

The Lessons of the Second Quarter, 1896.

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

HIGHER RELIGIOUS INSTRUCTION.

The examinations for 1896 will be held as follows: 1st Quarterly on April 4th; 2nd Quarterly on June 27th; 3rd Quarterly on October 3rd; and 4th Quarterly, at the same time as the Annual, January 30th, 1897.

Those wishing to take up the Quarterly examination should send in their names at once to Rev. W. Farquharson, Claude, Ont.

Candidates between ten and fifteen years of age will rank as Junior; those aged fifteen and under twenty as Intermediate; and those twenty years of age and older as Senior. Ages to be reckoned as on January 30th, 1897.

Candidates obtaining 90 per cent. of the full marks in any department will be entitled to a silver medal; those obtaining 75 per cent., but less than 90 per cent., will be entitled to a book prize; and all candidates who obtain 50 per cent. will be entitled to a diploma.

Date of Annual Examination for all Departments, January 30th, 1897.

EACH DEPARTMENT IS INDEPENDENT OF ALL THE OTHERS.

DEPARTMENT I.—BIBLICAL.

All Grades.—International S. S. Lessons for 1896. *Additional for Senior.*—A paper on "The Life of David," by Rev. Peter Thomson, M. A. (Price 25 cents).

Diplomas, but not prizes or medals, will be given to all those, of any grade, who pass the examination on "The Life of David" only, without taking that on the S. S. Lessons. This is designed to meet the wishes of Bible Classes and Christian Endeavor Societies which wish to make a special study of this Hand-Book.

DEPARTMENT II.—DOCTRINAL.

All Grades.—"The Shorter Catechism," by Prof. Salmond, D. D. Part II., Section I, (Quest. 39-81). (Price 25 cents, 3 vols. in one, 45 cents).

All Junior and Intermediate candidates who shall be certified by their Pastors or Superintendents as having answered correctly every question in the Shorter Catechism at one recitation, will receive a Diploma.

DEPARTMENT III.—HISTORICAL.

All Grades.—Bible History from the Creation to the end of Solomon's reign. The principal Text-Book for this subject will be the Bible itself, but the following is recommended for study: "A Manual of Bible History," by Rev. W. G. Blaikie, D. D., L. L. D. (Pages 1-266). Price \$1.25.

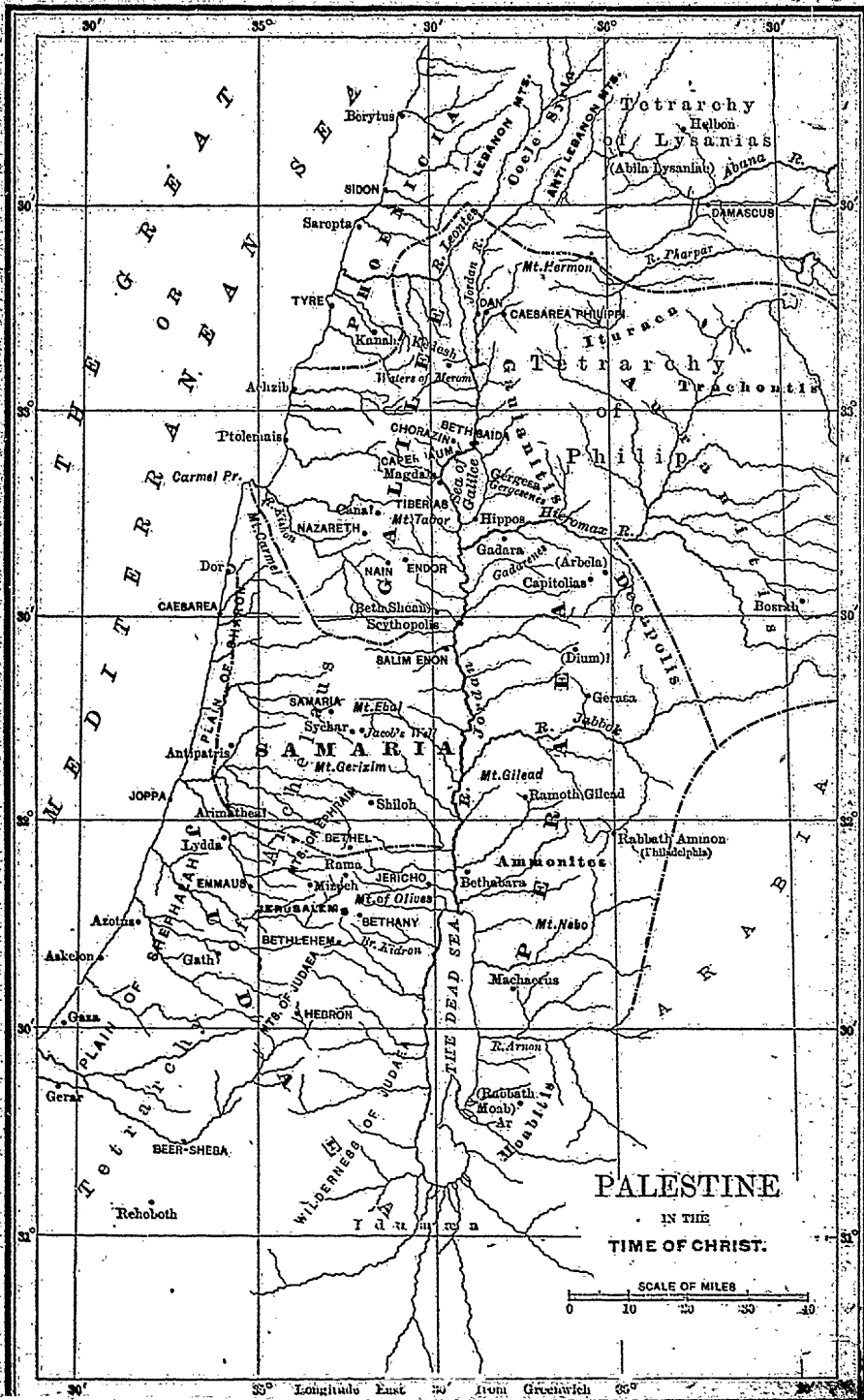
DEPARTMENT IV.—ESSAY.

Theme for all Grades.—"Solomon and his Times."

Essays must be sent in not later than January 30th, 1897. Each essay must bear a motto written at the top of the first page, and the writer's name must on no account appear. It must be written on foolscap paper, and the sheets must be securely fastened together. Each essay must be the composition and in the hand-writing of the candidate. A list of books consulted in the preparation of the essay must be given at the beginning of the manuscript, and quotations must be carefully marked. The writer's name, address, congregation, age on January 30th, 1897, and motto, must be written upon a slip of paper and enclosed with the essay to the Rev. W. Farquharson, B. A., Claude, Ont. Medals, prizes and diplomas will be given to essayists as in the examinations.

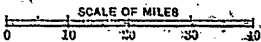
No essay in the Junior or Intermediate grades shall exceed 5,000 words, nor in the Senior 10,000 words in length.

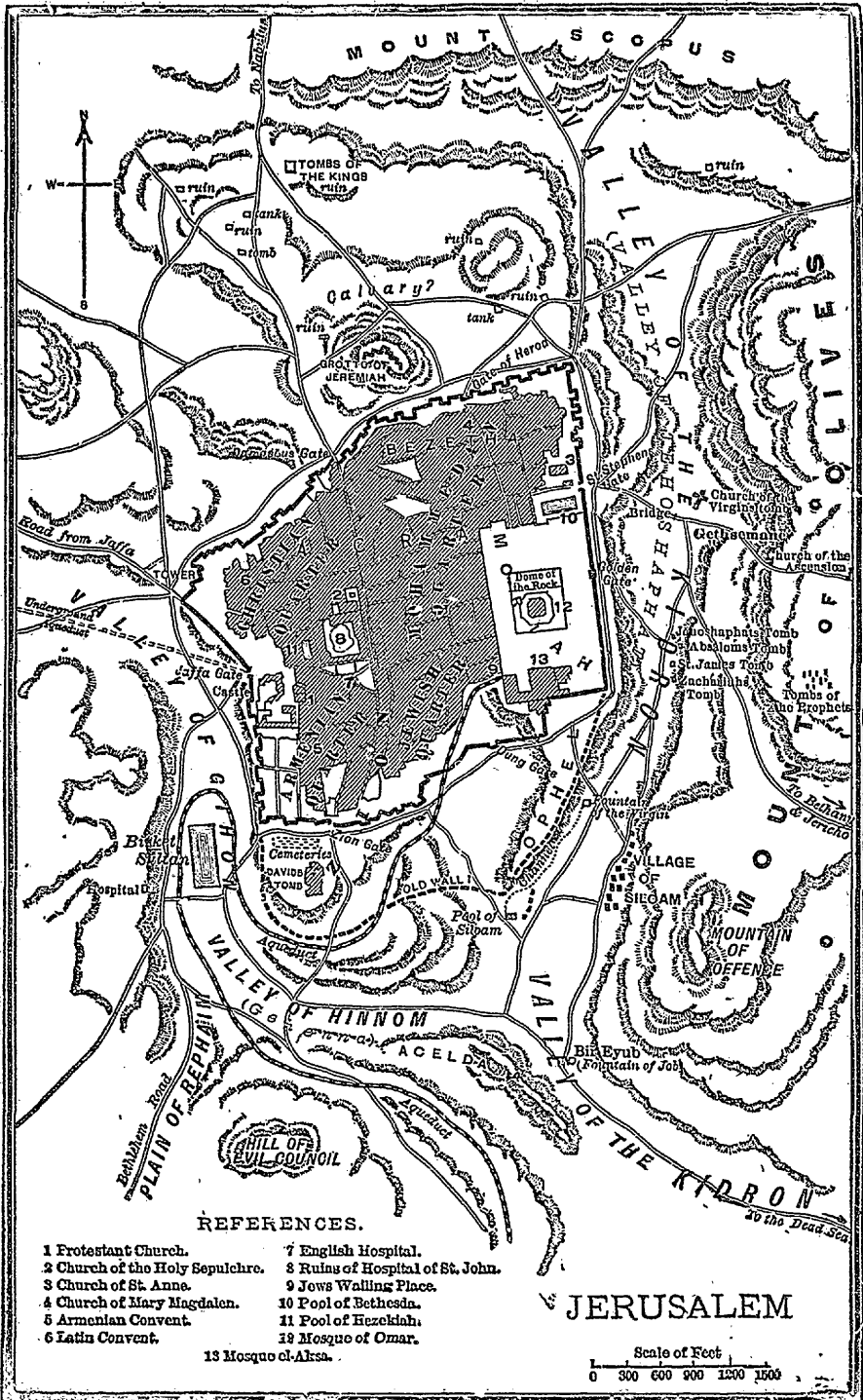
All communications referring to the *Syllabus* and *Examinations* (including *Teachers'*) should be addressed to Rev. W. Farquharson, B. A., Claude, Ont., Vice-Convenor, in charge of this branch of the committee's work.



PALESTINE

IN THE
TIME OF CHRIST.

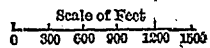




REFERENCES.

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|---------------------------------|----------------------------------|
| 1 Protestant Church. | 7 English Hospital. |
| 2 Church of the Holy Sepulchre. | 8 Ruins of Hospital of St. John. |
| 3 Church of St. Anne. | 9 Jews Walling Place. |
| 4 Church of Mary Magdalen. | 10 Pool of Bethesda. |
| 5 Armenian Convent. | 11 Pool of Hezekiah. |
| 6 Latin Convent. | 12 Mosque of Omar. |
| | 13 Mosque of Al-Rsa. |

JERUSALEM



LESSON I—April 5th, 1896.

Warning Against Sin. LUKE 13: 22-30.

(Commit to memory verses 24, 25).

GOLDEN TEXT: "Strive to enter in at the strait gate." Luke 13: 24.

PROVE THAT—We all have sinned. Rom. 3: 23.

SHORTER CATECHISM. Quest. 53. Which is the third commandment? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

LESSON HYMNS. *Children's Hymnal*—Nos. 27, 51, 84, 164.

DAILY PORTIONS. *Monday*. Warnings against sin. Luke 13: 22-30. *Tuesday*. Known by fruit. Matt. 7: 13-27. *Wednesday*. Hearers but not doers. Ezek. 33: 30-33. *Thursday*. Fate of the fruitless. Luke 13: 1-9. *Friday*. Fear of failure. Heb. 4: 1-11. *Saturday*. Winning the prize. 1 Cor. 9: 19-27. *Sabbath*. A sure entrance. 2 Pet. 1: 1-11. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The words of our lesson were spoken somewhere in Perea (Mark 10: 1) during our Lord's last journey to Jerusalem. There is no parallel passage in the other evangelists.

LESSON PLAN. I. The Strait Gate. vs. 22-24. II. The Closed Door. vs. 25-27. III. The Last First. vs. 28-30.

22. *Toward Jerusalem*—Jesus knew that he was going to his crucifixion (ch. 9: 51; 12: 50). With what earnestness he must have spoken his last message. 23. *That he saved*—Lit. "who are being saved." The rabbis said "salvation is of the Jews," but Jesus' parables in verses 18-21 seemed to warrant a "larger hope." 24. *Strive*—Strain every nerve (Matt. 7: 13, 14; 1 Tim. 6: 12). *The strait gate*—R. V. "the narrow door." We do not use the word "strait" now except in such words as "strait-laced," "straits of Gibraltar," &c. *Many will seek to enter in*—But they do not "strive." They wish for heaven but will not deny themselves and take up their cross and follow Jesus (ch. 9: 23) or they put off too long (Prov. 1: 28, 29; Isa. 1: 15; John 7: 34; Heb. 12: 17). There is but one door of salvation (John 10: 7; 14: 6). 25. *Hath shut to the door*—At death the door is shut to everyone who has not accepted Christ, and at the day of judgment final sentence will be pronounced. Make haste to enter before it is too late (Ps. 32: 6; Isa. 55: 6; Matt. 25: 10). *I know you not*—I do not recognize you as my friends (Matt. 7: 22, 23; 25: 12; Luke 6: 46). *Whence ye are*—i. e. of what family; you claim to be children of Abraham but are not really so (Rom. 9: 6; Gal. 3: 7, 29). 26. *In thy presence*—As guests and companions. Jesus often sat at meat in the houses of various persons who were not disciples and he fed the multitude on two occasions (Matt. 14: 19-21; 15: 32-39). No matter how regular we have been in the outward duties of religion, or how much we study our Bibles, if we do not give our hearts to

Christ he will not acknowledge us. 27. *Ye workers of iniquity*—The words mean that those who reject Christ are the servants of sin and receive its wages (Rom. 6: 16, 23; Matt. 25: 41). 28. *Weeping and gnashing of teeth*—The signs of despair and rage (Acts 7: 54). This terrible formula is repeated six times in Matthew's Gospel (8: 12; 13: 42, 50; 22: 13; 24: 51). It expresses the utter and hopeless misery of those who are shut out from heaven at last. *When ye shall see Abraham, &c.*—Being descendants of these will avail you nothing if you are not like them in faith and obedience. Having pious parents, and being baptized into the Christian church, will give us no claim upon God's mercy if we reject Christ. We are only the less excusable and deserve to be "beaten with many stripes" (ch. 12: 47; Luke 3: 8; 16: 23). *Cast forth without* (R. V.)—Thrust back when confidently attempting to enter. 29. *They shall come from the east, &c.*—This was a doctrine most displeasing to the Jews (Eph. 3: 6; Isa. 45: 6; 49: 12). For uttering it Jesus was rejected at Nazareth and Paul at Antioch (Acts 13: 44-52). As a commentary on this verse read Romans 11: 1-36; then Rev. 5: 9-11; 7: 9. *Shall sit down*—Lit. "shall recline as at a banquet." The representation of the heaven-life as a feast was familiar in Jewish literature (Isa. 25: 6; Rev. 19: 7, 9). 30. *And behold*—This sometimes means "strange as it may seem." There are last which shall be first—This proverb was used on two other occasions (Matt. 19: 30; 20: 16). Compare Matt. 21: 31; Rom. 9: 30. God's judgment will often reverse that of man.

LESSONS. 1. Avoid questions prompted by mere idle curiosity. 2. Our first duty is to enter into the kingdom of God. 3. We are apt to suppose ourselves to be true disciples when we are not. 4. The true Israel will embrace all nations.

LESSON II—April 12th, 1896.

Parable of the Great Supper. LUKE. 14:15-24.

(Commit to memory verses 21-23).

GOLDEN TEXT: "Come, for all things are now ready." Luke 14: 17.

PROVE THAT—We should repent now. 2 Cor. 6: 2.

SHORTER CATECHISM. Quest. 54. *What is required in the third commandment?* A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

LESSON HYMNS. *Children's Hymnal*—Nos. 92, 200, 206, 86.

DAILY PORTIONS. *Monday.* Parable of the great supper. Luke 14: 15-24. *Tuesday.* The marriage feast. Matt. 22: 1-14. *Wednesday.* Wisdom's invitation. Prov. 9: 1-11. *Thursday.* Sin of refusing. Prov. 1: 20-33. *Friday.* Free invitation. Isa. 55: 1-7. *Saturday.* The truth rejected. Acts 13: 42-52. *Sabbath.* The supper of the Lamb. Rev. 19: 4-10. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. A prominent pharisee had invited our Lord to an entertainment at which there were many guests. Observing how these strove among themselves for the most honorable seats at table he reproved such paltry ambition and pointed out to the host that humbler guests would reflect more real honor upon him. The commonplace remark by one of the guests, with which our lesson opens, may have been uttered with a view of turning the conversation into a more agreeable channel.

LESSON PLAN. I. Supper Ready. vs. 15-17. II. Vain Excuses. vs. 18-20. III. Welcome Guests. vs. 21-24.

15. *Sat at meat*—"Reclined at the feast." Rich Jews adopted the Roman custom. The table surrounded three sides of a square and on the outside, couches were placed with their ends to the table. On these the guests reclined on their left sides, taking their food with the right hand. These things—Particularly our Lord's last remark. *Eat bread*—Be admitted to partake of the heavenly feast (Rev. 19: 9). 16. *A certain man*—This is similar to but distinct from the parable in Matt. 22: 1-10. He who gives the invitation is God. *A great supper*—This represents the blessings which come through the gospel. *Bade many*—"Invited many." He invites all who hear the gospel, and missionaries go out to tell the heathen of this wonderful feast. *Sent his servants*—This is not only John the Baptist and Christ himself, but every preacher of the gospel and Christian worker. The oriental custom was to give two invitations; the first a warning one and the second when the feast was ready to be served. *Come*—Gal. 4: 4; Luke 10: 1, 9; Matt. 3: 1, 2; Rev. 22: 17. 18. *With one consent*—Actuated by the same feeling of indifference towards their generous friend. They felt flattered by the invitation but it did not make any change in their worldly lives and they did not really desire the good things provided. *To make excuse*—Lit. "to beg off" (John 1: 11; 5: 40; 15: 24; Luke 13: 34). *Must needs go and see it*—i. e. "see to it," examine it carefully and

decide what to do with it, how to cultivate it, &c: He represents those whose worldly possessions keep them from Christ. 19. *I go to prove them*—There was really no need for haste in doing this. He is not even polite enough to plead necessity. He represents those who are so busy accumulating wealth that they have no time to think about religious matters. 20. *I cannot come*—This is a thinly veiled "will not." The third represents those who are so engrossed in the pleasures of social life that they have no desire for Christ (1 Cor. 7: 29-33). Compare Deut. 24: 5. 21. *Angry*—Love slighted turns to indignation. The "wrath of the Lamb" will be a terrible reality to those who despise him (Rev. 6: 16). *The streets and lanes*—While the rulers refused to accept Christ the publicans and harlots were welcomed (Luke 4: 18; Mark 12: 37; Matt. 21: 32; Jas. 2: 5). 22. *Yet there is room*—No one will ever be shut out of the kingdom of heaven because there is no room for any more. Millions have been saved and still there is room for millions. 23. *Highways and hedges*—Representing the gentile and heathen world. *Compel them*—Not by persecution, but by the gentle constraint of loving invitation and earnest persuasion. 24. These are the solemn words of Jesus himself to the unbelieving Jews (John 8: 24). Every soul decides its own destiny (Acts 13: 46; Heb. 12: 25; Matt. 21: 43; 22: 8).

LESSONS. 1. All are invited to accept of the blessings of salvation. 2. The excuses made for not accepting are foolish and wicked. 3. Our unworthiness need not keep us from Christ. 4. We should go after the careless and sinful.

LESSON III—April 19th, 1896.

The Lost Found. LUKE 15: 11-24.

(Commit to memory verses 18-20).

GOLDEN TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

PROVE THAT—Jesus invites us to come to him. Matt. 11: 28.

SHORTER CATECHISM. Quest. 55. *What is forbidden in the third commandment?* A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

LESSON HYMNS. *Children's Hymnal*—Nos. 13, 32, 82, 105.

DAILY PORTIONS. *Monday.* Joy in heaven. Luke 15: 1-10. *Tuesday.* The lost found. Luke 15: 11-24. *Wednesday.* Joy of salvation. Luke 15: 25-32. *Thursday.* Departing from God. Jer. 17: 1-10. *Friday.* Punishment and pardon. 2 Chr. 33: 1-13. *Saturday.* The Father's voice. Ezek. 18: 20-32. *Sabbath.* Return! Return! Hosea 14. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. This pearl of parables should be studied in connection with the other two contained in the chapter. All speak to us of God's yearning love over lost sinners and the joy with which he receives the penitent ones. It was spoken somewhere in Peræa as our Saviour journeyed towards Jerusalem. It is found only in Luke.

LESSON PLAN. I. A Wilful Youth. vs. 11-13. II. A Wasted Life. vs. 14-19. III. A Welcome Return. vs. 20-24.

11. A certain man—He represents our Father in heaven. Two sons—These stand for the professedly religious and the openly irreligious. 12. The portion of goods that falleth to me—The eldest son would have a double portion (Deut. 21: 17). This would leave one third to the younger son. He wanted to be his own master and free from the restraints of his father's house. His living—His means of living, his property (Mark 12: 44; Luke 8: 43). God gives us freely all we possess and deals impartially with all men (Ps. 145: 9; Acts 10: 34; Matt. 5: 45). 13. A far country—Representing the great distance which lies between the sinful one and God (Acts 2: 39; Eph. 2: 17). Riotous living—He scattered his wealth to the winds by "living ruinously." Intemperance, extravagance and sinful pleasures soon consumed his small fortune and starvation stered him in the face. A sinful life is a wasteful life. It wastes body and soul, it consumes time and opportunities and leaves the heart empty of real peace and satisfaction. 14. Spent all—And purchased nothing (Isa. 55: 2). A mighty famine—Had he lived prudently and soberly he would not have suffered from the famine. God's judgments are sent to make us feel more keenly the effects of our sinful conduct and thereby lead us to think of the real blessings which attend a godly life (Amos 8: 11-13; Jer. 2: 13). 15. To feed swine—A most degrading occupation for a Jew, to whom it was impolite even to use the word for a pig. A sinful life must end in moral degradation. 16. The husks—The course, bean-shaped pods of the carob tree. All his lavish prodigality had not won him a single true friend. 17. Came to himself—As if his evil life had been the folly of a madman. He awakes as from a dream (Ecc. 9: 3). The hired servants at the old home were happier than he, surely he had better serve his father than a heartless stranger. 18. I will arise—He proved the sincerity of his repentance by reforming his life (Isa. 55: 7; Jer. 3: 12; Hos. 14: 1, 2). I have sinned against heaven—Against God. He places his conduct in its true light—it was wicked, as well as ungrateful (Ps. 51: 4; Luke 18: 13). He makes no excuses for himself but casts himself at his father's mercy (Ps. 32: 5; 130: 4). 20. A great way off—The father was on the lookout for him (Eph. 2: 13; Isa. 65: 24; Jas. 4: 8). Kissed him—Better "caressed him," "kissed him again and again." Read Ps. 103: 8-10, 12; Isa. 49: 15; Matt. 7: 11; Neh. 9: 17). 22. Bring forth quickly the best robe (R. V.)—The father seems to have cut short the son's confession. He did not get a chance to speak of being made a servant. He clothes him as a most honored guest. Read Isa. 61: 10; Rev. 3: 18; 19: 8; Phil. 3: 9. The ring and the shoes were the marks of a freeman. He was restored to his old place in the family. 23. The fattened calf—Kept for any sudden call such as this, or for some festival near at hand. 24. Was dead and is alive again—The impenitent are represented as dead because they have no spiritual life and are insensible to spiritual influences (Eph. 5: 14; 2: 1; Rom. 6: 13; Rev. 3: 1). Merry—The angels and the redeemed in heaven rejoice with God over those who repent.

LESSONS. 1. God gives us all our blessings to use, or abuse. 2. A sinful life is a wasted life. 3. Repentance and return are the sinner's only hope. 4. No penitent need doubt of his acceptance.

LESSON IV—April 26th, 1896.

The Rich Man and Lazarus. LUKE 16: 19-31.

(Commit to memory verses 25, 26).

GOLDEN TEXT: "Ye cannot serve God and mammon." Luke 16: 13.

PROVE THAT—There is only one way of salvation. Acts 4: 12.

SHORTER CATECHISM. Quest. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

LESSON HYMNS. *Children's Hymnal*—Nos. 187, 114, 202, 195.

DAILY PORTIONS. *Monday.* The rich man and Lazarus. Luke 16: 19-31. *Tuesday.* Dangerous ease. Amos 6: 1-8. *Wednesday.* Unsafe trusting. Luke 12: 13-21. *Thursday.* Wealth without goodness. Eccl. 6. *Friday.* "Love not the world." 1 John 2: 8-17. *Saturday.* Treasure in heaven. Matt. 6: 19-34. *Sabbath.* The eternal reward. Matt. 25: 31-46. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The parable in our lesson connects immediately with that of the unjust steward. In that he urged upon his hearers the necessity of preparing for death. In this he shews the inevitable consequences of living without any regard to the future world.

LESSON PLAN. I. Here. vs. 16-22. II. Hereafter. vs. 23-31.

19. A certain rich man—His name is not given, it was not "written in heaven." The name usually given to him "*Dives*" is simply the Latin for "a rich man," it is not a proper name at all. **Purple**—He wore, as his ordinary dress, garments of the costliest materials. **Fared sumptuously**—Lit. "making merry every day, splendidly," (ch. 12: 19). His life was a continual round of pleasure. **20. Laz-a-rus**—Contracted for El-e-a-zar (*Helped of God*). This is the only parable in which a character is named. From this comes the word "*Lazar-house*," or "*Lazaretto*," a hospital for persons afflicted with contagious diseases. **A: his gate**—The word means the stately portals of his mansion. So that he could not help seeing him every day. **Full of sores**—Ulcers all over his body. He was in constant agony. **21. Desiring**—Watching eagerly for. **The crumbs**—The pieces of soft bread on which the fingers had been wiped. The orientals did not use knives and forks. **Yea, even the dogs came** (R. V.)—To a Jew this would be a deeper degradation. The dogs were considered unclean, but Lazarus was not able to drive them off. They added to his misery and suffering. **22. Abraham's bosom**—One of the Jewish names for heaven. Men buried his poor diseased body in a pauper's grave, but angels conveyed his spirit to paradise, where Abraham and all the holy ones were. **Died and was buried**—All the pomp and glory were in this world. No good angels greeted his disem-

bodied spirit (Job 21: 13; Ps. 49: 10; Ecc. 8: 8). **23. In hell**—R. V. "Hades," as we would say, "in the other world." Both the rich man and Lazarus were in "hades," the one in torment and the other in bliss. **Being in torments**—The just punishment of a selfish, godless life (Ps. 9: 17; Prov. 5: 5; Luke 13: 28; Rev. 14: 10, 11). In his **bosom**—Reclining at the heavenly feast next to Abraham (John 13: 23). **24. In this flame**—The sufferings of a lost soul are best represented by the most excruciating pain of which we are sensible, that of burning. Even this gives but a slight hint of the awful reality (Isa. 66: 24; Mark 9: 44). **25. Thy good things**—He does not say that the rich man had been very wicked but only that he had been satisfied with worldly things (Luke 12: 19; 18: 23; 16: 14; Luke 6: 24). Lazarus, on the other hand, had laid up treasure in heaven (Rev. 7: 14; Rom. 2: 6-11; 5: 3-5; Matt. 6: 19-21). **26. A great gulf fixed**—An impassable chasm separates the saved and the lost. **27, 28. I pray thee, therefore**—Since for me it is too late, let my five brothers be warned. **29. Moses and the prophets**—The Bible, including all the religious worship and ordinances connected with it (Isa. 8: 20; 34: 16; John 1: 45; 5: 39, 45-47; Acts 17: 11). **30, 31.** Another Lazarus came back but they sought to kill him (John 12: 10), and Jesus rose again but they still refused to believe (Matt. 28: 11-13).

LESSONS. 1. The good things of this world are not apportioned according to merit. 2. We are responsible for the want and suffering that we might relieve, but do not. 3. One's true riches or poverty are only known in the other world. 4. Our destiny is fixed at death. 5. Those who neglect to prepare for death are without excuse.

LESSON V—May 3rd, 1896.

Faith. LUKE 17: 5-19.

(Commit to memory verses 17-19).

GOLDEN TEXT: "Lord, increase our faith." Luke 17: 5.

PROVE THAT—We should give thanks always. Eph. 5: 20.

SHORTER CATECHISM. Quest. 57. *Which is the fourth commandment?* A. The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

LESSON HYMNS. *Children's Hymnal*—Nos. 132, 133, 103, 140.

DAILY PORTIONS. *Monday.* Faith. Luke 17: 5-19. *Tuesday.* The law of cleansing. Lev. 14: 21-32. *Wednesday.* Naaman cured. 2 Kings 5: 8-14. *Thursday.* Confident trust. Psalm 27. *Friday.* Faith and sight. John 20: 24-31. *Saturday.* Both able and willing. Mark 1: 35-45. *Sabbath.* Heroes of Faith. Heb. 11: 32-40. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The discourse contained in the first part of chapter 17 (vs. 1-10) was probably delivered directly after the parable in our last lesson. Between verses 10 and 11 we must insert John 11: 1-54. The lepers were healed as Jesus journeyed from Ephraim to Jerusalem, by way of Perea.

LESSON PLAN. I. Faith Working. vs. 5-10. II. Faith Pleading. vs. 11-14. III. Faith saving. vs. 15-19.

5. **Lord, increase our faith**—The apostles felt that they could not forgive a brother seven times. Such a loving disposition was the fruit of stronger faith, and so they prayed for more. 6. **Mustard seed**—One of the smallest garden seeds (Matt. 13: 32). **Sycamine tree**—The black mulberry—a sturdy, deeprooted tree. Not the same as the *sycamore*. **It should obey you**—Our Lord does not mean this literally, but figuratively. "If you have any real faith at all you will be able to do what seems impossible, and is really so to one who has not faith. You don't need *much* faith, but *real* faith, to teach you how to forgive." (Matt. 17: 20; 21: 21; Mark 9: 23; 11: 23). 7-9. **A servant ploughing or keeping sheep** (R. V.)—A master does not praise a servant for performing his ordinary duties; he does not give him any special honor, but requires him to keep humbly and faithfully a servant's place in the house as well as in the field. 10. **Unprofitable servants**—When we have done all, we ought to feel that we can never do enough for God. How wicked then to speak of doing more than is necessary for our own salvation, as Romanists do (Isa. 64: 6; Rom. 3: 27; Ps. 16: 2, 3; 143: 2; 1 Cor. 4: 7; 9: 16, 17).

11. **Through the midst**—Along the border between Galilee and Samaria. 12. **Stood afar off**—They were not permitted to come within 100 paces of any person, for the disease is contagious (Lev. 13: 45, 46). **Go, shew yourselves unto the priests**—Any priest could examine a leper and pronounce him clean (Lev. 14: 2-32; Matt. 8: 4). Their faith was tested. The cure did not come until they set out to obey. 15. **One of them**—The nine Jews went off in one direction to find a Jewish priest and the Samaritan went in another for a priest of his own religion. Had he been with the others his example might have led them to return too (2 Kings 5: 15). 16. **A Samaritan**—This son of an alien and hated race was more grateful than those who could claim Jesus as their Messiah. 17. **Where are the nine?**—We are oftener among the nine than with the one. How many blessings we receive that we forget to be thankful for. 18. **Stranger**—"Alien," not a Jew. For his descent see 2 Kings 18: 24. 19. **Thy faith hath saved thee**—Both soul and body are healed (Matt. 9: 22; Mark 10: 32; Luke 7: 50).

LESSONS. 1. Faith is the fundamental grace, the root of all the Christian virtues. 2. We cannot do anything that will give us a right to God's special favor. 3. Sin is incurable except by the power of Jesus. 4. God's blessings come to us when we are doing what he tells us to do. 5. We should never forget thanksgiving as a part of prayer.

LESSON VI—May 10th, 1896.

Lessons on Prayer. LUKE 18: 9-17.

(Commit to memory verses 15-17).

GOLDEN TEXT: "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18: 13.

PROVE THAT—We should pray humbly. Eccl. 5: 2.

SHORTER CATECHISM. Quest. 58. *What is required in the fourth commandment?* A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.

LESSON HYMNS. *Children's Hymnal*—Nos. 45, 46, 213, 214.

DAILY PORTIONS. *Monday.* Lessons in prayer. Luke 18: 1-8. *Tuesday.* Lessons in prayer. Luke 18: 9-17. *Wednesday.* Unacceptable prayer. Isaiah 1: 10-20. *Thursday.* Penitent prayer. Nehemiah 1. *Friday.* Humility in prayer. Psalm 25: 1-14. *Saturday.* Prayer for pardon. Psalm 51: 1-13. *Sabbath.* As little children. Matt. 18: 1-6. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. In the first part of the chapter our Lord impresses upon his disciples the duty of importunate prayer by the parable of the Unjust Judge. But prayer should also be offered in a humble spirit, a spirit of felt unworthiness and penitence. Self-righteousness is offensive to God, but the broken-hearted find mercy.

LESSON PLAN. I. The Pharisee. vs. 9-12. II. The Publican. vs. 13, 14. III. The Children. vs. 15-17.

9. Unto certain—Some of the people, perhaps disciples, in whom the pharisaic spirit displayed itself. **Trusted in themselves—**Had no doubt about their own superior goodness. **Righteous—**They relied upon their own righteousness for acquittal before God (Phil. 3: 4-9; Isa. 64: 6). **Despised others—**R. V. "Set all others at naught." (Rom. 14: 3, 10; Prov. 30: 12; Isa. 65: 5; 16: 15; 15: 2). **10. The temple—**The temple stood on Mt. Moriah. Here the daily sacrifices were offered and the great festivals celebrated. It had become, very naturally, a place of prayer (Matt. 21: 13; Mark 11: 17; Acts 2: 15; 3: 1; 10: 9). **A pharisee—**The pharisees were very particular about their observance of the law. For their true character read Matt. 23: 14; 23: 25; 3: 7; 9: 11-13. **A publican—**or taxgatherer. Since the taxes were tribute to their Roman conquerors no respectable Jew would act as a publican. Those who did so were despised and, probably, deserved to be. But, like others who had no righteousness of their own to boast of, they gladly accepted God's free mercy offered by Christ. **11. Stood—**Standing was the usual posture in prayer but the word here used indicates that he ceremoniously assumed an attitude. **With himself—**It was a silent prayer—or the expression may mean that he stood apart from others while praying. **God, I thank thee—**Better "O God." His prayer is not a thanksgiving but a boast (Rev. 3: 17, 18; Isa. 1: 15; 59: 2). His account of himself may have been quite correct but the spirit of his prayer was vainglorious.

12. Fast twice in the week—This was more than the law required. That prescribed but one fast in the year (Lev. 16: 29). **Give tithes of all that I get (R. V.)—**The law required tithes only of corn, wine, oil and cattle (Deut. 14: 22, 23). He did far more than this (Matt. 23: 23). But he did not repent of sin (Prov. 28: 13; 1 Pet. 5: 5). Inward purity, holiness, was not his standard. **13. Standing—**The word here is not the same as described the pharisee's attitude. **Afar off—**Not presuming to approach close to the Holy Place. He manifested the deepest humility and contrition (Ps. 40: 12; Ezra 9: 6; Jer. 31: 19; Luke 23: 48). **A sinner—**Lit "the sinner," i. e. "sinner that I am." (1 Tim. 1: 15). **14. Justified—**Accepted of God and pardoned. Humility is the road to true honor (Job 22: 29; Luke 14: 11; Jas. 4: 6; 1 Pet. 5: 5, 6). **Infants—**R. V. "their babes." None are too little or too young to come to Christ. **Touch them—**Lay his hands on them and bless them (Matt. 19: 13-15; Mark 10: 13). The disciples thought it an unnecessary and undignified interruption. **16. Called them—**Mark says that Jesus was "much displeased" at the interference of the disciples. **Of such is the kingdom of God—**It is said that children alone of all he saw on earth reminded Jesus of his Home (Matt. 5: 3; 11: 25; 17: 10, 14; 1 Cor. 14: 20; 1 Pet. 2: 1, 2). **17. As a little child—**Never putting forward any claim for it, but receiving it unhesitatingly as the gift of a loving Father.

LESSONS. 1. We should trust not in our own righteousness but in that of Christ. 2. One who is satisfied with his spiritual condition is in a dangerous state. 3. God justifies only those who do not consider themselves deserving of mercy. 4. Jesus claims the children as his own. 5. Only the childlike shall enter heaven.

LESSON. VII—May 17th, 1896.

Parable of the Pounds. LUKE 19: 11-27.

(Commit to memory verses 13-15).

GOLDEN TEXT: "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much," Luke 16: 10.

PROVE THAT:—We are responsible for our privileges. Luke 12: 48.

SHORTER CATECHISM. Quest. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?* A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

LESSON HYMNS. *Children's Hymnal*—Nos. 112, 175, 224, 174.

DAILY PORTIONS. *Monday.* Parable of the pounds. Luke 19: 11-27. *Tuesday.* The talents. Matt. 25: 14-30. *Wednesday.* Integrity rewarded. Gen. 41: 37-45. *Thursday.* Serving God. Mal. 3: 13-18. *Friday.* Spiritual gifts. 1 Cor. 12: 1-11. *Saturday.* Right use of gifts. Rom. 12: 1-9. *Sabbath.* The day of the Lord. 2 Pet. 3: 1-14. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Jesus had crossed the Jordan on his way to Jerusalem. At the entrance of Jericho he had opened the eyes of Bartimaeus, and was now seated in the house of Zacchaeus, the publican, whom he had honored with his presence as his guest. Read the narrative in the first part of the chapter.

LESSON PLAN. I. The Trust Conferred. vs. 11-14. II. The Trust Discharged. vs. 15-19. III. The Trust Neglected. vs. 20-27.

11. Night to Jerusalem—About 18 or 19 miles. There he was about to close his ministry. **Immediately appear**—or "be displayed." There seems to have been a general expectation that Christ would declare himself their king at this feast (Acts 1: 6, 7). **12. A certain nobleman**—Herod and Archelaus had both gone to Rome to be made king of Judaea. The nobleman in the parable stands for Christ, who is now in heaven receiving his kingdom. **13. Ten pounds**—The *mina* was equal to 100 drachmas, or "pence" and was worth about \$17. (Compare Matt. 25: 14-30). **Occupy**—R. V. "Trade ye herewith." An obsolete word for "do business with" (Ex. 38: 24; Judges 16: 11; Ezek. 27: 9, 16, 19, 21, 22, 27). **14. A message**—R. V. "An embassy." The Jews had sent a delegation after Archelaus in order to prevent the Emperor from making him king (John 1: 11; 15: 18; 19: 14, 15, 21). The Jews had good reason to hate Archelaus, for he had begun his reign with a hideous massacre of his subjects. But they hated Jesus without a cause (John 15: 25). **15. Had gained by trading**—When we are summoned before Christ at death, or at the day of judgment, we shall have to give an account of the use we have made of the blessings we enjoy (Luke 16: 2; 2 Cor. 5: 10; Matt. 12: 36; 18: 23; Rom. 14: 12; 1 Pet. 4: 5). **16. Thy pound**—He gives his master all the profit and the credit of it too. **17. Ten cities**—Archelaus had given the government and revenues of cities to adherents who had remained faithful to him. Christ's reward to his faithful ones will be on a like magnificent scale (2 Tim. 2: 12). **18, 19. Five pounds**—He might have done better. He is rewarded, but not praised. **20. Laid up**—But he was told to "trade with" it. So we are guilty if we do not use our abilities and opportunities faithfully. **21. I feared thee**—(Matt. 25: 24). Those who fear God but do not love him will find his service very irksome (1 John 4: 18). **Austere**—harsh, stern, severe. **Takest up**—He thinks that his Master exacts a great deal more than he has any right to expect a servant to give. **23. Into the bank**—To the money changer. **Usury**—Interest. The wealth we cannot employ ourselves we can give to others, our mission boards, &c., who will see that it is used for Christ. **24. Take from him the pound**—Idle Christians will grow more and more careless and unspiritual; active and earnest disciples will do the work they have left undone, and receive the reward they might have enjoyed. **25.** Probably an expression of surprise from the hearers that Jesus should represent the first, and not the second, servant as receiving the pound. **26.** Make the best use of what you have and God will give you more. Do nothing for Christ and your power and desire to serve him will be taken away (Luke 8: 18; Matt. 13: 12; Mark 4: 25; Matt. 25: 29). **27. Slay them**—The unfaithful servant was punished, but the rebels were destroyed.

LESSONS. 1. Christ entrusts us with something to use in his service. 2. The day of reckoning will surely come. 3. God's payment will be according to our diligence in his service. 4. We cannot escape responsibility by refusing to perform a duty. 5. Unused gifts will be taken away.

LESSON VIII—May 24th, 1896.

Jesus Teaching in the Temple. LUKE 20: 9-19.

(Commit to memory verses 13-16).

GOLDEN TEXT: "The stone which the builders rejected, the same is become the head of the corner." Luke 20: 17.

PROVE THAT:—Our hearts are deceitful. Jer. 17: 9.

SHORTER CATECHISM. Quest. 60. *How is the Sabbath to be sanctified?* A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

LESSON HYMNS. *Children's Hymnal*—Nos. 29, 111, 69, 113.

DAILY PORTIONS. *Monday.* Jesus teaching in the temple. Luke 20: 9-19. *Tuesday.* An unprofitable vineyard. Isaiah 5: 1-7. *Wednesday.* Despising warning. 2 Chr. 36: 11-21. *Thursday.* God's message unheeded. Jer. 25: 1-11. *Friday.* The servant rejected. Jer. 26: 8-15. *Saturday.* The Son rejected. John 11: 47-57. *Sabbath.* Day of Pentecost. Acts 2: 1-21. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. On the day following his triumphal entry, Jesus drove out the profaners of the temple for the second time, and received the Greeks who came to see him (John 12: 20-50). Our lesson is one of a series of parables spoken in the temple on Tuesday. This was our Lord's last public discourse. Parallel passages. Matt. 21: 33-46; Mark 12: 1-12. Read the whole narrative in Matt. 21: 1-25; 46; Mark 11: 12-13; 37; Luke 19: 45-21: 38.

LESSON PLAN. I. The Rejected Servants. vs. 9-12. II. The Rejected Son. vs. 13-15. III. The Rejected People. vs. 16-19.

9. A certain man—God is the householder (Matt. 21: 33). A vineyard—God's kingdom in this world is the vineyard (Deut. 32: 32; Ps. 80: 8-16; Isa. 5: 1-7; 27: 2, 3; Jer. 2: 21; Ezek. 15: 1-6; 19: 10). Husbandmen—The interests of the kingdom were entrusted to the Jewish nation. The vineyard was thoroughly equipped with everything necessary for its profitable management, hedge, winepress, and tower. A far country—R. V. "another country." For a long time—From the time when the law was given at Sinai, until Christ appeared, was about 1500 years. 10. A servant—The servants represent the prophets and teachers sent to reform the nation. The fruit—God has a right to expect that our religion will shew itself in our affections and characters and lives. Beat him—Notice that their violence increases with each message. 11. Entreated him shamefully—R. V. "handled him shamefully," literally "they dishonored him." Mark says "they wounded him in the head" with stones. 12. For illustrations of the manner in which God's servants were treated see 1 Kings 22: 24-27; Jer. 37: 15; 2 Chr. 24: 21; 1 Kings 18: 13; Neh. 9: 26; Acts 7: 52; Heb. 11: 36-38. Also read Matt. 23: 34-36; Luke 13: 34; 1 Sam. 22: 18; 1 Kings 19: 10. 13. My beloved son—Mark 12: 6; (R. V. "One son, his well-beloved" (Isa. 5: 4; Hos. 6: 4; 11: 8; John 3: 16). It may be—"Surely" (1 Sam. 25: 21). As if it was almost incredible they should not feel ashamed at such gracious treatment. 14. That the inheritance may be ours—In Eastern lands it was

the rule that if an occupier paid taxes for six years, and no owner could be found, he might claim the property. The husbandmen hoped to discourage the owner from sending any more messengers. The chief priests wished to destroy Jesus in order that they might retain their power over the people (John 11: 47-53; Mark 15: 10). 15—A vivid prophecy of the treatment Jesus actually received (Heb. 13: 12, 13; John 19: 17). Some of those present knew of the plotting to kill Jesus. 16. He will come and destroy—This was done when Jerusalem was overthrown and the Jews dispersed (Luke 21: 24). Give the vineyard to others—Gentiles now enjoy the blessing of the Gospel which the Jews refused (Rom. 9: 26; 11: 11-17; Acts 3: 46). God forbid—Lit. "might it not be," the opposite of "Amen," an exclamation of horror, from the intensely interested crowd, at the enormity of the crime and the severity of its punishment. They dimly apprehended that Christ referred to them 17. He beheld them—A look full of meaning. Written—In Ps. 118: 22, 23, the very psalm from which the "Hosannas" of two days before were taken. The stone—Jesus himself (1 Pet. 2: 6; Isa. 28: 16). The head of the corner—The place of chief honor and importance. 13. Shall he broken—Those who stumble at a suffering Messiah shall incur great injury; but those who continue to reject him will be utterly destroyed. 19. His enemies felt themselves held up to the execration of the people (20: 9) but feared to arrest him in public lest a tumult should be made (Matt 21:46).

LESSONS. 1. God expects a return for the privileges he has bestowed. 2. We should hear attentively what his messengers say to us. 3. The sin of rejecting God's Son. 4. The certain punishment of the ungodly. 5. Jesus shall yet reign over the whole world.

LESSON IX—May 31st, 1896.

Destruction of Jerusalem Foretold. LUKE 21: 20-36.

(Commit to memory verses 34-36).

GOLDEN TEXT: "Heaven and earth shall pass away; but my words shall not pass away." Luke 21: 33.

PROVE THAT—Sin will be punished. Rom. 6: 23.

SHORTER CATECHISM. Quest. 61. *What is forbidden in the fourth commandment?* A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

LESSON HYMNS. *Children's Hymnal*—Nos. 2, 148, 201, 149.

DAILY PORTIONS. *Monday.* Trouble and comfort. Luke 21: 5-19. *Tuesday.* Destruction of Jerusalem foretold. Luke 21: 20-36. *Wednesday.* Jerusalem in prosperity. Psalm 122. *Thursday.* Wept over. Luke 19: 37-48. *Friday.* "Ye would not." Luke 13: 31-35. *Saturday.* Jerusalem destroyed. Isaiah 64. *Sabbath.* The heavenly Jerusalem. Rev. 21: 1-7, 22-27. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. After a day spent in teaching and healing—the last day of his earthly service—Jesus retired, as usual, in the evening to Bethany. As they passed out of the temple the disciples drew his attention to the magnificent stones of the building, and this gave occasion for the utterance of the solemn discourse which followed, having for its theme the destruction of Jerusalem and the second coming of Christ. Of this discourse, spoken on the road to Bethany, our lesson forms a part. Parallel Passages, Matt. 24: 15-42; Mark 13: 14-17.

LESSON PLAN. I. Judgment Predicted. vs. 20-24. II. Redemption Promised. vs. 25-33. III. Watchfulness Enjoined. vs. 34-36.

20. Compassed with armies—This was seen about 40 years afterwards when the Romans besieged the city. **The desolation thereof—**This was a sign that Jerusalem was about to be destroyed. The warning was well heeded. It is said that not one Christian perished in that terrible siege. All had noted the sign and fled to *Pella*, across the Jordan. **21. The mountains—***Pella* was among the mountains of Gilead. **Depart out—**There was an interval between the sieges which afforded an opportunity of escape. **Countries—**rather, "country," rural districts. They would be tempted to go into the city for protection from the invading army. **22. Days of vengeance—**When God was punishing them for their wickedness (Dan. 9: 26, 27). **All things which are written—**Isa. 29: 2-4; Hos. 10: 14, 15; Deut. 28: 49-57; 1 Kings 9: 6-9; Ps. 79: 1-13; Mic. 3: 8-12. **23. Great distress—**Pestilence and famine drove the besieged to such distress that Lev. 26: 29; Deut. 28: 56, 57 were literally fulfilled; 500 prisoners were every day crucified by Titus until wood could not be found for crosses. It was the most terrible siege in history. **24. Fall by the edge of the sword—**1,100,000 are said to have perished at this time. Led away captive unto all nations—They are found amongst every civilized people but have possessed no country of their own since the destruction of Jerusalem. **Trodden down** of the gentiles—Romans, Saracens, Persians, Franks, Norsemen, Turks, have since then "trodden down" the Holy city. **The times of the gentiles—**The period allotted for their full evangelization (Rom. 11: 25). **25. Signs in the sun—**Christ here rises into the poetic style of the prophets and represents the commotions attending his second coming as if the powers of nature and the spirit world were in tumult as well as the nations of men (2 Pet. 3: 7-13). **27. Coming in a cloud—**The symbol of the divine presence in the desert and at the transfiguration (1 Thess. 4: 16, 17). **28.** As the destruction of the Jewish nation delivered the Christians from their persecutors so the coming of Christ at judgment will set his people free, henceforth they shall be "forever with the Lord." **29. The signs which Christ gave were as certain as that the bursting of buds in springtime give promise of summer.** **32. This generation—**The discourse has been mainly about the destruction of Jerusalem, which took place about 40 years after this. **34. Take heed to yourselves—**Be on the watch. Let not Christ come and find you self-indulgent and worldly (Rom. 13: 13; 1 Pet. 4: 7; 1 Thess. 5: 6). **35. As a snare—**Ecc. 9: 12. Compare 1 Thess. 5: 2; 2 Pet. 3: 10; Rev. 3: 3; 16: 15. **36. Watch—**Matt. 24: 42; 25: 13; Mark 13: 33. **Pray—**ch. 18: 1; Eph. 6: 18. **To stand—**As accepted for Jesus' sake. Ps. 1: 5; Eph. 6: 13.

LESSONS. 1. The punishment of sin is sure. 2. Signs of the second coming of Christ. 3. Comfort and hope in the sure triumph of the Gospel. 4. The immutability of the divine word. 5. Take heed, watch, pray.

LESSON X—June 7th, 1896.

Warning to the Disciples. LUKE 22: 24-37.

(Commit to memory verses 31-26).

GOLDEN TEXT: "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

PROVE THAT—The Lord sustains in trials. 2 Pet. 2: 9.

SHORTER CATECHISM. Quest. 62. *What are the reasons annexed to the fourth commandment?* A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

LESSON HYMNS. *Children's Hymnal*—Nos. 7, 35, 186, 209.

DAILY PORTIONS. *Monday.* The last passover. Luke 22: 10-23. *Tuesday.* Warning to the disciples. Luke 22: 24-37. *Wednesday.* Gethsemane. Luke 22: 39-53. *Thursday.* Peter's denial. Luke 22: 54-62. *Friday.* Teaching by example. John 13: 1-11. *Saturday.* Lessons from the example. John 13: 12-20. *Sabbath.* Humbled and exalted. Phil. 2: 1-11. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Jesus spent Wednesday and Thursday in retirement at Bethany. On Thursday he sent Peter and John to Jerusalem to prepare the passover. Towards evening he followed with the rest of his disciples. Even on such a solemn occasion the disciples could not avoid their unseemly rivalry and strove among themselves for the places of honor at the table. This gave occasion to the touching object lesson presented by Jesus when he washed the disciples feet. In connection with this he spoke the words of our lesson. Read the whole story of the last supper (John 13: 1-38; Matt. 26: 26-29; John 14, 15, 16, 17; 18: 1).

LESSON PLAN. I. Warning Against Selfish Ambition. vs. 24-30. II. Warning Against Self-confidence. vs. 31-34. III. Warning Against Coming Danger. vs. 35-37.

24. A strife—"An ambitious contention" (Mark 9: 34; Luke 9: 46; Matt. 20: 20-24). 25. Benefactors—The title *Euergetes*, or "Benefactors," was common amongst eastern monarchs. Many cruel tyrants wore it. 26. The younger—The young are expected to be modest and retiring and to wait upon older persons (Matt. 20: 26; 1 Pet. 5: 3; Luke 9: 48; Acts 5: 6). 27. I am among you as he that serveth—The true "benefactor" is the one who makes himself most useful to his brethren (Luke 12: 37; Matt. 20: 28; John 13: 13, 14; Phil. 2: 7). 28. Temptations—"Trials." Judas was arranging for his betrayal at the very moment when Jesus so tenderly and affectionately spoke of the unswerving loyalty of the eleven. 29. I appoint—I ordain. A kingdom—A kingdom over the hearts of men, through the preaching of the gospel, and a crown hereafter in heaven (ch. 12: 32; 2 Tim. 2: 12; Rom. 8: 17; 1 Cor. 1: 7; 9: 25; 1 Pet. 5: 4). 30. Eat and drink at my table—Enjoy the closest friendship with the King of Kings (Matt. 8: 11; Rev. 19: 9). Sit on thrones—Occupy positions of distinguished honor and responsibility (Matt. 19: 28; 1 Cor. 6: 2, 3; Rev. 3: 21). 31. Hath desired to have you—R. V. marg. "obtained you by asking." Peter was about to be subjected, with Christ's permission, to a severe trial of his faith by

Satan (Job. 1: 12; 1 Pet. 5: 8; Matt. 6: 13 [R. V.]). Sift you as wheat—Prove whether you are chaff or good grain (Amos 9: 9, 10). 32. I have prayed for thee—The prayer of Jesus was a sure defence against the Evil One. Though Peter fell he did not, like Judas, despair (John 17: 9, 11, 15). Jesus is now praying for all his people (Heb. 7: 25; 1 John 2: 1). Converted—"Hath turned again to God," referring to Peter's repentance and restoration (John 21: 15-17; Ps. 51: 13). 33. Compare John 13: 37; 2 Kings 8: 13. 34. Peter—The only time Jesus called him by this name. Shall not crow—Mark (14: 30) says "crow twice" (Matt. 26: 33, 34; John 13: 37, 38). 35. Without purse &c.—(ch. 9: 3; 10: 4). Hitherto in Jesus' company and protection they had enjoyed peace and comfort. Having nothing they yet lacked nothing. But a change was coming. 36. They would receive no hospitality but encounter the most cruel opposition. Buy a sword (R. V.)—This means that they were to be like soldiers armed and on their guard against enemies (Matt. 26: 52). 37. This that is written—Isa. 53: 12; Mark 15: 28. 37. That which concerneth me hath fulfilment (R. V.)—The close of his ministry was drawing near and all prophecy regarding him was about to be fulfilled.

LESSONS. 1. The danger of a self-seeking spirit. 2. True greatness measured by service. 3. Testing times are before us. 4. Warning against self-confidence. 5. Our Lord's intercession is a source of strength.

LESSON XI—June 14th, 1896.

Jesus Crucified. LUKE 23: 33-46.

(Commit to memory verses 44-46).

GOLDEN TEXT: "Christ died for our sins according to the Scriptures." 1 Cor. 15: 3.

PROVE THAT—Jesus saves all who come to him. John 3: 16.

SHORTER CATECHISM. Quest. 63. Which is the fifth commandment? A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

LESSON HYMNS. *Children's Hymnal*—Nos. 50, 79, 68, 87.

DAILY PORTIONS. *Monday*. Accused and mocked. Luke 23: 1-12. *Tuesday*. Innocent, yet condemned. Luke 23: 13-26. *Wednesday*. Jesus crucified. Luke 23: 33-46. *Thursday*. Numbered with transgressors. Mark 15: 22-32. *Friday*. The cross foreseen. John 12: 20-33. *Saturday*. He suffered for us. 1 Pet. 2: 19-25. *Sabbath*. Blessed results. Rom. 8: 31-39. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Our lesson to-day is about the saddest scene, yet the most glorious event, in the world's history. Read the whole narrative in Luke 23: 26-56 and compare the parallel passages in Matt. (27: 31-66), Mark (15: 20-39) and John (19: 16-42).

LESSON PLAN. I. The Meek Sufferer. vs. 33-38. II. The Penitent Thief. vs. 39-43. III. The Rent Veil. vs. 44-46.

33. Cal'va-ry—in Latin *Calvaria*, hence our "Calvary." It was likely called "The Head" or "Place of a Skull" from its appearance. The Hebrew name was "Golgotha" which means the same (Matt. 27: 33). They crucified him—He was nailed to the cross as it lay on the ground. It was then raised up and allowed to slide or drop into the hole dug for it. His feet would be only a foot or two above the ground. He was offered the stupefying draught usually given mercifully to criminals, but refused it (Matt. 27: 34). He did not wish to cloud his mind or escape one pang of the appointed suffering. The malefactors—"Thieves" (Matt. 27: 38), brigands. Perhaps comrades of Barabbas. They wished to treat Jesus as if he were as bad as the vilest criminal (ch. 22: 37; Isa. 53: 9). 34. Father, forgive them—(Isa. 53: 12; Matt. 5: 44; Acts 7: 60; 1 Cor. 4: 12). This was the first of the seven words from the cross. For the others see verse 43; John 19: 26; Matt. 27: 46; John 19: 28-30; Luke 23: 46. They did not know that they were slaying their Messiah (1 Cor. 2: 8; Acts 3: 17). Cast lots—The four soldiers who nailed Jesus to the cross claimed his garments (John 10: 23; Ps. 22: 17, 18). They mounted guard at the cross (Matt. 27: 36). 35. Derided him—"Railed on him" (Mark 15: 29). He saved others—These words were spoken in cruel mockery but we know that he could not save himself just because he was "the Christ, the chosen of God." 36. Offering him vinegar—They mocked his agony of thirst by lifting up to his parched lips cups of sour wine and snatching them away again before he could taste them.

It was about the time when they would be eating their midday meal. 38. A superscription—The criminal's name and offence were written on a white tablet which was nailed to the cross above his head. The Jews were offended at this inscription (John 19: 21, 22). 39. One of the malefactors—At first both seem to have joined in reviling Jesus but the meek, patient sufferer moved one of them to pity and penitence. 40, 41. He gives four reasons why they, at least, should not rail at Jesus, (1) They are about to appear before God, (2) They share the same fate as he, (3) They deserve their death, (4) Jesus is an innocent victim. 42. Lord, remember me—What wonderful faith. "He calls him Lord whom the very apostles had left, and recognizes him as a King who even when dead could benefit the dead." He loyally saluted one whom every lip derided. He owned him sinless who was numbered with transgressors. 43. Paradise—There would be no delay but that very evening he would enter heaven with Jesus, a trophy of his victory upon the cross. 44. The sixth hour—Noon. All the earth—R. V. "over the whole land." 45. The sun was darkened—This could not have been an eclipse for the moon was at the full. The veil of the temple—The veil which hung before the Holy of Holies. This denoted that God no longer "dwelt between the cherubim" (Heb. 10: 19, 20). 46. A loud voice—The strong, full tones shewed that the life of Jesus did not flicker out by protracted suffering, but that he "gave up the ghost" by a voluntary act (John 10: 17, 18).

LESSONS. 1. The evil nature of sin. 2. The greatness of man's danger. 3. The fulfillment of Scripture. 4. The justice and holiness of God. 5. The wondrous love and mercy of God. 6. The greatness of the work of redemption.

LESSON XII—June 21st, 1896.

The Risen Lord. -LUKE 24: 36-53.

(Commit to memory verses 46-48).

GOLDEN TEXT: "The Lord is risen indeed." Luke 24: 34.

PROVE THAT—We are to witness for Christ. Acts 1: 8.

SHORTER CATECHISM. Quest. 64. *What is required in the fifth commandment?* A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

LESSON HYMNS. *Children's Hymnal*—Nos. 55, 177, 54, 172.

DAILY PORTIONS. *Monday.* The wonderful story. Luke 24: 13-24. *Tuesday.* The Scripture explained. Luke 24: 25-35. *Wednesday.* The risen Lord. Luke 24: 36-53. *Thursday.* The last miracle. John 21: 1-11. *Friday.* Peter's love tested. John 21: 12-19. *Saturday.* The ascended Lord. Acts 1: 1-12. *Sabbath.* Ever living. Rev. 5: 6-14. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Jesus was crucified on Friday and rose on the morning of the first day of the week, corresponding to our Sunday. He was seen first by Mary Magdalene, who brought the news to the apostles. Then he appeared to the women who had accompanied Mary to the sepulchre. Peter next saw the risen Lord, and then the two disciples on the way to Em-ma-us. On the evening of the same day the appearance in our lesson occurred. Luke omits altogether the events of the forty days after the resurrection and connects the ascension immediately with the resurrection. Parallel passages, Mark 16: 14-20; John 20: 19-23; Matt. 16: 20; Acts 1: 3-12; 1 Cor. 15: 6, 7.

LESSON PLAN. I. A Real Saviour. vs. 36-43. II. A Predicted Saviour. vs. 44-49. III. A Glorified Saviour. vs. 50-53.

36. As they thus spake—The two from Em-ma-us who told of their conversation with Jesus. Stood in the mid'st—The words imply a sudden appearance. It was miraculous for the doors were closed (John 20: 19).

38. Thoughts—Reasonings. They were both glad and afraid, a tumult of mingled emotions filled their hearts (Mark 6: 49). 39. My hands and my feet—Let the nail marks identify me. Handle me—He was no spectre (1 John 1: 1; John 20: 27; Phil. 3: 21).

43. Did eat before them—An unmistakable proof of his humanity (Acts 10: 41; 1: 3; John 21: 12, 13). 44. And he said—This was on the evening of the day of the resurrection. These are the words—These events are the fulfilment of my words (Matt. 16: 21; 17: 22; 20: 18; Mark 8: 31; 10: 33; Luke 9: 22; 18: 31; 24: 6, 7). While I was yet with you—He is only a visitor now on earth and no longer their daily companion (John 13: 33; 14: 4). 45. Opened he their mind (R. V.)—This was by the illumination of the Holy Spirit. 48. In his name—Because Christ died for sinners they should repent of sin, and his death has made a full and complete atonement for all who will believe on him (Dan. 9: 24; Acts 13: 38, 47; 1 John 2: 12). Beginning at Jerusalem—

Because (1) there the events occurred and the story was not contradicted there it would be believed everywhere, (2) it was the holy city of God's chosen people and (3) it would again prove the love of Christ thus to offer salvation first to his murderers (Gen. 12: 3; Ps. 22: 27; Isa. 49: 6, 22; Jer. 31: 34; Hos. 2: 23; Micah. 4: 2; Mal. 1: 11). 49. The promise—The Holy Spirit, who had been promised (Isa. 44: 3; Ezek. 36: 26; Joel. 2: 28, Luke 11: 13; John 14: 16, 17, 26; 15: 26; 16: 7). Endued—Clothed with spiritual power. This was fulfilled at Pentecost (Acts 1: 5, 8; 2: 1-4). Over against Bethany—In some retired spot near the home he loved Jesus raised his hands for a parting benediction and as he blessed them he slowly rose heavenward until a passing cloud received him out of their sight and he sat on the right hand of God (Mark 16: 19; Ps. 110: 1; 1 Pet. 3: 22; Rev. 3: 21). 52. They worshipped him—A solemn act of adoration as to God (Matt. 28: 9, 17). Great joy—This was the crowning proof of his Messiahship and he had promised to come again for them (Acts 1: 11). Read John 14: 28; 16: 20-22. In the temple—They attended the usual daily services. Acts 1: 13; 14: 2; 46: 3; 1: 5; 42. After ten days the Holy Ghost came.

LESSONS. 1. The risen Lord draws near his disciples when they most need his comforting presence. 2. The resurrection of Christ is proof of the perfection of his sacrifice. 3. The resurrection of Christ is a proof of the truth of the Christian religion. 4. We too should bear witness for Christ. 5. He will qualify us for his service.

LESSON XIII—June 28th, 1896.

REVIEW.

GOLDEN TEXT: "Repentance and remission of sins should be preached in his name among all nations." Luke 24: 47.

PROVE THAT—All the promises are fulfilled in Christ. 2 Cor. 1: 20.

SHORTER CATECHISM. Review Ques. 53-64.

LESSON HYMNS. *Children's Hymnal*—Nos. 4, 56, 73, 216.

DAILY PORTIONS. *Monday.* The lost found, Luke 15: 11-24. *Tuesday.* Lessons in prayer. Luke 18: 9-17. *Wednesday.* Parable of the pounds. Luke 19: 11-27. *Thursday.* Jesus teaching in the temple. Luke 20: 9-19. *Friday.* Warning to the disciples. Luke 22: 24-37. *Saturday.* Jesus crucified. Luke 23: 33-46. *Sabbath.* The risen Lord. Luke 24: 36-53. (*The I. B. R. A. Selections.*)

REVIEW CHART—SECOND QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. Luke 13: 22-30	W. A. S.	Strive to	S. G.—C. D.—L. F.	Salvation calls for earnest effort.
II. Luke 14: 15-24	P. G. S.	Come	S. R.—V. E.—W. G.	To refuse Christ is folly.
III. Luke 15: 11-24	L. F.	There is joy	W. X.—W. L.—W. R.	God welcomes the penitent.
IV. Luke 16: 10-81	R. M. L.	Ye cannot serve....	H.—H.	Life hereafter depends on life here.
V. Luke 17: 5-19	F.	Increase our.....	F. W.—F. P.—F. S.	Faith is shown in obedience.
VI. Luke 18: 9-17	L. P.	The publican.....	P.—P.—C.	Sincere piety is humble.
VII. Luke 19: 11-27	P. P.	He that is.....	T. C.—T. D.—T. N.	Rewards proportioned to fidelity.
VIII. Luke 20: 9-19	J. T. T.	The stone which....	R. S.—R. S.—R. P.	We should render fruit to God.
IX. Luke 21: 20-36	D. J. P.	Heaven and earth....	J. P.—R. P.—W. E.	We need to watch and pray.
X. Luke 22: 24-37	W. D.	Let this mind.....	S. A.—S. O.—C. E.	Better be useful than great.
XI. Luke 23: 33-40	J. C.	Christ died.....	M. S.—P. T.—R. V.	Christ has redeemed us.
XII. Luke 24: 36-53	R. I.	The Lord is.....	R. S.—P. S.—G. S.	Jesus lives our Friend and Saviour

REVIEW QUESTIONS.

PERSONS. In what lessons does Jesus introduce the following characters: The giver of a great feast, Lazarus, a Pharisee and a Publican, the owner of a vineyard, benefactors, the master of the house, the lost son, the servant serving, the departing nobleman, the excluded guests, the excuse-makers, the forgiving father, Father Abraham, ten lepers, children, an unfaithful servant, wicked husbandmen.

PLACES. In what part of the country were the greater number of our lessons spoken? Where were the ten lepers healed? Where was the parable of the pounds spoken? Where did Jesus speak the parable of the wicked husbandmen? Where were Jesus and his disciples when he rebuked their selfish strife? Where was Jesus crucified? Where did Jesus first meet the assembled disciples after his resurrection? Near what village did he ascend?

EVENTS. What miracle is mentioned in our lessons? For what is it specially remembered? At what do we read that Jesus was displeased and rebuked his disciples? What great disaster did Jesus predict? What were the signs of its coming? Of what event was it the type? What warning did he give Peter? What did Jesus say to the penitent thief? What natural wonders accompanied the crucifixion? What happened in the temple? How did Jesus prove that he was not a mere spirit after his resurrection? Describe the circumstances of his ascension.

TEACHINGS. What answer did Jesus give to the question "Are there few that be saved?" Why were the Pharisees and Scribes in danger of being shut out of God's kingdom? What reply did Jesus make to the remark "Blessed is he that shall eat bread in the kingdom of God?" Who are meant by those who made excuses? Who by the halt and maimed? Who by the dwellers outside of the city? Who are meant by the two sons? The "far country?" What other parables are connected with that of the prodigal son? Of what was the rich man guilty? Why was not one sent from the dead to warn his brothers? What answer did Jesus make to the prayer "Increase our faith?" What was specially remarkable about the leper who returned to thank Jesus? On whose account was the parable of the Pharisee and the Publican spoken? What was offensive in the Pharisee's prayer? What lesson did Jesus teach from the little children? Why did Jesus speak the parable of the pounds? By what recent event was it suggested? Against whom was the parable of the wicked husbandmen directed? Why was Jerusalem destroyed? How may we escape the doom of the ungodly at Christ's second coming? What lesson of humility and service did Jesus teach his disciples? What warning of changed circumstances did he give? Show that Jesus voluntarily surrendered his spirit in dying. What was the subject of our Saviour's teaching during the forty days after the resurrection?

LESSON I—April 5th, 1896.

Warning Against Sin. LUKE 13: 22-30.

BETWEEN THE LESSONS.

In what sense does Jesus cause division among men? Why were the people to blame for not perceiving the signs of Christ's kingdom as clearly as those of natural phenomena? By what parable does Jesus impress upon his hearers the necessity of immediately "settling their accounts" with God? Can our debt ever be paid? (Matt. 20: 28; 1 Tim. 2: 6). What warning does Jesus give against hastily concluding that calamities are the direct punishment of special guilt? How far is it true that there is a connection between sin and suffering? (Rom. 2: 1-11). What is the lesson taught by the parable of the barren fig tree? (2 Pet. 3: 9). What work of Satan did Jesus undo? What cruel and cowardly words did this give rise to? How did Jesus expose their hypocrisy? With whom did the people side? By what two parables did Jesus set forth the small beginning, secret growth and ultimate extent of his kingdom?

LESSON II—April 12th, 1896.

Parable of the Great Supper, LUKE 14: 15-24.

BETWEEN THE LESSONS.

Who warned Jesus of danger from Herod? What was their motive in doing so? To what did Jesus compare Herod? This is the only expression of *contempt* recorded as uttered by Jesus. Shew that Herod deserved it. What does Jesus mean by "I must walk to-day, and to-morrow, and the day following?" What does he mean by "perfected?" What words of sad irony does he speak concerning Jerusalem? What metaphor does he use to describe his own feelings towards that city? What is meant by "your house is left unto you desolate?" What is meant by "ye shall not see me?" When will the Jews "see" Christ? Was Jesus entertained by the Pharisee from hospitable and friendly motives? Why did not the lawyers answer Jesus' question? How did Jesus justify himself for what he had done? What lesson on true politeness did he give the guests? How did he gently rebuke the pride and display of his entertainer?

QUESTIONS TO BE ANSWERED IN WRITING.

1—Whither was Jesus journeying when the words of our lesson were spoken? (3)

2—Why could not some enter the strait gate? (6)

3—Why will not the Master of the house open to those who are knocking? (6)

4—What will be the condition of those who are excluded from Christ's kingdom? (5)

5—What does Jesus say about the universality of that kingdom? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1—What remark gave rise to the parable in our lesson? (2)

2—Explain why two invitations were sent out. (6)

3—What was the real reason why the invited guests would not come? (6)

4—Who are meant by those who did come to the feast? (5)

5—How are we to "compel" others to accept of the blessings of the gospel? (6)

Name.....

LESSON III—April 19th, 1896.

The Lost Found. LUKE 15: 11-24.

BETWEEN THE LESSONS.

What strict conditions of discipleship did Jesus lay down? What does he mean by "hating," father &c.? What is meant by "bearing his cross?" By what two parables did he warn intending disciples to count the cost before they decided to follow him? To what did he compare recreant followers? What class of people, specially, flocked around Jesus? What did the pharisees say when they saw this? In what three parables did Jesus reply to them?

LESSON IV—April 26th, 1896.

The Rich Man and Lazarus. LUKE 16: 19-31.

BETWEEN THE LESSONS.

What is the parable of the Unjust Steward intended to teach? What did the pharisees ridicule? What did Jesus say to them? Did Jesus come to destroy the law?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—What remark gave occasion to this parable? (4)

- 2—Who are meant by the father and the two sons, and what does the “far country” stand for? (5)

- 3—How may we be guilty of imitating the prodigal? (6)

- 4—Put in your own words the prodigal’s resolution to return. (6)

- 5—By what acts and words did the father shew his joy at his son’s return? (4)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—Contrast the respective conditions of the rich man and Lazarus in this world. (5)

- 2—Contrast their conditions in the other world. (5)

- 3—Why could not Abraham grant the first request? (5)

- 4—Why would he not comply with the second? (5)

- 5—Who did come back from the dead and how were they received by the Jews? (5)

Name.....

LESSON V—May 3rd, 1896.

Faith. LUKE 17: 5-19.

BETWEEN THE LESSONS.

What does Jesus mean by "offences"? Who are meant by "these little ones"? How often should we forgive an offending brother?

LESSON VI—May 10th, 1896.

Lessons on Prayer. LUKE 18: 9-17.

BETWEEN THE LESSONS.

What did the pharisees mean by the "kingdom of God"? Where did he say that kingdom was already to be found? What did he say to his disciples regarding the coming of his kingdom? What lessons would he have them draw from Lot's wife? What does he mean by the proverb with which he closes his discourse in chapter 17? What did he wish to teach by the parable of the Unjust Judge? In what points would you compare the Unjust Judge with God and what are the points of contrast? Explain what Christ means by the sentence "Nevertheless, when the Son of man cometh, &c."

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—What did the apostles ask Jesus to do? (4)
- 2—What lesson did he mean to teach by the illustration of a servant and his master? (6)
- 3—Why did the lepers stand “afar off”? (5)
- 4—When did their cleansing take place? (5)
- 5—Which one shewed his gratitude? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—For whose benefit was this parable spoken? (3)
- 2—Point out what was wrong in the pharisee’s prayer. (6)
- 3—How did the publican manifest his humility and repentance? (5)
- 4—Why did the disciples try to keep the children from Jesus? (5)
- 5—Why did Jesus love children so much? (6)

Name.....

LESSON VII—May 17th, 1896.

Parable of the Pounds. LUKE 19: 11-27.

BETWEEN THE LESSONS.

What question did the young ruler ask? Give other occasions on which Jesus was asked this question. What one thing did he lack? What did Jesus tell him to do? Why was he sorrowful? Why is it so difficult for a rich man to enter into the kingdom of God? What reward is promised those who forsake all for Jesus? Why did the disciples fail to understand Jesus when he spoke of his approaching death? What Messianic title did Bartimaeus give to Christ? Describe the meeting of Zacchaeus and Jesus. Why did the people object to his going home with Zacchaeus? How did Zacchaeus shew the sincerity of his repentance? What does Jesus mean by saying "forsomuch as he also is a son of Abraham."

LESSON VIII—May 24th, 1896.

Jesus Teaching in the Temple. LUKE 20: 9-19.

BETWEEN THE LESSONS.

How did Jesus spend the last few days of his ministry on earth? (Luke 21: 37). What miracle did he work on his way to Jerusalem on Monday morning? (Mark 11: 12-14). What did he do when he came to the temple? (Matt. 21: 12, 13, 14). Who questioned his authority? (Mark 11: 27, 28). How did he answer them? When had he acted in a similar manner? (John 2: 14). How did he answer on that occasion? Who came on Monday to see Jesus? (John 12: 20). Who brought them to him? What conversation took place on the road to Jerusalem on Tuesday morning? (Mark 11: 20-26). Name the parables that were probably spoken on this day? (Matt. 21: 28; 22: 2; 24: 45; 25: 1, 14). Against whom was the parable in our lesson spoken?

QUESTIONS TO BE ANSWERED IN WRITING.

1—By what historical event was the parable suggested? (6)

2—What false views was it designed to correct? (6)

3—What excuse did the “wicked servant” make? (5)

4—What punishment did he receive? (4)

5—How were the rebellious citizens punished? (4)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1—What is meant by the vineyard and the husbandmen? (5)

2—Who are meant by the Owner, his servants and his Son? (4)

3—Why did the chief priests wish to kill Jesus? (5)

4—Why is Christ compared to a corner stone? (5)

5—We are now the “husbandmen,” how may we “render him the fruits” of his vineyard? (6)

Name.....

LESSON IX—May 31st, 1896.

Destruction of Jerusalem Foretold. LUKE 21: 20-36.

BETWEEN THE LESSONS.

To whom were the words of our lesson spoken? When and where? What gave rise to this discourse? What is meant by watching? When should we watch? In what respect is the coming of Christ like that of a thief? What parable did Christ utter regarding five who watched and five who did not? (Matt. 25: 1). Shew that punishment for unfaithfulness will be according to desert. (Luke 12: 47, 48). What very high honor will Christ bestow on servants who are ready when he comes? (Luke 12: 37). What should we combine with watchfulness? (Luke 21: 36; Matt. 26: 41; 1 Thess. 5: 6). How is the "day of the Lord" described in 2 Pet. 3: 10, 11? What must first be done before this day comes? (Matt. 24: 14). In what sense does the day of reckoning come to everyone? Is it true that death "tarries?" What reward is there in this life to those who are faithful? What reward hereafter? (2 Tim. 4: 8; 1 Pet. 5: 4; Rev. 2: 10). What danger to ourselves lies in self-indulgence? (1 Cor. 9: 25, 27; Rom. 8: 13). What danger to others? (1 Cor. 8: 13). What is the best rule regarding food and drink? (1 Cor. 10: 31; Col. 3: 17). By what shall our reward or punishment be finally decided? (John 5: 28, 29; Rev. 22: 21; 2 Cor. 5: 10).

LESSON X—June 7th, 1896.

Warning to the Disciples. LUKE 22: 24-37.

BETWEEN THE LESSONS.

Why did not Jesus remain over night in Jerusalem? To what place did he retire every evening? What were the chief priests plotting? (Matt. 26: 3). On what day did they wish to avoid arresting him? On what day did they do so? What bargain did Judas make with the chief priests? (Luke 22: 3-6). How was he prevented from carrying it out until Jesus was ready? Whom did he send to make ready the feast? By what means were they to discover the house? What indications are there that Jesus had personally, and unknown to the disciples, arranged for this room? What Christian ordinance was instituted at this meal? By what act did Jesus teach his disciples humility?

QUESTIONS TO BE ANSWERED IN WRITING.

1—How were the Christians to know that Jerusalem was about to be destroyed? (4)

2—When will the Jews be restored to God's favor? (6)

3—Of what future event was the overthrow of Jerusalem a type? (5)

4—What does Christ bid his disciples do? (5)

5—What will be done to those who are prepared for Christ's coming? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1—About what did the disciples strive? (4)

2—What did Jesus say was the true measure of greatness? (5)

3—What reward does he promise to faithful disciples? (5)

4—Of what does he warn Peter? (5)

5—Of what does he warn the disciples? (6)

Name.....

LESSON XI—June 14th, 1896.

Jesus Crucified. LUKE 23: 33-46.

BETWEEN THE LESSONS.

For whom did Jesus pray? (John 17). To what place did Jesus repair with his disciples? How did Judas know where to find him? Shew from various considerations that Jesus restrained Judas from betraying him till he was ready to give himself up. What caused our Saviour's agony in the garden? Why did the disciples sleep when watching with Jesus? Shew that Jesus was calm and self-possessed when taken? Why did Jesus refuse to reply to the charges made against him before the high priest? How many attempts to release him did Pilate make? What was his real reason for delivering him to the Jews? What incidents took place on the way to Calvary?

LESSON XII—June 21st, 1896.

The Risen Lord. LUKE 24: 36-53.

BETWEEN THE LESSONS.

Who told the Chief Priests about the resurrection of Jesus? (Matt. 28: 11). What did they say that they would do if he came down from the cross? (Matt. 27: 42). Did they do so now? What did they tell the soldiers to say? (Matt. 28: 13). Shew how absurd this falsehood was? By what means did they induce the soldiers to tell this lie? What danger to the soldiers was there if their officers heard about it? How did the chief priests promise to protect them? (Matt. 28: 14). Was their false story believed? Was the true story readily believed by the disciples? (Luke 24: 11). What was the first appearance of Christ after the resurrection? (Mark 16: 9-11). Whom did Mary think him to be? What did she say? How did Jesus make himself known to her? What message did he give her? To whom did he next appear? (Matt. 28: 9-11). How did he greet them? What did they do? What was his third appearance? (Mark 16: 12). Where were they going? What were they talking about? What did Jesus ask them? Why did they not recognize him? What did they tell him? Why ought Christ to have suffered these things? (Heb. 2: 9, 10). When they arrived at Emmanus what invitation did the ten give Jesus? When were their eyes opened? What did they say to one another? What did they immediately do? Was their story believed?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—What indignities were offered to Christ beyond the cruelty unavoidable in crucifixion? (5)
- 2—How did Jesus shew his meek and forgiving spirit? (5)
- 3—Shew that the faith of the penitent thief was wonderful. (5)
- 4—How did nature shew its sympathy with its suffering Lord? (5)
- 5—What was the significance of the rending of the temple veil? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—Why did the disciples think that Jesus was a spirit? (5)
- 2—How did he prove that he was not? (5)
- 3—What command did he give to the disciples? (5)
- 4—Why were they to tarry at Jerusalem? (4)
- 5—Why did the ascension of Jesus fill the disciples with great joy? (6)

Name.....

LESSON XIII—March 28th, 1896.

REVIEW.

- 1—What must one do who wishes to enter in at the strait gate? (2)
- 2—Why would the pharisees and those like them be excluded from God's kingdom? (4)
- 3—Why did the invited guests make excuses? (3)
- 4—To whom was the invitation then given? (2)
- 5—What brought the prodigal to himself? (2)
- 6—How did his father shew his love for him? (3)
- 7—Why was the rich man's soul lost? (3)
- 8—Why could not Lazarus help him? (2)
- 9—What wonders might the least faith, if genuine, accomplish? (2)
- 10—Which of the lepers returned to thank Jesus? (1)
- 11—Give the publican's prayer? (1)
- 12—What did Jesus say when little children were brought to him? (1)

- 13—What parting charge did the nobleman, who went to receive a kingdom, give to his servants? (2)
- 14—What excuse did the unfaithful servant give for his disobedience? (2)
- 15—Why did the wicked husbandmen kill the owner's son? (2)
- 16—What shall become of those who reject and oppose "the chief corner stone?" (3)
- 17—How were the disciples to know that Jerusalem was about to be destroyed? (1)
- 18—Against what should we guard ourselves lest we be unprepared for Christ's coming? (2)
- 19—About what did the disciples strive at the Last Supper? (1)
- 20—Of what did Jesus warn Peter? (2)
- 21—What mocking words did the rulers utter to Jesus at the cross? (1)
- 22—What signs accompanied our Saviour's death? (2)
- 23—Why were the disciples afraid when the risen Jesus suddenly appeared amongst them? (2)
- 24—What did he bid his disciples preach among all nations? (2)
- 25—In what attitude did Jesus ascend? (1)

Name.....

EXCUSE FOR ABSENCE.

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

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