: 39-49. W.—The golden rule, Matt. 7: 1-12. Th.—Keep and do, Deut. 4: 1-10. F.—Meet for the Master's use, 2 Tim. 2: 19-27. S.—Blessing in doing, Jas. 1: 19-27. S.—For our own good, Deut. 5: 22: 33.

Lesson Hymns—Book of Praise, 161: 263; 34 (Ps. Sel.); 102: 278 (from Primary Quarterly); 155.

Shorter Catechism—Ques. 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 creature, and all their actions.

Prove from Scripture—*That the true disciple is obedient.*

**FOR FURTHER STUDY**

**Juniors**—From what address of Jesus is the Lesson taken? To whom was it spoken? Recite one or all of the "Beatitudes" with which it begins. (Matt. 5: 3-10.)

21 What does it mean to call Jesus "Lord"? How do we show that we are honest in giving Him this title?

22, 23 What day is spoken of? Before whom must we then appear? (2 Cor. 5: 10.) What did it mean to "prophecy"? What will be said to those who falsely profess to be followers of Jesus?

26, 27 What is the builder of the house on the rock called? Of the one on the sand? Who are like the first man? Like the second?

28, 29 Of what did the teaching of the scribes consist? How did that of Jesus differ from it?

Seniors and the Home Department—Where

was the Sermon on the Mount delivered? Give the order of events leading up it.

21, 23 Who alone can be members of the kingdom of heaven? Where else does Jesus speak of God as "My" Father? (Matt. 18:10; 26:53; John 2:16.) Explain "in Thy name."

24-27 Describe the scenery from which this figure is taken. What parable contrasts the wise and the foolish? (Matt. 25: 1-13.)

28, 29 With whose teaching is that of Jesus contrasted? Whence did the scribes derive their authority? The source of Jesus' authority?

Seek-Further Questions—How many "Beatitudes"? Why so called? Where is the duty of professing faith in Christ taught?

Topics for Brief Papers (To be ready on the day of the Lesson)—1. "That day." 2. Rock and sand foundations.

**THE LESSON IN LIFE**

1. Too often we think of the Word of God as though it were merely music—something to be listened to—instead of regarding it as our marching orders, something to be obeyed.

2. The soldier who had no hands or feet would not be retained in the service of the king, even though he heard and could repeat all the orders given him.

3. Jesus wants us to be real. We cannot please Him, if we say one thing and do another. Neither can we keep our own respect or the respect of others. If we call Jesus "Lord" with our lips, let us see that we obey Him in deed.

4. Suppose you were being entertained in a beautiful house and were given a room supplied with every comfort. How much would you sleep, if the owner of the house were to tell you that the foundation of the house was not secure; that at any time the house might fall? Is it not foolish to rest until we make sure that our lives are solid, because we not only love our Lord but obey Him?

5. We have not done with a sermon when the preacher has stopped. We have only begun with it then. Our business is to take its teachings into our daily lives and let them rule our conduct.

6. Love's quick ear is always in close touch with willing hands and nimble feet.

7. The will of God is made clear only to those who do the will of God.

**FOR WRITTEN ANSWERS**

1. Why is this discourse called the Sermon on the Mount? .....

2. What classes of hearers here contrasted? .....

3. What was the effect of the Sermon on the people? .....

## Lesson X.

## JESUS CALMS THE STORM

March 6, 1904

Mark. 4 : 35-41. Commit vs. 37-39: Read Luke 7 : 1 to 8 : 3 ; Matt. 12 : 22 to 13 : 53.

GOLDEN TEXT—He maketh the storm a calm, so that the waves thereof are still.—Ps. 107 : 29.

35 And <sup>1</sup> the same day, when <sup>2</sup> the even was come, he saith unto them, Let us <sup>3</sup> pass over unto the other side.

36 And <sup>4</sup> when they had sent away the multitude, they took him even as he was in the <sup>5</sup> ship. <sup>6</sup> And there were also with him other little ships.

37 And there <sup>7</sup> arose a great storm of wind, and the waves beat into the <sup>8</sup> ship, so that it was now full.

38 And <sup>9</sup> he was <sup>10</sup> in the hinder part of the ship, asleep on a pillow: and they awake him, and say

unto him, Master, carest thou not that we perish?

39 And he <sup>11</sup> arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye <sup>12</sup> so fearful? <sup>13</sup> how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, <sup>14</sup> What manner of man is this, that even the wind and the sea obey him?

Revised Version—<sup>1</sup> On that day: <sup>2</sup> Omit the: <sup>3</sup> go: <sup>4</sup> leaving the multitude, they take him with them: <sup>5</sup> boat: <sup>6</sup> and other boats were with him: <sup>7</sup> ariseth: <sup>8</sup> boat, insomuch that the boat was now filling: <sup>9</sup> he himself: <sup>10</sup> in the stern, asleep, on the cushion: <sup>11</sup> awoke: <sup>12</sup> Omit so: <sup>13</sup> have ye not yet faith? <sup>14</sup> Who then is this?

## THE LESSON EXPLAINED

Time and Place—Autumn, 28 A.D.; the Lake of Galilee.

Connection—It is some weeks since Jesus uttered the Sermon on the Mount, from which Lesson IX. was taken. He has been still going about in Galilee, teaching and healing the sick. The miracle of stilling the storm took place at the close of a very busy day in and near Capernaum, the western side of the Lake of Galilee. At evening, to get away from the crowds, Jesus asked His disciples to take Him over to the eastern side of the lake, which is a distance of about six miles across.

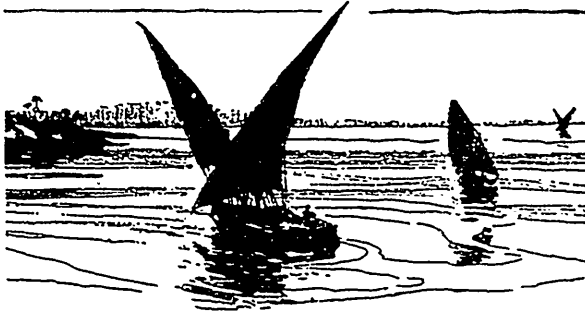
I. THE START.—35, 36. The same day. What a busy day it had been—a demoniac healed (Matt.

12:22); the opposition of friends (ch. 3:20, 21) and foes (Matt. 12:24) met; and the teaching the multitude, vs. 1-34! Little wonder that Jesus was tired! The even; either between 3 and 6 o'clock, or between 6 o'clock and dark, probably the former, to allow time before night for the events on the other side of

the lake. The other side; the eastern side of the lake, which was more thinly inhabited than the west, and where He was less known. Here He would be more likely to find the needed rest. Leaving the multitude (Rev. Ver.); who had been gathered on the shore to listen to His teaching from the boat, v. 1. They took him; the twelve disciples, who had been with Him in the boat. Even as he was; without waiting for food or to make any preparations for the voyage. Ship; Rev. Version, "boat." Other little ships; small boats with people in them who wished to go with Jesus.

II. THE STORM.—37-39. A great storm. Sudden squalls and storms are frequent on the Lake of Galilee. The ranges of lofty hills surrounding it are divided by deep gulches. Like funnels, these draw

down the cold winds of the mountains. Matthew (ch. 8:24) in describing the storm uses a word meaning literally "an earthquake." It was now full; "it was now beginning to fill." Hinder part of the ship. The stern was "a safe and sloping place" to sleep. Asleep; wearied with the work of the day. How very human Jesus was, as well as truly divine! We are reminded how Jonah "went down into the sides of the ship and lay; and he was fast asleep," Jonah 1:5. But Jonah was tired with working hard to shirk his duty; Jesus was exhausted while doing "His Father's business." Pillow; the leathern cushion used by the steersman. Carest thou not? If He had cared, why slumber in the tempest?



Boats with lateen sails—Used on the Lake of Galilee

Rebuked; not only chided, but also restrained. Said unto the sea. Jesus spoke to the waves as well as the wind. Peace (or "hush"); to silence the roar of the wind. Bestill (literally "be muzzled"—a word for a beast); "to the angry, threatening, yawning waves." A great calm. Usually after a

storm there is a long heaving of the waves; it was not so here. Abbott says: "The stopping of the wind might have been thought an accidental coincidence, for these sudden storms cease as suddenly as they arise. But it always requires time for the sea to subside." Hence the proof is complete that Jesus possessed divine power.

III. THE REBUKE.—40, 41. Why are ye fearful? afraid. They had been afraid of the wind and waves now, when Jesus showed Himself stronger than these, they feared Him, Have no faith. "They had faith to go to Christ, but (1) not enough of it; little faith and so were fearful: they had not the faith which leaves all to Christ. (2) They had not their faith ready for use; when it was wanted suddenly, it was not there." (Lindsay.) Even the

wind and the sea obey him. Jesus had shown His power over disease and over the evil spirits. Now He proved His power over the mighty forces of nature. The God of nature is seen to be the God and Father of our Lord Jesus Christ.

DAILY READINGS

M.—Jesus calms the storm, Mark 4: 35-41. T.—“ It is I,” Matt. 14: 22-33. W.—The madman cured, Luke 8: 26-36. Th.—A way through the sea, Ex. 14: 19-31. F.—Cry of the tempest-tossed, Ps. 107: 21-31. S.—A refuge in trouble, Ps. 46. S.—The commanding word, Matt. 8: 18-27.

Lesson Hymns—Book of Praise, 193; 498; 82 (Ps. Sel.); 263: 493 (from Primary Quarterly); 162.

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

Prove from Scripture—*That peace is the gift of Christ.*

FOR FURTHER STUDY

Juniors—From what sermon was the last Lesson taken? On what lake did the storm take place? How wide was the lake?

35, 36 How had Jesus spent the day? Why did He wish to cross over? At what hour did He set out? Who were in the boat with Him? Who else accompanied Him?

37-39 By what was the Lake of Galilee surrounded? Why were sudden storms common upon it? In what danger was the boat? What was Jesus doing during the storm? In what part of the boat was He? What did the disciples think? What did they do? What did they say? What did Jesus say to the wind and waves? With what result?

40, 41 Why were the disciples afraid? What did they lack?

Seniors and the Home Department—Give an account of Jesus' work during the day of the Lesson. What parables are found in the chapter?

35, 36 Compare the eastern and western sides of the Lake of Galilee. Show that Jesus was in urgent need of rest.

37-39 What does Matthew's word for the storm mean? What does the sleeping of Jesus show? Why should this encourage us? (Heb. 4: 15) Contrast Jesus and Jonah. What Psalm describes a storm at sea? (Ps. 107.) Give the literal meaning of "be still." Where is it used besides in this sense? (1 Cor. 9: 9; 1 Tim. 5: 18.)

40, 41 For what does Jesus rebuke the disciples? What does the miracle prove?

Seek-Further Questions—What great apostle saved a ship and all on board? Give the chapter; name the sea; and the island where they landed.

Topics for Brief Papers (To be ready on the day of the Lesson)—1. The Lake of Galilee. 2. The voyage of life.

THE LESSON IN LIFE

1. The disciples could not heal the sick or teach the multitudes. But they could row the Master away from the crowd to get rest for new labors. So there is always some way in which we can help on the work of Christ. And what a privilege it is to do the least thing for Him!

2. The dangers of a sea are not always measured by its wideness. Many short lives have been very tempestuous.

3. Calms sometimes prove as dangerous to ships as storms. We may drift into evil as well as be driven into it.

4. The power to carry a vessel across the sea must be placed within her before leaving land. Christ cannot be given a place in our lives too soon. The life without Him in a storm must fare worse than the boat without Him.

5. Mighty as are the forces of nature, Jesus stood supreme among them. Every passion of our lives may be stilled if we permit Him to enter and rule us.

6. "That Lord of Love,  
Who stilled the rolling wave of Galilee."

7. If storms and difficulties make us turn to Jesus, we cannot have too many of them.

8. We should never embark on any undertaking unless we are sure that Jesus will accompany us in it. There are many enterprises of which He does not approve, and many companionships which we cannot join without losing His.

9. The straining of faith is God's way of strengthening it.

FOR WRITTEN ANSWERS

1. What did the disciples do for Jesus? .....

2. What did He do for them? .....

3. What did He expect of them? .....

## Temperance Lesson

Matt. 14:1-12. Commit vs. 9-11. Comp. Mark 6:14-29. Read Mark 5:1 to 6:6; Matt. 9:35 to 11:1.

**GOLDEN TEXT**—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2: 10.

1 At that time Herod the tetrarch heard of the fame of Jesus.

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

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

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and

pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

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

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

**Revised Version**—1 Season; 2 heard the report concerning Jesus; 3 therefore do these powers work in him; 4 the sake of Herodias; 5 came; 6 in the midst; 7 should; 8 put forward by; 9 saith; 10 in a charger the head of John the Baptist; 11 grieved; but for the sake of his oaths; 12 of; 13 Omit her; 14 corpse; 15 him; 16 they.

## THE LESSON EXPLAINED

**Time and Place**—March or April, 28 A.D.; Macherus, a fortress on the borders of Arabia, nine miles east of the northern end of the Dead Sea.

**Connection**—Several months after the stilling of the tempest, Jesus sent forth the twelve disciples on a mission of teaching and healing, Matt. 9: 36 to 11: 1; Mark 6: 7-13; Luke 9: 1-16. The death of John the Baptist took place between their departure and their return, Mark 6: 14-29.

**I. A TROUBLED CONSCIENCE.**—1, 2. At that time. See Connection above. Herod; Herod Antipas, son of Herod the Great, ch. 2:1. He ruled over Galilee and Perea, a district on the east side of the Jordan, from 4 to 39 A.D. Like his father, he was cunning, ambitious and fond of splendor in building. The tetrarch; literally "the ruler of a fourth part," but used generally of a petty king, the ruler of a district of a Roman Province. Palestine was at this time under Roman rule. Heard of the fame (report) of Jesus. Up to this time Herod does not seem to have heard of Jesus, though a great part of our Lord's ministry had been spent in his dominions. The king was too much taken up with wicked pleasures and ambitious plans to be greatly concerned about religious teachers, so long as they did not interfere with his doings. Now, however, the work of Jesus had extended so widely that the reports of it penetrated even into the royal palace. His servants; "that is, the courtiers, great men in their way," not "servants" in our sense of the word. John the Baptist. Herod's conscience troubled him on account of the murder of John, vs. 10-12. Others thought that Jesus was Elijah returned; and still others, that in Him one of the old prophets had risen, Mark 6: 15; Luke 9: 8. Risen from the dead. This proves that Herod was not a Sadducee, ch. 22: 23. Mighty works. John while living had wrought no miracles, but who could say what one risen from the dead might do?

3-5 Had laid hold on John; about a year before his cruel death. For Herodias' sake. Herodias was the grand-daughter of Herod the Great, and

therefore the niece of her own husband Philip and of the Herod of the Lesson. She had forsaken her husband to live with his brother, and was angry at John because he had spoken out against her sin, Mark 6: 19. It is not lawful; contrary to the law of Moses and of decency. Herod had put away his own wife, the daughter of Aretas, an Arabian chief, to live with Herodias. Luke tells us (ch. 3: 19) that John had also reproved Herod for other evils which he had done. To have her; to marry her.

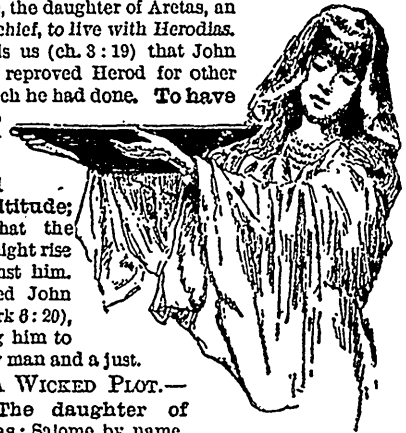
Feared the multitude; feared that the people might rise up against him. He feared John also (Mark 6: 20), believing him to be a holy man and a just.

**II. A WICKED PLOT.**—

6, 8; The daughter of Herodias; Salome by name. Her father was Philip.

Danced before him; which, even according to the ideas of those times, was most improper. Pleas'd Herod; and those with him (Mark 6: 22), who were all under the influence of drink. Whatsoever she would ask; unto the half of his kingdom, Mark 6: 23. (Compare Esther 5: 8, 6; 7: 2.) Before instructed of her mother; who was fiercely angry at John's rebukes. What a mother! And what a daughter! Charger; a large platter.

**III. A CRUEL MURDER.**—9-12. Sorry; because he knew it to be a great crime and because he feared it would cause a rebellion of the people. For the sake of his oaths (Rev. Ver.). He had sworn repeatedly; better break than keep an evil oath. He sent; an executioner, Mark 6: 27. In the prison; which



Girl With Charger

was in another part of same fortress. What a picture v. 11 gives! Told Jesus; to whom John had often pointed them, John 1: 29, 36; 3: 28-36.

DAILY READINGS

M.—Death of John the Baptist, Matt. 14: 1-12. T.—A prophet, Luke 20: 1-8. W.—Christ's testimony, Matt 11: 7-15. Th.—An unwise decree, Dan. 6: 10-17. F.—Sin reprov'd, 2 Sam. 12: 1-16. S.—Feasting and folly, Dan. 5:1-9. S.—Reward and fidelity, Rev. 2:1-10.

Lesson Hymns—Book of Praise, 256; 260; 23 (Ps. Sel.); 262; 250 (from Primary Quarterly); 251.

Shorter Catechism—Ques. 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.

Prove from Scripture—*That we should stand firm against evil.*

FOR FURTHER STUDY

Juniors—What have we learned in previous Lessons about John the Baptist? Where was he put in prison?

1, 2 Whose son was the Herod of the Lesson? What was his title? Why had he not heard of Jesus? Who did he now think Jesus to be?

3-5 What woman wished John to be killed? Why? What kept Herod from putting John to death?

6-8 The name of Herodias' daughter. How had she pleased Herod? What promise did he make to her? What did she ask? At whose bidding?

9-12 Why was Herod sorry? Why would he not refuse Salome? What was done? What did John's disciples do with his body? To whom did they go in their trouble?

Seniors and the Home Department—What length of time between Lessons X. and XI.? With what event in the ministry of Jesus is the death of John connected?

1, 2 Describe the character of Herod. Who did he think Jesus to be? Why could he not forget John? What other opinions were held about Jesus?

3-5 Who was Herod's lawful wife? What sin did John rebuke? What was Herod's feeling towards John?

6-8 What does Jesus teach about taking oaths? (Matt. 5: 33-37.) What greater crime than breaking his oath did Herod commit?

9-12 Who was sent to kill John? When had he pointed his disciples to Jesus? What had Jesus said of him? (Ch. 11: 7-10.)

Seek-Further Questions—(1) Give the names of the Herods of the New Testament and their relationships to one another. (2) A Roman governor who trembled at the preaching of an apostle.

Topics for Brief Papers (To be ready on the day of the Lesson)—1. The hazard of speaking the truth. 2. A bad conscience.

THE LESSON IN LIFE

1. In the history of Herod we see how the power of evil grows. At first he heard John gladly, Mark 6: 20. But he refused to do what this wise counsellor advised and yielded instead to the influence of a wicked woman. Thus he became the murderer of the Baptist. There was a lower depth still. At the last he was bad enough to mock Jesus, Luke 23: 11. What a warning to us to resist evil on its first appearance.

2. "Conscience is a thousand swords."

3. The British Medical Association, according to a leading Canadian newspaper, says that strong drink is responsible for more than half the crime and insanity of Britain, and that nearly one-third of the deaths in Britain are due to drunkenness.

4. No evil is more persistent than the drink evil, and it has a faculty for making friends. Almost the whole army of Satan is on its side.

5. "Be mine and sin's for one short hour, and then Be all thy life the happiest man of men." So said the tempter; but

"Ah, brother, have you not full oft Found even as the Roman did, That in Life's most delicious draught, *Surgit amari aliquid?* (Something bitter comes unbid) "

6. Faithfulness often means fighting. It may also mean loss. But it cannot mean defeat.

7. "He liveth long who liveth well; All other life is short and vain; He liveth longest who can tell Of living most for heavenly gain."

7. No true reformer ever dies. Men who bravely throw themselves into a great cause make themselves immortal. Their lives do not end: they are simply passed on.

FOR WRITTEN ANSWERS

1. Who was John's bitter enemy?.....

2. How came he to put him in prison? To death?.....

3. To whom should we carry our troubles?.....

## Lesson XII.

## JESUS FEEDS THE FIVE THOUSAND

March 20, 1904

Matt. 14:13-23, Commit to memory vs. 20, 21. Comp. Mark 6:30-56; Luke 9:10-17. Read John 6.

GOLDEN TEXT—Jesus saith unto them, I am the bread of life.—John 6: 35.

13 When Je'sus heard of it, he <sup>2</sup>departed thence by ship into a desert place apart: and when the <sup>3</sup>people had heard thereof, they followed him on foot <sup>4</sup>out of the cities.

14 And <sup>5</sup>Je'sus went forth, and saw a great multitude, and <sup>6</sup>was moved with compassion toward them, and <sup>7</sup>he healed their sick.

15 And when <sup>8</sup>it was evening, his disciples came to him, saying, <sup>9</sup>This is a desert place, and the time is <sup>10</sup>now past; send the <sup>11</sup>multitude away, that they may go into the villages, and buy themselves <sup>12</sup>victuals.

16 But Je'sus said unto them, They <sup>13</sup>need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

**Revised Version**—1 Now when Jesus heard it; <sup>2</sup> withdrew from thence in a boat, to; <sup>3</sup> multitudes heard; <sup>4</sup> from the cities; <sup>5</sup> he came forth; <sup>6</sup> he had compassion on them; <sup>7</sup> *Omit* he; <sup>8</sup> even was come, the disciples; <sup>9</sup> The place is desert; <sup>10</sup> already; <sup>11</sup> multitudes; <sup>12</sup> food; <sup>13</sup> have no need to go away; <sup>14</sup> And he; <sup>15</sup> he; <sup>16</sup> the; <sup>17</sup> took up that which remained over of the broken pieces; <sup>18</sup> did eat; <sup>19</sup> he; <sup>20</sup> enter into the boat; <sup>21</sup> till he should send; <sup>22</sup> after; <sup>23</sup> the; <sup>24</sup> even was come.

18 <sup>14</sup> He said, Bring them hither to me.

19 And he commanded the <sup>11</sup> multitude to sit down on the grass, and <sup>17</sup> took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to <sup>18</sup> his disciples, and the disciples to the <sup>11</sup> multitude.

20 And they did all eat, and were filled; and they <sup>17</sup> took up of the fragments that remained twelve baskets full.

21 And they that <sup>18</sup> had eaten were about five thousand men, beside women and children.

22 And <sup>17</sup> straightway <sup>19</sup> Je'sus constrained <sup>18</sup> his disciples to <sup>20</sup> get into a ship, and to go before him unto the other side, <sup>21</sup> while he sent the multitudes away.

23 And <sup>22</sup> when he had sent the multitudes away, he went up into <sup>23</sup> a mountain apart to pray: and when <sup>24</sup> the evening was come, he was there alone.

## THE LESSON EXPLAINED

**Time and Place**—April, 29 A.D.; a plain near Bethsaida on the northeast shore of the Lake of Galilee.

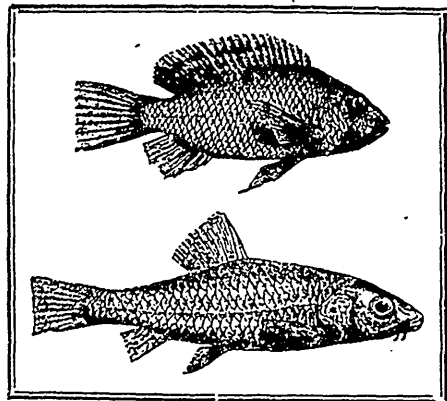
**Connection**—Jesus was probably at Capernaum when the death of John the Baptist was told Him, Matt. 14: 12. About the same time the Twelve returned from their missionary tour. It was immediately after this that the feeding of the five thousand took place.

**I. A DAY OF BLESSING.**—13, 14. When Jesus heard of it; of the death of John the Baptist (v. 12) and that Herod believed that He Himself was John risen from the dead, vs. 1, 2. Departed thence; from Capernaum, to find a quiet place of rest for the disciples wearied with their labors, Mark 6: 31. Probably, also, it was dangerous for Jesus to remain near Herod, who had just put John the Baptist to death. Then, too, our Lord was full of sorrow for the loss of His friend and so would wish to get away from the crowds. By ship; Rev. Ver., "by boat." A desert place; not a barren, but a thinly inhabited region. People; Rev. Ver., "the multitudes." Followed Him on foot. They saw the direction in which the boat was going and followed it along the shore. Some of them reached the place before Jesus, Mark 6: 33. Out of the cities; along the northern shore of the lake, from which the boat could be seen during its whole course. From Capernaum to Bethsaida was seven or eight miles. The crowds would be increased from among those going to Jerusalem at this time to keep the Passover, John 6: 4. Went forth; from the place to which he had retired for rest. Moved with compassion. He was full of pity, not only for their bodily hunger and sickness, but also for the needs of their souls. Healed their sick; and also taught them, Mark 6: 34; Luke 9: 11. He thus denied Himself the quiet and privacy for which He had crossed the lake.

**II. THE EVENING MIRACLE.**—15, 16. Evening; the "first evening," from three to six o'clock,

is here meant; in v. 23 it is the "second evening," from six o'clock on. The time is now past; it is more than time to send the crowds away to get food. Give ye them to eat; a thing which seemed impossible to the disciples.

17-21 Five loaves and two fishes: a small supply even for Jesus and the Twelve alone. The loaves were round, flat cakes like large biscuits made of barley. John says that a lad brought them and the fishes, John 6: 9. To sit down on the grass ("grassy places"). Mark (6: 39, 40) and Luke (9: 14) tell us that the people were arranged in regu-



Fish of the Lake of Galilee

lar companies. The grass was green, it being Passover (spring) time (John 6: 4), and the groups of people with their bright-colored clothing would look like garden beds. Blessed; "gave thanks" (John 6: 11), as we do before meals. Fragments; not crumbs left by the eaters, but unused pieces broken by Jesus and the disciples. Twelve baskets. Each disciple would have one to hold provisions and other necessities. This was a common custom.

**III. A NIGHT OF PRAYER.—22, 23. Constrained (compelled) His disciples.** John says (6:16), that, after the miracle the multitudes wished to make Jesus king by force. Perhaps the disciples were in danger of being tempted to fall in with this plan and so it was needful to send them away. **To pray.** It may be that Jesus Himself was tempted to yield to the crowd, and needed to strengthen Himself by a night of prayer.

**DAILY READINGS**

M.—Jesus feeds five thousand, Matt. 14:13-23. T.—Daily manna, Ex. 16:11-18. W.—Enough and to spare, 2 Kgs. 4:38-44. Th.—Four thousand fed, Mark 8:1-9. F.—A boy's store, John 6:5-13. S.—Not by bread alone, Deut. 8:1-6. S.—The Bread of Life, John 6:41-51.

**Lesson Hymns**—Book of Praise, 404; 418; 81 (Ps. 81.); 197; 559 (from Primary Quarterly); 80.

**Shorter Catechism**—*Ques. 14. What is sin?* A. Sin is any want of conformity unto, or transgression of, the law of God.

*Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

**Prove from Scripture**—*That God gives our daily bread.*

**FOR FURTHER STUDY**

**Juniors**—Where did Jesus hear of John the Baptist's death? Who returned to Him about this time?

**13, 14** From what place did Jesus set out? Whither did He go? Who were with Him in the boat? What other persons went to the same place? How did they travel? What was the distance? What did Jesus do during the day?

**15, 16** What did the disciples advise? What did Jesus command them to do? What did they think about the command?

**17-21** What was the supply of food? Who brought it? How were the people seated? What did Jesus do before giving food to the people? How much did they get? How much was left over.

**22, 23** Whither were the disciples sent? Where did Jesus spend the night? How?

**Seniors and the Home Department**—Where did the miracle of the Lesson take place. At what time in the life of Jesus?

**13, 14** Give the reasons for Jesus' going to Bethesda. What is meant by "a desert place"? What

was Jesus' feeling towards the multitudes? How did He show it?

**15-21** Explain "first evening" and "second evening." What is meant by "the time is now past?" Whence did the baskets come?

**22, 23** What effect had the miracle on the crowd? Why did Jesus send the disciples away? For what may He have prayed? For how long did He pray?

**Seek-Further Questions**—What similar miracle did Jesus work? Give other occasions on which we are told that Jesus prayed.

**Topics for Brief Papers** (To be ready on the day of the Lesson)—1. The lad with the loaves. 2. Jesus the Bread of Life.

**THE LESSON IN LIFE**

1. We may not be able to perform miracles but we are often able to render miracles possible. God takes the little service that we render and turns it to vast account in His kingdom. When He multiplies small efforts by His power, how great is the product!

2. Browning, in "The Boy and the Angel," tells how a poor boy praised God as he worked at his trade. At last, the boy, Theocrite, went away, and the angel Gabriel took his place and praised God in his stead. But the poet represents God as saying, "I miss my little human praise." It is a great thought, that God has something for every child to do, that even an angel cannot do as well.

3. "Earthly arithmetic says, 'Give and want.' Heavenly arithmetic says, 'Give and grow rich.'" (Schauffler.)

4. The character of our food may often be judged by our physical appearance. If we are feeding upon the Bread of Life, even our countenances will bear witness to the fact.

5. The supplies of Jesus are always abundant. Thousands upon thousands, century after century, have been feeding upon the gospel, and its blessings are no nearer than ever to being exhausted. There is enough and to spare for the whole world to the end of time.

6. "Gather up the fragments." That is the motto in many a great manufacturing business. The "waste" products of petroleum, for example, have millions in them. Fragments of time, of opportunity, what may not an eager soul accomplish through them!

**FOR WRITTEN ANSWERS**

1. Describe the part of the disciples in this miracle.....

2. What was done by Jesus? .....

3. What was the result? .....



## Lesson XIII.

## REVIEW

March 27, 1904

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

## GOLDEN TEXT

Matt. 4 : 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness.

## CATECHISM

Questions 1-15.

## PROVE FROM SCRIPTURE

*That Jesus came to bless men*

## LESSON HYMNS

Book of Praise, 38; 32 (Ps. Sel.); 36; 366; 646 (from Primary Quarterly); 26.

## DAILY READINGS

M. —The boyhood of Jesus, Luke 2 : 40-52.

T. —The baptism and temptation, Matt. 3 : 13 to 4 : 11.

W. —Jesus rejected at Nazareth, Luke 4 : 14-30.

Th. —A Sabbath at Capernaum, Mark 1 : 21-34.

F. —Jesus forgives sin, Mark 2 : 1-12.

S. —Hearers and doers of the Word, Matt. 7 : 21-29.

S. —Jesus calms the storm, Mark 4 : 35-41.

## REVIEW CHART—First Quarter

| STUDIES,<br>SYNOPTIC GOSPELS | LESSON TITLE                         | GOLDEN TEXT  | LESSON PLAN  |
|------------------------------|--------------------------------------|--|--|
| I.—Luke 2 : 40-52.....       | The Boyhood of Jesus.                | And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2 : 52.              | 1. The child Jesus. 2. Jesus at the feast. 3. Jesus in the temple. 4. Jesus and His parents. |
| II.—Matt. 3 : 1-12. ....     | The Preaching of John the Baptist.   | Repent ye: for the kingdom of heaven is at hand. Matt. 3 : 2.  | 1. The preacher. 2. The hearers. 3. The message.   |
| III.—Matt. 3 : 13 to 4 : 11  | The Baptism and Temptation of Jesus. | And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3 : 17. | 1. The baptism of Jesus. 2. The descent of the Spirit. 3. The temptation of Jesus.           |
| IV.—Luke 4 : 16-30.....      | Jesus Rejected at Nazareth.          | He came unto his own, and his own received him not. John 1 : 11.                                     | 1. Reading the scriptures. 2. Preaching the gospel. 3. Rejected by His hearers.              |
| V.—Luke 5 : 1-11.....        | Jesus Calls Four Disciples.          | If ye continue in my word, then are ye my disciples. John 8 : 31.                                    | 1. A sermon. 2. A miracle. 3. An enlistment.   |
| VI.—Mark 1 : 21-34 ....      | A Sabbath in Capernaum.              | He laid his hands on every one of them, and healed them. Luke 4 : 40.                                | 1. In the synagogue. 2. In Peter's house. 3. At the door.                                    |
| VII.—Mark 2 : 1-12.....      | Jesus Forgives Sins.                 | The Son of man hath power on earth to forgive sins. Mark 2 : 10.                                     | 1. Power claimed. 2. Power questioned. 3. Power proved.                                      |
| VIII.—Matt. 12 : 1-13..      | Jesus and the Sabbath.               | It is lawful to do well on the Sabbath days. Matt. 12 : 12.  | 1. A Sabbath in the fields 2. A Sabbath in the synagogue.                                    |
| IX.—Matt. 7 : 21-29 ....     | Hearers and Doers of the Word.       | Be ye doers of the word, and not hearers only. Jas. 1 : 22.  | 1. Jesus the Judge. 2. The two houses. 3. The wondering hearers.                             |
| X.—Mark 4 : 35-41.....       | Jesus Calms the Storm.               | He maketh the storm a calm, so that the waves thereof are still. Ps. 107 : 29.                       | 1. The start. 2. The storm. 3. The rebuke.   |
| XI.—Matt. 14 : 1-12.....     | Death of John the Baptist.           | Be thou faithful unto death, and I will give thee a crown of life. Rev. 2 : 10.                      | 1. A troubled conscience. 2. A wicked plot. 3. A cruel murder.                               |
| XII.—Matt. 14 : 13-23 ..     | Jesus Feeds the Five Thousand.       | Jesus said unto them, I am the bread of life. John 6 : 35.   | 1. A day of blessing. 2. The evening miracle. 3. A night of prayer.                          |

## ASK YOURSELF

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

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

FOR WRITTEN ANSWERS

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

Lesson I. What lessons may boys and girls learn from Jesus' boyhood?

Lesson II. What was John's office? Of what was his baptism a sign?

Lesson III. What testimony from God received by Jesus at His baptism?

Lesson IV. What was Jesus' message to His own townsmen?

Lesson V. What act of faith did Peter perform?

Lesson VI. What miracles of healing wrought on that Sabbath?

Lesson VII. On what ground has the Son of man power to forgive sins?

Lesson VIII. How did Jesus defend His disciples from the charge of Sabbath breaking?

Lesson IX. To whom are more hearers likened? Doers?

Lesson X. For what did Jesus rebuke the disciples?

Lesson XI. How does the Lesson teach the evil effects of strong drink?

Lesson XII. In the miracle of the loaves and fishes, what part had the disciples? Jesus?

## Scholar's Register

## SCHOLAR'S REGISTER

JANUARY-MARCH, 1904

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

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

| DATE      | S.S. ATTENDANCE | MEMORY VERSES | CATECHISM | TIME SPENT IN LESSON STUDY | CONTRIBUTIONS | CHURCH ATTENDANCE | PREACHER | TEXT |
|-----------|-----------------|---------------|-----------|----------------------------|---------------|-------------------|----------|------|
| 1904      |                 |               |           |                            |               |                   |          |      |
| Jan. 3... |                 |               |           |                            |               |                   |          |      |
| Jan. 10.. |                 |               |           |                            |               |                   |          |      |
| Jan. 17.. |                 |               |           |                            |               |                   |          |      |
| Jan. 24.. |                 |               |           |                            |               |                   |          |      |
| Jan. 31.. |                 |               |           |                            |               |                   |          |      |
| Feb. 7... |                 |               |           |                            |               |                   |          |      |
| Feb. 14.. |                 |               |           |                            |               |                   |          |      |
| Feb. 21.. |                 |               |           |                            |               |                   |          |      |
| Feb. 28.. |                 |               |           |                            |               |                   |          |      |
| Mar. 6... |                 |               |           |                            |               |                   |          |      |
| Mar. 13.. |                 |               |           |                            |               |                   |          |      |
| Mar. 20.. |                 |               |           |                            |               |                   |          |      |
| Mar. 27.. |                 |               |           |                            |               |                   |          |      |
| Totals... |                 |               |           |                            |               |                   |          |      |

## THE KING AND THE POTTER.

"I like that story of Henry III. of France, paying a visit to poor Bernard Palissy, the Huguenot potter. The king said, half apologetically, that he had been compelled by political considerations, much against his own will, to throw Bernard and his companions in the faith, the Foucaud sisters, into prison. He was afraid he should be compelled to consent to their being burned if they were not converted. What a dignity there is in the poor potter's reply! 'Sire, you have told me several times that you pitied me, but it is I who pity you. You have uttered the words, "I am compelled." That was not speaking as a king. These girls and I, who have a portion in the kingdom of heaven, will teach you this royal speech—that neither all your people nor you yourself can ever constrain a potter to bow the knee before images.'"



# BOOKS OF TIMELY INTEREST

PATTEYSON DU BOIS

## **The Natural Way in Moral Training**

*Four Modes of Nurture*

A novel effort to show by many familiar aspects of life how the laws of soul-nature parallel those of bodily nutrition and how they are to be applied in character-growing. Cloth, net, \$1.25

SAMUEL B. HASLETT

## **The Pedagogical Bible School**

Introduction by Pres. G. Stanley Hall. A response to the increasing demand for more scientific methods of teaching in the Bible School. Cloth, net, \$1.25

H. THISELTON MARK

## **The Teacher and the Child**

Elements of moral and religious teaching in the day school, the home and the Sunday School. Introduction by Patterson Du Bois. Cloth, net, 75 cents

PROF. H. M. HAMILL, D.D.

## **The Sunday School Teacher**

New Edition (thirteenth thousand). A practical manual. Cloth, 50 cents

ELLA N. WOOD

## **Chalk: What We Can Do With It**

*Practical Work with Chalk and Blackboard*

The great value of this book lies in its simple suggestiveness. To the teacher whose artistic gifts are small, this is a treasure trove. Illustrated, net, 75 cents

MARTHA K. LAWSON

## **The Lord's Prayer for Children**

Miss Lawson is a specialist in the science of kindergarten, and has applied her skill to unfolding the meaning of each petition of the Lord's Prayer. Illustrated, cloth, net, 50 cents

HARRY SMITH, M.A.

## **More Bible Stories Without Names**

With questions at the end of each chapter and the answers in a separate booklet. "Will prove both interesting and stimulating, leaving as it does something for the child to do, but not taxing unduly."—*Messenger* Cloth, 75 cents

H. CLAY TRUMBULL, D.D. (Editor)

## **Child Life in Many Lands**

A collection of sketches about children written for children by many different writers and from every corner of the world. Illustrated, cloth, net, \$1.00

W. H. GRIFFITH THOMAS, B.D.

## **Methods of Bible Study**

Dr. Thomas outlines a plan of study that will banish haziness and enable a student to concentrate his efforts. Cloth, net, 50 cents

ROBERT E. SPEER

## **A Young Man's Questions**

The subjects are not "men of straw," but the very life or death decisions that manhood is compelled to give. Cloth, net, 80 cents

NORMAN DUNCAN

## **The Way of the Sea**

*Tales of the Newfoundland Fisher-Folk*

Frontispiece by Howard Pyle. "This book is a gallery of sea pictures filled with an atmosphere of stern realism." Cloth, \$1.25

EGERTON R. YOUNG

## **Algonquin Indian Tales**

The book is quite unlike any of its predecessors, except that it, if possible, excels them in that "woodsy" atmosphere which exercises such a powerful charm upon us who dwell in towns. Illustrated, \$1.25

MARGARET SANGSTER

## **Eleanor Lee**

A story of married life turning on the struggle which a true-hearted woman makes to redeem her husband from the grip of vice. Cloth, \$1.25

AMY LE FEUVRE

## **Two Tramps**

One "tramp" the mature uncle seeking health, makes a splendid boy, and the other, his boy companion, shows himself a little man. Illustrated, cloth, net, 75 cents

## **Jill's Red Bag**

Jill's Red Bag was a real red bag into which the children put one-tenth of all the money that came to them. It started very much as a Bible game, just as Jack and Jill wanted Bumps to play Joseph and be thrown down the ash pit, but the red bag produced serious results among the "grown ups." Illustrated, cloth, net, 75 cents

FORREST CRISSEY

## **The Country Boy**

Will reveal to you the heart of the country boy and give you a taste of his life with its shadows, but more of its sunshine. The illustrations, sixteen in number, are masterpieces. Illustrated, cloth, net, \$1.50

HECTOR MACGREGOR

## **The Souter's Lamp**

Correlated sketches of Scottish village life. The stories thrill with the strong currents of humanity which find so complete expression in the Scotch character. Cloth, \$1.25

# FLEMING H. REVELL COMPANY

25-27 Richmond Street West (Booksellers' Row)

Also CHICAGO

NEW YORK

TORONTO

LONDON

EDINBURGH