

The Home Study Quarterly

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Vol. XX. Toronto, July, August, September, 1914

No. 3

Our King

Oh, glorious truth and holy,
Of Christ enthroned within;
A kingdom for Him solely,
That once was dark with sin.
My heart in full surrender,
With every pulse and thought
I've opened to the monarch
Whose love the right has bought.

Again the vacation season is upon us, and the scholars of many Schools are scattering for the next couple of months. Every scholar on holiday should have a Vacation Card (supplied by the PRESBYTERIAN PUBLICATIONS, Toronto) with him. For, of course, Lesson study should be kept up, week by week, wherever one may go. If there is a Sunday School within reasonable distance it will be helped by the attendance of the summer visitors, whose Cards can be filled in at the School. If Sunday School attendance is not possible the Card may be filled in by parents or friends with whom the scholar may be staying. The record thus kept should be handed, on returning, to the Secretary of the home School.

Putting On and Putting Off

It is told of Marie Antoinette, who was the daughter of the Austrian emperor, Francis I., that, as she entered France to become its queen, she took off all her old robes and put on new ones. This just meant, that she put off the Austrian princess and put on the French queen.

That is a picture of what happens when we repent. Our old life is put off,—the life in which we have served sin, as the prodigal

in the far country served his foreign master in the humiliating office of a swineherd, and the new life is put on,—the life in which, with a changed heart and will, we take our place, like the prodigal returned to his home, as sons of the heavenly Father, counting it our joy to serve Him and gladdened continually by His presence.

We must be in earnest about this matter. We must rise up like men and shake off the fetters of sin. We must set our feet resolutely in the upward path. There must be no faltering, no temporizing with evil and no relaxing of effort until the goal of the new life is reached.

Learning to Pray

By Rev. J. M. Duncan, D.D.

It is up to each member of a true Sunday School class, equally with the teacher, to do his full share in everything that will make the class a success.

Now nothing in the work of a class can be more important than prayer. No moments of the class count for more than those which are spent at the beginning in asking God's presence and guidance in the study of the Lesson and close in seeking His blessing on all that has been said and done.

There is no good reason why prayers in the class should always be led by the teacher. Every scholar should learn to take his turn in this exercise.

And it is not so difficult as it seems. Like everything else to which we are unaccustomed, a little determined effort is needed at the start, and then the way becomes all the time smoother and easier.

In learning to pray, the first thing to remember is, that we are speaking to a loving Father who is far more willing to give than we are to ask.

The things we ask for should be things which we really need and desire. Before we pray, therefore, we should think what these things are. There is not much use in thoughtless prayer.

Our prayers do not need to be long. Look at the brief prayer given at the end of each Lesson in this *QUARTERLY*. Prayers in the class no longer than these will be just as effective as those occupying a much greater amount of time.

In prayer one should forget that the other members of the class are listening to him and keep before his mind that he is speaking to God. This will be the best cure, after all, for the shyness which, in many cases, is the real difficulty in the way of learning to pray.

The class in which all the scholars have learned to pray will be a joy to the teacher and one that is sure of blessing on its work.

How Jack Got His Class to Do Things

By Rev. C. A. Myers, M.A.

Jack was not satisfied with things in his Sunday School class. "There was nothing doing," as he expressed it. There were seven boys of thirteen or fourteen in the class, but usually only three or four were present on Sunday. Jack had seen in the Sunday School papers about the "good times" other boys were having, and he decided to speak to the teacher about it. One day after Sunday School he waited behind for the teacher, and a long walk and a talk followed. Next Sunday a meeting of the class was announced by the teacher for the following Tuesday evening.

At the appointed hour every boy was present, and eager to find out what was going to be done. The teacher was made the chairman for the evening. After a short prayer, he called on Jack to state the purpose of the meeting. Jack proceeded to tell what he had been reading about other classes, the good times they were having, and the good things they were doing, and he thought their class ought "to get busy too." Each boy was

asked to say in turn what he thought, and all were agreed that they should be "doing something," but how would they go about it?

Finally, Jack, who was a business man's son, proposed that they form the class into a "Boys' Union" and have each member take shares in it as a joint stock company, "doing business for the King." This proposal was hailed with delight, and a motion was promptly passed declaring that their class would hereafter be known as the "Boys' Union" of _____ Church.

Friday evening was fixed upon for the week evening meeting of the class, and the Session was petitioned for the use of a vacant part of the basement to be fitted up as a club room for their meetings. Officers were now appointed, the pastor was made Honorary President, a member of Session and of the Board of Management, First and Second Vice-Presidents. The teacher was to be called Superintendent, but the acting officers were appointed from among the boys themselves. Jack was promptly nominated as first President in recognition of having originated the idea. Other boys were appointed as Third Vice-President, Secretary, and Treasurer, respectively. Committees were also arranged for baseball and other games.

The most important matter, however, was deciding on what the class would do for the Master. First, every member was expected to be a shareholder in the club. Shares were placed at \$1.00 each, so that they could at least take one. Many were the plans proposed as to what each would do with his talent money in order to make gain for their missionary object. One decided that he would purchase some hens, another planned to plant some potatoes, still another thought he could do better at the delivering business at the corner store, while a fourth would sell papers as his share.

The second rule adopted was that each member should make it his aim to do some act of helpfulness or service to some person or animal every week, and that a part of each regular Friday meeting should be a report of the "good turn" performed by the members, and of the progress of their investment for missions.

Toronto

John Badby the Taylor

By Rev. A. S. Morton, B.D.

When people gather solemnly at church to take the bread and wine at communion, by breaking the bread and pouring the wine, they recall that Christ gave His body and shed His blood to bring God's forgiving love to repentant sinners. In the Middle Ages, however, it was taught that the bread was actually made the body of Christ at the prayer of the priest and was worshiped almost as God.

But John Wyclif had begun to free men's mind from such superstition. As a result, the priests struck back at him and his followers John Badby, the "taylor," was the second to have his life taken. He was brought before the Archbishops of Canterbury and York, eight bishops and a row of lords, but stood firm to his conviction that "it was impossible for any priest to make the body of Christ." So the Archbishop's court declared Badby a heretic and handed him over to the police. King Henry IV., the successor of Richard II., signed the warrant by which he should be burned.

"John Badby, still persevering in his constancy..was brought into Smithfield, and there, being put in an empty barrel, was bound by iron chains fastened to a stake, having dry wood put to him. And as he was thus standing in the barrel, it happened that the prince, the king's eldest son, was there present, who showing some part of the good Samaritan, began to endeavor . . to save the life of him..He admonished and counseled him to change his mind and save himself, adding oftentimes threatenings, but in vain. .Then was the barrel put over John Badby and fire put unto him. And when the innocent soul felt the fire, he cried 'Mercy' as though calling on God.

"The prince was moved with the horrible cry, and commanded them to take away the barrel and quench the fire. This commandment being done, he asked him if he would forsake his heresy, and take him to the faith of holy church? Which thing, if he would do, he should have goods enough; promising him a yearly stipend out of the king's treasury ..But this valiant champion of Christ,

neglecting the prince's fair words..being fully determined to suffer any kind of torment. .than so great idolatry and wickedness, refused the offer of worldly promises, being no doubt more vehemently inflamed with the spirit of God than with any earthly desire.

"Wherefore, when as yet he continued unmoveable in his former mind, the prince commanded him straight to be put again in the barrel and that he should not afterwards look for any grace or favor. John Badby, as a valiant champion of Christ, persevered invincibly to the end."

The prince, afterwards Henry V., is known as one who began famous wars which brought untold and useless bloodshed to France and England, John Badby, the taylor, in a true Christlike spirit, gave his life for liberty to what he felt was true, and he is at the beginning of a long row of men who suffered death itself for the truth's sake.

Failure

Failure is a rocky hill :
Climb it ! Climb it with a will !

Failure is a broken bone :
Set it ! Grin, and do not groan !

Failure is a tangled string :
Puzzle out the knotted thing !

Failure is a river swift :
Swim it ! Swim, and do not drift !
—Youth's Companion

River Glimpses

By Rev. J. A. Scrimgeour, M.A.

Young Canadians, who are studying this Quarter our church's mission work in British Guiana, would, I am sure, find very much to interest eye and ear if they could but come with one of the missionaries on a three days' trip to visit two small stations on the Demerara River. Let us start from Better Hope estate, where Mr. Copper lives. We must be on the way early to Georgetown, the capital, lest we miss the daily river steamer.

Just beyond the town we pass on either side great stretches of sugar cane fields; then

the big mill of Diamond Estate which now grinds for a large group of old estates. Around the mill are the long bare barracks where the laborers live, each little room a home, each family large. We see the roofs of a Hindu temple with its idols, a Mohammedan mosque and a Christian church.

But the sugar estates are left behind. We see the dense vegetation of the south, crowned by the palms on the "Long John" lifting its blossom covered head perhaps twenty feet above all other trees. Among the undergrowth near the bank of the river we may see the tree ferns. Here and there is a little clearing, and at each home a canoe is moored,—the river is their only highway.

We shall spend our first afternoon and night on a cocoa estate. Here we have a number of members, their preacher for months being the driver of the estate who, with his capable wife, has done much voluntary work among his fellow East Indians. The church is only a very open walled palm-thatched shelter. In the evening we spend our time in the barracks teaching, talking, singing.

Our first day has thus been evangelistic work. The next we continue further up the river to a centre where we have a government-aided school. A few families along the river bank; a cocoa estate just across the river from our school; and a settlement of about eight hundred East Indians a mile up a narrow trench:—these form the need for school and Christian work. On every hand is the forest, dark and beautiful. Overhead fly flocks of parrots; among the tree tops are the monkeys.

The afternoon must be spent in inspection and encouragement of the school, and then we guide our canoe, dug from the trunk of a tree, up the trench to the East Indian village, where the mud-walled, palm-thatched houses are closely built along the banks. There is not as yet a Christian in this village. They are very faithful to their own gods, and most bitter in their opposition to any catechist. The last catechist was beaten. We hurriedly call on as many families as possible before the darkness comes, comes suddenly as always near the equator. Then we may sit and talk under a wide spreading tree.

Once, when one missionary had begun to preach here, a monkey sprang on a nearby stump. Away went his little group of hearers. They wanted the monkey—or was it an excuse? A few come to the house where we sling our hammock and talk of Christ and life throughout the evening.

Morning comes; the canoe glides out to the river; we must pay calls up and down the banks; the steamer arrives and down we go to Better Hope. We seem to have done so little, but seeds are planted and some day God will give the harvest.

Demerara, British Guiana

Oriental Beggars

Beggars are very numerous in the East. The usual types are given in Luke 14 : 13, "the poor, the maimed, the lame, and the blind." Besides these there are those who are simply indolent. An Arabic proverb says, "Begging is an easy trade, only standing at the door is tiresome."

The commonest and most pathetic form of infirmity that has nothing repulsive about it is blindness. Some of these blind beggars, either led by children or guiding themselves by their long sticks, move about from door to door, but usually they are found at regular places in the town. The blind and lame are conducted or carried to the doors of churches at the time of service, especially on fast days, and line the steps at marriage and funeral ceremonies. They also congregate in front of chief houses on any occasion of family rejoicing or sorrow.

As the beggar stands at the door, he calls out, "I am your guest! I am God's guest! God will direct you! God will recompense your children! God will prolong your days!" If this fails, he tries the effect of rebuke: "Is there nothing here for God?" "You are all servants!" When there is nothing for him, he is told, "God will give you! The Lord will relieve you!"

Beggars apportion the shops among them, and at the close of the week go their rounds to get their allowance. The rich and poor are thus brought into personal touch with each other.—Mackie's Bible Manners and Customs

*AN ORDER OF SERVICE: Third Quarter

Opening Exercises

I. PRAYER.

II. SINGING.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

—Hymn 474, Book of Praise

III. THE LORD'S PRAYER. In concert ;
all remain standing.

IV. RESPONSIVE SENTENCES : Psalm 145 :
14-18.

Superintendent. The Lord upholdeth all
that fall, and raiseth up all those that be
bowed down.

School. The eyes of all wait upon Thee ;
and Thou givest them their meat in due
season.

Superintendent. Thou openest Thine hand,
and satisfiest the desire of every living thing.

School. The Lord is righteous in all His
ways, and holy in all His work.

All. The Lord is nigh unto all them that
call upon Him, to all that call upon Him in
truth.

V. SINGING. Hymn 449, Book of Praise.
(It is expected that this hymn from the
Supplemental Lessons will be memorized
during the Quarter.)

VI. BIBLE WORK. From the Supplemental
Lessons.

VII. PRAYER.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn Selected.
(This selection may usually be that marked
"From the PRIMARY QUARTERLY." See
each Lesson.)

X. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING IN THE TEACHERS
MONTHLY, in connection with each Lesson.

Class Work

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

I. ROLL CALL, by teacher or Class Secre-
tary.

II. OFFERING ; which may be taken in a
class envelope, or class and report envelope.
The Class Treasurer may collect and count
the money.

III. RECITATION. 1. Scripture Memory
Passages from the Supplemental Lessons, or
Memory Verses in Lesson Helps. 2. Cate-
chism.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected.

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one or more of the
following items : Recitation in concert of
Verses Memorized, Catechism, Question on
Missions, Lesson Title, Golden Text and
Heads of Lesson Plan. (Do not overload
the Review : it should be pointed, brief and
bright.)

IV. REPEAT IN CONCERT : James 1 : 12.
Blessed is the man that endureth tempta-
tion : for when he is tried, he shall receive
the crown of life, which the Lord hath pro-
mised to them that love Him.

V. SINGING.

Now to Him who loved us, gave us
Every pledge that love could give,
Freely shed His blood to save us,
Gave His life that we might live :
Be the kingdom
And dominion,
And the glory, evermore. Amen.

—Hymn 614, Book of Praise

VI. SILENT PRAYER.

Lesson I.

THE LABORERS IN THE VINEYARD

July 5, 1914

BETWEEN THE LESSONS—Lesson XII. of last Quarter (Mark 10 : 17-31) told the story of the rich young ruler who came to Jesus. To-day's Lesson follows immediately on that story.

GOLDEN TEXT—He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matthew 5 : 45 (Rev. Ver.).

*Memorize vs. 6, 7. **THE LESSON PASSAGE**—Matthew 20 : 1-16. Read Matthew 20 : 17-34.

1 For the kingdom of heaven is like unto a man that is¹ an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing² idle in the marketplace.

4 And³ said unto them : Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and⁴ ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing⁵ idle, and⁶ saith unto them, Why stand ye here all the day idle ?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive.

8⁸ So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and⁹ give

Revised Version—1 a ; 2 in the marketplace idle ; 3 to them he said ; 4 the ; 5 Omit idle ; 6 he ; 7 Omit rest of verse ; 8 And when ; 9 pay ; 10 would receive ; 11 Omit had ; 12 householder ; 13 spent ; 14 of the day and the scorching heat ; 15 and said to one of them ; 16 up that which is thine, and go thy way ; it is my will to give ; 17 or is thine eye evil.

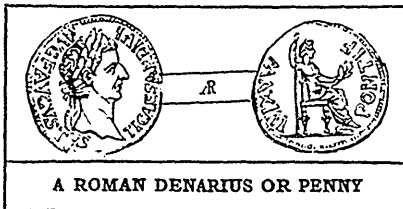
Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The laborers in the vineyard, Matt. 20 : 1-16. T.—The easy service, Matt. 11 : 25-30. W.—The dignity of labor, 2 Thess. 3 : 6-13. Th.—The potter and the clay, Rom 9 : 15-25. F.—Divine justice, Rom. 2 : 1-11. S.—God's just judgment, Job 34 : 10-23. S.—"Righteous in all His ways," Ps. 145 : 5-17.

THE LESSON EXPLAINED

I. THE LABORERS AT

WORK.—1, 2. The kingdom of heaven ; the kingdom including those who love and serve God. This kingdom Jesus came to set up. Like unto. Eastern peoples are fond of comparisons, and their teachers frequently use them. Householder ; owner of an estate. Went out ; to the village marketplace (see v. 3), where the "laborers" would be gathered waiting for employment. Early. In hot Eastern countries the day's work must be started betimes. To hire labourers. The first workers engaged stand for the apostles and other early Christian workers for and with Jesus. Into his vineyard ; probably at the time of grape gathering in September when many workers were required to harvest the fruit before it spoiled. A penny. The Roman denarius is meant, a silver coin worth about 17c., a fair wage, in those days, for a day's work, and more than a Roman soldier's daily pay.

3-7. The third hour ; 9 a.m., reckoning from the beginning of the day at 6. Idle ; literally "workless," not unwilling to work. Go ye also. There was plenty to do in the vineyard, as there is in all departments of Christian work to-day. Whatsoever is right. No bargain is made, but a promise is given of fair payment. Went their way ; glad to get work. Sixth and ninth hour ; 12 noon and 3 p.m. Eleventh



A ROMAN DENARIUS OR PENNY

hour ; 5 p.m. Why . . . idle ?

"No man would stand all day in the marketplace unless he wanted work and could not get it." Go ye also. The Rev. Ver. omits the last eight words of the verse. In this case there was neither bargain nor promise.

II. THE LABORERS' COMPLAINT.—8, 9. Even

was come ; quickly for the last hired, but long delayed for the first. The lord ; owner. Steward ; the servant whose business it was to manage the master's affairs, caring for receipts and expenditures and giving to every other servant his due. Beginning from the last ; instead of with the first, as would have been the ordinary way. Every man a penny ; whether they had worked few hours or many.

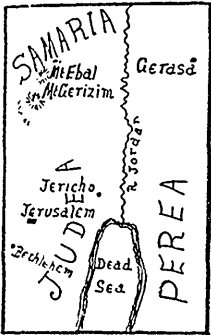
10-12. First . . . supposed . . . would receive more (Rev. Ver.). They had seen the one-hour workers each receive a penny, and they come with great expectations. They had worked twelve hours : would their pay be twelve pence ? Every man a penny. The owner standing by would enjoy their surprise. Murmured. The grumbling passed from man to man as each one was paid. These . . . have wrought (worked) but one hour ; but during that hour they had worked with earnestness and good will,—the grumblers could not deny that. Burden of the day (Rev. Ver.) ; a full day's work. Scorching heat (Rev. Ver.) ; per-

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

haps the terrible sirocco or southeast wind, dry, hot and dust-laden.

III. THE OWNER'S REPLY.—13-16. Answered one; selecting one to whom he might quietly speak his mind. It would have been undignified to enter into a discussion with the whole gang. **Friend**; mate or comrade, a kindly, familiar address. **Take up . . . thine** (Rev. Ver.); the penny bargained for. **It is my will** (Rev. Ver.). The owner's generosity to one set of men did not give others a claim upon him. **Eye evil . . . ?** Are you envious because I am generous? **Last . . . first . . . first last.** Those who work chiefly for pay will be behind those who work for duty and love. Rev. Ver. omits the last clause of the verse.

THE GEOGRAPHY LESSON



Judea is still a land of vineyards. For example, standing on a hillside close by BETHLEHEM and looking across a valley to the modern town, the ground at one's feet is seen to be artificially shaped into terraces, each held in its place by a retaining wall of stone. More or less work must be done throughout the season in a vineyard like this, if the place is to be properly kept up. The retaining walls may need repairing. Pruning must

be attended to. Sometimes irrigation demands a good deal of time and toil.

LESSON QUESTIONS

1, 2 What is meant by the "kingdom of heaven?" Whither did the "householder" in the Lesson go to find laborers? Why did work begin early in the day in Palestine? Whom do the workers first engaged represent? What wage was offered to each of the first set of workers? Where in Israel are God's people likened to a vineyard? (Isa. 5:7.) Where does Jesus call Himself the true vine? (John 15:1.)

3-7 What was the "third hour?" What difference was made between the laborers engaged at this hour

and those engaged earlier? What were the "sixth," "ninth" and "eleventh" hours? On what terms did the eleventh hour workers begin?

8, 9 Who was the "steward?" What instructions were given to him in the evening?

10-12 What did the laborers first engaged expect? What did they receive? What complaint did they make?

13-16 What was the owner's reply? With what did he charge the raimenters? Explain v. 16.

FOR DISCUSSION

1. Should we serve God for the sake of reward?
2. Have we the right to do as we please with our own?

A PRAYER

Jesus, Master, we thank Thee for the call into the great vineyard. May we not hold back, but may we give ourselves with all our might to the tasks set for us. Give us Thy Spirit, that we may serve Thee without a thought of self, desiring only Thy glory. Bless those who are able to work in distant portions of the field, bless those who labor in quiet places at home, and bless those for whom we toil. We ask this for Thine own dear sake. Amen.

Prove from Scripture—That Jesus seeks loving service.

Shorter Catechism—Ques. 94. What is baptism? A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

The Question on Missions—(Third Quarter, OUR BRITISH GUIANA MISSION.)—1. Where is our British Guiana Mission? British Guiana is on the northern coast of South America, east of Venezuela. It has an area of over 90,000 square miles, divided into the three counties of Berbice, Demerara and Essequibo. There is summer all the year, with blue skies and birds and flowers all the time.

Lesson Hymns—Book of Praise: 419 (Supplemental Lesson), 245, 240, 89 (Pa. Sel.), 533 (from PRIMARY QUARTERLY), 239.

FOR WRITTEN ANSWERS

1. What arrangement was made with each set of laborers in the Lesson parable?
2. Give the ground of the complaint made by some of the laborers.
3. What was the owner's answer?

SIGN NAME HERE

Lesson II.

GREATNESS THROUGH SERVICE

July 12, 1914

BETWEEN THE LESSONS—The Lesson, taken from Mark's Gospel, continues the story of Jesus' journey towards Jerusalem.

GOLDEN TEXT—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10 : 45.

Memorize vs. 43-45. **THE LESSON PASSAGE**—Mark 10 : 32-45. Read Luke 18 : 15-30.

32 And they were in the way going up to Jeru'salem; and Je'sus¹ went before them : and they were amazed, and² as they followed, they were afraid. And he took again the twelve, and began to tell them³ what things should happen unto him,

33 *Saying*, Behold, we go up to Jeru'salem; and the Son of man shall be delivered unto the chief priests, and⁴ unto the scribes; and they shall condemn him to death, and shall deliver him⁵ to the Gen'tiles:

34 And they shall mock him, and shall⁶ scourge him, and shall⁷ spit upon him, and shall kill him: and⁸ the third day he shall rise again.

35 And⁹ James and John, the sons of Zeb'edee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall¹¹ desire.

36 And he said unto them, What would ye that I should do for you?

37¹² They said unto him, Grant unto us that we may sit, one on thy right hand, and¹³ the other on thy left hand, in thy glory.

38 But Je'sus said unto them, Ye know not what ye ask: ¹⁴ can ye drink of the cup that I drink

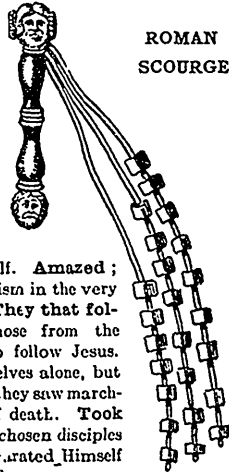
Revised Version—¹ was going; ² the things that followed were afraid; ³ the things that were to happen; ⁴ Om it unto; ⁵ unto; ⁶ spit upon; ⁷ scourge; ⁸ after three days; ⁹ there came near unto him; ¹⁰ saying unto him; ¹¹ ask of thee; ¹² And they; ¹³ one on; ¹⁴ Are ye able to drink the cup that I drink; ¹⁵ or to be baptized; ¹⁶ are able; ¹⁷ The cup that I drink ye shall drink; and; ¹⁸ or; ¹⁹ is for them; ²⁰ hath been prepared; ²¹ moved with indignation concerning; ²² And; ²³ lord it over; ²⁴ over them; ²⁵ it is not so; ²⁶ would become great; ²⁷ would be first among you; ²⁸ verily the.

Daily Readings—(By courtesy of I. B. R. Association, Mr S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Greatness through service, Mark 10 : 32-45. T.—A mother's mistaken ambition, Matt. 20 : 20-23. W.—Sacrifice and its reward, Luke 18 : 28-34. Th.—A great servant's example, John 1 : 19-28. F.—Christ's self abasement, Phil. 2 : 1-11. S.—An object lesson, Mark 9 : 30-37. S.—Christ's example, John 13 : 1-17.

THE LESSON EXPLAINED

I. A GREAT ANNOUNCEMENT.—32. In the way; the highway in Perea east of the Jordan leading to Jericho. Going up to Jerusalem; "up" because Jerusalem was built on hills, and also because it was the capital of the country. Jesus and His disciples had joined the caravans of pilgrims going to Jerusalem for the Passover which was near at hand. Jesus was going before (Rev. Ver.); like a leader heartening his soldiers by choosing the place of danger himself. Amazed; at the majesty and heroism in the very appearance of Jesus. They that followed (Rev. Ver.); those from the crowds who ventured to follow Jesus. Afraid; not for themselves alone, but as well for Jesus whom they saw marching into the very jaws of death. Took again the twelve; His chosen disciples from whom He had separated Himself as He moved on in advance.

33, 34. Behold; introducing Jesus' third prediction of His sufferings and death (see ch. 8 : 31 and ch.



ROMAN
SCOURGE

of? ¹⁵ and be baptized with the baptism that I am baptized with?

39 And they said unto him, We¹⁶ can. And Je'sus said unto them, ¹⁷ Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized;

40 But to sit on my right hand¹⁸ and on my left hand is not mine to give; but it¹⁹ shall be given to them for whom it²⁰ is prepared.

41 And when the ten heard it, they began to be²¹ much displeased with James and John.

42²² But Je'sus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gen'tiles²³ exercise lordship over them; and their great ones exercise authority²⁴ upon them.

43 But²⁵ so shall it not be among you: but whosoever²⁶ will be great among you, shall be your minister:

44 And whosoever²⁷ of you will be the chiefest, shall be servant of all.

45 For²⁸ even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

9. 30-32). Delivered; betrayed. Judas, one of His own disciples, was to do this. Chief priests, and scribes; two classes representing the Sanhedrin, the chief Jewish council before whom Jesus was to be tried. Condemn him to death; judge Him deserving of death, though they could not inflict the death penalty. Deliver him to the Gentiles; the Roman authorities who ruled over Palestine and who alone could carry out a death sentence. Mock . . spit upon . . scourge . . kill (Rev. Ver.); an exact description of what happened (see ch. 15 : 15-20). After three days . . rise again (Rev. Ver.); and so prove Himself the conqueror of His foes.

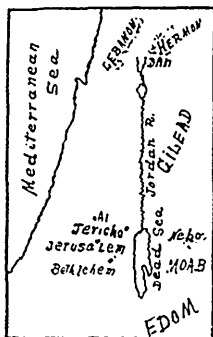
II. AN AMBITIOUS REQUEST.—35-38. James and John; with Salome their mother (see Matt. 20 : 20). Sons of Zeb'edee. See ch 1 : 19, 20. Sit right hand . . left hand. These were the chief places of honor beside a king, the right hand having the precedence. In thy glory; the kingdom which Jesus came to set up. The two disciples pictured this as an earthly kingdom. Drink of the cup; endure what Jesus would have to endure. Baptized with the baptism; a description of Jesus' sufferings as an overwhelming flood.

39, 40. We can; and they afterwards did, for James was the first of the twelve to suffer a martyr's death (Acts 12 : 2), and John outlived the rest, spending a long life in suffering and work for the master. To sit on . . right hand . . is for them for whom . .

prepared (Rev. Ver.). Jesus' meaning is, that the way to reach a high place in His kingdom is by becoming fit for it and not by using such influence with Him as James and John were seeking to use.

III. AN IMPORTANT LESSON.—41-45. Ten . . . much displeased ; jealous of James and John. They . . . accounted to rule ; kings, who, in Eastern lands, were despots holding the property and lives of their subjects in their own hands. **Great ones ;** nobles, who tyrannized over those beneath them. **Great . . . minister . . . chiefest . . . servant ;** as if a king and his nobles should do the work of a slave. **Son of man ;** the greatest man, the Son of God. **Not . . . ministered unto, but to minister ;** not to be served, but to serve. **Life a ransom ;** the price that frees men from the bondage of sin. **For many ;** for every one of the human race who will accept Him as Saviour.

THE GEOGRAPHY LESSON



It is probable that Jesus and His disciples, when they left Perea, crossed the river JORDAN by a bridge near Jericho. There is a bridge there now, and doubtless the Roman government kept up one there in the days of Jesus, for the Romans were famous road and bridge builders. But long before any bridge was built the stream used to be forded by horses, donkeys and camels. The city of Jericho lies west of the Jordan at the foot of the steep Judean highlands. Jerusalem is almost straight ahead amongst the hills, but not in sight from Jericho. The traditional "Mount of Temptation" in the wilderness is one of the barren ridges behind Jericho, but not directly between it and Jerusalem,—a little farther to the north.

LESSON QUESTIONS

32 Whither was Jesus going? Explain "up." What feast was near at hand? Why was Jesus "going before?" At what were His followers amazed? What reason was there for fear? What had happened to Jesus in Jerusalem a short time before this? (John 10:31.)

33, 34 Where had Jesus before this predicted His own sufferings and death? By whom was He to be betrayed?

By what Jewish court was He to be tried and condemned? Who were to sentence Him to death? How was He to be treated? When was He to rise again? Find a verse in one of the Psalms referring to Jesus' resurrection. (Ps. 16:10.)

35-38 Who made a request of Jesus? What was the request? What mistakes did they make about His kingdom? Give Jesus' reply. Where is it said that those who suffer with Jesus will reign with Him? (2 Tim. 2:12.)

39, 40 What did James and John answer to Jesus' challenge? How did they make good this answer? Explain v. 40.

41-45 How did the rest of the Twelve feel towards James and John? What lesson did Jesus teach them? What is meant by a "ransom?"

FOR DISCUSSION

1. Is rivalry a good or bad thing?
2. Is one kind of service more honorable than another?

A PRAYER

Saviour, may our prayer ever be, "None of self and all of Thee." Empty us of every thought that is displeasing to Thee, every ambition that interferes with our progress in the way of Thy choosing. Give us the mind that was in Thyself. May we delight in serving others. And may it be ours by and by to hear the welcoming words, "Inasmuch as ye did it unto one of the least, ye did it unto Me." Amen.

Prove from Scripture—That selfishness is sinful.

Shorter Catechism—Ques. 95. To whom is baptism to be administered? A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

The Question of Missions—2. Who are the inhabitants of British Guiana? There are American Indians, Negroes, Portuguese and other Europeans, East Indians and people of mixed blood, 300,000 in all. The inhabited area is chiefly a narrow strip along the coast, extending inland about 40 miles and along the lower banks of the rivers and creeks. Georgetown in the centre and New Amsterdam at the east are the two towns of the colony.

Lesson Hymns—Book of Praise: 449 (Supplemental Lesson), 105, 250, 114 (Ps. Sel.), 45 (from PRIMARY QUARTERLY), 251.

FOR WRITTEN ANSWERS

1. What request did James and John make of Jesus?

2. How did Jesus teach His disciples that they could become truly great?

SIGN NAME HERE

Lesson III.

BLIND BARTIMÆUS

July 19, 1914

BETWEEN THE LESSONS—Jesus had left Perea, and, crossing the Jordan, had come to Jericho about 5 miles from the river and 17 from Jerusalem.

GOLDEN TEXT—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing.—Isaiah 35 : 5, 6 (Rev. Ver.).

Memorize vs. 51, 52. THE LESSON PASSAGE—Mark 10: 46-52. Read Matthew 20 : 29-34.

46 And they ¹ came to Jericho : and as he went out ² of Jericho with his disciples and a great ³ number of people, blind Bartimæus, the son of Timæus, sat by the highway side ⁴ begging.

47 And when he heard that it was Je'sus of Nazareth, he began to cry out, and say, Je'sus, thou Son of Da'vid, have mercy on me.

48 And many ⁵ charged him that he should hold his peace : but he cried ⁶ the more a great deal, Thou Son of Da'vid, have mercy on me.

49 And Je'sus stood still, and ⁷ commanded him to

Revised Version—¹ come ; ² from ; ³ multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side ; ⁴ *Omit* begging ; ⁵ rebuked him ; ⁶ out ; ⁷ said, Call ye him ; ⁸ cheer ; ⁹ sprang up ; ¹⁰ him, and said, What ; ¹¹ And the ; ¹² Rabboni ; ¹³ may ; ¹⁴ straightway ; ¹⁵ him.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Blind Bartimæus, Mark 10 : 46-52. T.—Blind Bartimæus, Isa. 42 : 1-7 W.—According to your faith," Matt. 9 : 27-35. Th.—A message to John, Matt. 11 : 1-6. F.—The blessings of the gospel, Isa., ch. 35. S.—The man born blind, John 9 : 1-7. S.—The blind beggar of Jericho, Luke 18 : 35-43.

THE LESSON EXPLAINED

I. HOPE.—46, 47. They came. Jesus and His followers, leaving the upland pastures of Perea, traveled down the road leading to the sunken channel of the Jordan, crossed that river, and passed through the fertile region on the western side. To Jericho ; known as "the city of palms" from the abundance of these trees growing about it. Jericho was a place of



A BLIND BEGGAR

commercial importance, owing to its trade in tropical fruits and especially balsams, and to its being on the caravan route from Damascus to Egypt. Besides, it was near the mountain passes leading up to Jerusalem and Beth-el and commanded the lower fords of the Jordan, and hence was of much consequence in a military point of view. In our

Lord's day, the Romans had a garrison here. It was also the last stopping place of pilgrims going from Galilee to Jerusalem by way of Perea. A great multitude (Rev. Ver.) ; made up of pilgrims from Galilee and Perea going to Jerusalem for the Passover. Bartimæus ; a name meaning the son of Timæus. He probably became a well known man amongst the early Christians. A blind beggar (Rev. Ver.). Blindness is very common in the East, being caused chiefly by sun glare and lack of cleanliness. Begging was the only way in which a

friendless blind man could gain a living. By the way side (Rev. Ver.) ; where travelers would constantly be passing to and fro. Heard. First the blind man heard the trampling feet of the crowds and their voices and inquired what it all meant (see Luke 18 : 36).

Jesus of Nazareth ; the name of the common people for the Saviour (see Matt. 21 : 11), used contemptuously by Pilate (John 19 : 19) and proudly accepted by the early Christians, Acts 2 : 22 ; 3 : 6, etc. Son of David ; a title of the Messiah. Have mercy on me. Everything hung upon the pity of Jesus.

51 And Je'sus answered ¹⁰ and said unto him, What wilt thou that I should do unto thee ? ¹¹ The blind man said unto him, ¹² Lord, that I ¹³ might receive my sight.

52 And Je'sus said unto him, Go thy way ; thy faith hath made thee whole. And ¹⁴ immediately he received his sight, and followed ¹⁵ Je'sus in the way.

II. HINDRANCES.—48, 49. Many rebuked him (Rev. Ver.) ; angry, perhaps, at Bartimæus blurring out the title of the Messiah which they were holding back till they reached Jerusalem, or, it may be, simply because they did not want their progress hindered. Jesus stood still ; stopped by His pity for the poor blind man. Call ye him (Rev. Ver.) ; No one ever seeks Jesus as earnestly as Jesus seeks him. They call the blind man. In this call the Greek has three short, pithy words signifying: "Courage!" "Rise!" "He calls you." Mark tells us just how the crowds would speak.

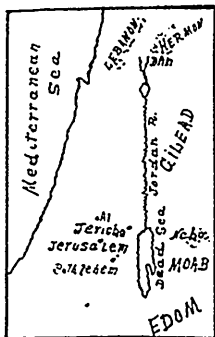
III. HEALING.—50. Casting away his garment ; the "abla" or heavy blanket-like upper garment worn over the tunic, used as a robe by day and a covering at night. It was this robe which might not be retained as a pledge after sunset (see Ex. 22 : 26). Sprang up (Rev. Ver.) ; full of eagerness to reach Jesus. Came to Jesus ; needing no guide (but see Luke 18 : 40) on his way to the helper whom he could not see. So must we come by faith for salvation to the Saviour who is unseen.

51, 52. What wilt thou. Jesus knew what the blind man desired, but He wished to draw out the confidence of the suppliant in His power to heal. Rabboni (Rev. Ver.) ; "my master," the highest title he could use. (Compare John 20 : 16.) My sight. This was his one great bodily need, as the need of our souls is God's salvation. Thy faith hath made thee whole. Faith for us, as for the blind man, is just

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trust in the Saviour whom we cannot see. Received his sight ; and along with it the salvation of his soul. Followed Jesus ; making the best use of his restored sight.

THE GEOGRAPHY LESSON



The road over which Jesus traveled when He started to go from Jericho up to Jerusalem is still used as a public highway. Donkeys or camels with heavy loads on their backs are plodding over the road, and considering the burdens which they have to carry, we can understand why the road climbs the hills by broad, easy zig-zags instead of going straight. The Jericho where Bartimæus and Zacchæus lived, stood not

exactly on the site of present-day Jericho, but on a part of the plain now bare.

BLINDNESS IN THE EAST

Blindness is very common in Eastern countries. It is said, that while in northern Europe only one out of a thousand persons is blind, in Egypt there is one blind in every hundred. Perhaps blindness is more common in Palestine than in any other land, and is sorely aggravated by dirt and flies.

LESSON QUESTIONS

46, 47 What country had Jesus left ? What river had they crossed ? Where was Jericho ? Who were the multitude with Jesus ? Who sat by the roadside begging ? What does Bartimæus mean ? How was he afflicted ? What are some common causes of blindness in the East ? How did Bartimæus learn that Jesus was passing by ? How did the blind man address Jesus ? What did he ask ? Where is it said that the Lord's mercy is "from everlasting to everlasting ?" (Ps. 103 : 17.)

48, 49 Who rebuked Bartimæus ? Why did they do this ? What command did Jesus give ? What was said to Bartimæus ?

50 How did Bartimæus act ? Explain "garment." How can we come to Jesus ? Will Jesus cast out any one who comes to Him ? (John 6 : 37.)

51, 52 What question did Jesus ask ? Why did He ask this ? What did Jesus say had made Bartimæus whole ? What is faith ? Show that we are saved through faith. (Eph. 2 : 8.)

FOR DISCUSSION

1. Are those who believe in "faith healing" right ?
2. Is it easier or harder to come to Jesus now than when He was on earth ?

A PRAYER

Holy, Holy, Holy, Lord, God Almighty ! We thank Thee for opened eyes so that we know our sins and our needs of Thee. We thank Thee for the fountain that flows for our cleansing ; we praise Thee for the presence of Him who is the Light of all that sit in darkness. Illumine our darkness, we beseech Thee, and may we who see, point others in darkness to Thee, the Light of the world. Amen.

Prove from Scripture—*That God gives comfort.*

Shorter Catechism—*Ques. 96. What is the Lord's Supper ? A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth ; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.*

The Question on Missions—3. Amongst what race of the inhabitants do our missionaries work ? Amongst the East Indians who are brought from British India to work on the sugar estates. From 2,000 to 4,000 of these arrive each year. There are now about 130,000 of them in the colony, forming nearly one half of the population.

Lesson Hymns—Book of Praise : 439 (Supplemental Lesson), 151, 154, 86 (Ps. Sel.), 344 (from PRIMARY QUARTERLY), 152.

FOR WRITTEN ANSWERS

1. Give the appeal of Bartimæus to Jesus.....

.....

2. What hindrances were put in the way of Bartimæus' coming to Jesus?.....

.....

3. How did Jesus treat Bartimæus?.....

.....

SIGN NAME HERE.....

Lesson IV.

THE POUNDS AND THE TALENTS

July 26, 1914

BETWEEN THE LESSONS—The Lesson parable seems to have been spoken either at Jericho (see vs. 1-10) or on the way from Jericho to Jerusalem.

GOLDEN TEXT—Well done, good and faithful servant : thou hast been faithful over a few things, I will set thee over many things : enter thou into the joy of thy lord.—Matthew 25 : 21 (Rev. Ver.).

Memorize vs. 16, 17. **THE LESSON PASSAGE**—Luke 19 : 11-27.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these ten servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

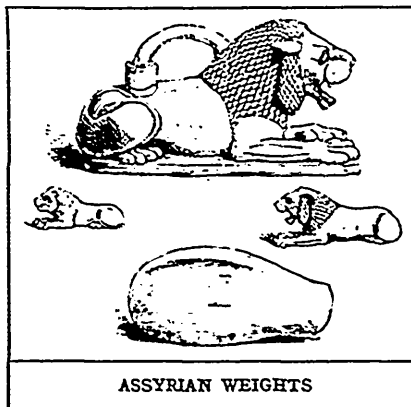
18 And the second came, saying, Lord, thy pound hath gained five pounds.

Revised Version—supposed ; was immediately to ; ten servants of his ; gave them ; Trade ye herewith till I come ; an embassy ; that this man ; Omit that ; come back again ; that he ; servants. unto whom he had given the money, to be called to him ; what they had gained ; And the first came before him, saying ; made ; more ; Well done ; wast found faithful ; Thy pound, Lord ; unto him also . Omit have ; Omit And ; am ; then wherefore gavest thou not ; and I at my coming should have required it with interest ; away ; unto ; the ; Omit For ; that hath ; but ; which ; Howbeit these mine enemies.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The pounds and the talents, Luke 19 : 11-27. T.—The pounds and the talents, Matt. 25 : 14-30. W.—"Divers gifts," Rom. 12 : 1-S. Th.—Walk worthy of your calling, Eph. 4 : 1-7. F.—An inspiring example, Acts 9 : 36-42. S.—Fruit bearing, the test, John 15 : 1-S. S.—Much given—much required, Luke 12 : 41-48.

THE LESSON EXPLAINED

I. THE MASTER'S TEST.—11, 12. Heard these things ; the words which Jesus spoke to Zacchaeus about salvation, vs. 9, 10. Nigh to Jerusalem ; the Jewish capital some seventeen miles from Jericho. Kingdom of God . . . immediately to appear (Rev. Ver.) The disciples had got the idea that Jesus was to establish this kingdom at once. But our Lord teaches that there is to be a period for patient waiting and faithful service before the kingdom is set up. A certain nobleman, etc. Thirty years before this, Archelaus, who had been appointed king of Judea by the will of his father Herod, went to Rome to secure the confirmation of the will from the emperor. Jesus, in His parable, may have had this in mind. To return. The period of the nobleman's absence pictures the interval between



ASSYRIAN WEIGHTS

our Lord's death and resurrection and His second coming.

13, 14. Ten servants (slaves) . . . ten pounds ; one to each. The "pound" was not a coin, but a sum of money reckoned by weight. It was worth about \$16. The "talent" (see Matt. 25 : 14-30) was worth 60 times as much. The pound, therefore, stands for the blessings which all disciples have in common, while the talent denotes the special gifts and opportunities of individuals. The master in the Lesson wished simply to test his servants ; hence the smallness of the

sum. Trade ye herewith (Rev. Ver.) ; do business for their master. Till I come. So Christians are to be patient and diligent until Christ shall come again. Citizens hated him . . . sent an embassy (Rev. Ver.). The people of Jerusalem rebelled against

Archelaus during his absence, and sent a deputation of fifty to Rome to oppose his application to the emperor.

II. THE DILIGENT SERVANTS.—15-19. Having received the kingdom. Archelaus succeeded in his request. **Pound . . . made ten pounds** (Rev. Ver.). The money turned over and over again to profit had coined 1,000 per cent. So the man with the five talents doubled them (see Matt. 25 : 20). **Faithful in a very little ; only \$18** but the use of it showed the servant's character and ability. **Authority over ten cities.** This was the master's purpose,—to find the right kind of governors for his cities. **Pound . . . made five pounds** (Rev. Ver.). The second man had not shown as much ability or earnestness as the first. **Five cities.** Each received the place fitted to his ability.

III. THE USELESS SERVANT.—20-23. **Pound . . . in a napkin ;** carefully preserved, not risked nor squandered, but not used to profit. **Feared thee ;** dreaded punishment should the money be lost. **Austere man ;** a harsh master. **Takest up . . . layedst not down . . . reapest . . . didst not sow ;** unreasonable in his demands of profit. (Compare Matt. 25 : 24, 25.) **Thou knewest, etc.** If what the servant said of his master were true, it should have made him more diligent. **Bank ;** where it would have been as safe as in the napkin and would have produced some interest besides.

24-27. Take from him the pound. The penalty of neglect was losing what had been received as well as what might have been gained. **They said.** Probably our Lord's audience remonstrated with Him for giving the story such a turn. V. 26 teaches that we lose powers and faculties which we do not use and that these are increased by use. **Mine enemies . . . slay them ;** just what an Oriental king would do. The destruction of Jerusalem and the doom of all who deliberately rebel against Christ are here foreshadowed.

AN EASTERN BAZAAR

The bazaar at JAFFA (the ancient Joppa), on the Mediterranean coast of Palestine (see cover map), is a square surrounded by little shops, none of these being more than a single story in height. Awnings shelter the shops from the blazing sun. Most of the traffickers gather in the open square, where fruit, vegetables, cloth and other kinds of merchandise lie in heaps on the ground. The people are mostly dressed in Oriental fashion, the men in long robes and baggy cloaks, most of them wearing on their heads big soft cotton turbans, or else scarfs of white cotton held in place with coils of camel's hair. The women have cloth veils over their head.

LESSON QUESTIONS

11, 12 Explain "these things." How far was Jerusalem from Jericho? What did the disciples of Jesus expect? What did our Lord teach them? To what historical event may He have referred? What does the period of the nobleman's absence denote? How did our Lord describe His second coming to Caiaphas? (Matt. 26 : 64.)

13, 14 To how many servants did the nobleman entrust money? What did he give to each? What was a "pound?" What was each instructed to do with his money? How did the "citizens" regard the nobleman? What did they do? To what event in history may this refer? Where does Jesus say that the Jews hated Him? (John 15 : 24.)

15-19 What report did the first servant give? What was the report of the second? How was each rewarded?

20-23 What did the third servant report? What was his excuse? What was he told that he should have done?

24-27 How was the useless servant punished? What was the fate of the "citizens?" What does this foreshadow?

FOR DISCUSSION

1. Have all the same chance of success in life?
2. Which have done most for the world—people with many talents or those with few talents?

A PRAYER

Lord, teach us Thy joy of service. Daily may we receive from Thee rich gifts, and daily may we pass these gifts to others. Thus may our lives be filled with gladness and peace. Show us how to take advantage of the little opportunities for usefulness, and make us discontented with a life of selfish pleasure-seeking. Give us more of Thyself, that we may daily grow more like Thee. And thus we ask for Thine own sake. Amen.

Prove from Scripture—*That our Master is in heaven.*

Shorter Catechism—Review Questions 94-96.

The Question on Missions—1. What kind of people are the East Indians? They are highly intelligent, with strong religious feeling, refined and teachable, yet jealous and resentful when roused. They are eager for education, adapt themselves readily to Western habits and rise rapidly into positions of prominence and responsibility.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 245, 238, 57 (Ps. Sel.), 532 (from PRIMARY QUARTERS), 240.

FOR WRITTEN ANSWERS

1. What led Jesus to speak the Lesson parable?

.....

2. What was the reward of the faithful servants and what the punishment of the useless servant?

.....

SIGN NAME HERE.....

Lesson V.

THE TRIUMPHAL ENTRY

August 2, 1914

BETWEEN THE LESSONS—Jesus, with His disciples, arrived at Bethany (John 12 : 1) on March 31, A.D. 30; the anointing by Mary (Matt. 26 : 6-13; Mark 14 : 3-9; John 12 : 2-11) took place on Saturday, April 1; and the entry into Jerusalem on Sunday, April 2.

GOLDEN TEXT—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee.—Zechariah 9 : 9 (Rev. Ver.).

Memorize vs. 7-9. **THE LESSON PASSAGE**—Mark 11 : 1-11. Read Luke 19 : 29-44

1 And when they¹ came nigh² to Jeru'salem, unto Beth'phage and Beth'any, at the mount of Olives, he sendeth³ forth two of his disciples,

2 And saith unto them, Go your way into the village⁴ over against you: and⁵ as soon as ye be entered into it, ye shall find a colt tied, whereon⁶ never man sat; loose him, and bring him.

3 And if⁷ any man say unto you, Why do ye this? say ye⁸ that the Lord hath need of him; and straightway he will send him⁹ hither.

4 And they went¹⁰ their way, and found¹¹ the colt tied¹² by the door without in¹³ a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Je'sus had

Revised Version—¹ draw; ² unto; ³ Omit forth; ⁴ that is; ⁵ straightway as ye enter into; ⁶ no man ever yet sat; ⁷ any one; ⁸ The Lord; ⁹ back hither; ¹⁰ away; ¹¹ a; ¹² at; ¹³ the open street; ¹⁴ said; ¹⁵ bring; ¹⁶ on him their garments; ¹⁷ upon; ¹⁸ branches, which they had cut from the fields; ¹⁹ Omit rest of verse; ²⁰ Omit saying; ²¹ is; ²² that cometh, the kingdom of our father David; ²³ he; ²⁴ Omit and; ²⁵ it being now eventide.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 58 Old Bailey, London, England)—M.—The triumphal entry, Mark 11 : 1-11. T.—"Prepare ye the way," Isa. 62 : 6-12. W.—The King cometh! John 12 : 12-19. Th.—The King enthroned, Rev. 5 : 6-14. F.—Rejoice greatly in thy King, Luke 19 : 37-48. S.—Hosanna! Matt. 21 : 1-17. S.—A song of exultation, Ps. 118 : 19-29.

THE LESSON EXPLAINED

I. THE LORD'S NEED.—1, 2. Nigh unto Jerusalem (Rev. Ver.); the goal of the journey from Galilee through Perea lasting three or four months, which we have been following in the Lessons since the beginning of the year. Bethphage; meaning "the House of Unripe Figs." The exact site of this small

village is unknown. Bethany; perhaps meaning "the Place of Dates," the home of Mary and Martha and Lazarus, about 2 miles from Jerusalem, at the southeast base of the Mount of Olives, the famous mountain due east of Jerusalem and separated from the city by the valley of the Kidron. Two . . . disciples. One may have been Peter from whom Mark is said to have received the materials for his Gospel; if so, the other was perhaps John. Village over against you; Bethany. Colt; of an ass (see Matt. 21 : 2). The ass in the East, stouter, livelier, swifter than with us, is highly valued as a beast of burden, for field work and for riding. Never man sat (Rev. Ver.); and therefore fit for sacred use, Num. 19 : 2; Deut. 21 : 3; 1 Sam. 6 : 7.

3, 4. The Lord; a title of courtesy given to a great rabbi or teacher by his pupils. The owners of the colt would understand by it the great rabbi of whom every one was speaking. Hath need of him; not only because the ascent of the Mount of Olives was toilsome and tedious, but also in order that Jesus might



ON THE SLOPE OF OLIVET

fulfil prophecy (see Matt. 21 : 4, 5; Zech. 9 : 9). Send him back (Rev. Ver.); a promise from Jesus to return the colt. A place where two ways met; Rev. Ver., "the open street." 5-7. Certain . . . that stood there. Luke says, the owners of the colt (see Luke 19 : 33). Let them go. The owners of the colt may

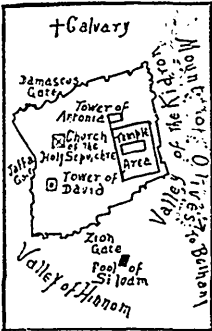
have been secret disciples of Jesus, and therefore glad to serve Him. At any rate the claims of so great a teacher would readily be recognized. Cast on him their garments; their outer robes in place of a saddle. This is frequently done to-day by the rider for himself; but for the people in Jesus' company to do it for Him was a mark of the highest respect and honor.

II. THE LORD'S WELCOME.—8-10. Spread their garments; so as to form a carpet on which the beast bearing Jesus might walk. Other branches . . . cut from the fields (Rev. Ver.). Likely the people brought enormous palm leaves, which were sometimes 12 to 16 feet long and strewed these in layers, perhaps twisting the stems. All this was done to smooth the road as part of the homage offered to Jesus. They that went before; the crowds who came out from Jerusalem to meet Jesus (see John 12 : 12). These joined the procession from Bethany (they that followed), and turning round, formed the advance guard. Hosanna; "Save now," the first words of Ps. 118 : 25, always sung during the procession round the altar at

the great feasts. **He that cometh**; from Ps. 118 : 26, a recognized title of the Messiah. **Kingdom**; which Jesus came to establish. **Hosanna in the highest**; the heavens where God dwells on whom the people call to save them.

III. THE LORD'S HOUSE.—11. Entered . . into the temple; the house of His heavenly Father. Looked round about; observing all the traffic that went on (vs. 15-18), but doing nothing that day. Out unto Bethany; to rest amongst the friends whom He loved (see John 11 : 5).

THE GEOGRAPHY LESSON



Standing on the **MOUNT OF OLIVES** near the Bethany road, on the western slope towards Jerusalem may be seen the Russian Church made of white marble and conspicuous by reason of its square cupola and seven bulb-shaped domes. At the other side of the Kidron valley its western bank rises steeply, and along its upper edge is a high wall of gray stone. Looking over the wall, the city itself is seen,—a compact

mass of grayish or whitewashed stone buildings. Most of these have only one or two stories. A great many of the roofs are flat, while some are capped with low, flattened domes.

LESSON QUESTIONS

- 1, 2 What city was Jesus approaching? What journey was He just completing To what villages did He come? On what mountain were these situated? Whither did Jesus send two disciples? For what purpose? What miracle had Jesus wrought at Bethany? (John 11 : 1, 43, 44.)
- 3, 4 What were the two disciples to say? Explain the title "Lord." Why had Jesus need of the ass? What did He promise to do? Where was the ass found?

5-7 How may the willingness of the owners to let the ass go be explained? Why should we not count ourselves our own? (1 Cor. 6 : 19, 20.)

8-10 What did the people spread on the road? Why did they do this? Who were "they that went before?" Who "they that followed?" What did the crowds cry?

11 Whither did Jesus go? What did He do there? What did He see? Whither did He go in the evening?

FOR DISCUSSION

1. Does the Lord need us for the carrying on of His work?
2. Can we be too enthusiastic in serving Jesus?

A PRAYER

O Love that will not let us go, we come to Thee for cleansing, for peace, for life. Be Thou our king. May we be Thy willing subjects. Cause Thy face to shine upon us as we worship Thee, as we serve Thee. May our devotion to Thee be greater with each passing day. Forgive the sins that separate us from Thee, and may our names and the names of those we love be written in the Lamb's book of life. Amen.

Prove from Scripture—That Jesus would enter our hearts.

Shorter Catechism—Ques. 97. What is required to the worthy receiving of the Lord's supper? A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

The Question on Missions—5. What are the religions of the East Indians? Most of them are Hindus, while some are Mohammedans. Hinduism teaches the worship of many gods. Mohammedanism acknowledges only one God, but denies the divinity of Jesus. Both these religions are very cruel and degrading, especially to women and children.

Lesson Hymns—Book of Praise: 449 (Supplemental Lesson), 90, 99, 89 (Ps. Sel.), 540 (from PRIMARY QUARTERLY), 97.

FOR WRITTEN ANSWERS

1. In what manner did Jesus enter Jerusalem?
2. Describe the welcome which He received.....
3. What did He see in the temple?

SIGN NAME HERE

Lesson VI. THE BARREN FIG TREE AND THE DEFILED TEMPLE—TEMPERANCE LESSON August 9, 1914

BETWEEN THE LESSONS—On the evening of Sunday, April 2, A.D. 30, Jesus returned from Jerusalem to Bethany to spend the night. On Monday morning He returned to Jerusalem. Vs. 12-19 belong to this day, and vs. 20-26 to the following morning.

GOLDEN TEXT—By their fruits ye shall know them.—Matthew 7 : 20.

Memorize vs. 22, 23. **THE LESSON PASSAGE**—Mark 11 : 12-26. Study Mark 11 : 12-33. Read Matthew 21 : 12-32.

12 And on the morrow, when they were come ¹ from Beth'any, he ² was hungry :

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for ³ the time of figs was not yet.

14 And ⁴ Je'sus answered and said unto it, No man eat fruit ⁵ of thee ⁶ hereafter for ever. And his disciples heard it.

15 And they come to Jeru'salem : and ⁷ Je'sus went into the temple, and began to cast out them that sold and ⁸ bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold ⁹ doves ;

16 And ⁴ would not suffer that any man should carry ¹⁰ any vessel through the temple.

17 And he taught, ¹¹ saying unto them, Is it not written, My house shall be called ¹² of all nations the house of prayer ? but ye have made it a den of ¹³ thieves.

18 And ¹⁴ the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, ¹⁵ because all the people was astonished at his ¹⁶ doctrine.

Revised Version—¹ out from : ² hungered ; ³ it was not the season of figs ; ⁴ he : ⁵ from ; ⁶ henceforward ; ⁷ he entered ; ⁸ them that : ⁹ the : ¹⁰ a vessel ; ¹¹ and said ; ¹² a house of prayer for all the nations ; ¹³ robbers ; ¹⁴ chief priests and the scribes ; ¹⁵ for all the multitude ; ¹⁶ teaching ; ¹⁷ every evening he went forth out ; ¹⁸ as they passed by in the morning ; ¹⁹ withered away from ; ²⁰ Rabbi ; ²¹ Omit For ; ²² Omit that ; ²³ taken up and cast ; ²⁴ what he saith cometh to pass ; ²⁵ it ; ²⁶ All things whatsoever ye pray and ask for, believe that ye have received them ; ²⁷ whensoever ; ²⁸ aught ; ²⁹ one ; ³⁰ Omit whole verse.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The barren fig tree and the defiled temple, Mark 11 : 12-14, 20-26. T.—The barren fig tree and the defiled temple, Mark 11 : 15-19, 27-33. W.—The barren fig tree and the defiled temple, Luke 13 : 6-9. Th.—“By their fruits,” Matt. 7 : 7-20. F.—“The fruit of righteousness,” James 3 : 11-18. S.—Jeremiah's warning, Jer 7 : 1-11. S.—“Fruit in its season,” Ps. 1.

THE LESSON EXPLAINED

I. THE FRUITLESS FIG TREE.—13, 14. On the morrow. See Between the Lessons. From Bethany ; on the way to Jerusalem. Hungry. It may be that He had spent the night in fasting and prayer.



ORIENTAL MONEYCHANGER

Fig tree ; which is cultivated from one end of Palestine to the other. Having leaves ; these begin to appear about the end of March. Find any thing thereon ; looking for the tiny immature figs which appear along with the leaves and are sometimes eaten. Nothing but leaves. So in the Jewish nation Jesus did not

19 And ¹⁷ when even was come, he went out of the city.

20 And ¹⁸ in the morning, as they passed by, they saw the fig tree ¹⁹ dried up from the roots.

21 And Pe'ter calling to remembrance esith unto him, ²⁰ Master, behold, the fig tree which thou cursedst is withered away.

22 And Je'sus answering saith unto them, Have faith in God.

23 ²¹ For verily I say unto you, ²² That whosoever shall say unto this mountain, Be thou ²³ removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that ²⁴ those things which he saith shall come to pass ; he shall have ²⁵ whatsoever he saith.

24 Therefore I say unto you, ²⁶ What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And ²⁷ when ye stand praying, forgive, if ye have ²⁸ ought against any ²⁹ : that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

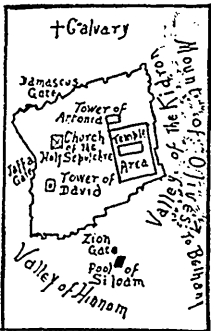
find the fruit of love and obedience to God. Not the season of figs (Rev. Ver.) ; that is, of fully ripe figs, found in June. But the absence of unripe figs showed that the tree was barren. No man eat fruit, etc. Jesus meant to teach how the Jewish nation would be punished for failing to bear fruit.

II. THE DEFILED TEMPLE.—15-19. Into the temple ; that is, the outer court of the temple, called the Court of the Gentiles into which others than Jews were admitted. Sold and bought ; animals, incense, oil and other things required for sacrifice. Tables. See Illustration. Moneychangers ; who exchanged the money brought by pilgrims from foreign countries for the Jewish money required to pay the temple tax. Doves ; the offering of the poor, who were not able to bring sheep and oxen (see Lev. 5 : 7). Carry a vessel (Rev. Ver.) ; utensils or gear of any sort. People were making the sacred place a short cut in the common business of the city. Is it not written. See Isa. 56 : 7 ; Jer. 7 : 11. My house a house of prayer (Rev. Ver.) ; a place for worship, not for gain. For all the nations (Rev. Ver.) ; Gentiles as well as Jews, as the appointment of the Court of the Gentiles showed. Den of robbers (Rev. Ver.) ; like the hillside caves of Judea in which bandits dwelt.

III. THE POWER OF FAITH.—20-23. In the morning. See Between the Lessons. Jesus answering saith ; answering, not so much the words of Peter as the wonder expressed by the disciples generally (see Matt. 21 : 20). **Have faith in God.** Trust in His boundless power, which is always on the side of His people. **This mountain;** the Mount of Olives, which is here taken as a picture of something very difficult. **Cast into the sea ;** removed completely out of the way.

24-26. **Pray . . believe . . have** (Rev. Ver.). Faith will show itself in prayer and prayer will bring the blessing. **Stand ;** one of the Jewish attitudes in prayer (see 1 Sam. 1 : 26 ; Matt. 6 : 5), the other two being kneeling (1 Kgs. 8 : 54) and prostration, 1 Kgs. 18 : 42. **Forgive.** We cannot ask forgiveness unless we are ready to forgive, and forgiveness is the first thing for which we should pray.

THE GEOGRAPHY LESSON



Standing on the old temple grounds in Jerusalem one can see to the top of a pleasant green hill half a mile away to the east. Olive trees grow in orchards here and there on the hillside, and fields and gardens occupy the rest of the sunny slope, with a dusty road leading up between them and disappearing from our view off to the south. The hill is the MOUNT OF OLIVES, and BETHANY is over on the

farther side. When Jesus and the disciples came over from Bethany to Jerusalem, they must have followed either that road or another out of sight which connected Bethany with the city.

LESSON QUESTIONS

12-14 Where had Jesus spent the night ? Whither was He now going ? Why did He expect to find fruit on the fig tree ? What did He say when He found none ? Where is the parable of the Barren Fig Tree ? (Luke 13. 6-9.) Where did Jesus say that His disciples should bear fruit ? (John 15 : 8.)

15-19 Into what part of the temple area did Jesus go ? What did He find there ? What did Jesus say was the purpose of the temple ? What was now being

made of it ? On what other occasion did Jesus cleanse the temple ? (John 2 : 13-17.)

20-23 Whither was Jesus now going ? What had happened to the fig tree ? What feeling did the disciples express ? What did Jesus say to them ? What did He mean ? What chapter in Hebrews is all about faith ? (Heb., ch. 11.)

24-26 What kind of prayer will bring blessing ? Why must we be forgiving when we pray ? What great verse about forgiveness is found in Ephesians ? (Eph. 4 : 32.)

FOR DISCUSSION

1. Can a Christian use strong drink ?
2. Is strong drink a help or hindrance in work ?

A PRAYER

“Through every minute of this day
 Be with me, Lord !
 Through every day of all this week
 Be with me, Lord !
 Through all the years of all this life
 Be with me, Lord !
 So shall the days and weeks and years
 Be threaded on a golden cord,
 And all draw on with sweet accord
 Until Thy fullness, Lord ;
 That so, when time is past,
 By grace, I may at last
 Be with Thee, Lord !” Amen.

Prove from Scripture—That our fruitbearing glorifies God

Shorter Catechism—Ques. 98. What is prayer ?
 A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

The Question on Missions—6. How is the time of the East Indian child spent ? In very many cases children are put to work at a very early age, first at home, then, later, in the sugar cane and rice fields, tending cattle, and otherwise working hard, enjoying nothing of the freedom of childhood.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 358, 360, 35 (Ps. Sel.), 574 (from PRIMARY QUARTERLY), 388.

FOR WRITTEN ANSWERS

1. In what ways may God's house be profaned now ?

.....

2. How does strong drink (1) unfit us for fruit-bearing, (2) defile us ?

.....

SIGN NAME HERE.....

Lesson VII.

THE WICKED HUSBANDMEN

August 16, 1914

BETWEEN THE LESSONS—After the incident of the barren fig tree, Jesus proceeded to the temple. It was here that the Lesson parable was spoken.

GOLDEN TEXT—The stone which the builders rejected, the same was made the head of the corner.—Matthew 21 : 42 (Rev. Ver.).

Memorize vs. 42-44. THE LESSON PASSAGE—Matthew 21 : 33-46. Read Luke 20 : 1-19.

33 Hear another parable : There was a ¹ certain householder, which planted a vineyard, and ² hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into ³ a far country :

34 And when the ⁴ time of the fruit drew near, he sent his servants to the husbandmen, ⁵ that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first : and they did unto them ⁶ likewise.

37 But ⁷ last of all he sent unto them his son, saying, they will reverence my son.

38 But ⁸ when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and ⁹ let us seize on his inheritance.

39 And they ¹⁰ caught him, and cast him ¹¹ out of the vineyard, and ¹² slew him.

40 When ¹³ the lord therefore of the vineyard ¹⁴ cometh, what will he do unto those husbandmen ?

Revised Version—1 man that was a householder ; ² set a hedge about it ; ³ another country ; ⁴ season of the fruits ; ⁵ to receive his fruits ; ⁶ in like manner ; ⁷ afterward he ; ⁸ the husbandmen, when they saw the son, said ; ⁹ take his ; ¹⁰ took him ; ¹¹ forth ; ¹² killed ; ¹³ therefore the lord ; ¹⁴ shall come ; ¹⁵ miserable ; ¹⁶ the ; ¹⁷ was made ; ¹⁸ was from the Lord ; ¹⁹ away ; ²⁰ shall be given ; ²¹ he that falleth ; ²² broken to pieces ; ²³ scatter him as dust ; ²⁴ Omit had ; ²⁵ And when ; ²⁶ hold on ; ²⁷ multitudes.

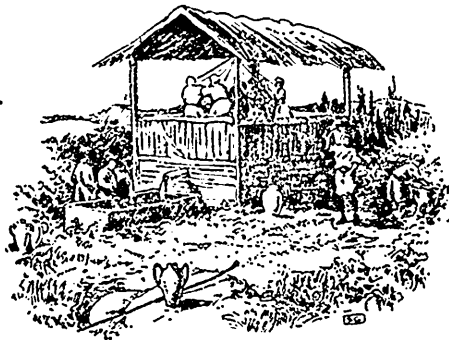
Daily Readings—(By courtesy of I. B. R. Association, Mr S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The wicked husbandmen, Matt. 21 : 33-46. T.—“His own received Him not,” John 1 : 6-18. W.—A warning from history, 2 Chron. 36 : 11-19. Th.—A prophet cast into prison, Jer. 37 : 12-21. F.—“Whom ye crucified,” Acts 4 : 5-12. S.—Given to the Gentiles, Acts 13 : 38-48. S.—“The chief corner stone,” 1 Peter 2 : 1-10.

THE LESSON EXPLAINED

I. WICKED DEEDS.

—33. Another parable; immediately following upon that of the Two Sons, vs. 23-32. A certain householder; the owner of an estate, representing God who owns all things. Planted a vineyard; a picture of the Jewish nation (see Isa. 5 : 1-7). Vineyards were to be seen everywhere in Palestine. Set a hedge (Rev. Ver.); a stone wall, perhaps crowned with thorns or a fence of prickly pears, to keep out wild animals. Digged a winepress; out of the limestone rock. The winepress had two vats. The upper one was strictly the press from which the juice ran into the lower. Built a tower; for watching against robbers. In Palestine to-day every vineyard has a watch tower in which men sit by day and sleep at night. Let it out to husbandmen (farmers); the terms being that the tenants should pay the owner part of the produce.

34-39. Time of the fruit; August or September. Sent his servants; slaves. So God sent to the Hebrew people prophet after prophet. Receive his fruits (Rev. Ver.); the owner's share of what the



A WINE PRESS IN A VINEYARD

vineyard had produced. Beat . . . killed . . . stoned; a picture of the ill-treatment suffered by the prophets (see 1 Kgs. 18 : 13; 22 : 24-27, Jer., chs. 37, 38, etc.). Afterward . . . his son (Rev. Ver.), to take away all excuse. The husbandmen might have questioned with some reason, the rights of the servants; they could not question the right of the son. So God sent His Son into the world. The heir; with a right to the vineyard and its fruits. Kill him;

as the Jewish rulers were soon to bring about the death of Jesus. Take his inheritance (Rev. Ver.). So the rulers hoped to retain their authority over the people which belonged to Jesus. Took him (Rev. Ver.) . . . cast him out . . . slew him; a vivid picture of Jesus' crucifixion just outside of Jerusalem.

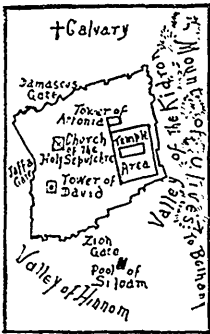
II. A DESERVED PUNISHMENT.—40, 41. The lord (owner) . . . cometh; as God would surely come to reckon with the Jewish nation. What will he do . . . ? Jesus makes the Jews pass sentence upon themselves. They say; even though they could not but know that the parable was leveled at themselves. Miserably

destroy those miserable men (Rev. Ver.); "badly destroy those bad men." This came to pass when Jerusalem was destroyed in A.D. 70. Let out the vineyard unto other (Rev. Ver.). In like manner those who refuse to do what God requires cannot expect to enjoy privileges from Him.

III. A SOLEMN WARNING.—42-44. In the scriptures. See Ps. 118: 22, 23. Stone . . builders rejected; when they were building the temple. The head of the corner; the stone connecting two walls at the top and supporting the roof. The Lord's doing; part of God's plan. Kingdom of God . . taken from you; the Jews of our Lord's day who are here likened to the builders who had rejected the stone which God had chosen. Given to a nation, etc.; the heathen world whom the Jews despised. The "stone" is Jesus Himself, 1 Pet. 2 : 7, 8. Fall on this stone . . broken; like an earthen vessel falling on a rock. "Stone" fall . . scatter him as dust; like chaff driven by the wind. This is a solemn picture of the doom of rejecting Jesus.

45, 46. Chief priests (who were mostly Sadducees) and Pharisees; the chief parties in the Jewish Sanhedrin. Lay hold on him (Rev. Ver.); that they might put Him to death. Feared the multitude; many of whom were Galileans present in Jerusalem for the Passover and enthusiastic for Jesus their fellow countryman. Took him for a prophet; one who spoke forth the words of God.

THE GEOGRAPHY LESSON



MOUNT MORIAH, the eastern hill of Jerusalem, rises steeply in terraces. On its summit now stands a beautiful eight-sided building, the Mosque of Omar or the Dome of the Rock, a Mohammedan place of worship. But here in our Lord's day was the temple area, divided into several courts, one within another and rising higher and higher until the temple itself was reached. Directly under the dome of the mosque now standing on Mount Moriah is the spot on which the altar of burnt offering once stood.

LESSON QUESTIONS

33 Explain "householder." Of whom was the vineyard a picture? What was the purpose of the

hedge? Describe a winepress. What was the tower used for? Find a Psalm which likens Israel to a vine (Ps. 80 : 8-16.) On what terms was the vineyard let out?

34-39 What was the season of vintage? Whom did the vineyard owner send for his share of the produce? How were these treated? Who were next sent? What treatment did these receive? Of what was this ill-treatment a picture? Whom did the owner then send? What was done to him? In what sermon did Peter charge the Jews with killing Jesus? (Acts 2 : 23.)

40, 41 What question did Jesus ask? What answer did He receive?

42-44 What Psalm did our Lord quote? Who is pictured by the "stone"?

45, 46 To what body did the "chief priests and Pharisees" belong?

FOR DISCUSSION

1. Are positions of great privilege to be sought or shunned?
2. Can v. 44 be reconciled with the love of Jesus?

A PRAYER

We stand in awe, O Lord, as we think of Thy infinite patience. We have grieved Thee so many times. We have transgressed Thy law. We have turned from Thy offers of joy and peace and life, and still Thou dost knock at our heart's door. Saviour, give us the desire to open. Come in, Lord, that we may have fellowship with Thee, according to Thy promise: "If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Amen.

Prove from Scripture—That Jesus' enemies will perish.

Shorter Catechism—Ques. 99. What rule hath God given for our direction in prayer? A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called The Lord's Prayer.

The Question on Missions—7. How are the people reached by the missionaries? By holding open air meetings in the villages and among the residences on the sugar estates; by visiting the people in their homes and meeting them individually as opportunity offers; and by going in and out among them in their times of grief and joy.

Lesson Hymns—Book of Praise: 449 (Supplemental Lesson), 210, 207, 23 (Ps. Sel.), 537 (from PRIMARY QUARTERLY), 205.

FOR WRITTEN ANSWERS

1. How did Jesus picture the guilt of the Jewish nation?.....
2. What did He say their punishment would be?.....

SIGN NAME HERE.....

Lesson VIII.

*THE WEDDING FEAST

August 23, 1914

BETWEEN THE LESSONS—The parable in to-day's Lesson, like that of the Wicked Husbandmen (last Lesson, Matt. 21 : 33-46), was spoken in the temple on Tuesday, April 4.

GOLDEN TEXT—O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her : how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not !—Luke 13 : 34 (Rev. Ver.).

Memorize vs. 8, 9. **THE LESSON PASSAGE**—Matthew 22 : 1-14.

1 And Je'sus answered and spake ¹ unto them again by parables, and said,

2 The kingdom of heaven is ² like unto a certain king, which made a ³ marriage for his son.

3 And sent forth his servants to call them that were bidden to the ⁴ wedding : and they would not come.

4 Again, he sent forth other servants, saying, Tell them ⁵ which are bidden, Behold, I have ⁶ prepared my dinner : my oxen and *my* fatlings are killed, and all things are ready : come ⁶ unto the ⁷ marriage.

5 But they made light of ⁸ it, and went their ways, one to his ⁹ farm, another to his merchandise :

6 And the ¹⁰ remnant took his servants, and entreated them ¹¹ spitefully, and ¹² slew them.

7 But ¹³ when the king ¹⁴ heard thereof, he was wroth : and he sent ¹⁵ forth his armies, and destroyed those murderers, and burned ¹⁶ up their city.

8 Then saith he to his servants, The wedding is

Revised Version—again in parables unto them, saying ; ² likened ; ³ marriage feast ; ⁴ that ; ⁵ made ready ; ⁶ to ; ⁷ own ; ⁸ rest laid hold on ; ⁹ shamefully ; ¹⁰ killed ; ¹¹ Omit when ; ¹² Omit three words ; ¹³ Omit forth ; ¹⁴ Omit up ; ¹⁵ unto the partings of the highways ; ¹⁶ And these ; ¹⁷ filled ; ¹⁸ But when ; ¹⁹ behold ; ²⁰ the king said ; ²¹ Omit four words ; ²² out into the ; ²³ the ; ²⁴ Omit are.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The wedding feast, Matt. 22 : 1-14. T.—The marriage of the Lamb, Rev. 19 : 1-8. W.—The marriage supper of the Lamb, Rev. 19 : 9-18. Th.—A gracious invitation, Isa. 55 : 1-7. F.—The great refusal, Luke 14 : 15-24. S.—The wisdom of accepting, Prov. 1 : 20-33. S.—The great invitation, Rev. 22 : 8-17.

THE LESSON EXPLAINED

I. THE INVITATION GIVEN.—1-4. Jesus answered ; the unspoken feelings or needs of the people. The kingdom of heaven ; the reign of the Messiah, a time of gladness and joy. A certain king ; who stands, of course, for God. Marriage feast (Rev. Ver.) ; an occasion of great rejoicings lasting, sometimes, for a whole week, Judg. 14 : 17. For his son ; who, at this time, would be proclaimed as heir to the throne. Sent . . . servants to call them . . . bidden ; literally, "to call the called," to summon those who had previously been invited. This second invitation to a feast was customary. To refuse it was considered a great insult. The "servants" here are John the Baptist and Jesus, the first invitation to Israel having been given by the prophets. Would not come ; perhaps being unwilling to recognize the son as heir. Other servants ; the apostles. Oxen . . . fatlings . . . all . . . ready ; a plentiful feast picturing the abundant blessings of the gospel.

II. THE INVITATION REFUSED.—5-7. Made light of it ; treated the invitation as if it had been of no account. Farm . . . merchandise. Each man's business seemed to him of more importance than the king's invitation. Entreated (treated) them shamefully, and killed them (Rev. Ver.) ; as the Jews had acted towards the prophets, as Herod had murdered John the Baptist, as Jesus was about to be treated by the rulers, and His followers were to suffer later. Some showed indifference and others enmity, but all were held alike guilty. When the king heard thereof ; as the time will come for God to reckon with those who reject His invitations. Wroth ; a picture of God's indignation against wickedness. Sent . . . ar-

ready, but they ⁴ which were bidden were not worthy.

9 Go ye therefore ¹⁰ into the highways, and as many as ye shall find, bid to the ¹¹ marriage.

10 ¹² So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was ¹³ furnished with guests.

11 ¹⁴ And when the king came in to ¹⁵ see the guests, he saw there a man which had not on a wedding garment :

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless.

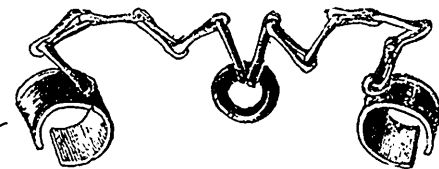
13 Then ¹⁶ said the king to the servants, Bind him hand and foot, ¹⁷ and take him away, and cast him ¹⁸ into outer darkness ; there shall be ¹⁹ weeping and gnashing of teeth.

14 For many are called, but few ²⁰ are chosen.

Revised Version—likened ; ³ marriage feast ; ⁴ that ; ⁵ made ready ; ⁶ to ; ⁷ own ; ⁸ rest laid hold on ; ⁹ shamefully ; ¹⁰ killed ; ¹¹ Omit when ; ¹² Omit three words ; ¹³ Omit forth ; ¹⁴ Omit up ; ¹⁵ unto the partings of the highways ; ¹⁶ And these ; ¹⁷ filled ; ¹⁸ But when ; ¹⁹ behold ; ²⁰ the king said ; ²¹ Omit four words ; ²² out into the ; ²³ the ; ²⁴ Omit are.

ries, . . . destroyed . . . burned their city (Rev. Ver.) : as, in A. D. 70, the Romans besieged Jerusalem and laid it waste.

III. THE INVITATION WIDENED.—8-10. The wedding is ready ; as the blessings of the gospel have been fully provided. Bidden . . . not worthy. This they had proved by rejecting the invitation. Go . . . into the highways ; to the crossroads where great



ANCIENT FETTERS

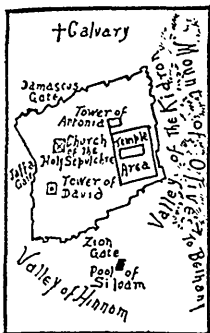
numbers of people meet. Bid to the marriage feast (Rev. Ver.). The meaning is, that the place refused by the unbelieving Jews would be taken by the Gentiles. All . . . both bad and good. All may come to Jesus, the bad to be made good and the good to be made better. Wedding . . . furnished with guests. There can be no failure in the plans of Jesus. If some refuse His salvation, others, and great multitudes, will accept it.

11-14. King . . . to see the guests ; to bid them a kindly and gracious welcome. His pleasure pictures that of God when sinners come to the Saviour. A man . . . not on a wedding garment ; which, it would seem, the king in the parable had provided for

*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

each guest and which, of course, he expected all to wear. Friend, etc. The king was displeased at the disrespect and disobedience shown in refusing the wedding garment. **Speechless**; with no excuse to offer. V. 13 describes the punishment of the man. By refusing to obey the king's bidding he had showed himself to be not a friend but an enemy. His fate pictures that of all who reject God's salvation. **Many . . . called . . . few chosen** (Rev. Ver.). Those at the feast are few compared with those who had rejected. It was true in Jesus' day, that the "many" rejected, and the few followed, Him.

THE GEOGRAPHY LESSON



One of the gates of Jerusalem on the east side is known as **St. Stephen's Gate**. It is reached from the Mount of Olives by a road crossing a bridge over the brook Kidron. Along this road, at the Passover season, may be seen throngs of Christian pilgrims coming from all parts of the world to the holy city. Many of these have for years been looking forward to an opportunity

of seeing the sacred places connected with our Lord's life and death. So, in our Lord's time, Jews from all quarters flocked to Jerusalem for the great feast which celebrated the birth of their nation in Egypt.

LESSON QUESTIONS

- 1-4 What is meant by the "kingdom of heaven"? For whom does the king in the parable stand? Describe an Eastern marriage feast. Why was a second invitation given? Who are meant by the "servants" in v. 3? Find in the Revelation a reference to the "marriage supper of the Lamb." (Rev. 19:9.) Who were the "other servants" of v. 4? How is the abundance of gospel blessings pictured?
- 5-7 Describe the two kinds of treatment given to the king's invitation. Was one as bad as the other? How did the king feel? What did he do?

8-10 How had those first bidden to the feast proved themselves unworthy? To whom was the invitation then sent? What was the result? Who are invited to come to Jesus?

11-14 What displeased the king at the feast? Who had provided the wedding garment? Why was the man speechless? What was done with him? Who will be shut out from heaven? (Rev. 22:15.)

FOR DISCUSSION

- 1. Is it as bad to neglect the Saviour as openly to oppose Him?
- 2. Why are people called if they are not chosen?

A PRAYER

We who are unworthy of Thy gifts, bow at Thy feet, O God, and praise Thee for Thy marvelous love. Thou hast forgiven our rebellion against Thee, Thou hast cleansed us of our sin by the blood of Thy Son, Thou hast made us welcome to the marriage supper of the Lamb. May we come with humility to the feast prepared for us, and may we not come alone. Bless our efforts to bring others with us, from our own homes and from the homes of others. And to them shall be all the praise, world without end. Amen.

Prove from Scripture—That salvation is offered to all.

Shorter Catechism—Ques. 100. *What doth the preface of the Lord's prayer teach us?* A. The preface of the Lord's Prayer (which is, *Our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

The Question on Missions—8. Has the work grown? Yes. It has spread from Better Hope in Demerara to Berbice on the east, and to Essequibo on the north and west. There are 70 native workers, including day school teachers; 24 day schools and 31 Sunday Schools. The number of converts is increasing each year.

Lesson Hymns—Book of Praise: 449 (Supplemental Lesson), 129, 148, 26 (Ps. Sel.), 560 (from PRIMARY QUARTERLY), 151.

FOR WRITTEN ANSWERS

- 1. How was the king's invitation treated?
- 2. How did the king show his anger?
- 3. In what way were guests obtained for the feast?
- SIGN NAME HERE

Lesson IX.

A DAY OF QUESTIONS

August 30, 1914

BETWEEN THE LESSONS—To-day's Lesson follows immediately upon that for last Sabbath.

GOLDEN TEXT—Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.—Matthew 22 : 21 (Rev. Ver.).

Memorize vs. 16, 17. THE LESSON PASSAGE—Matthew 22 : 15-22.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Revised Version—ensnare; sent to him; and carest not for any one; that are; And when they heard it.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—A day of questions, Matt. 22 : 15-22. T.—Questioners put to silence, Matt. 22 : 31-46. W.—To every one his due, Rom. 13 : 1-8. Th.—Honor all men, 1 Peter 2 : 11-17. F.—Christ pays tribute, Matt. 17 : 22-27. S.—Never man spake like this man, John 7 : 37-46. S.—Their craftiness exposed, Luke 20 : 19-26.

THE LESSON EXPLAINED

I. A CRAFTY QUESTION.—15. The Pharisees; who were very strict in observing Moses' law, and held themselves aloof from their heathen neighbors. They hated the Roman rule in Palestine, and were fiercely opposed to the paying of taxes to support the Roman government, looking upon this as impiety and treason to God. Entangle; literally, "ensnare," as birds are taken in traps. They hoped to get Jesus to say something which would offend either the rulers or the people.

16. Their disciples; young men studying, like Saul of Tarsus (Acts 22 : 3) in the schools of the great rabbis. The Herodians; the adherents and supporters of the Herods, descendants of Herod the Great, who ruled in Palestine and were looked upon as representatives of the Roman power. The Pharisees and Herodians were opposed to each other; but they agreed in their common hatred of Jesus. Master; teacher. True; a guide to be trusted. Regardest not the person of men; not afraid of rulers, governors or emperors. Of course all this was hypocritical flattery.

17. Is it lawful. Deut. 17 : 15 says: "Thou mayest not set a stranger over thee," which was held to mean that the Jews should pay taxes to no foreign power. To give tribute; literally, "census," and thus the tax based on the census; taxes on land and property and a head tax which all except children and old men had to pay. Cæsar; the title given to the Roman emperors. The one reigning at this time was Tiberius. Jesus had amongst His disciples Simon the

Why tempt ye me, ye hypocrites?

19 Show me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

22 When they had heard these words, they marvelled, and left him, and went their way.

Zelot (Luke 6 : 15, Rev. Ver.), that is, one of a Jewish party who were bitterly opposed to the Roman rule, including taxation. Might not He Himself be got to take a similar position and then be reported as a traitor to the Roman governor? Or if He should pronounce in favor of the tax, the multitude would be displeased and His enemies might more easily carry out their plans.

II. A COMPLETE ANSWER.—18, 19. Perceived their wickedness; penetrated to the plot against His life which lay behind the flattering words of His questioners. Ye hypocrites; playing the part of truth-seekers, in order to carry out their evil purpose. The tribute money; literally, "the coin of the census," the coin in which the head tax was paid. Brought . . . a penny; a silver denarius equal in value to 16 or 17 cents of our money. The denarius in the days of Jesus was regarded as liberal pay for a day's work.

The costliness of Mary's vase of ointment (see Mark 14 : 5; John 12 : 5) is seen when it is remembered that the "three hundred pence" would be equal to the yearly income of a laborer.

20-22. Whose . . . image. The coin would have stamped upon it the likeness of Tiberius. Jewish coins did not bear the image of their rulers. Superscription; the names and titles of the emperor. Render . . . unto Cæsar . . . Cæsar's. By using coins issued by the Roman government the Jews were so far served by that government, and in common honesty were bound to pay for that service. Besides they enjoyed protection and used roads provided by the Romans. The ques-



HEAD OF THE EMPEROR TIBERIUS

tioners had said "give" (v. 17); Jesus said "pay." The taxes were a debt to Cæsar. **Unto God . . . God's.** God, as maker, preserver, giver of countless blessings, the chief being His own Son, has a right to love and obedience as Cæsar to tribute. **Marvelled**; that Jesus could slip through their fingers so completely and easily.

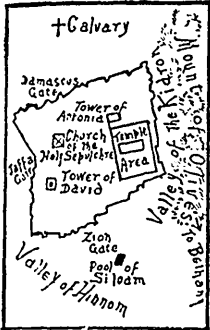
16 Who were the Pharisees' disciples? Who were the Herodians? What united the Pharisees and Herodians? How did they address Jesus? Where is it said that "a flattering mouth worketh ruin?" (Prov. 26:28.)

17 What question was asked of Jesus? Explain "tribute." Who was the Cæsar of that day? Why might Jesus have been expected to oppose tribute-paying? In that case what would His enemies have done? What did they hope if He should speak in favor of paying Roman taxes?

18, 19 What did Jesus perceive? For what did He ask? What was the "penny"?

20-22 What question did Jesus ask? What was the answer? What did Jesus then say? Why was it right for the Jews to pay Roman taxes? What are God's claims? Why did Jesus' enemies marvel?

THE GEOGRAPHY LESSON



The area surrounding the temple on MOUNT MORIAR was divided into three courts. The outer court, called the Court of the Gentiles, was 1,200 feet long from north to south and 600 feet wide from east to west. About 25 feet higher than this was the Court of the Israelites, reached from the outer court by 14 steps and divided into the Women's Court and the Court of the Israelites proper or

Men's Court. Above this court was the Court of the Priests, separated from the Court of the Israelites by a porch about 150 feet in height and breadth and about 16 feet in depth. The Court of the Gentiles was likely the scene of to-day's Lesson.

A ROMAN DENARIUS

A Roman denarius or "penny," such as the one referred to in the Lesson would show on one side the head of Tiberius Cæsar, the reigning emperor and on the other the inscription (abbreviated): "Tiberius Cæsar Son of the Divine Augustus the August Chief Priest."

LESSON QUESTIONS

15 How did the Pharisees regard Roman rule? Why were they opposed to paying taxes to the Romans? What did they plan concerning Jesus? What did Paul teach about paying taxes? (Rom. 13:6, 7.)

FOR DISCUSSION

1. Ought unjust taxes to be paid?
2. Ought a Christian to take part in politics?

A PRAYER

Into Thy hands, O God, we commit ourselves and our loved ones. Keep us, guide us, save us, for Thy name's sake. Give us power for service, make us eager to do Thy will, fill us with love to all about us. Forgive the failures of the past, teach us to do our best in the present, and enable us to fix our minds on a future of more glorious achievement for Thee. Amen.

Prove from Scripture—*That we should obey earthly rulers.*

Shorter Catechism—Review Questions 97-100.

The Question on Missions—9 Are there Sunday Schools, and what are they like? There are many Sunday Schools. Some are well organized and the scholars are in regular classes. Some Schools are held in our churches and day school buildings, some under trees and in open galleries. The children learn the same lessons as are taught in Canadian Sunday Schools.

Lesson Hymns—Book of Praise: 440 (Supplemental Lesson), 505, 503, 46 (Ps. Sel.), 203 (from PRIMARY QUARTERLY), 506.

FOR WRITTEN ANSWERS

1. What questions did the Pharisees and Herodians ask of Jesus?

.....

2. What was the purpose of the question?

.....

3. What was Jesus' reply to it?

.....

SIGN NAME HERE

Lesson X.

THE GREAT COMMANDMENTS

September 6, 1914

BETWEEN THE LESSONS—The Pharisees' question about tribute (Matt. 22:15-22, last Lesson) was followed by that of the Sadducees about the resurrection, vs. 18-27; Matt. 22:23-33; Luke 20:27-40. Then comes the Lesson for to-day.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind; and thy neighbour as thyself.—Luke 10:27.

Memorize vs. 29-31. **THE LESSON PASSAGE**—Mark 12:28-34, 41-44. Study Mark 12:28-44. Read Matthew 22:23-46.

28 And one of the scribes came, and ¹ having heard them ² reasoning together, and ³ perceiving that he had answered them well, asked him, ⁴ Which is the first commandment of all?

29 ⁵ And Je'sus answered ⁶ him, The first ⁷ of all the commandments is, Hear, O Is'rael; The Lord our ⁸ God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: ⁹ this is the first commandment.

31 ¹⁰ And the second ¹¹ is like, namely this. Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, ¹² Well, Master, thou hast ¹³ said the truth: for there is one God; and there is none other but he:

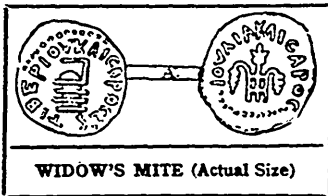
33 And to love him with all the heart, and with all the understanding, ¹⁴ and with all the soul, and with

Revised Version—¹ Omit having; ² questioning; ³ knowing; ⁴ What commandment is the first of all; ⁵ Omit And; ⁶ Omit him; ⁷ Omit four words; ⁸ God, the Lord is one; ⁹ Omit rest of verse; ¹⁰ is this; ¹¹ Of a truth, Master; ¹² well said that he is one; and; ¹³ Omit five words; ¹⁴ much more; ¹⁵ he sat down over against; ¹⁶ multitude; ¹⁷ Omit certain; ¹⁸ cast in; ¹⁹ said; ²⁰ Omit That; ²¹ Omit hath; ²² in more; ²³ are casting; ²⁴ they all; ²⁵ superfluity.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The great commandments, Mark 12:23-34. T.—The great commandments, Mark 12:35-44. W.—Love not in word but in deed, 1 John 3:14-24. Th.—The law in one word, Gal. 5:13-18. F. Ministry to others, 2 Cor. 9:1-7. S.—To obey better than sacrifice, 1 Sam. 15:16-23. S.—Love thy neighbor as thyself, Lev. 19:9-18.

THE LESSON EXPLAINED

I. THE TWO COMMANDMENTS.—28. One of the scribes; those whose business it was to study and teach the law of Moses. Matthew says (Matt. 22:



vs. 18-27. Answered them well. Jesus put the Sadducees to silence, Matt. 22:34. Asked him. Matthew says "tempting him" (Matt. 22:35), that is, testing the skill of Jesus. **What commandment is the first** (Rev. Ver.); that is, the most important. The Jews divided the law into 613 precepts, 365 prohibitions or as many as there were days in the year and 228 commandments or as many as the parts of the human body, and they had many disputes as to which was the chief amongst these.

29-31. Jesus answered; repeating His words to the lawyer to whom He spoke the parable of the Good Samaritan. **Hear**; in Hebrew "Shema," the opening word of Deut. 6:4-9, the first of three passages hence called the Shema, (the other two being Deut. 11:13-21 and Num. 15:37-41), which were repeated twice daily by every Hebrew man as expressing his belief. **One**

all the strength, and to love his neighbour as himself, is ¹⁴ more than all whole burnt offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

41 And ¹⁵ Je'sus sat over against the treasury, and beheld how the ¹⁶ people cast money into the treasury: and many that were rich cast in much.

42 And there came a ¹⁷ certain poor widow, and she ¹⁸ threw in two mites, which make a farthing.

43 And he called unto him his disciples, and ¹⁹ saith unto them, Verily I say unto you, ²⁰ That this poor widow ²¹ hath cast ²² more in, than all they which ²³ have cast into the treasury:

44 For ²⁴ all they did cast in of their ²⁵ abundance; but she of her want did cast in all that she had, even all her living.

Lord; and therefore will not share man's love and loyalty with any other. **Love the Lord thy God; as Father and Friend.** This is the first commandment because if we obey this we shall willingly obey all others. **Soul . . . mind . . . strength.** God is to be so loved that He will be served with all the powers of spirit, mind and body. **Thy neighbour as thyself**; quoted from Lev. 19:18. But while the Jews meant by neighbor a brother Jew, Jesus meant every fellow man.

32-34. **Well, Master**; literally, "teacher." **More**; a far better thing and one more pleasing to God. **Whole burnt offerings and sacrifices.** These were but the outward expression of love, and were worthless when love was lacking. (Compare 1 Sam. 15:22; Hos. 6:6; Mic. 6:6-8.) **Answered discreetly**; with knowledge and understanding. **Not far from the kingdom of God**; the kingdom in which love rules. The scribe had learned that all service without love is of no value, but he did not know that the way to become loving is to receive the love of God in Christ.

Vs. 35-40 contain Jesus' counter question: "What think ye of Christ?" and His condemnation of the scribes and Pharisees.

II. THE TWO MITES.—41, 42. **The treasury**; the thirteen trumpet-shaped chests of brass which stood on one side of the Women's Court of the temple for receiving the people's offerings. Nine of the chests were for temple tribute and money given instead of sacrifices, and four were for free-will offerings. **Money**; literally, "brass," but the Greek word is used for any sort of money. **Many . . . rich cast in much**; and their

giving cost them little. **A certain poor widow**; literally "one poor widow" singled out by Jesus from the "many" who were coming. **Two mites**; the smallest Jewish coins, made of bronze, each worth $\frac{1}{4}$ of a cent. **Farthing**; either the Roman copper quadrans or the Jewish bronze coin of the same value,— $\frac{1}{4}$ of a cent.

43, 44. Called . . . his disciples; that He might tell them something very important. **This poor widow**; whose gift cost real self-denial. It is always the state of the heart that counts for most with Jesus. **Cast in more than all** (Rev. Ver.); not that the other gifts were worthless, but they did not require any denial of self. **They . . . of their superfluity** (Rev. Ver.); what they had over and above what they could use for themselves. **She of her want . . . all her living**; the largest gift possible for any one. Our gifts are truly measured by what we have left after giving.

A HEBREW "BOOK"

At Shechem, in charge of the Samaritan high priest, may be seen a famous copy of the first five books of the Bible. This is a strip of parchment nearly an arm's length in width and shaped like a web of woven cloth. Each end is wound about a roller just like some wall maps. Any part can be brought into sight by turning the long strip from one rod to the other. The rods have big silver knobs at the ends by which to take hold of them. The letters are not exactly like those of modern Hebrew, not even quite like the Hebrew letters of Jesus' time, for this is a very old copy dating, perhaps, as far back as the days of Ezra. It was an ancient treasure of the Shechem people even when our Lord taught in Samaria. It is, however, in a general way like the rolls kept in the synagogues all over Palestine. Some rolls, containing only one book, instead of five as this one does, were smaller and lighter to handle. Such was probably the roll of Isaiah's prophecies from which Jesus read at Nazareth (see Luke 4 : 16-20).

LESSON QUESTIONS

28 Who were the scribes? To what sect did the scribe in the Lesson belong? What had he heard? What questions did he ask? Into how many precepts did the Jews divide the law of Moses? What was a common matter of dispute? Where is it said that God's "commandment" is "exceeding broad?" (Ps. 119 : 96.)

29-31 What was Jesus' answer to the scribe? To whom had He given the same answer before this time? What was the Shema? How is God to be loved? What is the great reason for loving God? (1 John 4 : 19.) How should we love our neighbor? What did the Jews mean by "neighbor"? What did Jesus mean?

32-34 What did the scribe say in reply to Jesus? What did Jesus say of this reply? Why was the scribe not far from the kingdom of God? What did he need to learn?

41, 42 What was the "treasury"? What was the widow's gift?

43, 44 What did Jesus say of this gift? What should we give first to the Lord? (2 Cor. 8 : 5.)

FOR DISCUSSION

1. Do those who love God need the Commandments?
2. Is it required of us to give all that we possess for God's work?

A PRAYER

Lord, may we do more than talk about love; may we prove our love by our life-love to Thee and love to our dear ones, our friends and our neighbors. - Make us messengers of God to all about us. May they see in us Thy servants. Lord, help us to love, not in word only, but in deed and in truth. Help us to show our love to Thyself by serving Thee with all our might. May our love to our dear ones, and to our friends and neighbors be seen in kind and helpful acts. For Jesus' sake. Amen.

Prove from Scripture—That there is but one God.

Shorter Catechism—Review Questions; 94-100.

The Question on Missions—10. Are there enough workers and schools? No, many villages have neither schools nor religious teachers. Thousands of children are growing to be men and women without learning about Jesus. In many cases people beg the missionaries to go to them; but there are neither enough men nor money.

Lesson Hymns—Book of Praise: 449 (Supplemental Lesson), 187, 183, 10 (Ps. Sel.), 229 (from PRIMARY QUARTERLY), 180.

FOR WRITTEN ANSWERS

1. What answer did Jesus give to the scribe's question?

.....

2. Describe the gift of the poor widow.....

.....

3. Why did Jesus say this gift was so great?.....

.....

SIGN NAME HERE.....

BETWEEN THE LESSONS—At the close of the long day's teaching and discussion in the temple, on Tuesday, April 4, A.D. 30, including Lessons VI. to X., Jesus, in the evening, went out with His disciples to the Mount of Olives. There He spoke of the coming destruction of Jerusalem, and then uttered the parable of the Lesson.

GOLDEN TEXT—Watch therefore, for ye know not the day nor the hour.—Matthew 25 : 13 (Rev. Ver.).

Memorize vs. 1-4. **THE LESSON PASSAGE**—Matthew 25 : 1-13. Read Matthew 25 : 14-30.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins awoke, and trimmed their lamps.

Revised Version—1 foolish ; 2 wise ; 3 For the foolish, when they ; 4 Omit and ; 5 Now while ; 6 But at ; 7 is a cry ; 8 bridegroom ! Come ye forth ; 9 going ; 10 Peradventure there will not be ; 11 Omit but ; 12 went away ; 13 marriage feast ; 14 come ; 15 not the day ; 16 Omit rest of verse.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The ten virgins, Matt. 25 : 1-13. T.—The hour is coming, John 5 : 24-29 W.—Be ye also ready, Matt. 24 : 38-47. Th.—Watch and pray, Mark 13 : 32-37. F.—"Behold I come quickly," Rev. 3 : 7-13. S.—Watch for His coming, 2 Peter 3 : 8-14. S.—Coming with power and glory, Matt. 24 : 21-31.

THE LESSON EXPLAINED

I. THE WAITING VIRGINS.—1, 2. Then ; at the second coming of our Lord. The kingdom of heaven ; or, strictly speaking, those who desire to enter into that kingdom. Be likened. The parable pictures what will take place at the end of the world when the kingdom is made perfect. Ten virgins ; ten, according to Jewish ideas, formed a congregation, and the number may be used here for the whole church.

Lamps ; either the ordinary Roman lamps,—shallow vessels filled with oil, in which a wick floated, carried in the hand (see Illustration), or, torches consisting of a wooden staff with a dish at the top in which was a piece of cloth or rope dipped in oil or pitch. Lamps or torches were needed to show the way through the dark, silent streets of an Eastern city. To meet the bridegroom. The virgins were friends of the bride, and their office was to escort the bridegroom to the scene of the wedding, sometimes the home of the bridegroom and sometimes that of the bride. They must be ready to meet the bridegroom whenever he might come, attended by his friends and accompanied by musicians and singers. Five . . . wise . . . five . . . foolish. There are only two classes in the church.

3, 4. Foolish took their lamps. All the virgins were alike in having lamps, which stand for a profession of faith in Christ and of being His followers. No oil. Oil, in scripture, is an emblem of the Holy Spirit. So Jesus, in Acts 10 : 38, is said to have been anointed with the Holy Spirit as with oil. Only the Holy Spirit, dwelling in our hearts, can give us strength to follow Jesus in spite of all difficulties. Those who are like the

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9 But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage ; and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

foolish virgins, lack this strength, for they have never received Him into their hearts. The wise took oil. They picture those who receive a constant supply of strength from the Holy Spirit within them. In their vessels ; such as it was customary to carry, so that the lamps might be replenished.

5. Bridegroom tarried. The delay pictures that of our Lord's second coming. All slumbered and slept ; literally,

"nodded and fell asleep," wise and foolish alike, perhaps in the shelter of the city gateway, or in some inn or private house. The sleep represents our ignorance of the time when Jesus will come. When He comes, as He does to every one of us at death, He may find us asleep or busy about our daily work ; but that matters little so long as His blessed Spirit dwells in our hearts and controls our lives.

II. THE BRIDEGROOM'S COMING.—6-9. At midnight . . . a cry ; either from watchers more wakeful, as the gate warders, or from the vanguard of the approaching procession. Behold, the bridegroom ; a brief, rousing shout, heard by all sleepers. Come ye forth (Rev. Ver.) ; from the place where they had been resting. To meet him ; with joyful welcome. Trimmed their lamps ; putting in fresh oil and removing anything that may have been clogging the wick. Give us of your oil. They had not been in need, had they taken heed. Lamps are going out (Rev. Ver.). So religion which is merely on the outside will fail in the hour of trial and especially in the hour of death. Not so, etc. The teaching is, that no one can give fitness for Christ's coming to another ; each



ORIENTAL LAMPS

must get it for himself. **Go . . . buy**; perhaps at some of the houses open and lighted along the route of the procession; but this would cause delay, and there was no time to lose. A traveler in India witnessed a similar scene. He writes: "All the persons employed now lighted their lamps, and ran with them in their hands, to fill up their stations in the procession. Some of them had lost their lights, and were unprepared."

III. THE WEDDING FEAST.—10-13. The bridegroom came; as Jesus will surely come again. **They that were ready**; who had taken heed in time. **Went in . . . to the marriage feast** (Rev. Ver.); a picture of the joys of heaven. **Door was shut**. The door is Jesus Himself (John 10 : 7, 9), and it now stands open to all who seek salvation. **Lord, Lord, open to us**; the cry of those who seek the joys of heaven, at last, while during their life time they have thought little of them. **I know you not**; do not recognize you as bridesmaids. (Compare ch. 7 : 23.) Had the foolish virgins only kept on with the others, even though their lamps were dark, they would have been admitted to the feast. Jesus receives penitents at the last moment. **Watch therefore**; "keep awake," taking wise thought for the day and the hour which will surely come, though no one save God knows when.

AN EASTERN WEDDING

A photograph taken at Ramallah, a village 8 or 10 miles north of Jerusalem, shows a wedding procession like that of the bridegroom in the Lesson. A street only 10 or 12 feet wide is filled with men in long robes of brown or white or striped stuff, their heads covered with turbans or with close-fitting caps of red felt. In the midst of the crowd the bridegroom is riding on a donkey. Just ahead of the bridegroom is a man who is singing as he walks, tossing a turban into the air and catching it. The other men mark the rhythm of the song by clapping their hands. The singer is the best man and master of ceremonies.

LESSON QUESTIONS

1, 2 To what time does "then" refer? Why is the number ten used in the parable? Describe the lamps. Why were they needed? What was the office of the

virgins? What does the divisions into fives signify? Prove that the second coming of Christ will be sudden and unexpected. (Ch. 24 : 44.)

3, 4 In what were all the virgins alike? Of whom is oil an emblem? For whom do the foolish virgins stand? For whom the wise virgins? Where is the "anointing from the Holy One" spoken of? (1 John 2 : 20, Rev. Ver.)

5 For what does the bridegroom's delay stand? What does the sleep of the virgins represent? Whom did Paul warn against spiritual sleep? (1 Thess. 5 : 5-8.)

6-9 When did the bridegroom come? How was his coming made known? What did the foolish virgins ask of the wise? Why did the wise virgins refuse?

10-13 Who were admitted to the wedding feast? Who were excluded? What should the foolish virgins have done? How can we be ready for Jesus' coming? (Matt. 7 : 21.)

FOR DISCUSSION

1. Were the wise virgins selfish in refusing oil to their foolish companions?
2. Is it ever too late to come to Jesus?

A PRAYER

O Lord, wilt Thou make real to us Thy promise of eternal life. Teach us what it means—that, having received Thee as our Saviour, we have eternal life now. Deliver us from the sin that impedes our progress; save us from doubt and despair; teach us to yield ourselves to Thee so completely that every day will be a day of joy, every hour a time of loving service. For Thy name's sake. Amen.

Prove from Scripture—That judgment is certain. **Shorter Catechism**—Review Questions 1-20.

The Question on Missions—11. What becomes of the children thus neglected? In many cases they become worse than their parents. Their own religion has but little hold on them, and Christianity has none at all.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 83, 229, 36 (Ps. Sel.), 83 (from PRIMARY QUARTERLY), 320.

FOR WRITTEN ANSWERS

1. Describe the Eastern wedding customs referred to in the Lesson.....
-
-
2. Why were the foolish virgins shut out from the wedding feast?.....
-
-
3. Why should we be watchful for the coming of Jesus?.....
-
-

SIGN NAME HERE.....

Lesson XII.

THE JUDGMENT OF THE NATIONS September 20, 1914

BETWEEN THE LESSONS—The parable of the Talents (vs. 14-30) follows immediately upon that of the Ten Virgins, and then comes the Lesson for to-day.

GOLDEN TEXT—Inasmuch as ye did it not unto one of these least, ye did it not unto me.—Matthew 25: 45 (Rev. Ver.)

Memorize vs. 34-36. **THE LESSON PASSAGE**—Matthew 25 : 31-46.

31 ¹ When the Son of man shall come in his glory, and all the ² holy angels with him, then shall he sit ³ upon the throne of his glory :

32 And before him shall be gathered all ⁴ nations : and he shall separate them one from another, as ⁵ a shepherd ⁶ divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or ⁸ thirsty, and gave thee drink ?

38 ⁷ When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

Version Revised—¹ But when ; ² Omit holy ; ³ on ; ⁴ the ; ⁵ separateth the ; ⁶ athirst ; ⁷ And when ; ⁸ did it ; ⁹ one of these my brethren, even these least ; ¹⁰ the eternal fire which is prepared ; ¹¹ Omit him ; ¹² unto ; ¹³ these least ; ¹⁴ eternal ; ¹⁵ eternal life.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The judgment of the nations, Matt 25 : 31-36. T.—The judgment of the nations, Matt. 25 : 37-46. W.—The great day of His wrath, Rev. 6 : 9-17. Th.—According to his deeds, Rom. 2 : 3-16. F.—In the glory of the Father, Matt. 16 : 24-28. S.—We must all appear, 2 Cor. 5 : 1-10. S.—"Thus saith the Lord God," Ezek. 7 : 1-9.

THE LESSON EXPLAINED

I. THE KING ENTHRONED.—31. **The Son of man** ; Jesus' favorite title for Himself. It marks Him out as the Messiah. He is here pictured as the representative of the human race, so that what men do to one another they do to Him. **Come in his glory** ; the outshining of His real nature and character, as at the Transfiguration, ch. 17 : 1-7. (Compare Ex. 40 : 34, 35.) The "glory of the Lord" belongs to Jesus. **Holy angels** ; a bright retinue eager to do His will. **Sit upon the throne** ; as judge of all.

32. **Before him** ; massed together at His feet. **All the nations** (Rev. Ver.) ; the heathen peoples, who never heard the gospel and never had the opportunity of accepting or rejecting the Saviour. The Lesson describes how these will be judged. **Separate them one from another** ; into two and only two classes. **Sheep from the goats**. In the East, sheep and goats are constantly seen under the care of the same shepherd ; yet they keep themselves separate in the pastures, round the drinking troughs and in the fold at night.

II. THE RIGHTEOUS REWARDED.—33. 34. **The sheep** ; white and inoffensive and hence chosen to represent the righteous. **On his right hand** (the

39 ⁷ Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye ⁸ have done it unto ⁹ one of the least of these my brethren, ye ⁸ have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into ¹⁰ everlasting fire, prepared for the devil and his angels :

42 For I was an hungred, and ye gave me no meat. I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer ¹¹ him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not ¹² to one of ¹³ the least of these, ye did it not ¹² to me.

46 And these shall go away into ¹⁴ everlasting punishment : but the righteous into ¹⁵ life eternal.

¹⁰ the eternal fire which is prepared ; ¹¹ Omit him ; ¹² unto ; ¹³ these least ; ¹⁴ eternal ; ¹⁵ eternal life.

place of honor) ; literally, "from his right hand," beginning there and extending in a row or spreading out into a company. **The goats** ; standing for the wicked, as being commonly black and mischievous. But the main point is, that in this world good people and bad are mingled like sheep and goats in one pasture. At the judgment they will be separated. **The King**. See Rev. 17 : 14. **Blessed of my father** ; literally, "My Father's blessed ones," belonging to Him and loved by Him. **Inherit** ; as children of God, Rom. 8 : 17. **The kingdom** ; with its endless joys. **Prepared for you** ; in God's counsels and love. **From the foundation of the world** ; the very beginning of creation.

35-40. **An hungred** ; hungry. **Meat** ; food. **Took me in** ; to your houses. **Naked** ; ill-clad. **Sick** ; requiring visits of help and comfort. **In prison** ; one of the dark, loathsome dungeons of the East. V. 35

mentions commonly recognized duties ; v. 36, acts of self-forgetting love. **Righteous . . . when . . . ?** They had never seen or heard of Jesus, and therefore they are astonished. Their acts of kindness they had regarded as being done merely to their fellow men. **Inasmuch**, etc. The King counts the most insignificant of mankind as His



"AS A SHEPHERD DIVIDETH HIS SHEEP FROM THE GOATS"

brethren, and every service done to them He reckons as if done to Himself.

III. THE WICKED DOOMED.—41-43. Depart from me. Far from Him in character, they must at last be far from Him in place. **Cursed**; not "of My Father" (see v. 34). The "curse" of the wicked does not come from God, but is the fruit of their own evil deeds. They made their choice, and the curse grows out of the choice. **Everlasting fire**; a dreadful picture of the future punishment of the wicked. **Prepared for the devil and his angels** (messengers and servants); but not for human sinners. It is contrary to God's will and purpose that any of these should perish. He is ever eager to pardon and save.

44-46. When . . . ? The wicked are equally surprised with the righteous, v. 37. **Inasmuch**, etc. People will be judged not only for the evil they have done, but also for the good they have left undone. **To me**; not "for Me." Jesus is one with the very poorest of the race. **Eternal punishment** (Rev. Ver.); something very terrible, since Jesus died to save from it. **Life eternal**; a life of perfect blessedness with no end.

AN EASTERN FLOCK

Sheep and goats pasture together in Palestine; but it is interesting to observe how the creatures naturally assert themselves and choose their own kind for company. The fat, cushiony sheep keep together, apart from the thinner, darker-colored goats. The goats most commonly found in Palestine are of the Syrian breed, with long pendant ears, stout, curved horns and long, black, silky hair. Goats are most numerous in the hilly districts from Hebron to Lebanon, where their habit of browsing on trees tends to deforest the country. Point is given to the contrast in the Lesson by the difference in color of the sheep and goats, the sheep being pure white and the goats covered with long jet-black hair. The goats have long pendant ears and short re-curved horns. Eastern sheep are a broad-tailed breed, the fat in the tail sometimes weighing 10 lbs. and over.

LESSON QUESTIONS

31 What was Jesus' favorite title for Himself? What did it signify? What is meant by "His glory?" By whom will Jesus be accompanied at His second

coming? Show that Jesus is superior to the angels. (Heb. 1 : 4, 5.)

32 Who will be gathered before Jesus? Into how many classes will He separate them? What illustration of this separation is here used?

33-40 Why are sheep chosen to represent the righteous and goats the wicked? What is the main point of the comparison? What invitation is given to the righteous? How does Peter describe the Christian's inheritance? (1 Pet. 1 : 4.) What did Jesus say the righteous had done to Him? Why were they surprised at this? What explanation did Jesus give?

41-46 Why must the wicked depart from Jesus? What will be their doom? For whom was this doom prepared? For what will the wicked be condemned? Why must "everlasting punishment" be very dreadful? Describe eternal life.

FOR DISCUSSION

1. Are the heathen guilty in God's sight?
2. Is heaven to be gained by good works?

A PRAYER

We thank Thee, Father, for Thy loving invitation to come to Thee. In the midst of strain and stress we fly for refuge to Thee. Be thou our strong tower, our rock of defence, our sure abiding place. Teach us to live day by day and moment by moment for Thee. Cleanse us of all defilement of body and spirit, and teach us to live as thou wouldst have us live, trusting always in Thy dear Son, our blessed Lord and Saviour. Amen.

Prove from Scripture—That Christ is Judge.

Shorter Catechism—Review Questions 21-38.

The Question on Missions—12. How do we secure more and better workers? For the day schools, —by sending promising scholars from our day schools to our Normal School in Trinidad, whence they return certificated teachers; for religious teachers,—by selecting men from among the converts, instructing them first at home, and then sending them to Trinidad for advanced study.

Lesson Hymns—Book of Praise : 449 (Supplemental Lesson), 90, 99, 69 (Ps. Sel.), 67 (from PRIMARY QUARTERLY), 111.

FOR WRITTEN ANSWERS

1. To what is the judgment of the heathen compared?
2. What is the reward of the righteous and why is it bestowed?
3. What is the doom of the wicked and why is it inflicted?

SIGN NAME HERE

Lesson XIII. REVIEW—JESUS THE JUDGE OF MEN September 27, 1914

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (The Ten Commandments), and the Question on Missions for the Quarter.

GOLDEN TEXT—I come quickly: hold fast that which thou hast, that no one take thy crown.—Revelation 3 : 11 (Rev. Ver.).

Read John 3 : 14-21.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The laborers in the vineyard, Matt. 20 : 7-10. T.—Greatness through service, Mark 10 : 32-45. W.—Blind Bartimæus, Mark 10 : 46-52. Th.—The triumphal entry, Mark 11 : 1-11. F.—The wicked husbandmen, Matt. 21 : 33-46. S.—The great Commandments, Mark 12 : 28-34. S.—The ten virgins, Matt. 25 : 1-13. **Prove from Scripture**—*That unbelievers are judged already.*

A PRAYER

We thank Thee, O God, for Thy Word and for the privilege of studying it this Quarter. Bless us as we read and pray, when we are alone with Thee, or in the presence of our loved ones, or in Sunday School. Bless them also as they read and pray in secret, or as they study Thy Word in the School. May their daily lives and ours show that we have been with Jesus and have learned of Him. We ask this for Jesus' sake. Amen.

Lesson Hymns—Book of Praise : 449 (Sup. Lesson), 83, 85, 2 (Ps. Sel.), 69 (from PRI. QUARTERLY), 84.

REVIEW CHART—THIRD QUARTER

LIFE OF CHRIST : SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 20 : 1-16.	The Laborers in the Vineyard.	He maketh his sun.—Matt. 5 : 45.	1. The laborers at work. 2. The laborers' complaint. 3. The owner's reply.
II.—Mark 10 : 32-45.	Greatness through Service.	The Son of man came not.—Mark 10 : 45.	1. A great announcement. 2. An ambitious request. 3. An important lesson.
III.—Mark 10 : 46-52.	Blind Bartimæus.	Then the eyes of the blind.—Isa. 35 : 5, 6.	1. Hope. 2. Hindrances. 3. Healing.
IV.—Luke 19 : 11-27.	The Pounds and the Talents.	Well done, good and faithful.—Matt. 25 : 21.	1. The master's test. 2. The diligent servants. 3. The useless servant.
V.—Mark 11 : 1-11.	The Triumphal Entry.	Rejoice greatly, O daughter.—Zech. 9 : 9.	1. The Lord's need. 2. The Lord's welcome. 3. The Lord's house.
VI.—Mark 11 : 12-26.	The Barren Fig Tree and the Defiled Temple & Temperance Lesson.	By their fruits.—Matt. 7 : 20.	1. The fruitless fig tree. 2. The defiled temple. 3. The power of faith.
VII.—Matt. 21 : 33-46.	The Wicked Husbandmen.	The stone which the builders.—Matt. 21 : 42.	1. Wicked deeds. 2. A deserved punishment. 3. A solemn warning.
VIII.—Matt. 22 : 1-14.	The Wedding Feast.	O Jerusalem, Jerusalem.—Luke 13 : 34.	1. The invitation given. 2. The invitation refused. 3. The invitation widened.
IX.—Matt. 22 : 15-22.	A Day of Questions.	Render therefore unto Caesar.—Matt. 22 : 21.	1. A crafty question. 2. A complete answer.
X.—Mark 12 : 28-34, 41-44.	The Great Commandments.	Thou shalt love the Lord.—Luke 10 : 27.	1. The two commandments. 2. The two mites.
XI.—Matt. 25 : 1-13.	The Ten Virgins.	Watch therefore.—Matt. 25 : 13.	1. The waiting virgins. 2. The bridegroom's coming. 3. The wedding feast.
XII.—Matt. 25 : 31-46.	The Judgment of the Nations.	Inasmuch as ye did it not.—Matt. 25 : 45.	1. The king enthroned. 2. The righteous rewarded. 3. The wicked doomed.

A Review by Lesson Titles

Recall each Lesson Title for the Quarter, and answer the questions based on each Lesson given below.

- Lesson I.—What should be our chief reason for serving God ?
 Lesson II.—How can the highest position in Christ's kingdom be won ?
 Lesson III.—Of what service is faith when we need healing ?
 Lesson IV.—Which is the highest quality—fidelity or cleverness ? Why ?
 Lesson V.—Why has Jesus the right to our highest homage ?
 Lesson VI.—How should we conduct ourselves in God's house ?
 Lesson VII.—What is the penalty of rejecting Christ ?
 Lesson VIII.—What are some reasons why people refuse the gospel offer ?
 Lesson IX.—What is our duty towards our rulers ?
 Lesson X.—Why was the scribe in the Lesson "not far from the kingdom of God ?"
 Lesson XI.—How may we be constantly ready for Christ's coming ?
 Lesson XII.—Whom will Christ approve and whom condemn at the judgment ?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed to the Home Department Visitor or Superintendent by members of the HOME DEPARTMENT]

Lesson I. What lesson is taught in the parable of the Laborers in the Vineyard ?

Lesson II. How, according to Jesus, may we be truly great ?

Lesson III. What part had blind Bartimæus' faith in his healing ?

Lesson IV. What duty is taught in the parable of the Pounds ?

Lesson V. Describe briefly Jesus' triumphal entry into Jerusalem.

Lesson VI. What lesson did Jesus draw from the withered fig tree ?

Lesson VII. Tell the parable of the Wicked Husbandmen.

Lesson VIII. How were guests obtained in the parable of the Marriage Feast ?

Lesson IX. What did Jesus teach about paying tribute to Cæsar ?

Lesson X. Why did Jesus praise so highly the offering of two mites by a poor widow ?

Lesson XI. What are we to learn from the parable of the Ten Virgins ?

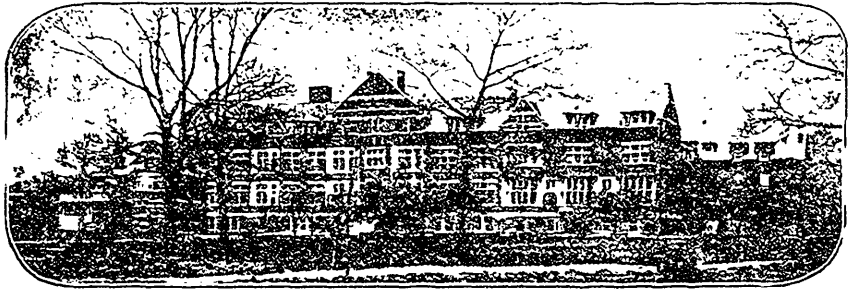
Lesson XII. For what will the righteous be rewarded and for what will the wicked be condemned in the judgment ?

SCHOLARS' REGISTER

JULY-SEPTEMBER, 1914

[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	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1914								
July 5								
July 12								
July 19								
July 26								
August 2								
August 9								
August 16								
August 23								
August 30								
September 6								
September 13								
September 20								
September 27								
Totals								



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Calendar sent on Application. Autumn Term commences Sept. 10th, 1914

REV. D. BRUCE MACDONALD, M.A., LL.D. " " Headmaster