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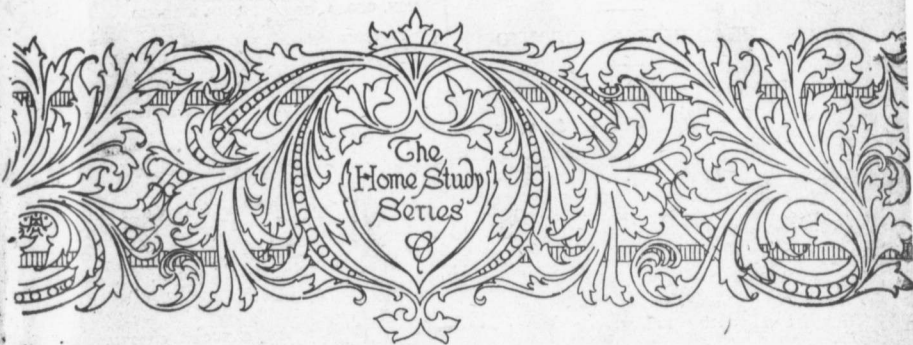
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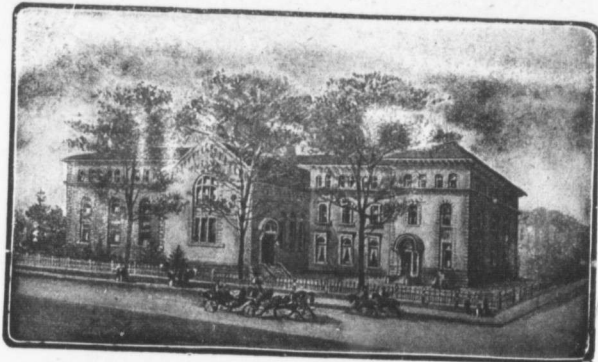
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Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
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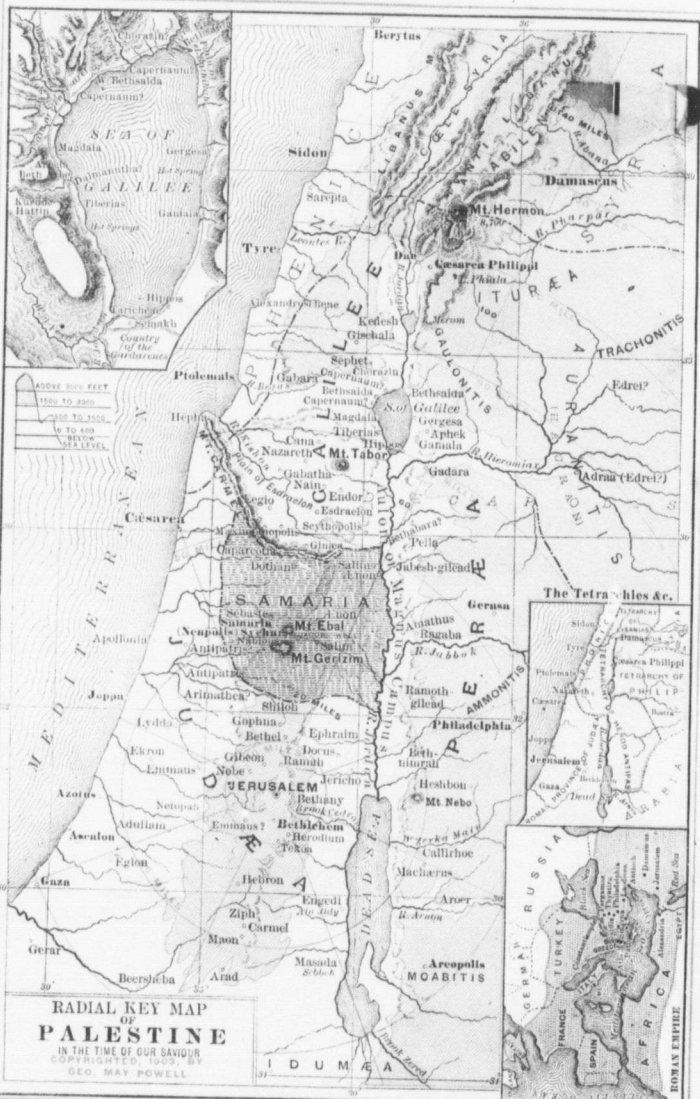
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The Teachers Monthly

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

Vol. X.

January, 1904

No. 1

With the present issue begins the tenth volume of the **TEACHERS MONTHLY**.

A most gratifying feature in its history has been the steady increase of circulation. This has gone on year by year, steadily. The teachers of our Sabbath Schools evidently appreciate the aim and effort of the Editors to provide them with material suited to their particular requirements.

Some changes and additions, by way of still further improvement, will be noted in this New Year's number. The Teaching Hints are placed earlier in the Lesson. Under the heading Added Hints and Helps, a comprehensive Lesson Outline and a number of leading Lesson Points are given, also quotations from the Library, and the questions from the **HOME STUDY QUARTERLY**. These last will serve to keep the teachers and the scholars in closer touch. Greater variety will also be introduced in the Blackboard Review.

Beginning with the present number, Rev. Principal Patrick, D.D., of Manitoba College, Winnipeg, will furnish the Teaching Hints, specially intended for Bible Class Teachers. This is the department which the late lamented Rev. Principal MacVicar so ably conducted from its inception. Principal Patrick, who now takes it up, is a member of the International Lesson Committee, and has a high reputation both in the old land and here as an educator. His training of his own students in pedagogical methods is of the most practical sort. The various other departments in the **TEACHERS MONTHLY**,

as our readers will notice, are to be kept at a high standard. There are some new writers, and tried friends like Rev. Professors Ross and Falconer, and Mrs. Jessie Munro Johnston continue with us.

The new plan of Memory Verses, arranged by the General Assembly's Sabbath School Committee, will shortly be issued. It consists of a year's course for those under ten, a three year's course for those over ten, also a short selection of passages for the very little ones who cannot read. Diplomas and seals will continue to be given.

THE SECRET OF PEACE

By Rev. W. J. Clark

The advent of the New Year always disposes thoughtful people to more than ordinary meditation on life and its affairs, and in all their thinking the desire which is more commonly found than any other, is the desire to attain "peace." Life has so many storms that we long with a great longing for a harbor "where never wind blows loudly."

In one of the very ancient books of scripture we find guidance for all such seekers. The man who uttered the words had a very poor and imperfect theory of human affairs. But when he said, "Acquaint thyself with Him, and be at peace," he uttered golden words. He who acts upon them has found the place of peace.

We may translate it "dwell with" God, make yourself at home in His presence. To do this is to face the ultimate problems of existence. Acquainting one's self with God

is seeking with persistent earnestness for an answer to the many terrible questions which life asks in its tragedies and disappointments and wearinesses. But, as we acquaint ourselves with Him, we come to have such convictions concerning the ends He has in view, that we are content to leave the full answer to His good time.

"Strong Son of God, immortal Love,
When we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove ;

Thou wilt not leave us in the dust ;
Thou madest man, he knows not why ;
He thinks he was not made to die,
And Thou hast made him : Thou art just."

And the best of all, is to remember that this knowledge of God is not confined to any particular class or sort of people. The one qualification which is essential is the earnest seeking after it. "Him that cometh to Me," said Christ, "I will in no wise cast out." There are a number of things that we must do alone. Friends can do much for us, but no man can die for us, no man can make any intellectual acquisition for us. So is it with knowledge of God; and those who set about this undertaking of "acquainting themselves with God," if only they are in earnest about it, will suffer no disappointment. Of all the desires that we have as we face the new year, let this be the dominating one; for this is life eternal, to know God and Jesus Christ whom He hath sent.

METHOD IN GENERAL.

[The first of a series of twelve articles]

By *Frederick Tracy, B.A., Ph.D.*

A method is simply a way—a way of doing things. The best method is the best way. The worst method is the worst way. The most scientific method is the most scientific way.

Every teacher does his work in *some* way, if he does it at all. His way may be good or bad, right or wrong; but he cannot avoid having a method, any more than he can avoid adopting some way of getting to the Post Office, if he is to get there at all.

If this be so, we may surely take it for granted, that every true teacher would rather teach in the best way than in any

other way; that is, that every true teacher desires to use the best method.

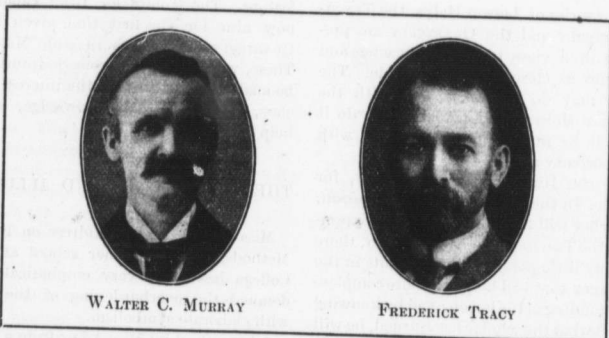
There are some considerations that should assist him in discovering and applying that best method.

In the first place, seeing that method is always a way of doing a thing, it follows that the thing to be done determines the method, and not *vice versa*. You adopt a method for the sake of some end, which you hope to achieve by means of it. Hence the nature of the method will depend upon the nature of the end; and, therefore, no teacher can consciously adopt the best method, unless he has a clear idea of the end at which he is aiming. The method adopted will be the one best fitted to compass the end in view.

But method depends also on materials. The way in which a builder will proceed in the construction of a house, will depend partly on the sort of house he proposes to build, and partly on the character of the materials that are available for the building. If a builder could be imagined, totally ignorant of the nature of his tools and materials, that builder would be as likely to go to work with a sledge hammer on glass, or with a saw on iron, as in any other way. The Sunday School teacher, like any other workman, must get his method by deduction from the nature of the materials with which he works, and the character of the end at which he aims. In a word, method must not be preconceived, but discovered by observation and reflection.

The Sunday School teacher's true aim is to realize the Christ-character in the personality of his pupils. His materials are the actual pupils, with all their likenesses and differences, with all their individual peculiarities of temperament, disposition, and experience; and the method or way which he adopts ought to be gathered by observation of this diversified material, and by reflection on this transcendent aim. His best method is simply the best way open to him of realizing Christ-likeness in the character of these actual pupils.

The method must be adapted to the individual pupils, with their individual differences. Because all children are alike in



WALTER C. MURRAY

FREDERICK TRACY

Walter C. Murray, M.A., LL.D., is Professor of Philosophy in Dalhousie University, Halifax. Frederick Tracy, B.A., Ph.D., is Lecturer in Philosophy in the University of Toronto. Each is an authority in mental science, and in pedagogical methods; each also is a practical Sabbath School worker. Professor Murray's valuable series of articles on Teacher Training were concluded in our last; that of Dr. Tracy begins in this issue, and will continue throughout the year.

some respects, there are some general principles of method which hold good always and everywhere. But because no two children are alike in all respects, there is no general principle of method that may not require special interpretation to fit a given individual case. The special application of the general principle to the case of the child A may be quite different from that required for the case of the child B. For this reason, method can never take the place of good judgment, common sense, sympathy and native tact. Some teachers succeed without any conscious method, because they possess this tact and sympathy, and in so doing they really have a method without knowing it.

It follows still further from these considerations that the teacher must, in adopting a method, take himself into account as well as his pupils. The method must be suitable to the teacher as well as to the child. Personality is of more value than many methods; and the teacher's own personality, as well as the child's, should always tower high above all methods. Truth and personality, as Phillips Brooks said, are the two essentials in teaching, as in preaching; and if your method is used in such a way as to stultify or dwarf your own person-

ality, you had better change it, for it is only a straight-jacket in which you cannot move freely. Method has in that case become your master, whereas it should always be your servant.

It is extremely unlikely that you can successfully use another man's method, unaltered, even though it may be the best method for him. Every teacher must make his own method, or make a method his own. Saul can fight magnificently with sword and buckler, and Jonathan with bow and arrows; but David will most successfully meet the enemy with the sling and the smooth stones out of the brook.

University of Toronto

HOW TO USE THE QUARTERLY

It should be taken for granted that the Teacher is familiar with the Scholar's Lesson Help. Indeed, he should not count his lesson preparation well begun, until he has mastered what it contains; for the more of common ground he has with his scholars, the more comfortable and profitable is the teaching process likely to be. It will be a good investment for the school to provide each teacher with the QUARTERLY or LEAFLETS used by his or her class.

In our series of Lesson Helps, the TEACHERS MONTHLY and the QUARTERLY are prepared with a view to bringing teacher and class into as close touch as possible. The teacher may do his work well with the TEACHERS MONTHLY alone. He will do it better, if he makes himself familiar with the QUARTERLY as well.

Take the HOME STUDY QUARTERLY, for example. In the Explanation of the Lesson, the teacher will find that, whilst the Exposition in the TEACHERS MONTHLY is fuller, there are many little points and side-lights in the QUARTERLY that will help to a more complete understanding of the lesson; and by knowing also just what the scholar has learned, he will be able to teach him better.

The picture in the QUARTERLY is well worth a glance. It is the first thing that catches the scholar's eye as he turns to the Lesson, and he will often have many questions to ask about it.

The section entitled, The Lesson in Life, is one which no teacher should overlook. Every word of it is weighed and re-weighed before it goes into print. It is here that the teacher and the scholar should meet heart to heart. If the teacher has made himself familiar with this section in the QUARTERLY, he will be able to give just the emphasis that is needed to one point or another, as the special characteristics or circumstances of this or that scholar may require.

The Catechism, Golden Text, and Daily Readings, the Questions on the Lesson, and the Topics for Proof and for Brief Papers, which appear in the QUARTERLY, are given also in the TEACHERS MONTHLY, so that the teacher and the scholar may travel on common ground. It is not too much to expect that the teacher should memorize the Golden Texts, and have followed the Daily Readings day by day. This he expects of the scholar. He will find it greatly to his advantage also to go through the Questions; not that he may ask just these and nothing different—that is mere parrot work—, but, again, he is walking side by side with his scholar, when he is studying the scholar's Questions.

The Seek-Further Questions—there are two of them for each lesson—are a new

feature. The Topics for Brief Papers are now also for the first time given in the QUARTERLY as well as in the MONTHLY. These, with the Prove from Scripture, may be made much of, to hold the interest of the class, to extend their knowledge, and to help in their spiritual life.

THE LITTLE ONES AND ILLUSTRATIONS

Miss Adair, in her address on Primary Methods, at the summer school at Knox College last July, very emphatically condemned the overburdening of the lesson with elaborate symbolism.

A letter read by Miss Adair from a former pupil gives a sensible view of the case; we quote in part:—

"Remembering our talks upon the use of materials in Sunday School teaching, I have tried to be careful; especially so, as I have assistants who visit other Sunday Schools, and I do not want to have anything dragged in to ruin the lesson.

"Some stories are too beautiful, sacred and full of inspiration, even to illustrate on the blackboard.

"Although I have used the blackboard a great deal, every lesson has been as fully as possible illustrated by pictures, hung about the room or passed around.

"The blackboard sketches were never symbols, but simply illustrated the fact or scene.

"Most of the materials I have used have been from nature. I shall tabulate a few of the lessons in which I have used material.

"In the story of the baby Moses we had real bulrushes, also a picture on the blackboard of basket and scene.

"In Ruth, the gleaner, we had wheat and corn, also threshed the wheat.

"In the lesson upon God's care of all things, pictures of animals, birds' nests, cocoons, wasp's nest.

"For the Thanksgiving lesson we had the Harvest Home decoration—corn, wheat, about eight different fruits and vegetables, and also fall flowers. The talk was about thanking God, with the singing of 'All things bright and beautiful,' and the sweet

little poem, which the children learned, by heart—
 'Back of the loaf is the snowy flour,
 Back of the flour, the mill,
 Back of the mill, the wheat and the shower,
 And the rain and the Father's will.'
 "The service seemed a real climax, and a point of departure for Christmas.
 "In the early lessons upon Christ's life. it was unnecessary to have materials, as they were simple and vivid enough. We had a scroll to show the kind of Bible Jesus learned from.
 "About four weeks before Easter Sunday, we gave each child a bulb, to be planted at home and cared for by the child. These were brought in at Easter. We had also growing plants, cocoons, seeds, and pictures of the life history of each."

Our Publications

Lesson Helps

THE TEACHERS MONTHLY—44 to 52 pages a month, 50c. a year; 5 or more to one address, 40c. each.

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

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Bible Dictionary for First Quarter, 1904

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

An'-drew. A disciple of John the Baptist. Directed by his master to Jesus as the Lamb of God, he sought an interview with Jesus and became convinced that He was the Messiah. Immediately he found his brother Simon (called by Jesus, Cephas or Peter), and introduced him to Jesus, John 1: 35-42. Along with Peter, and James and John, he received a second call to permanent fellowship with Jesus, Matt. 4: 18, 19; Mark 1:

16, 17. The two brothers were fishermen, natives of Bethsaida (John 1: 44), who made their home at Capernaum.

Cap-er'-ne-um. A town on the north-western shore of the Lake of Galilee. After His rejection at Nazareth, it became the home of Jesus. Here many of His miracles were wrought. Jesus foretold its ruin, Matt. 11: 23, 24.

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

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. The story of his life occurs in 1 Kings, ch. 17—2 Kings, ch. 2. In Lesson IV, the people of

Nazareth were enraged at the mention of Elijah's visit to the widow of Sarepta, a Gentile.

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

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

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

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

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

He-ro'-di-as. The wife of Philip, a son of Herod the Great, and brother, or half-brother, of Herod Antipas. This Philip, commonly called Herod Philip, is not the same as Philip the tetrarch, Luke 3:1. Herodias left her lawful husband to live with Herod Antipas, who, like Philip, was her uncle. The principal thing recorded of her in the New Testament is her part in the death of John the Baptist. She shared the exile of Herod.

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

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

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

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

Jor'-dan. The most important river in

Palestine, flowing from the Lebanon Mountains to the Dead Sea.

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

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

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

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

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

Phil'-ip. See under Herodias.

Sadd'-u-cees. A Jewish party, taking their name from Zadok, a high priest in David's reign, opponents of the Pharisees, disbelievers in angels or the resurrection.

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

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

Si'-mon. See under Peter.

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

Zeb'-e-dee. The father of the apostles James and John.

Lesson Calendar: First Quarter

SIX MONTHS WITH THE SYNOPTIC GOSPELS

1. January 3	.....	The Boyhood of Jesus. Luke 2: 40-52.
2. January 10	.....	The Preaching of John the Baptist. Matt. 3: 1-12.
3. January 17	.....	The Baptism and Temptation of Jesus. Matt. 3: 13-4: 11.
4. January 24	.....	Jesus Rejected at Nazareth. Luke 4: 16-30.
5. January 31	.....	Jesus Calls Four Disciples. Luke 5: 1-11.
6. February 7	.....	A Sabbath in Capernaum. Mark 1: 21-34.
7. February 14	.....	Jesus Forgives Sins. Mark 2: 1-12.
8. February 21	.....	Jesus and the Sabbath. Matt. 12: 1-13.
9. February 28	.....	Hearers and Doers of the Word. Matt. 7: 21-29.
10. March 6	.....	Jesus Calms the Storm. Mark 4: 35-41.
11. March 13	.....	Death of John the Baptist. Matt. 14: 1-12.
12. March 20	.....	Jesus Feeds the Five Thousand. Matt. 14: 13-23.
13. March 27	.....	REVIEW.

Lesson I.

THE BOYHOOD OF JESUS

January 3, 1904

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

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

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

41 Now his parents went to Jeru'salem every year at the feast of the passover.

42 And when he was twelve years old, they went up ² to Jeru'salem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Jeru'salem; and ³ Jo'seph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought ⁴ him among their kinsfolk and acquaintance.

45 And when they found him not, ⁵ they turned back again to Jeru'salem, seeking ⁶ him.

46 And it came to pass, ⁷ that after three days they found him in the temple, sitting in the midst of the

doctors, both hearing them, and asking them questions.

47 And all that heard him were ⁸ astonished at his understanding and ⁹ answers.

48 And when they saw him, they were ¹⁰ amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I ¹¹ have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be ¹² about my Father's business?

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

51 And he went down with them, and came to Naz'areth and ¹³ was subject unto them; ¹⁴ but his mother kept all these sayings in her heart.

52 And Je'sus ¹⁵ increased in wisdom and stature, and in favour with God and ¹⁶ man.

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

DAILY READINGS

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

Catechism—Ques. 1. *What is the chief end of man?*

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

LESSON PLAN

- I. The Child Jesus, 40.
- II. Jesus at the Feast, 41-45.
- III. Jesus in the Temple, 46-50.
- IV. Jesus and His Parents, 51, 52.

Lesson Hymns—Book of Praise, 521; 389; 57 (Ps. Sol.); 584; 519 (from Primary Quarterly); 477.

EXPOSITION

By Rev. Professor R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

Time and Place—March-April, 8 A.D., the birth of Jesus having taken place, it is generally reckoned, in December of 5 B.C.; Jerusalem, the capital of Judæa, and Nazareth, a town of Galilee.

Connecting Links—The Lessons for the present half-year are taken from the first three gospels, called the "synoptic" gospels (from a Greek word which means "seeing together"), because they have so much material in common. Matthew and Luke give accounts of the infancy of Jesus, who was sprung of the purest stock of Israel, His mother a woman of the sweetest piety Luke 1: 38, 46-55. His kinsfolk were of the faithful remnant of the people, and though of the royal line of David, dwelt in the quiet of a little village, and were in humble circumstances.

I. The Child Jesus, 40.

V. 40. *The child grew.* He was the Son of God, conceived by the Holy Spirit (ch. 1: 35), but Luke shows that He grew in a perfectly natural way. *Waxed (grew) strong* (Rev. Ver. omits "in spirit"); the knitting of the

physical frame. Jesus was a strong, sturdy, active boy, full of life and energy. *Filled with*; "becoming full of," growing in mind as well as in body. In His fifth or sixth year Jesus would begin to attend the school connected with the village synagogue, taught by a scribe, with the Bible as the chief lesson-book. At home, too, He would be carefully instructed in Bible knowledge, Deut. 6: 6, 7. *Wisdom.* As His mental powers grew, Jesus displayed marvellous insight into the things of God, and also into the minds of men and human affairs, John 2: 25. *Grace*; the favor and help of God, which kept Him from evil and produced in Him every beauty of character.

II. Jesus at the Feast, 41-45.

Vs. 41, 42. *To Jerusalem*; a distance of seventy miles from Nazareth. *Every year.* According to Ex. 23: 14-17; Deut. 16: 16, every male Israelite was required to attend the three great feasts, Passover, Pentecost and Tabernacles. Women were not required, but only recommended, to go and their presence was regarded as a mark of special

piety. *The passover*; which commemorated the "passing over" of the houses of the Israelites on the night when all the first-born of Egypt were destroyed (see Ex. 12: 27). *Twelve years old*; an important year then, as now, in a boy's life, because the period of adolescence is drawing on. At that time the Jewish boy became a "son of the law," that is, had to begin to obey for himself its statutes and observe its feasts. Now also he began to learn a trade, in the case of Jesus that of a carpenter, Mark 6: 3. An Eastern boy of twelve was at that time as well developed as a Western boy of fifteen in modern times. *Fulfilled the days*; the seven days of the Passover Feast (Ex. 12: 15; Lev. 23: 6-7; Deut. 16: 3), or perhaps only the two days of the chief sacrifices after which many of the pilgrims left Jerusalem.

Vs. 43-45. *Turried*; so strong for Him was the attraction of divine things. *Knew not of it*; showing their confidence in Jesus and how little they were accustomed to watch Him. *In the company*; the caravan. The people of a village or of several neighboring villages travelled together to and from the feasts. So long was the Nazareth caravan that it took a whole day to go through it. At the present day women and children start early, and the men, setting out later, overtake them before nightfall. In this case Mary might think that He was with Joseph, and Joseph that He was with Mary.

III. Jesus in the Temple, 46-50.

Vs. 46, 47. *After three days*; one day going, one returning, and one seeking Him in the city. *In the temple*; "a chamber in the temple court used for teaching and kindred purposes." (Bruce.) Or "the (temple) terrace, where members of the Sanhedrin (great Jewish Council) gave instruction on the Sabbath and at festivals." (Plummer.) *Sitting in the midst of*; not that the rabbis were learning from him; He was the respectful pupil, Acts 22: 3. But there was always a great deal of freedom of question and answer between teachers and taught. As a rule the teacher stood. Hoffman's celebrated picture "Christ in the Temple" is not, therefore, true to this passage. *Astonished*. He was not less re-

markable as a boy than as a man, Mark 2: 12. *Understanding*; that is, intelligence, the use of the wisdom with which He was being filled, v. 40. *Answers*; probably from scripture. The scriptures were always His delight (see His very last act, Luke 24: 32).

Vs. 48-50. *Sorrowing*; literally "in anguish" lest some accident had befallen Him. Perhaps there is a vein of self-reproach in Mary's question. She and Joseph had appeared to be neglectful. *Wist*; know. *About my Father's business*; Rev. Ver., "in my Father's house," literally, "in the things of my Father," the first recorded words of Jesus. (Compare ch. 3: 22.) Note His surprise; they might have expected Him to be in His Father's house, not lost in curiosity on the streets of the city. *Understood not*; the first sign that the boy is already living in another world than His parents. (Compare Luke 8: 19-21.)

IV. Jesus and His Parents, 51, 52.

Vs. 51, 52. *Nazareth*; a town of Galilee, noted alike for its beauty and wickedness (John 1: 46), situated in a circle of fifteen hills, on the slope of one of which it was built in terraces. Not far away were the main roads to Jerusalem, Damascus, and Egypt. Here the birth of Jesus was announced (ch. 1: 26, etc.) and here He lived for thirty years. *Was subject to*. During the following eighteen years He lived in submission to His parents. *Kept all these sayings*. There were doubtless other sayings of the same kind that set the mother thinking and wondering.

Light from the East

By Rev. Professor Ross, D.D., Montreal

TWELVE YEARS—The Jews have always been enthusiastic advocates and promoters of a distinctively religious education. As soon as the child could speak he had to learn the verses which composed his daily prayer. The regular curriculum for a boy was to learn the scriptures at five, the Mishnah at ten, and to fulfil the whole law at thirteen, when he came of age, and was called "a son of the law." The legal date was generally anticipated at least one year.

In mediæval and modern Judaism a boy

The Boyhood of Jesus

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became "a son of command," that is, he attained his religious majority on the first Sabbath of his fourteenth year. After that he had the power of making vows, of disposing of property, and he was held accountable for his own sins. The occasion was celebrated by a feast, during which the boy delivered an oration standing on the table before the invited guests, who then gave him presents. In some lands he had to pass an examination on a treatise of the Talmud.

The rabbi then gave him a blessing, and his father gave thanks to the divine Being that he was relieved from responsibility for the boy's acts. In most Western countries this ceremony has been largely supplanted since the beginning of the nineteenth century by the rite of confirmation in the sixteenth or seventeenth year, after a public examination on the history, doctrines and duties of Judaism. Girls also are thus recognized as members of the Jewish Church.

APPLICATION

By Rev. Clarence MacKinnon, B.D., Sydney, N.S.

The child grew, v. 40. Of course He grew, as every healthy child must, and He was the perfect boy, as afterwards He became the perfect man.

The Ship's Course The serious question, however, with the boy is, After what manner shall he grow? The anchor is weighed, the sails spread. On what course is the ship heading?

The grace of God was upon him, v. 40. This is the secret of a beautiful life. After living for some days on the hot prairie, one is surprised, when, on its western limit, he puts his hand into a stream, to find the water ice cold.

God in the Soul The explanation is that this river was born far up near the mountain top in the glittering glacier, and it carries with it the character of its infancy. So did the blessed Jesus. The grace of God that was on Him in childhood followed Him later into the glory of His manhood. God's grace is just His loving presence; God in the soul, like the sunlight in the dewdrop.

After the custom of the feast, v. 42. The Jewish child at three put on the tasselled garment, at five began to learn the law at his

Early Profession mother's knee, at thirteen wore phylacteries. At twelve Jesus goes up to the feast at the holy city. Life should be made an orderly unfolding of capacities and responsibilities. We too have a feast where every boy or girl at the opening of their manhood and womanhood should take their place. It is the Lord's Table. The great Spurgeon declared that no children admitted by him in early life to full communion in the church required to have their names afterwards ex-

punged from the roll. An early beginning in this case, is a good beginning.

They found him in the temple, v. 46. The wise young lad will always be found in his pew. He may sometimes find it wearisome.

Always in Your Pew

Often, he may not understand; or, boy-like, he may rebel against what is said. There was much that was objectionable and possibly tiresome about the ancient temple. But Jesus went to worship and to learn. Dr. Seiss, a great preacher and expounder of the scriptures, when a boy of fourteen, walked several miles to be present at a Synodical Convention. He was led by a mixed feeling of curiosity and duty. The visit transformed him into a singularly useful minister.

Both hearing them, and asking them questions, v. 46. This is the model Sunday-

A Boy's Questions

School scholar. The habit of inquiry is natural to a boy. Show him a gun, an electric car, an engine, a man-of-war, and he will fairly overwhelm you with questions until he understands. The wise teacher will encourage this same native curiosity concerning those highest matters, our obligations to God and to men.

They were amazed, v. 48. There comes a time in every home when the quiet, docile, obedient child unexpectedly changes. He

Rights and Duties

suddenly takes the initiative, and marks out his own line of conduct. It is the advent of manhood. The parents may be amazed and perplexed; but they must bow to the inevitable. Henceforth, they are to guide their son less by authority, and more by

sympathy and reason. And the grown-up son, if he be of the right sort, will remember that along with new privileges come larger responsibilities. He will be more eager about discharging his duties than about claiming his rights.

I must, v. 49. What an interesting study the "musts" of Jesus would be! He willingly placed Himself under law.

The "Musts" of Jesus He made a loving choice of God's will and yoked Himself to the burden of the world's need. And was He not withal the freest of men? The bondage of passion, of gain, of ambition,

never flung its chains about Him. And He calls us to follow Him in that path of loving service which alone leads to real liberty.

My Father's business, v. 49. We are not God's slaves but His sons. A classic story tells how, when a Roman Emperor was returning in triumph, a little child sprang up beside him and put his arms around his neck. "That is the Emperor," said a stern officer. "He may be your Emperor, but he is my father," replied the child. God's work is our Father's business. We serve Him, not as hirelings, but as sons.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

By Rev. Principal Patrick, D.D., Winnipeg

This is the only incident recorded of our Lord between His earliest days and His entrance on His ministry, when He was at least thirty years of age.

Jesus as a boy of twelve is the subject of the Lesson, and everything must be kept in subordination to this. The impression chiefly to be produced is a strong conviction of the reality of the boyhood of Jesus, and of the distinguishing features of His character when a boy.

For this purpose the teacher must strive to enter into the mind of Jesus at this stage of His life. He must represent to himself Jesus in the home in Nazareth, subject to His parents, helpful to His brothers and sisters, diligent in study.

Next, the proposal that Jesus should go up to the Passover, probably for the first time; the delight with which the proposal would be received; the preparations made; the caravan of friends and neighbours; the days on the way; the instruction, the songs, the gladness; the first sight of the capital; the probable visit to the temple, the feast and its usages; the questions put and answered in connection therewith.

Then, the preparations for the return, and the departure. Jesus remains behind. Was this due to accident? What were His thoughts when He found Himself alone?

Was He anxious or tranquil? How did He occupy himself? Was He in the temple?

Describe the journey of the parents; their alarm and sorrow at night when the boy is not found; their return the next day; their search in Jerusalem; their finding Him in the temple. Bring the scene before the class: the venerable doctors; the child so modest, eager, bright, serious; the interest He excited. Point out that there is here no display of erudition or of spiritual power. It is a boy who asks and answers; but a boy of a quick religious insight, of a pure heart, of a perfectly obedient life. The incident was in itself natural, perhaps common; but the parents were surprised to find Him in the temple. Did they blame themselves? Is there a touch of self-reproach in Mary's expostulation and complaint?

Notice that the reply of Jesus turns on the use of the word "seek." "Why seek? Should it not have at once occurred to you that I would be found in the temple, My Father's house?"

"My Father"—this is most significant phrase in the narrative. Had He ever called God by this name before? Does His consciousness of His relationship to God flash forth here for the first time? Had His experience during the festival, had the questions He put, been leading up to this?

The astonishment of His parents is not surprising, even with their knowledge of His birth. But what Mary did not comprehend she treasured in her heart. The eighteen years of obedience which followed are in

themselves a lesson to all boys and girls.

No comment is needed on Jesus' physical and moral growth, for He was a true man; nor on His favor with God and men, for how could He fail to be loved?

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M.A.

Jesus appears in the Lesson as a growing Boy. While He was the Son of God, the manner of His growth was as truly natural as that of any boy or girl in the class. The teacher has the delightful task of making all this real and vivid to the scholars.

There is, first, *His physical growth*. Twice in the Lesson this is referred to, vs. 40, 52. Show how important it is that we should have healthy bodies, to do our work in the world well. Get the scholars to see that, in the work and the play that strengthens the body they are following in the footsteps of Jesus of Nazareth. Picture Joseph's carpenter shop, in which the Boy Jesus played and learned the use of tools. Impress the sacredness of the body and the sin of doing anything to injure it. Point the class to I Cor. 6: 19.

Then, we have *the growth of His mind*. "Filled (becoming filled) with wisdom" says v. 40; and v. 52, "advanced 'in wisdom'" (Rev. Ver.). Make it clear that Jesus needed to study as do boys and girls now. Show how He received instruction in

the school and in His home at Nazareth. Point out His eagerness for knowledge manifested in the questions asked of the teachers in the temple. The boy or girl who would be like Jesus must do good, earnest work at school every day.

But in each of us there is, besides a body and mind, a spirit. This is the part of our nature by which we know and love God.

The next point, then, is *the growth of Jesus' spirit*. How did the spirit of Jesus grow? By the study of God's Word for one thing. He would be carefully instructed in Bible knowledge at home, Deut. 6: 6, 7. The Bible was the chief lesson book, too, in the synagogue school. Thus every day He came to know God better and so to love Him more. Another thing that would help His spiritual growth was His obedience to God. How delighted He was when, for the first time, He was taken to Jerusalem, to keep the Passover Feast appointed by the God of His fathers! What ready and cheerful obedience He gave, also, to His parents! And every other law of God, we may be sure, was obeyed by Him with a like willingness from a loving heart.

What, we are now ready to ask, What enabled Jesus to live His perfect life as a Boy? V. 40 gives the answer—"The Grace of God." And what was His reward? See v. 52. The same help and reward are open to every boy and girl.

ADDED HINTS AND HELPS

In this section will be found a comprehensive outline of the Lesson; brief, pointed statements of Lesson truths; light gathered from various sources; and the questions from the Home Study Quarterly.

Lesson Outline

JESUS, THE PERFECT BOY

I. The Childhood of Jesus.

1. Announcement of His birth.
2. The babe of Bethlehem.
3. Names and character of His parents.
4. His growth as a child.

II. The First Passover of Jesus.

1. The Passover Feast.
2. The journey to Jerusalem.
3. The meeting with the doctors.
4. Jesus' knowledge of His mission.

III. The Home-Life of Jesus.

1. His submission to His parents
2. His work as a carpenter.
3. His standing among His neighbors.
4. The beauty of His character and life.

Lesson Points

A strong body, a sound mind, the grace of God; how rich! v. 40.

Piety grows by practice. v. 41.

One's character is revealed by the things that attract him. v. 42.

A reputation for trustworthiness is a valuable asset. v. 44.

Questions are the tools that dig the precious gold from the mine of truth. v. 46.

There must of necessity be something in the divine nature and acts which the human

Lesson 9

mind, with its limited powers, cannot fully understand. v. 48.

The true son serves, not for hire, but for love. v. 49.

The training of the home helps us to triumph in the battles of life. v. 51.

Goodness should be winsome. v. 52.

From the Library

God never gave man a thing to do concerning which it were irreverent to ponder how the Son of God would have done it.—George Macdonald.

Gradually the valley opens into a little natural amphitheatre of hills, and there, clinging to the hollows of a hill, which rises to the height of some five hundred feet above it, lie, "like a handful of pearls in a goblet of emerald," the flat roofs and narrow streets of a little Eastern town. And that little town is *En Nazirah*, Nazareth, where the Son of God, the Saviour of mankind, spent thirty years of His mortal life.—Farrar

One of the great caravan routes to Damascus passed through Nazareth; others were contiguous. These performed a part in the dissemination of ideas much as our railways do. Echoes of a larger thought came with them; strange whisperings, it may be, of the dying faiths of Egypt, or of the living faiths of India and the further East. In a caravan were to be found not only merchants, but a sprinkling of scholars, philosophers, searchers after truth, and citizens of the world.—W. J. Dawson

And so the Word had breath, and wrought

With human hands the creed of creeds

In loveliness of perfect deeds,

More strong than all poetic thought;

Which he may read that binds the sheaf,

Or builds the house or digs the grave,

And those wild eyes that watch the waves

In roarings round the coral reef.

—Tennyson

Such was the home circle in which Jesus spent His youth and early manhood. It was an ideal Israelitish family. They were poor, but not dependent. Joseph was a carpenter and supported his family by the labor of his hands, which was honorable among the Jews. Even boys who were set apart to the

life of scribes learned some trade. "Love work" was the motto of Rabbi Shemaiah, and another teacher said, "Great is work, for it honors its master."—George H. Gilbert

Much of the hidden life of Christ may be discovered in His teachings. The housewife baking bread, or searching for a lost piece of silver, surely has beside her a young Boy, who watches her with serious eyes. The selfish householder, refusing to admit the benighted traveler, is some churlish Nazarene, whose harsh voice reached a wakeful Child, lying happy at His mother's side.—W. J. Dawson

Topics for Brief Papers

1. The Passover.

2. The Boy Jesus.

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

Prove from Scripture

That Jesus is the Son of God.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where was Jesus born? (Matt. 2:1.) What king tried to kill Him? (Matt. 2:16.) To what foreign country did His parents take Him? (Matt. 2:14.) Where did they live after returning to their own land? 40 What is said about the body of the child Jesus? About His mind? How did God look upon Him?

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

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

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

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

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

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

51, 52 Which commandment teaches obedi-

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

Seek-Further Questions—Name the dif-
ferent songs in connection with the birth
of Jesus. Give three Old Testament prophe-
cies of the Saviour's birth.

THE CATECHISM

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

[For Examination in Doctrine in the General Assembly's Teacher Training Course]

Ques. 1. Man's chief end. Concerning any
piece of mechanism, a most natural question
is, What is it for? The Shorter Catechism
begins by raising and answering this ques-
tion as regards man. Man's "chief end"
means, what he was made for.

The scriptures teach that, in His works of
creation and providence and redemption,
the great purpose of God is to reveal His
own glory. The character of men is made
known by their words and actions. So the
works of God are intended to express His
nature and attributes. (See Eph. 1:5, 6,
12; Rom. 11:36; Col. 1:16; Rev. 4:11;
Rom. 9:17, 22, 23; Eph. 3:10.)

This being the purpose of God, it is the
business of man to use all his powers with a
view of furthering it. The inanimate crea-
tion and the lower animals fulfil the divine
purpose without choice. Man is the only
earthly being who can choose what he will

live for. This power has been given him,
that he may freely yield himself to the
will of the Creator.

The use of the word "chief" implies that
there are more ends than one which men
may seek. Many of these are in themselves
perfectly right and proper. It is entirely
lawful for a man to set before him as an end,
making provision for his family, acquiring
wealth, increasing his knowledge, and many
other like things. But these are to be kept
subordinate to the great aim of glorifying
God, and no method of reaching these ends
is to be employed which is contrary to the
divine will.

In choosing their ends, men are influenced
by a desire for happiness. The question
teaches that true happiness is to be found
only in doing the will of God. This happi-
ness, unlike the passing pleasures of earth,
will endure forever.

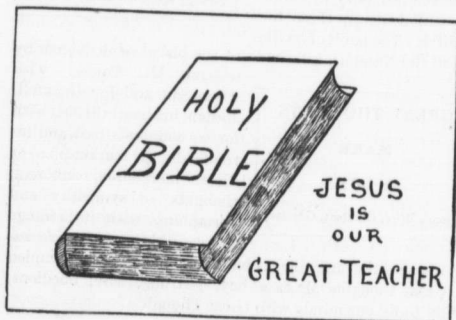
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Greetings—A Happy New Year! You little people are all growing bigger every year.
Our Golden Text tells us about a little boy who grew bigger and better and more loveable

every year (repeat Golden
Text). Let this be true of
each of you.

Preview—Our Lessons for
the Quarter tell us of Jesus'
life and work among men and
women and boys and girls.
On the board or on a heavy
sheet of paper draw a circle,
GALILEE, with JESUS in the
midst. Out from this draw
twelve rays. As the lessons
are taught, print on each ray
some word that will recall the
point of each lesson. From
the end of each ray may be



The Boyhood of Jesus

hung a symbol that will also help to recall the lesson.

Subject—Jesus learning from His teachers.

Lesson—Tell all you know of the babyhood and boyhood of Jesus up to the time of the lesson.

Yes! this is the temple (outline as you talk). What do you know about the temple? Where was it, etc.? Tell of the first visit of the baby Jesus, vs. 22-38.

Golden Text—Repeat. Tell the lesson story. Picture Mary and Joseph and Jesus, with friends and neighbors, going to Jerusalem to the Passover. The boy Jesus, now twelve years old, walking or running perhaps just as other boys did; but notice His obedience to the slightest call of His parents, His gentle manner, ready always to say a kind word or do a helpful deed.

Jesus Learning from His Teachers—Describe the search for the boy Jesus. Picture the scene when He is found. If possible, show a copy of Hoffman's picture, "Jesus in the Temple"—(copies may be had very cheaply)—hearing, asking, eager to learn, surprising all by His wisdom.

His Father's Business—Was it wrong of Jesus to remain behind? Was it wrong to

reply as He did? They did not then know His meaning, but we know. Obediently He returned with them to Nazareth, although knowing in His heart that all would one day have to obey Him.

Our Teachers—I should respect and love all my teachers and be eager to learn. (Outline an ear.) Let us draw some lines going into the ear, as we name some of our teachers,—Father, Mother, Day School Teacher, Sunday School Teacher, Nature, Bible.

Who is our great Teacher? What school book does He want us to study most? (Outline a Bible.)

Repeat—

"We do not see our Teacher's face,

We do not hear His voice;

And yet we know that He is near,

We feel it and rejoice.

Oh, may we learn to love Him more,

By every opening page,

By every lesson He shall mark

With daily ripening age."

Something to Remember—Jesus wants me to be teachable.

Something to Draw—Outline a book, and as we draw, think of our great Teacher, Jesus.

Lesson Point—Learning.

SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

This lesson gives us a picture of Jesus as a Boy. We read that he was *strong* in body, *wise* in mind, *obedient* in will, and his character had a beauty and a brightness that Luke

Watt Raine
A BOY

calls the grace of God upon him—*gracious*. Our lesson suggests one habit by which he developed (and by which you can develop) these fine qualities: The habit of having

A BOY
Strong, Wise, Obedient, Gracious

GREAT THOUGHTS. When he climbed the Nazareth hills and saw the places made famous by the victories of Barak and memories of Elijah, Gilboa, and the valley of the historic great thoughts of patriotism

GREAT THOUGHTS
MAKE
A BOY
Strong, Wise, Obedient, Gracious

ture glory. When he saw in the highway crowds of sol-prisoners, he cherished great help. When he went up to sights, we find him not carried zars, the throngs of holiday pilgrims and the magnificent buildings, but eagerly occupied with great thoughts of God. Great thoughts MAKE a boy, a strong, wise, obedient, gracious boy. Shall we not try daily to fill our minds with Great Thoughts?

and saw the places made famous by Gideon, Mt. Carmel with where Saul and Jonathan fell, Jordan, his heart thrilled with for his country's past and future fields, the market-place or diers, merchants, laborers, thoughts of sympathy and Jerusalem, with its strange away with the attractive ba-

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

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

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

1 In those days came John the Baptist, preaching in the wilderness of Judæa.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

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

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

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

6 And were baptized of him in Jordan, confessing their sins.

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

Revised Version—And in those days cometh Now John himself had; food; unto; And they; warned; fruit worthy of; even now is the axe; he will gather.

you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

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

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

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

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

Omit And; Isaias the prophet; Make ye ready; the river Jordan; coming; Ye offspring of vipers; every tree therefore that; cleanse his threshing-

DAILY READINGS

M.—The preaching of John the Baptist, Matt. 3: 1-12. T.—The messenger, Mark 1: 1-8. W.—The prophecy, Isa. 40: 1-11. Th.—Preaching repentance, Luke 3: 1-14. F.—John's record of himself, John 1: 19-28. S.—The song of Zacharias, Luke 1: 67-80. S.—Exhortation to repentance, Isa. 1: 10-20.

Catechism—Ques. 2. What rule hath God given to direct us how we may glorify and enjoy him? A. The

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

LESSON PLAN

- I. The Preacher, 1-4.
- II. The Hearers, 5-7.
- III. The Message, 8-12.

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

EXPOSITION

Time and Place—Summer of 26 A.D.; the wilderness of Judæa.

Connecting Links—Unlike Luke ch. 1, Matthew tells us nothing of the birth of John the Baptist, nor of the youth and opening manhood of Jesus. After showing the birth and lineage of the Saviour in its royalty (chs. 1, 2), he introduces John as the herald to usher in the King. Mark begins his gospel with the opening of John's ministry, Mark 1: 1-8. This ministry began six months before Jesus entered on His public ministry and lasted a year and nine months.

I. The Preacher, 1-4.

V. 1. *In those days*; when Jesus still sojourned at Nazareth, ch. 2: 23. Luke, the best trained historian of the three synoptic writers, gives the date very carefully, Luke 3: 1. *John the Baptist*; so-called because one of his chief offices was to baptize. *Wilderness of Judæa*; "the barren steppes in which the mountains break down to the Dead Sea," probably including a part of the western bank of the Jordan also. *Preaching*; literally "heralding," a word used of the proclamation of a king.

Vs. 2, 3. *Repent*; literally, "change your mind." Repentance is more than sorrow or regret for sin. It is a change of heart, of life, of the motive for action. *Kingdom of heaven*; This title is used in Matthew only, of the four gospels. In the other gospels, and in some places in Matthew, we have "kingdom of God." The people looked for a new realm, in which God's rule would be perfect to descend suddenly from heaven. Of this the prophets had often spoken. John teaches that repentance is the only way of bringing in this kingdom. There must be a moral revival. *This is he*; Matthew's words, *Esaias*; Isaias: see Isa 40: 3, in which passage the prophet represents Jehovah as leading His people back to their own land from the captivity of Babylon. Messengers are sent before Him as King to clear the way. So John was to open the way for the coming King. *Voice*; that is, the message uttered by the voice. Note Matthew's fondness for pointing to the fulfilment of prophecy.

V. 4. *The same John* (Rev. Ver., "John himself"); not another Elijah, as the people

expected, because of Mal. 4:5, 6. *Camel's hair*; coarse cloth, woven of long camel's hair, "one of the most admirable materials for clothing, as it keeps out the heat, cold, and rain." John wore the usual dress of a prophet, 2 Kgs. 1:8; Zech. 13:4. *Locusts*; winged insects resembling grasshoppers. "They are still used as food, selling in some places at a cent a pound." (Peloubet.) *Wild honey*; either honey of the wild bee, or a sweet gum from palm or fig trees. John was a solitary man, his living of the plainest.

II. The Hearers, 5-7.

Vs. 5-7. *Region round about Jordan*; the Jordan valley on both sides of the river. The whole country was moved. *Baptized*. The Jews were accustomed to this rite. For example, Gentile converts to Judaism were baptized. But here is a symbol teaching that the Israelites themselves needed cleansing. *Pharisees*; a Jewish sect who believed in the coming Messiah, but who thought that Israel was a holy nation already, because they kept the law. (See Matt. 5:20; Luke 11:38-44; 18:11.) *Sadducees*; a sect of the Jews opposed to the Pharisees. For their disbelief in a resurrection and a future life, see ch. 22:23; Luke 20:27; Acts 23:8. *Generation* (Rev. Ver. "offspring"). Like the sly serpent, they poison the nation. Compare chs. 21:32; ch. 23. *Who hath warned you?* It was hard for John to believe that they had come because they felt their sins, and not because the movement was popular. *Flee*; like the serpents hidden in the stubble when it was set on fire to prepare the field for the next crop. *Wrath to come*; the day when God will punish sin. The prophets often speak of it, Mal. 4:1.

III. The Message, 8-12.

Vs. 8-10. *Fruits meet for* (befitting) *repentance*. Actions showing a real change of life alone could prove their earnestness in seeking to escape. *We have Abraham*. The ordinary Jew thought his descent from Abraham would save him from judgment. John taught that judgment would fall on the unrepentant Israelites as well as on the Gentiles. *God is able*. Abraham's children as you are, God can shut you out of the kingdom and bring into it others from the very stones.

V. 11. *With water*; the symbol of purity. *Unto repentance*; that is, having repentance in view; or as a sign that you have already repented. *Is mightier*; as proved by his baptizing with the Holy Ghost. *To bear*. Mark says, "to stoop down and unloose," the work of the lowest slave. *Holy Ghost*. See the promises, Isa. 40:3; Ezek. 36:25-27; Joel 2:28. *With fire*. The meaning is, that through the gift of the Holy Ghost Christ would, (1) purify; (2) fill with zeal; (3) enlighten. John's baptism was an outward sign of cleansing. Jesus by the Holy Spirit would renew the heart.

V. 12. *Fan*; winnowing shovel, a sort of wooden fork with which the threshed chaff and wheat were thrown into the air to be separated by the wind. *Purge*; cleanse, by letting the chaff blow away, gathering the straw to be burned, and the grain to be stored up. For the meaning compare Isa. 11:1-5. *Threshing-floor* (Rev. Ver.); on which the grain was threshed by being trodden with oxen. *Garner*; granary, usually a dry, underground vault. *Unquenchable fire*; "that no power can put out or enable them to escape." In his early preaching John laid the main stress on Christ's severity against sin. Later he presented the more gracious aspect of the gospel, John 1:29-34.

Light from the East

Locusts—Are insects very much like our grasshopper that appear in great numbers every few years in some parts of the East. They deposit their eggs in the ground and these are hatched out in fifteen or twenty days. The young are unable to fly for a month or more, and during this time they hop over the ground and eat every green thing. Very poor people still use them for food, throwing them alive into boiling water and then drying them in the sun after the legs and wings have been taken off. They are sold in the markets of Arabia and are baked in cakes, or roasted, or fried with butter or oil. They are not very palatable except to the keen hunger of the desert.

THE WILDERNESS OF JUDEA—Called in the Old Testament *Jeshimon*, is a tract of barren land west of the Dead Sea and extending to within five or six miles of Jerus-

alem. It consists of bare, stony ridges and plains covered with sand, shingle, rock and marl and dotted with thorn bushes and creepers. Often, especially in the gullies, there is nothing but the bare rock, which

glows like a furnace in the heat. Long exposure to the sun has made the rocks a dismal gray, something like dust heaps and this gives a peculiarly weird and desolate appearance to the landscape.

APPLICATION

Preaching in the wilderness, v. 1. John the Baptist did not "conduct a service"; he preached, heralded a message. Consequently

**A Heart
on Fire**

there was no necessity for an ornate ceremony, a melodious choir, a splendid sanctuary. The wilderness was good enough. The crowds flocked thither. People are not punctilious about their surroundings, when they hear burning words from a heart on fire. What our own age in its heart of hearts hungers for, is not a service, but a message.

Repent ye: for the kingdom of heaven is at hand, v. 2. "There is no going to the fair haven of glory without sailing through the narrow strait of repentance."

**What
"Repent"
Means**

The Greek word for repentance means change of mind and purpose. You set out to visit a certain city. But you hear that a dangerous contagious disease is raging there. You change your mind: you turn back—you have "repented." Our word repentance means "sorrowing back." He who says: "I will no longer mistrust God, but believe Him; I will no longer disobey His laws, but will strive to keep them," has repented. "Real repentance consists in the heart being broken for sin and from sin."

Were baptized of him, v. 6. Earnest and faithful preaching or teaching is sure to incur opposition; but it will bear its fruit.

**The Teaching
that Tells**

Luther fearlessly proclaimed justification by faith, and the Reformation was the result. Rev. John Livingstone, suffering for the Word, preached one burning sermon at Shots in 1630, and about five hundred were converted by its agency. In 1812, religion in Skye was well nigh dead, but the preaching of a poor blind fiddler, who had been converted, brought about a revival still vividly remembered.

The Pharisees and Sadducees come, v. 7.

"Go easy to-day, John, moderate your thunder a little: for we see some of the

Be Brave

grandees from Jerusalem in the crowd, and it is a great thing for the new movement to have the patronage of these learned and wealthy persons." But the bold, blunt, impolitic man, who had only fed on "locusts and wild honey," when he saw them, cried out the louder, "O generation of vipers, who hath warned you to flee from the wrath to come?" Never compound with the world for the sake of momentary success. "The man," it has been well said, "who, in pursuit of a wise reform, is afraid of the breath of the thing to be reformed, is already defeated." When it is a question of men's eternal welfare, be brave, and your very courage will vanquish the Pharisee and Sadducee, and win his soul for Christ.

Now, v. 10. Like a bell the word "now" calls to instant action. Youth is, above all others, the age to decide for Christ. At

Decide Now

a recent meeting of Sabbath School workers, mostly college students, a speaker asked those who had given themselves to Christ before sixteen to rise; nearly all present rose. Those who pass this age without taking this decisive step are less likely to take it later.

Baptize you with water, v. 11. It has been a matter of surprising concern to some people, how much water should be used in

**How Much
Water?**

baptism. If a man feels the need of the whole Atlantic, by all means let him have it. If he is satisfied with a few drops, they are sufficient. The grave question is, With what have I been baptized? With the mere material water, which can only cleanse the body, or with the living fire of God's Holy Spirit, which will consume my sins and illumine my soul?

The ax . . . the fan . . . the fire, vs. 10, 12. "Fear," says Dr. Peloubet, "in the sense

not of terror, but of foreseeing consequences, is simply wisdom and common sense. President Stanley Hall, in his Study of Fears, declares

Wholesome
Fear

that such fear is essential. The question of life is what we shall fear, whether men, or danger in the paths of duty, or dishonor, failure, sins."

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

Endeavor to form a clear and vivid idea of the Baptist and of his character. Ask why he withdrew into the desert; what he did when there; what experiences he underwent; what conclusions he reached. Make full allowance for the inspiration of the Spirit of God, but recollect that the Spirit selects and equips suitable agents. The life in the wilderness was the preparation for the ministry. Realise, further, that John was essentially the embodiment of the spirit of the Old Testament, not of the New. He was a greater Elijah.

There came to him the revelation that his task was to proclaim the advent of the Messiah. To him that advent was chiefly the manifestation of the righteousness of God. The Messiah was coming to judge men. Condemnation could only be escaped by repentance. Hence his message, "Repent!" Make plain the meaning of repentance—change of mind, new convictions, new views, new motives, new ends, a new life. Illustrate this truth by references to honesty, temperance, truthfulness, and their opposites.

John's baptism was the embodiment of his proclamation of repentance. The need for baptism was the need for repentance; the reception of baptism was the confession of sin, the entreaty for pardon, the announcement of forgiveness.

The verses containing the message are a summary of many addresses. He sees the Pharisees and Sadducees, the representatives of religion and of rank, coming to him, and he asks with indignant scorn, who taught such hypocrites to flee from the wrath that was about to burst forth on them. They and the whole nation regarded their descent from Abraham as the guarantee of their salvation. No child of Abraham would perish in the judgment!

Fools! God can make the very stones of the desert into children of Abraham. Penitence alone will avail in the hour of judgment. And that hour is striking. The axe is at the root of the tree and will be raised to cut it down, unless it bear fruit.

Finally, he announces the coming of the Messiah. Compared with Him, he is only the lowest of slaves. He baptized with water; the Messiah will baptize with the Holy Spirit and with fire. What contrast is in the mind of the Baptist? What is the Spirit? Is fire its symbol or its opposite? Is the chief idea that of the severity with which the Messiah will execute judgment? Or has the Baptist perceived that another baptism than that of water is required—a baptism which renews and strengthens as well as pardons, which infuses a new spirit into men? Both these views find advocates to-day. They are not completely opposed, but there is most probability in the latter.

For Teachers of the Boys and Girls

The Lesson Plan may be followed.

1. The first thing is to get the class to see clearly the great figure of John the Baptist. The story of his birth should be told, with the announcement to the old priest, his father; the joy of the good Elisabeth, his mother; the circumcision and naming of the child. Then describe his life in the desert.

He is now thirty years old, and what sort of man is he? Brave enough to face the most powerful people of the nation and speak out to them his message. Self-denying, too, living on the plainest food and wearing the simplest dress. He was a lover of righteousness and one who hated sin. And then, how truly humble he was, pointing to Jesus as the One greater than he. Explain his name, "the Baptist," and the meaning of his baptism.

2. Now look at the hearers! Great num-

bers of them there are, but the Lesson fixes our attention on two classes, the Pharisees and the Sadducees. Explain who these were, and why John, and afterwards our Lord, spoke so sternly to them.

3. But the most important thing in the Lesson is John's message. There are two parts in the message. First comes the summons to repentance. Make very clear the meaning of repentance, and show why it is as needful for us as for John's hearers, because we

have sinned. The second part of John's message points to the coming of Christ. He is to "baptize with the Holy Ghost and with fire." Get the scholars to see the difference between the outward sign of cleansing—John's baptism—and the inward cleansing—Christ's baptism. Do not fail to press home very lovingly the solemn warnings contained in the Lesson. Urge the scholars to turn from all sin and to flee to the loving Saviour and to do so at once.

ADDED HINTS AND HELPS

In this section will be found a comprehensive outline of the Lesson; brief, pointed statements of Lesson truths; further light gathered from various sources; and the questions from the HOME STUDY QUARTERLY.

Lesson Outline

JOHN THE BAPTIST

I. The Forerunner.

1. A child of promise, Luke ch. 1
2. A man of the wilderness.
3. The fulfiller of prophecy, v. 3.
4. Greatest of the prophets, Luke 7: 28.

II. His Audience.

1. Multitudes drawn by his preaching.
2. Critics—the Pharisees and Sadducees.

III. His Message.

1. The coming King and kingdom.
2. Repentance as the preparation.
3. The same condition for all, v. 9.
4. No other way of escape.

IV. The Two Baptisms.

1. John's—of water unto repentance.
2. Christ's—of the Holy Ghost, unto renewal.

Lesson Points

To see the Saviour we must turn our backs on sin v. 2.

The message is of more importance than the messenger. v. 3.

Poverty is no barrier to greatness. v. 4.

Sins confessed are sins covered. v. 6.

Fear is the alarm bell of the soul. v. 7.

True repentance results in reformation. v. 8.

No one else can believe for us, any more than he can eat for us. v. 9.

The greatest are the humblest. v. 11.

We can only escape from Christ by escaping to Him.

Judæa is now (at the time of John's preaching) a province of Rome, governed by procurators, of whom the sixth, called Pontius Pilate, has just entered on his office.—J. Monro Gibson.

As used by our Lord, the term "kingdom of God" means, first, the dominion of God; second, the company of those who are under the dominion of God; third, the blessings and privileges that accompany the divine dominion; fourth, the place that is to be occupied in the future by those who are under the divine dominion.—G. H. Gilbert (Abridged).

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. John the Baptist as Christ's forerunner.
2. What true repentance is. (Consult Luke 3: 10-14.)

Prove from Scripture

That sin should be confessed.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

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

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

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

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

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

The Preaching of John the Baptist

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

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

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

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

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

Answers to Seek-Further Questions—(1) Of Mary, of Zacharias, Luke ch. 1; of the angels, ch. 2: 13, 14. (2) Isa. 7: 14; 9: 6; Mic. 5: 2.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 2. *The rule of life.* The first thing to note here is the title given to the scriptures. They are called "the Word of God." This implies that God has spoken to men. The men who wrote the books of the Bible were commissioned to speak in His name and by His authority (Matt. 28: 19, 20; Luke 12: 12), and they were qualified for their work by the gift of the Holy Ghost, John 14: 26; 15: 26, 27.

The influence of the Holy Ghost was exercised over the writers of the scriptures in

two ways. First, He revealed to them truth which they would not otherwise have known. Secondly, He inspired them in the act of writing, that is, so supernaturally guided them, that they wrote the very truth which God intended. The difference between revelation and inspiration should be noted. All parts of the scriptures are inspired, Heb. 3: 7; 2 Tim. 3: 16.

The Word of God is to be found in the books of the Old and New Testaments. These are called the Canon of Scripture. (See *TEACHERS MONTHLY*, October, 1903, p. 446.) The right of the books now included in the Old Testament to a place in the canon is proved by such facts as the following: (1) With the exception of seven out of the thirty-nine books, they are quoted and referred to as scripture in the New Testament. (2) Josephus (writing about 100 A.D.) and early Christian writers testify that these books were regarded as canonical.

The acceptance of our twenty-seven New Testament books as canonical rests on the judgment of the early Christian church. There is abundant historical evidence in support of the claims of these books. For example, they are quoted as scripture by early Christian writers. And they are found in translations from the Greek in which they were written, beginning with the end of the second century A.D.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Let us print two names—JOHN and JESUS. We'll put John first, because he came into the world, a baby boy, about six months before Jesus came. God sent him

to be a messenger to tell people about Jesus who was coming to them. We do not know much about the boy John. He lived in the desert, being taught by God and prepared for his work, Luke 1: 80.

Subject—Christ announced by His fore-runner.

Lesson—Some teachers may wish to teach this lesson by using the analogy between the preparation of a roadway for a great personage to pass-over (felling trees, clearing



away rocks, filling up, cutting down, leveling), and the work of John the Baptist in uprooting old beliefs, tearing down old traditions and customs, filling up with new ideas of Christ and His work, preparing the minds of people for the coming of Jesus; or by using the idea of a herald proclaiming the coming of a king. When royalty travels, everything is made ready for their approach.

Using the first as an introduction, the lesson story may then be told, the coming of John described, his appearance, etc.

Golden Text—Repeat John's message. Describe the baptizing in the river Jordan, the crowds coming, John's humility—"He that cometh after me is mightier than I, v. 11." John was only baptizing people with water as a sign that they were sorry for their sins and were turning from them. Jesus would give them the Holy Spirit, and so give them new hearts, that they might be able to obey Him and live holy lives.

We Should be Messengers—A practical thought would be that we should be fore-runners, messengers, telling people of Jesus, trying to prepare the way and get an entrance for Him into the homes and hearts

of our neighbors and friends, doing missionary work.

Let us take the second analogy. Watch the farmer and the gardener pruning the broken, or withered, or dead, useless branches, cutting down and uprooting the trees that do not bear fruit and only take up room in the orchard.

Or describe the fanning of the wheat, to separate the chaff from the grain; all that is useless is destroyed.

Wheat or Chaff?—So it is when Jesus comes. He wants to find useful boys and girls, and men and women bringing forth the fruits that will show our sorrow for sin, our repentance, our being like the good wheat. Then He will give us the Holy Spirit, and power to tell others of Him.

V. 9 shows us that having a good father, or mother, or grandfather or grandmother, will not make us good in Jesus sight.

Something to Remember—Jesus wants me to be good.

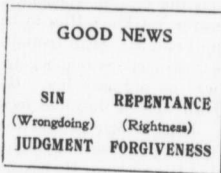
Something to Draw—Draw a banner—Jesus coming—and remember we must be getting ready for Jesus.

Lesson Point—Preparation.

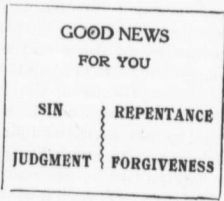
SUPERINTENDENT'S BLACKBOARD REVIEW

Our lesson to-day is about the GOOD NEWS that John preached. He told the people that their lives were full of SIN.

What is sin? Doing wrong (write in wrong-doing). He said a swift and terrible JUDGMENT was coming upon every sinner, the axe and the fire were all ready and the Mighty One would soon come and destroy the wicked. Was that the good news? Some of them thought it was bad news, but if a man stopped a train and told the people a bridge was broken, would not you think he was good to warn them of their danger, so that they could escape? John warned people how to escape the awful judgment. That was the good news. There was a way of escape. How? By Re-



PENTANCE. John said, "Stop doing wrong, turn away from your sin, repent." If you are sorry you are going to be punished, is that real repentance? No: John said you must bring forth the fruit of repentance, that is, you must do right. Repentance means doing right for doing wrong. If you truly repent, God will forgive you and instead of the judgment you will have FORGIVENESS and escape from sin and its destruction. Is not that good news? This good news is For You. Which shall it be? (Draw vertical line.) Sin and judgment, or repentance and forgiveness.



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

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

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

13 Then cometh Je'sus from Gal'ilee to¹ Jor'dan unto John, to be baptized of him.

14 But John² forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Je'sus answering said unto him, ³Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he⁴ suffered him.

16 And Je'sus, when he was baptized, went up straightway⁵ out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending⁶ like a dove, and lighting upon him:

17 And lo a voice⁷ from heaven, saying, This is my beloved Son, in whom I am well pleased.

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

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

3 And when the tempter came to him, he said, If thou¹² be the Son of God, command that these stones¹³ be made bread.

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

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

5 Then the devil taketh him up into the holy city and¹⁴ setteth him on a pinnacle of the temple.

6 And saith unto him, If thou¹⁵ be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

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

8 Again, the devil¹⁶ taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And¹⁷ saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

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

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

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

DAILY READINGS

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

Catechism—Ques. 3. What do the Scriptures principally teach? A. The Scriptures principally teach

what man is to believe concerning God, and what duty God requires of man.

LESSON PLAN

I. The Baptism of Jesus, 13-15.

II. The Descent of the Spirit, 16, 17.

III. The Temptation of Jesus, ch. 4: 1-11.

Lesson Hymns—Book of Praise, 73: 108; 65 (Ps. Sel.), 254; 563 (from Primary Quarterly): 260.

EXPOSITION

Time and Place—January, 27 A.D.; the river Jordan and the Desert of Judaea.

Connecting Links—In the lesson of last Sabbath it was the forerunner; now it is the King Himself. There is no break in the story. Close on John's description of the Messiah comes His actual appearance.

I. The Baptism of Jesus, 13-15.

V. 13. *Then.* See Mark 1: 9; Luke 3: 21, 23. Jesus had heard in His home at Nazareth of Galilee of John's movement, now in progress for some months, and wished to have part in it. *To Jordan*; at Bethabara says John (ch. 1: 28), not far from Jericho. It was probably close by the place where the Israelites crossed over when they entered the promised land. *To be baptized.* What a contrast Jesus presents to the Pharisees and Sadducees! They came in a curious and critical spirit. He shares John's passion for righteousness, understanding the meaning of his baptism, ready, eager to be baptized.

Vs. 14, 15. *Forbad* (Rev. Ver., "would have hindered"). John had been dealing

with sinners whom he felt he had the authority to rebuke and summon to repentance. But in Jesus He saw the Holy One who needed no repentance, nor, therefore, the rite which was the sign of repentance. He did not, however, yet know Him to be the Messiah, John 1: 31, 33. *Suffer* (permit) *it . . . now.* Jesus thus sanctions John's judgment that He was no ordinary Jew. *Becometh us* (we both have a duty) *to fulfill all righteousness.* Jesus recognizes that the ordinance of baptism proclaimed by John has the approval of His Father. He has no sins of His own (1 Pet. 2: 22), but takes on Himself the sins of others, Isa. 53: 12. Note the contrast—John rebukes sinners; Jesus takes His place by their side.

II. The Descent of the Spirit, 16, 17.

V. 16. *The heavens were opened.* Compare Ezek. 1: 1; Acts 7: 56. *The Spirit of God*; The Holy Ghost or Spirit. Note how the three Persons of the Godhead, Father, Son and Holy Ghost, are interested in the great work of redemption undertaken by Jesus.

For the promise see Isa. 11 : 2 ; 42 : 1. *Descending like a dove.* This symbol indicates : (1) the source of Jesus' new powers—they came down from heaven ; (2) their nature—He was all purity and love. For the purpose of this vision as regards John, see John 1 : 32, 33.

V. 17. *Voice.* Compare Mark 9 : 7 ; John 12 : 28 ; Acts 9 : 4. How welcome that familiar voice would be after so many years of separation ! *My beloved Son.* Compare Ps. 2 : 7, 8. *In whom I am well pleased.* These words (compare Isa. 42 : 1) and the descent of the Spirit would cause Jesus to realize that He was to fulfil the office of Messiah, not only as a Son, but also as the "Servant of the Lord." As a Son he would receive the heathen for His inheritance, but He was to be the special object of His Father's love because He served His Father to death.

III. The Temptation, ch. 4 : 1-11.

Ch. 4 : 1, 2. *Led up.* Mark says "driveth him," as though by compulsion. "The divine Spirit has to do with our darker experiences, as well as with our bright, joyous ones" (Bruce.) *Into the wilderness.* See ch. 3 ; Mark 1 : 13. There was need of solitary reflection on all that was involved in His high calling. *To be tempted ;* that is, "to be tested" (compare Gen. 22 : 1). The kingdom He came to win could be won only through suffering. It must be settled at the beginning whether He was willing to accept the Father's will. *Devil ;* slanderer, false accuser, the translation of the Greek name. Mark (ch. 1 : 13) uses the Hebrew name, "Satan," that is, adversary. In Rev. 20 : 2, we have both names. *Fasted ;* because His mind was so occupied with His mission. *Forty days and forty nights ;* like Moses (Ex. 34 : 28) and Elijah, 1 Kgs. 19 : 8. *An hungered.* Satan timed his attack when Jesus was all but dead with weakness.

Vs. 3, 4. *The tempter came to Him ;* probably in some attractive form, 2 Cor. 11 : 14. *If thou be the Son of God.* In His present humiliating condition He looked little like God's Son. It seemed a favorable time for trying to persuade Him that the vision and he voice were a delusion. *Command . . . stones be made bread.* In the first temptation

Jesus faced two ways of proving Himself to be God's Son—(1) by removing His hunger by the use of His divine power ; (2) enduring hunger in loyal submission to His Father. *It is written ;* Deut. 8 : 3. Jesus used the sword of God's word, Eph. 6 : 17.

Vs. 5-7. This temptation is put third in Luke 4 : 9-12. *Taketh Him ;* in vision. (Compare Ezek. 8 : 3.) *Pinnacle ;* literally, "wing," the gable of some part of the temple overlooking the valley below. *Cast thyself down ;* the second temptation :—to win the people to His side by a daring miracle, a method which was easier than a life of toil and self-denial. *It is written ;* Ps. 91 : 11, 12. The devil quotes scripture, but distorts it. The passage was intended to teach the safety of those who trust in God. He is tempting to distrust. *It is written again ;* Deut. 6 : 16. To leap down would have been to show the spirit shown, at Rephidim, Ex. 17 : 1-7.

Vs. 8-11. *Taketh ;* again in vision. (Compare Rev. 21 : 10.) *All the kingdoms ;* pictured to the imagination of Jesus in their dazzling glory. *Will I give thee.* Compare Luke 4 : 6. The devil suggests that by worshipping Him Jesus may become at once the greatest king on earth. *Worship me ;* the third temptation :—to secure power by wrong means. *Get thee hence, Satan.* In this last proposal the tempter has revealed himself, and Jesus spurns him. *It is written ;* Deut. 6 : 13. The Messiah is the true Son who must serve only the King of Kings. (Compare Matt. 22 : 37, 38.) *Leaveth him ;* as he will always flee if bravely resisted, Jas. 4 : 7. *Angels.* God's servants (Heb. 1 : 7) minister to the Victor, and pay truest homage to the Messianic King.

Light from the East

BAPTIZED—Every year 50,000 pilgrims come from various countries, principally from Russia, to visit the sacred shrines and to be baptized in the Jordan as a preparation for death. I have seen bands of old men and women trudging down from Jerusalem in the rain, carrying their food and cooking utensils with them. They usually camp all night on the plain, or remain in one of the monasteries, rise early in the morning and

put on a white garment, which is afterwards carefully taken home to be their winding sheet. The Greek priests wade in breast deep, and dip them with a blessing in the turbid waters. Afterwards they wander about for a while, worshipping at various places, and desiring no greater happiness than to die there and be buried in the holy soil.

PINNACLE—Very probably this was on the south wing of the buildings that flanked the

temple. In order to extend the area, Herod built a wall up from the bottom of the deep valley that runs round the west and south sides of the temple hill, and filled up the space between this wall and the hill. The buildings on the south side were carried out to the very edge of this wall, and the combined height of the two must have been several hundred feet above the valley of Hinnom. The roof was flat and surrounded by a balustrade.

APPLICATION

Like a dove, v. 16. A village steeple was being chopped down. As it shook under the blows of the axe, a dove flew out and fluttered about. With every new stroke it became more agitated. "She has young ones there," said the carpenter. Just as the tower tottered, the bird flew inside, and was found afterwards crushed with its young in the ruins of the nest. The gentle, clinging tenderness of the dove well represents the holy affection of God's Spirit for us, how He broods over us, and also how, having descended upon men, He yearns through them for those who are nigh to ruin. The dove is the emblem of love, of peace, of solicitude.

A voice from heaven, v. 17. God's voices are not silent to-day. He still speaks to us in His word, in the church, through our conscience, in the events of providence; and the hearing ear and understanding heart always find Him pointing to Christ and saying, "This is My beloved Son, in whom I am well pleased."

Then, ch. 4:1. When the south wind has blown softly for a season, then we may expect the bitter, chilling blast from the

Look Out! north. After the flowers of summer come the icicles of winter. So on the heels of the baptism came the devil. When the peaceful communion Sabbath draws to a close, and the heart, serene with a new sense of the love of God, is planning a life of consecrated service, look out! the devil is near. After a great calm, the experienced captain watches for a low barometer. As a quaint Arrian puts it: "Then when He was

washed, did the devil attempt to soil Him."

Man shall not live by bread alone, v. 4. The old citizens of imperial Rome used to fill its streets with the cry, "Bread and the circus!" "Food and games were all they tried to live upon. But the last vestige of their proud empire has long since passed away. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." The will of God is expressed through His Word. We live "by every word that proceedeth out of the mouth of God." If a large, and easily spared fraction of the time, now expended in converting stones into bread, were devoting to acquiring the word of God, what bounding life would there not be in this world? But to neglect the Word, in order to convert stones into bread, is really, in the long run, to convert the true bread by which men live, into a stone.

Thou shalt not tempt the Lord thy God, ch. 4:7. Some years ago a demand was made in a British journal that there should be, in the same hospital, one ward where prayer was offered, and one where there was none, to see if prayer was of any avail on behalf of the sick. Such a demand was stark unbelief, blasphemously testing God, "tempting" Him. True faith trusts and believes and gets its own assurance. "God, if Thou wouldst give me, a praying man, a great crop, and starve the fields of that profane person over the road, people would begin to think there is a God in heaven—do it." No, don't ask it. It is an unworthy trial of God. Thou shalt not tempt.

The Spirit and
the Dove

Stones
or Bread

God's Voices

Tempting
God

All the kingdoms of the world, v. 8. All are not necessary. "A pin will do

The Price of
the Soul

it, a sweet smile, a fair face, the ruby wine, the love of money. Ah, for what has a man not sold his soul."

Him only shalt thou serve, v. 10. Here is a watch complete in all its parts. To whom does it belong? To its maker, all will agree, unless he has disposed of it to

The Right of
Ownership

some other person. Has not the Maker of our bodies and spirits the right of ownership over us? We belong, not to ourselves but to Him. We

rob God, if we use our powers for any purpose contrary to His will?

Angels came and ministered unto him, v. 11. Somebody has spoken of "unrecognized angels." We read of Manoah, the father of

Unrecognized
Angels

Samson, who knew not that his visitor was "an angel of the Lord," and of the servant of Elisha, whose eyes had only to be opened to see the Lord's protecting host. It is our lack of spiritual sight, alone, that prevents our seeing the messengers of God hastening to supply our need.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

Let the lesson be read, and the question be then put, "Why was Jesus baptized?" Obviously, not for the same reason as the others; His own explanation, "to fulfill all righteousness," every requirement of God. Why was the baptism a requirement of God; and what in it led Jesus to recognize it as such? Was it because He felt His oneness with sinful men so much that He determined to share, as it were, in their lot? Did He feel that He who was to bear the sin of the world could most fitly enter on His career as Redeemer by identifying Himself with the race He came to save? Or must the baptism be viewed simply as the dedication of Jesus to His task? Does it signify merely the abandonment of His life of seclusion in Nazareth in order to enter on His public career, and thus stand in no direct relation to sin and its remission? Or, again, was the righteousness which needed to be fulfilled, the will of God, according to which the gift of the Spirit and the recognition of the Messiah by the Baptist were dependent on the baptism?

Did Jesus receive anything at the baptism, and, if so, what? Has He now new powers bestowed on Him? Is He now endowed for the first time with supernatural powers? Again, is He now conscious, for the first time, that He is called to be the Messiah? The latter supposition is held by some, but seems to have little to support it.

The opinion, that at the baptism He received special powers to know and to do, is reasonable.

The temptation stands in the closest relation to the baptism; the possession of gifts carries with it the possibility of misusing them. The temptation turns on this point. Make it plain by questions that Jesus was tempted His whole life through, as all men are, but that a special trial awaited Him when He began His career of Redeemer. Dwell on the reality of our Lord's temptation as qualifying Him to sympathize with us.

Read the accounts of the three temptations, and be ready to answer questions. The essence of the temptation was the question whether the will of God would be accepted and done by Jesus. Self-will or God's will—self or God—this was the issue raised by the temptation.

The form of the temptations was determined by the circumstances in which Jesus found Himself. How was He to use the new powers He had received? He was the Messiah, and was about to inaugurate His kingdom. How was He to proceed? If He were in need, was He to extricate Himself by the exercise of His miraculous powers, or was He to await the disclosure of the will of God? Or, being the Son of God, might He presume on God and expect Him to vindicate that presumption by a miracle? Or, could He become the great earthly king expected by the Jews?

These seem, as far as they can be discriminated, the thoughts suggested to our

The Baptism and Temptation of Jesus

Lord. He rejects them all instantly, because at variance with the will of God. He hears God speak to Him in His word, and He at once obeys.

The judicious teacher will not fail to inculcate the invaluable lesson of instant and complete obedience to the will of God.

For Teachers of the Boys and Girls

Recall by questions the significance of John's baptism. It was a sign of repentance. Now comes One to be baptized who has no need of repentance. John knew about the sinless life of Jesus in Nazareth—how?—and was unwilling to baptize the Holy One. Why did Jesus wish to be baptized? Give the reason in His own words? What was it for Him "to fulfil all righteousness?" It was, in submitting to the ordinance which God had appointed, to take His place by the side of sinners and become their Saviour.

Now Jesus is about to enter upon the work of His life. The Lesson tells us how He was strengthened at the beginning. First, the Holy Spirit descended upon Him. What did this signify? It signified that He was filled with power, which He showed in overcoming His temptations, in working miracles and in other ways. It meant something more. In what form did the Spirit descend? In the form of a dove, the emblem of purity and love. With these Jesus was

filled as well as with power. The scholars will readily give His life.

Was Jesus strengthened for His work in any other way? Yes, He heard the voice of His Father. What did the voice call Jesus? And what assurance did it give? How the memory of this would help Jesus when men were opposing and speaking all manner of evil against Him!

Jesus has received power. This power is now to be tested. He was led to the lonely desert—by whom? For what purpose? Was it to think quietly over the work He was undertaking? Did the Holy Spirit leave Jesus or did He strengthen Him all through the time of temptation? Give the name of His tempter. At what time did He come to Jesus? Go over the temptations one by one, making clear the meaning of each. What was Jesus' weapon against temptation? How was He able to use it so readily? Must He not have been in the habit of memorizing the scriptures?

Which proved himself to be the stronger—Jesus or Satan? How should this encourage us when we are tempted? Who will help us? How should we act when temptation comes? What promise have we?

Who provided food for Jesus? What does this teach us about God's care over us? When we are doing His will what have we the right to expect? Have we any right to ask His blessing when we are doing wrong?

ADDED HINTS AND HELPS

In this section are to be found a comprehensive outline of the Lesson, brief, pointed statements of Lesson truth, further light gathered from various sources, and questions from the Home Study Quarterly.

Lesson Outline

PREPARATION FOR HIS WORK

I. At the Hands of John.

1. Who was baptizing penitents.
2. Who shrank from baptizing Jesus.
3. But yielded to Jesus' plea—"we must fulfil all righteousness."

II. From the Opened Heavens.

1. The Spirit, like a dove.
2. The voice, "My Beloved Son."

III. Through the Assault of Satan.

1. In the wilderness.

2. When worn with hunger.

3. By a temptation (a) to mistrust; (b) to presumption; (c) to denial of God.

IV. By the Ministry of Angels.

When He had conquered Satan.

Lesson Points

It is a mark of greatness to recognize that another is greater. v. 14.

Our righteousness is a bent and broken, Christ's, a straight and true line. v. 15.

The power God bestows is always equal to the tasks He assigns. v. 16.

The testimony of God is the best answer to the taunts of men. v. 17.

The innocence of the man who has conquered temptation is nobler than that of a child ignorant of temptation. ch. 4: 1.

A time of much physical weakness may be a time of great spiritual strength. v. 2.

We are permitted to seek the bread that perishes, but prohibited from seeking it alone. v. 5.

It is better to have the approval of God than the applause of the crowd. v. 7.

The angels delight to serve him who conquers Satan. v. 11.

From the Library

When the snows of winter, are over and gone, and the soft winds begin to blow, we hear the strange, weird note of the bird of spring, like something falling on us from the blue sky. We hear only the note: the bird is invisible in the heavens; but the note thrills us. We know that spring is nigh. . . Thus John thought of himself. He was a Voice, something almost impersonal, saying to men, "Prepare ye the way of the Lord." Professor A. B. Davidson.

"*Straightway out of the water.*" This Man waited for no word of absolution or exhortation such as others sought from John. He looked upwards as one who saw someone greeting Him. He went towards the river shore with the steady gaze and purposeful step of one who answered a beckoning.—A. Morris Stewart.

This man, born and now upgrown,
To show Him worthy of his birth divine
And high prediction, henceforth I expose
To Satan: let him tempt, and now assay
His utmost subtlety, because he boasts
And vaunts of his great cunning to the throng
Of his apostasy.

—Paradise Regained

Not as a terror and a desolation,
Not in my natural shape, inspiring fear
And dread, will I appear;
But in soft tones of sweetness and persuasion,
A sound as of a fall of mountain streams
Or voices heard in dreams.—Longfellow.

The earliest known *Temptation of Christ* is found in the celebrated manuscript of the works of St. Gregory of Nazianzen in the ninth century. It represents Christ standing on the pinnacle of the temple in a violet robe (which is the favorite color of early tradition for Christ's vesture). In his left

hand He holds a roll; with His right He warns the devil, who is represented as a black-winged youth in a light green cincture. Satan treads with one foot on the air, and with the other seems to indicate the words, "Cast thyself down." The head of Christ is surrounded by a halo, and He bends on the evil spirit a look of the calmest majesty.—Farrar, in *The Life of Christ* as represented in Art.

Though Satan may bargain to give what is near our heart, we must not deal with him; for all dealings are evil, that are not dealings with good. And Satan does not hold to his bargain; for, when once evil means are adopted, his end is gained, and we are his vassals.—Stewart.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Jesus and John the Baptist.
2. Voices from heaven.

Prove from Scripture

That Christ shared our temptations.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

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

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

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

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

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

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

13-15 Why was John unwilling to baptize

Jesus? Give the reasons of Jesus for seeking baptism.

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

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

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

Answers to Seek-Further Questions—
(1) John 3 : 25-30. (2) Acts 2 : 1-4.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 3. *The contents of scripture.* We have here a summary of what the Bible contains. In it we find knowledge (1) concerning God, and (2) concerning our own duty.

It is not meant, that in the Bible alone do we learn about God. There is much to be learned of His power and wisdom and goodness in the world about us. A little thought will convince us that the physical universe could not have come into being without a

Cause. The proofs of planning and contriving in nature lead us to the conclusion that its Cause is an intelligent Person. The provision made for the wants of the minutest creatures points to the goodness of the Creator.

Then, in our own breast there is a witness to God. Conscience, when it condemns us for wrong-doing and commends us for doing well, points to a law which we break or keep, and behind the law, to a lawgiver.

But the knowledge of God given in the Bible is so much clearer and fuller than that gained from nature or conscience, that it becomes our principal guide. Its light on the nature of God is like that of the sun compared with the feeble rays of the stars.

The second division of Bible teaching has to do with our conduct. Here, too, the Bible is not the only guide. By exercising our own faculties and consulting the experience of others, we can form valuable rules for our direction. But such guidance is uncertain and liable to mistake. On the other hand, the Bible is an infallible guide.

There is a very real connection between what we believe and what we do. If we believe, for example, that God is holy, we shall feel that the obligation rests upon us to be holy also. Belief is the source from which the stream of thought and action proceeds.

FOR TEACHERS OF THE LITTLE ONES

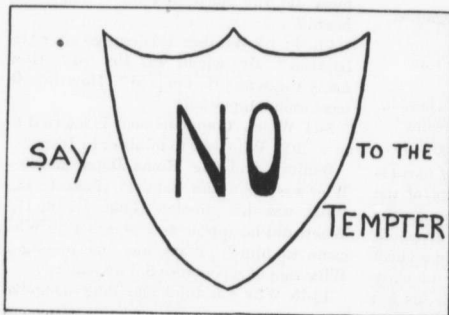
Introduction—What am I printing? A great big NO! Let us say it together as loud as we can. It is a good thing for boys and girls to learn to say, "No." But remember

never say this word when asked to do a right thing. It is only to wrong things we must say, "No."

Review—Some one may print the name of the man who "prepared the way" for Jesus—JOHN THE BAPTIST.

Subject—Jesus overcoming temptation.

Lesson—Jesus is a little boy no longer, but a man. He leaves His home in Nazareth and goes down to the place where John is baptizing in the Jordan. Jesus asks John



to baptize Him. After the baptism a wonderful thing happens. The form of a beautiful white dove (outline wings) comes floating down from the sky and rests on Jesus. Jesus saw it; John saw it. It was the Holy Spirit of God.

Golden Text—"This is My beloved Son, in whom I am well pleased." The voice of God, introducing His Son Jesus! (Would it not be nice to be such good, pure, obedient, kind boys and girls that we may hear Jesus say, "This is My beloved little child, in whom I am well pleased?")

Temptation—Did you think Satan only goes around amongst bad people? Oh, no! He is very fond of getting amongst good people and making them bad. He even came to pure, holy Jesus. Listen! The devil tempted Jesus: first, to show power (ch. 4 : 3, 4); second, to show recklessness (vs. 5-7); third, to show ambition, vs. 8-10. Tell the little ones how in each case Jesus drove back the tempter with a text of scripture. The Word of God is "the sword of the Spirit."

Our Temptations—Are girls and boys tempted to do wrong? That is Satan whispering in their ear. Do not listen. Say, as Jesus said, "Get thee hence, Satan." Jesus will help us to say, "No." If sinners entice thee, consent thou not, Prov. 1 : 10.

SUPERINTENDENT'S BLACKBOARD REVIEW

This is a lesson about TEMPTATION. When you make up your mind to be a Christian, to do what is right, will it always be easy to be good? No; probably you will then have, or think you have, more temptations than ever. Because before you become a Christian you yield to temptation, but afterwards you fight against it. Temptation always makes the sin

<p>TEMPTATION IS FASCINATING AND SEEMS HARMLESS</p>

attractive FASCINATING (Is), it entices you, it coaxes you, it arouses your desire till you want it very much. And temptation always makes the sin SEEM HARMLESS, if not innocent; when you have an uncomfortable feeling, that it is not just right (which is the protest of your con-

<p>TEMPTATION IS FASCINATING BUT DEADLY</p>

science), the temptation brings the excuse that it cannot be any harm. But it is a lie and a delusion (erase AND SEEMS HARMLESS). If you yield to temptation you will find it DEADLY (BUT). Fight against every temptation, no matter how insignificant it seems, as if your very life depended on it. Even Jesus had a hard struggle, and you and I must conquer and trample temptation, no matter how attractive, or it will conquer and trample upon us. Conquer every temptation at once, by the help of God.

Repeat—

"We never will give in to sin
But show a brave, good fight;
Faithful to God we'll ever be
And dare to do the right."

The "Blazed" Path—When going through a great forest, a man got lost. He was in despair, when his eye rested upon a tree with a piece of bark chopped off in one place. A little further on he saw another tree with a similar mark on it. He jumped up with a happy face. Someone had been over this path before and had "blazed" the trees to show the path. He followed the marks and soon found himself in safety.

Jesus had been over the path of temptation before us and has left us marks to show us to safety. Let us follow the marks.

Prayer—Repeat—

"Keep me safe from every sin,
Pure without and pure within;
Guard me from the tempter's power,
Keep me in each dangerous hour."

Something to Remember—Jesus is stronger than Satan.

Something to Draw—Print a big NO and remember you must say, "No," when tempted to do wrong.

Lesson Point—Temptation.

Lesson IV.

JESUS REJECTED AT NAZARETH

January 24, 1904

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

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

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

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

18 The Spirit of the Lord ²is upon me, because he ³hath anointed me to preach ⁴the gospel to the poor; he hath sent me ⁵to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To ⁶preach the acceptable year of the Lord.

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

21 And he began to say unto them, ⁷This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the ⁸gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, ⁹Ye will surely say unto me this ¹⁰proverb, Physician, heal thyself: whatso-

Revised Version—1 Isaias; 2 and he opened the book and found, 3 and gave it back to; 4 attendant; 5 To-day hath this scripture been fulfilled; 6 words of grace; 7 Doubtless ye will say; 8 parable; 9 thine own; 10 acceptable; 11 of a truth I say; 12 but only to Zarephath in the land of Sidon; 13 there were many lepers in Israel; 14 Elisha; 15 but only; 16 and; 17 there were all filled with wrath in the synagogue, as they; 18 they; 19 cast him forth out of; 20 throw.

DAILY READINGS

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

Catechism—Ques. 4. *What is God?* A. God is a Spirit, infinite, eternal, and unchangeable in his being,

ever we have heard done in Capernaum, do also here in ¹³thy country.

24 And he said, Verily I say unto you, No prophet is ¹⁴accepted in his own country.

25 But ¹⁵I tell you of a truth, many widows were in Israel in the days of ¹⁶Elisha, when the heaven was shut up three years and six months, when ¹⁷great famine was throughout all the land;

26 ¹⁸But unto none of them was ¹⁹Elisha sent, ²⁰save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And ²¹many lepers were in Israel in the time of ²²Eliseus the prophet; and none of them was cleansed, ²³saving Naaman the Syrian.

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

29 And ²⁵rose up, and ²⁶thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might ²⁷cast him down headlong.

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

wisdom, power, holiness, justice, goodness and truth. Ques. 5. *Are there more Gods than one?* A. There is but One only, the living and true God.

LESSON PLAN

I. Reading the Scriptures, 16-19.
II. Repeating the Gospel, 20-29 (a)
III. Rejected by His Hearers, 22 (b)-30.

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

EXPOSITION

Time and Place—April 28 A.D.; Nazareth, a town in Galilee.

Connecting Links—Neither Matthew nor Mark gives this event, at least as it stands here, but Luke relates it as a link between the temptation and the public ministry, and perhaps as a type of the ministry of Jesus. Before this we must place a good deal, especially John 1: 19-2: 12. Jesus had gathered a few disciples around Himself, and had already opened a ministry in Capernaum, v. 23. Possibly the passages, Matt. 13: 53-57 and Mark 6: 1-6, may refer to the same event. In this case Luke does not give it in its chronological order. (See For Bible Class Teachers.)

I. Reading the Scriptures, 16-19.

Vs. 16, 17. *He came to Nazareth*; after reports about His work in other places had prepared the way for His return to Nazareth as a teacher, vs. 14, 15. *As his custom*

was. This phrase may mean, (1) that it had been the habit of Jesus to attend the synagogue of Nazareth, while now for the first time He stood up to read, or (2) that it had been His practice to read, either at Nazareth during His former residence, or lately in the neighboring synagogues. It is certain that, both as a boy and man in Nazareth, Jesus attended the synagogue services, and that, after beginning His ministry He "used the synagogue as His chief opportunity." *The synagogue*. Wherever there was a somewhat numerous Jewish population, even in heathen countries, there were such places of worship. "The" shows that there was but one in Nazareth. *Stood up for to read*. Any member of the congregation might read or interpret or pray at the invitation of the ruler of the synagogue, Acts 13: 15. This is the only occasion on which we are told that Jesus read. *Delivered unto him*; by the "minister" (see Light from the East). *The*

book. The scriptures were written on parchment made of the skins of different animals, or on papyrus. These were rolled up when not in use. *Found the place*; Isa. 61 : 1, 2, possibly the lesson for the day (see Light from the East), or a passage chosen by our Lord Himself.

Vs. 18, 19. A "gracious message to those in captivity (in Babylon) promising them release and return to the restored Jerusalem, the joy of which is compared to the joy of the year of jubilee, Lev. 25 : 10. It is obvious that both figures, the return from the exile and the release at the jubilee, admirably express Christ's work of redemption." *The Spirit of the Lord is upon me*; the Holy Spirit received in His fulness at the baptism, ch. 3 : 21, 22, (compare John 3 : 34. *Anointed*. Prophets were anointed (1 Kgs. 19 : 16), priests (Ex. 30 : 30), kings (1 Sam. 15 : 1; 1 Kgs. 19 : 16); see also S. Catechism Qs. 23-26. *To preach the gospel*; Rev. Ver., "good tidings." *To the poor*. Luke always shows great sympathy for this class. *Deliverance. Liberty*. The deliverance of the Jews from Babylonian oppression pictures the release which Jesus brought from the bondage of Pharisaic traditions, but especially from sin. *Sight*; the power to discern the truth. *Acceptable year*; "the age of the Messiah," which is Jehovah's time for blessing His people." (See 2 Cor. 6 : 2.) Note that the words Jesus applies to Himself were spoken by the "servant of Jehovah," Isa. 42 : 1. He is Saviour because Servant.

II. Preaching the Gospel, 20-22 (a).

Vs. 20, 21. *Sat down*; the usual attitude when preaching or teaching, Matt. 5 : 1; Mark 4 : 1; ch. 5 : 3. In the synagogues there was commonly a raised seat for the purpose. *Eyes . . . fastened*; because of His growing fame; because of His having been brought up among them; and also because of His majesty and charm. *Began to say*. The passage from Isaiah, not commonly regarded in our Lord's time as referring especially to the Messiah, Jesus declares to be truly descriptive of Himself and His work.

V. 22 (a). *All bare him witness*; not that they regarded His claim as true, but that the re-

ports about His powers as a teacher were true. *Words of grace* (Rev. Ver.); winsome words; but Bruce explains, "words about the grace (favor, good-will) of God, whereby the prophecy read was fulfilled."

III. Rejected by His Hearers, 22 (b)-30.

Vs. 22 (b)-24. *Joseph's son?* Perhaps His father was still alive. He had sisters and brothers, Mark 6 : 3. There was evidently a jealousy creeping in, which would prevent the people of His own town from acknowledging the greatness of Jesus. *Proverb* (Rev. Ver., "parable"); a common saying. *Heal thyself*. It may mean, "Prove by doing something for us here in your own home, the claim your words set forth;" or, "If you are the Messiah, why are you so poor and humble?"

Vs. 25-30. *Filled with wrath*. They see the point of His illustrations. He has been comparing them to those Jews who were judged less worthy of divine benefits than heathen like the widow of Zarephath (1 Kgs. ch. 17) and Naaman the Syrian, 2 Kgs. ch. 5. This enraged them, as the Jews of Jerusalem were enraged at Paul's telling them that the heathen would receive the blessings that they despised, Acts 13 : 46-50; 22 : 21, 22. *The brow of the hill*; a height of thirty or forty feet. *Passing through the midst*. His supreme majesty breaking forth made it impossible for them to touch Him. Note how early in Christ's ministry opposition began to develop.

Light from the East

FOUND THE PLACE—The Jews of Christ's day had divided the Old Testament into sections, two of which, one from the Pentateuch and one from the Prophets, were read in course in the synagogue every Sabbath, and were translated into the dialect of the people by an interpreter. The Pentateuch contained 154 sections and was covered in three years; the Prophets contained 79 sections and were read through in a year and a half. The passage read by Jesus was probably the lesson for the day.

MINISTER—This was the caretaker of the synagogue, who was one of the lowest order of scribes and a much more important functionary than the sexton is among us.

He called those who were to take part in the service, as their turn came, handed the copy of the scriptures to the reader, and received it back from the one who read the last lesson, rolled it up in its covering and, after holding it up to view, deposited it in the ark of the law. In smaller synagogues he read

the lessons and another waited on him, and he often led the prayers. Where the synagogue was a school as well as a church, he was the schoolmaster or at least an assistant. He was also the officer of the Rabbinic law court and carried out its sentences. (Compare our Lord's words in ch. 10 : 17.)

APPLICATION

As his custom was, v. 16. Sanctification is the conversion of pious purposes into holy habits. We can have no more safe and kindlier master than a good custom. It puts out a reproving hand and restrains from wrong; it puts forth an approving one and encourages good deeds. That congregation is healthiest where the people crowd the pews, not to hear an eloquent or sensational sermon, nor to sit entranced under the spell of beautiful music, but because it is their sacred custom.

The Spirit of the Lord is upon me, v. 18. We must be content to begin the Lord's work wherever He places us. However humble or commonplace our circumstances may be, if the Spirit of the Lord be upon us, we shall not wait until we are ordained; but in the Sabbath school, Endeavor society, prayer-meeting, will testify for Him. The minister who is not content to begin in the mission field or in a country charge, the Sabbath school teacher who is not satisfied with six pairs of little bare feet in his class, may well mistrust the spirit that animates their work.

Because, v. 18. How may I know that I have the Spirit of God? How did Isaiah and Jesus know? By assuming it? Certainly not. They knew, because they yearned to speak a word of cheer to the poor, a text of comfort to the broken-hearted, liberty to them that are bruised. Are we moved by similar desires? Do our feet direct us lovingly to the door of poverty and the house of mourning? Is our hand ready to help the down-trodden and despoiled? These are true marks of the Spirit.

He closed the book . . . and sat down, v. 20. It is of a piece with all the marvellous pa-

tience and compassion of our Saviour. He did not finish the sentence, because it ended—"and the day of vengeance of our God."

It is never otherwise. Jesus says no word of vengeance until we refuse to accept His message and turn from our sins. It is a Saviour of overflowing compassion with whom we have to deal. The greater shame to us, if we refuse to come at His call, and the deeper doom, if the day of vengeance, when the day come, shall find us unready.

Is not this Joseph's son? v. 22. Alas! how sad a feature of our frail humanity is envy! How reluctant to acknowledge superior merit in one's own companions! To think that Jesus should have spent thirty years of His wonderful life in Nazareth and yet the people could only speak of Him as "the carpenter's son!" But has always been so. The moon in Naples and the sky in Venice have more charm than here at home. Even the sheep thinks the browsing over the fence sweeter than that beneath its feet.

Thrust him out of the city, v. 29. The blindest man is the bigot, and the silliest. To hear him talk, one might suppose that his particular church, not the great universe, was God's dwelling place; that the showers of God's grace fell on his little paddock alone, and not on the whole broad earth. The narrow souled Nazarenes who raged against their fellow townsman, because He declared salvation possible for other than Jews, are paralleled by the people who, through race pride and narrow views of God's purpose of grace, would deny the gospel to every one not of their own creed or country.

Passing through the midst of them, v. 30. What a flood of light these simple words

**The Help of
Habit**

**Wherever
God Pleases**

**An Unfinished
Sentence**

**Green-eyed
Envy**

**The Blindness
of Bigotry**

**Marks of the
Spirit**

throw upon the majesty of our Lord! How utterly puny and helpless are all efforts to hinder His work! In spite of all hatred and opposition, He

still goes "His way", a way of beneficence to mankind. It were easier to check the flowing tide than to turn back the advance of His cause among men.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

Why does Luke here depart from the chronological order? Doubtless because he regarded the incident as a type of our Lord's entire career.

The teacher should, by questions, or by a description, make the scholars familiar with the worship of the synagogue. (See Exposition and Light from the East.) That our Lord was asked to read and speak, was an evidence of the reputation He had won outside His own city. The sacred roll from which He read was written in Hebrew, practically a dead language, needing to be interpreted to the people, who all spoke Aramaic, a kindred language. Perhaps Jesus interpreted as well as read. Bring out our Lord's familiarity with the Old Testament. What a student of it he must have been!

The passage read may have been the fixed lesson for the day, or it may have been selected by our Lord. The sermon was such as had never been heard before. What a claim, yet how simply made! The promise on which so many generations of God's people had stayed their hearts was now fulfilled. The Messiah sat before his fellow-townsmen. The words spoken were tender, merciful, loving, but at the same time full of dignity and authority. Our Lord's heart went out towards the men and women with whom, when children, He had played as a child. He was eager to render some service to the town He remembered so fondly; but He spoke to unsympathetic hearers. They were jealous of the distinction he had conferred on Capernaum by working so many miracles there. They were jealous also of Himself. Here was Joseph's son. Here was the carpenter, who had done work for them so often. If He were to be accepted as the Messiah, He must work as extra-

ordinary miracles in Nazareth as He had done in Capernaum.

To this temper of mind, cold, sceptical hostile, indulgence was impossible. The Physician would not "heal himself." Why should He? The physician and the prophet have no honor in their own town. Elijah did not heal himself. Nor did Elisha. Their greatest achievements were wrought on behalf of those who were not even their fellow-countrymen. Words so direct and so severe filled the hearers with keenest resentment. They seized our Lord, in order to cast Him headlong from the brow of the hill. But by an exercise, it would seem, of His miraculous power He liberated Himself from their fury.

The lessons to be drawn from the narrative are very numerous. The teacher should choose one or two of these and enforce them. But the narrative rightly taught and so comprehended by the scholar, is the best lesson of all.

For Teachers of the Boys and Girls

Get the scholars to imagine themselves in a Jewish synagogue while the service is going on. It is a square room with a platform and pulpit for preaching at one end, and behind these a chest or ark for holding the books or rolls. In the centre is a desk for reading. The women are in a separate part of the room within a latticed partition.

Make clear the difference between the services of the synagogue and our own church services. Note that the Jews had no "minister" in our sense, that is, one specially appointed to conduct the services. Their "minister" was one who had charge of the "books," and performed other duties belonging to the office of an attendant.

This will explain how it was that Jesus came to be the reader and preacher on this occasion. He was invited to take part in the service by the ruler of the synagogue. They had heard of His fame as a teacher.

Jesus Rejected at Nazareth

Now He is handed the book. Describe this. Get the scholars to turn to the passage read from Isaiah. The Jews of Nazareth had read these words many a time, but now the One stands before them of whom they were spoken. Show how the life and work of Jesus corresponded to the prophet's description.

Next, talk about the impression made on the hearers. Bring out their sense of the beauty and truth of Jesus' words, and then show how this gave place to jealousy of One who had been brought up amongst them.

How quick Jesus was to perceive what was in their minds! Show how he rebuked them by comparing them to the Jews in the days of Elijah and Elisha! Like these, the Jews of Nazareth were showing themselves less worthy than the Gentiles, of the blessings of salvation.

The last point is the anger of the Nazarenes and their attempt to kill Jesus. And yet how kind He had been to them and how eager to do them good! They had no welcome for Him? Have we?

ADDED HINTS AND HELPS

In this section will be found a comprehensive outline of the Lesson; brief pointed statements of Lesson truths; further light gathered from various sources; and the questions from the Home Study Quarterly.

Lesson Outline

JESUS' FIRST SERMON AT NAZARETH

I. The Occasion.

1. The ordinary Sabbath synagogue worship.
2. In the exercise of His privilege.

II. The Text.

1. From the Old Testament scriptures.
2. From the "evangelical" prophet.
3. Concerning the promised Deliverer.

III. The Sermon.

1. To an expectant audience.
2. Himself the Promised One.
3. Wonder (v. 22); and unbelief, v. 23.
4. A sharp rebuke, vs. 24-27.

IV. The Sequel.

1. An attempt to murder.
2. Escape by miracle.

Lesson Points

Habit is as great a power for good as for evil. v. 16.

As familiar as the face of a friend should be to us the pages of the Bible. v. 17.

The kinliest man is the kindest man. v. 18.

"The acceptable year of the Lord" is this year: the acceptable hour, this hour. v. 19.
To the vigilant ear every day is vocal with messages from heaven. v. 21.

Wonder is man's fitting response to God's revelation. v. 22.

Not lack of faithfulness in God, but of faith in ourselves is the secret of many a failure. v. 23.

Strong prejudices often point to a weak character. v. 24.

There is majesty as well as mercy in Christ. v. 29.

Topics For Brief Papers

(To be ready on the day of the Lesson)

1. The synagogue and its worship.
2. "No prophet is accepted in his own country."

Prove from Scripture

That Christ fulfilled the Old Testament.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

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

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

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

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

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

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

16-19 What custom of Jesus is referred to? How did the synagogue service differ from our church services? Why was this particular passage chosen for reading? What persons were set apart by anointing? What offices doth Christ execute as our Redeemer? (S. Catechism, Ques. 23.) Give some ac-

count of the year of jubilee. To what greater blessing did it point? When is the accepted time? (2 Cor. 6: 2.)

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

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

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

Answers to Seek-Further Questions--
(1) Ps. 2: 7, 8; Heb. 1: 8. (2) Isa. 7: 14; Ps. 22: 18; Ps. 16: 8-10.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 4. God--His nature and attributes.
There is no proof attempted in the Catechism of the existence of God. This is taken for granted. There is no lack of evidence in the field of nature and in the constitution of man's own being, to establish the existence of a wise and powerful Creator and Governor of the universe.

The definition given in the question is probably the best definition of God ever written. It assumes that man was made in the image of God. Those things which are excellent in ourselves we ascribe to God in absolute perfection and in unlimited degree, while we deny of Him every imperfection

and limitation found in ourselves. In this way we form our idea of God.

We are spirits. God, therefore, in whose image we are made, must be a Spirit. But our bodies, subject as they are to weakness and decay, limit our powers. Consequently we must deny of God all physical parts and passions. We begin, then, with this--"God is a Spirit," John 4: 24.

But there is a difference between the divine Spirit and human spirits. This difference is marked by the words "infinite, eternal, and unchangeable." These qualities belong to the substance or "being" of God. They belong also to His attributes, "wisdom, power, holiness, justice, goodness, and truth."

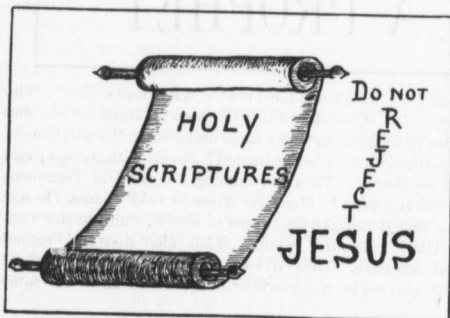
God is "infinite." There are no limits of time and space to Him. He is present everywhere and at all times. He is "eternal," without beginning or end. He is "unchangeable," "the same yesterday, and to-day and forever."

Wisdom and the other attributes named are the same essentially in God as in us. We have to take these attributes and attach to them the descriptions above named (for example, "wisdom which is infinite, eternal, and unchangeable," and we shall have our conception of God.

[NOTE.--Ques. 5 will be treated along with Ques. 6, see page 44.]

FOR TEACHERS OF THE LITTLE ONES

Introduction--A little girl sat singing under an apple tree in a garden. It was a lovely day. The butterflies were flying among the flowers. The sunbeams were dancing all around. Her mother, who was busy indoors, hearing the sweet voice of the child, went to the window. "Why is my girlie so merry to-day, and why is her heart so light?"



The little girl, lifting up her smiling face, answered, "I don't know, mother, but I think the sunbeams are living inside of me!"

Like the little girl, we, too, shall be merry and our hearts glad if Jesus who is the Light and Joy of His people, lives in our hearts.

Jesus Rejected at Nazareth

Subject—Jesus preaching a sermon.

Lesson—Our lesson is about some people who would not take Jesus into their hearts. Jesus returned to His home in Nazareth. (Recall last lesson,) Here, on the hill, stood the synagogue (outline), to which Jesus had gone every Sabbath when in Nazareth.

The Synagogue—Let us look inside! The men and boys are all sitting in one part of the church, the women and girls in the other part, a latticed partition between them.

There is the platform and pulpit where the reader or preacher stands.

Behind is a large chest (ark) with a curtain hanging in front of it? What is in it! Lift the lid!

See those rolls of parchment (show a roll of paper wound on a roller), perhaps wrapped in beautifully embroidered cases! These rolls were the books used in the times of Jesus.

On one of them was written The Law (Books of Moses), and on others the Books of the Prophets. These books were the Jews' Bible.

In front of the ark stood a large, seven-branched candlestick, lighted on special occasions, also one lamp kept burning constantly.

Near the door may have been an alms box (explain) and a chest containing musical instruments.

A Message of Comfort and Help—Picture Jesus unrolling the book of the prophet

Isaiah, and reading from it the beautiful words descriptive of His own work. His neighbors will not believe that He is the Promised One. "Is not this Joseph's son?" They grew angry and rose up and thrust Him out of the city, vs. 28, 29. Jesus passed through their midst safely. They rejected Jesus.

Golden Text—Repeat.

Rejecting Jesus—Jesus comes knocking at the door of our hearts. He comes with a message of love and blessing for each of us. If we do not listen and let Him in, we are rejecting Him and are just as bad as the Jews who put Him away from them.

Something to Remember—Jesus has a message for me.

Something to Draw—Outline a parchment roll. Think about Jesus' message to you, and take Him into your hearts.

Lesson Point—Rejecting,

Sing—

Thy foes might hate, despise, revile,

Thy friends unfaithful prove:

Unwearied in forgiveness still

Thy heart could only love.

O give us hearts to love like Thee,

Like Thee, O Lord, to grieve

Far more for others' sins, than all

The wrongs that we receive.

—Hymn 421, Book of Praise

SUPERINTENDENT'S BLACKBOARD REVIEW

JESUS A PROPHET

Begin by asking about the book from which our Lord read. What was it like? Who wrote it? We call Isaiah "a prophet." What does this title mean? Make it clear that a prophet is one who has the authority to speak in God's name and declare His will to men. Name some of the prophets. How should a prophet be treated? Surely with respect; and more than this, His words should be obeyed. To whose coming did the Old Testament prophets point? In whose name did He speak? Since He spoke in God's name, He was A PROPHET. How are we to know that He speaks the words of God? Point to the wonder of the Nazarene hearers, at His "gracious" words. What offer does the Prophet make? Speak of the blessings of salvation. How did the Nazarenes treat this offer? Whom were they really insulting? Can we be really safe or happy if we show the same spirit towards God?

Lesson V.

JESUS CALLS FOUR DISCIPLES

January 31, 1904

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

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

1 And it came to pass, 2 that, as the people pressed upon him 3 to hear the word of God, 4 he stood by the lake of Gennesaret.

5 And he saw two 6 ships standing by the lake: but the fishermen 7 were gone out of them, and were washing their nets.

8 And he entered into one of the 6 ships, which was Si'mon's, and 9 prayed him 9 that he would thrust out a little from the land. And he sat down, and taught the 10 people out of the 11 ship.

12 Now when he had left speaking, he said unto Si'mon, 13 Launch out into the deep, and let down your nets for a draught.

5 And Si'mon 14 answering said unto him, Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the 15 net.

6 And when they had this done, they inclosed a

great multitude of fishes: and their 16 net brake.

7 And they beckoned unto their partners, 17 which were in the other 11 ship, that they should come and help them. And they came, and filled both the 6 ships, so that they began to sink.

8 18 When Si'mon Pe'ter saw it, he fell down at Je'sus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was 19 astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so 20 were also James, and John, 21 the sons of Zebedee, which were partners with Si'mon. And Je'sus said unto Si'mon, Fear not; for henceforth thou shalt catch men.

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

Revised Version—1 Now; 2 while the multitude; 3 boats; 4 had; 5 asked; 6 to put out; 7 multitudes; 8 Master, we toiled all night, and took nothing; but at; 9 But Simon Peter, when he saw it, fell; 10 amazed; 11 were; 12 Omit the.

DAILY READINGS

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

Catechism—Ques. 6. How many persons are there in the Godhead? A. There are three persons in the

Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

LESSON PLAN

- I. A Sermon, 1-3.
- II. A Miracle, 4-7.
- III. An Enlistment, 8-11.

Lesson Hymns—Book of Praise, 240; 238; 92 (Ps. Sel.); 216; 634 (from Primary Quarterly); 245.

EXPOSITION

Time and Place—April-May, 28 A.D.; near Capernaum, North-west shore of the Lake of Galilee.

Connecting Links—Jesus had left Nazareth and made Capernaum the centre of His work. Matt. 4: 18-22 and Mark 1: 16-20 seem to refer to the same event as the Lesson, but there are slight differences in the narratives. We must read John 1: 35-51 to understand why Jesus called these disciples so shortly after He had opened His public ministry in Galilee. They were the pick of the Baptist's following, and had already been directed to Jesus by their first master. The Lesson, therefore, records the second call addressed to them. The interval had been spent in their ordinary occupations at their own homes.

I. The Sermon, 1-3.

V. 1. As the people pressed (crowded). The former chapter explains why the multitudes were so large. Galilee was very thickly populated, many large towns and villages being situated on the shores of the Lake, on whose waters ships and boats of all sorts, and in large numbers, were found. Heard

the word of God (Rev. Ver.). They were astonished at the message and at the Person who delivered it, ch. 4: 32. His wonderful works along with the teaching had impressed them mightily. Lake of Gennesaret; a name for the Sea of Galilee, "the most sacred sheet of water that this earth contains." It is 13 miles long by 7 wide at its widest part and in some places nearly 200 feet deep. "Gennesaret" is derived from the Hebrew word meaning, "a harp," which the lake resembles in shape.

V. 2. A detail from an eye-witness. Ships; boats. Jesus saw a chance to escape from the jostling crowd and address them from one of His friends' boats. (See also Mark 4: 4.) Washing their nets. Matt. ch. 4: 18 says that the disciples were fishing; Mark 1: 16-19, that two were fishing and two mending their nets. It is easy to explain these differences by supposing that each writer is thinking of a different point of time in the same general narrative. Note in all the narratives that those called were at work. So Levi was called from his business, Matt. 9: 9. None of the twelve, it would seem, were called when idle.

Jesus Calls Four Disciples

V. 3. *Simon's*; Simon Peter. He was probably steersman, and therefore, both before and after the sermon, he is addressed as to the placing of the boat. *Prayed . . . thrust out*; Rev. Ver., "asked him to put out," the proper sailor's term. *Taught*. Much of Christ's work would be teaching His hearers out of the Old Testament the meaning of the kingdom of God. *When he had left speaking*. Though fatigued Himself, He thought first of the poor fishermen's weary and fruitless toil during the long hours of the night.

II. A Miracle, 4-7.

Vs. 4, 5. A lesson for Simon. The chief work of Christ's life was the training of His disciples. *Launch out*; singular, addressed to Peter alone as the chief owner, or captain, of the boat. *Let down*; plural, work in which all could assist. *Master*; "a word used of one who has a right to give orders." They acknowledged Him already. They had been to some extent His disciples. *We toiled all night* (Rev. Ver.); wearied ourselves out for naught during the best time for fishing; nor were the fish commonly caught in deep water, but near the shore. *At thy word*. Though Jesus was by trade a carpenter and not a fisherman, these men obeyed Him, when their experience might be supposed to be of more value than His advice—a proof of their faith in Him.

Vs. 6, 7. *Inclosed a great multitude of fishes*; not a miracle of creation; but one of knowledge that the fish were there, or of power in bringing them thither. The Sea of Galilee teemed with fish; indeed, one city on the western shore, Tarichea ("factories for salting fish") took its name from the fish industry, perhaps also Bethsaida ("house of fishing"). *Beckoned*; perhaps too awestruck to call. But the boats may have been too far apart for calling, and the fishermen were accustomed to use signs instead of speech so as not to frighten the fish by noise. *Partners*; most of the early disciples were friends, men of similar aim in life (see John 1:35-51), some of them relatives.

III. An Enlistment, 8-11.

Vs. 8, 9. *Saw it*; a new revelation of his Master's power. *Depart from me*. Peter was

impressed as never before by the majesty of the Lord, which threw into relief his own frailty and sinfulness. *Lord*; a higher term than *Master*, v. 5. (Compare Matt. 8:8.) *Astonished*; rather, "amazement took hold upon them." *All that were with him*; probably Andrew and the hired men.

V. 10. *Fear not*. Compare Matt. 9:2; an assurance that the holy majesty of Jesus would not destroy the sinner. He came to forgive sin and to save. *From henceforth*; from this time on, a crisis in the life of Peter. *Catch men*; that is, take men alive, not merely catch fish which will die. This was their final call. Note the purpose of Christ's miracles. They speak for Him, just as His words do, and show what He really is. This act impressed the disciples with His holy power, and gave them assurance that He was not calling them to a vain work. He who has power over the fish of the sea is Lord also of men. *Left all* (Rev. Ver.); even the large catch of fish. These busy and apparently thrifty men finally abandon their fisherman's calling. It was a great act of faith in Jesus (compare Mark 10:28). *Followed him*. It is not certain who followed Him on this occasion; at least three, probably four (Mark 1:16-19), possibly more, v. 9.

Light from the East

FISHES—The Sea of Galilee still contains an abundance of fish of many species, barbel, gray mullet, bream, sheat fish, dace and bleak. Several species of chromides, very like carp, are peculiar to this lake and sometimes appear in great shoals. The nets used are much the same as of old and are principally of two kinds. The hand, or casting net, is shaped like the top of a tent, with a long cord attached to the apex and the other end fastened to the fisher's arm. It is so folded, that when thrown it spreads out to its utmost width, and pieces of lead attached to the edge cause it to sink at once to the bottom, and as it sinks it closes in around anything that may be in the water. It is then drawn up by the cord with all its contents. Twenty-eight large fish were caught near Tiberias at a single throw of one of these nets in 1884. The drag net or seine is of

great length, One side of it is held up near the surface of the water by floats and the lower side is held down by sinkers. It is carried out by boat round a large semicircle and is then drawn by both ends towards the shore, and all the fish that are in it are thus

swept up on the beach. The fishermen then gather the good ones into vessels and cast the bad ones away. The right of fishing in the Sea of Galilee is now rented by the Turkish government to contractors, who forbid all others to engage in it.

APPLICATION

Pressed upon him to hear the word, v. 1. The gospel graciously and fully presented must always attract, because it is the only panacea for the aches of the heart. Like the miserable, emaciated victims of the appalling Indian famine, who stretched out their skinny hands and called, in the piercing accents of hunger, "Bread, bread," so the world stretches out its eager hand for the "Bread of Life," and presses upon Him to hear the word of God.

Launch out into the deep, v. 4. Too often do Christians in their work hug the shore and put down their nets in calm, transparent water, where there is little trouble and where also there are few fish. Let us be courageous, and, with firm faith in our gospel, go where the fish are. The eager boy with his rod and line, if he gets no fish off the bridge, stops not there all day, but tries a log, then a rock, then a raft, until he finds at last a sequestered spot, from which he lands them one after another. Thousands of souls pass along our streets; let us not only angle for them in church and Sabbath school, but follow them to their offices, their homes, it may be their unworthy haunts, and boldly let down our nets for a draught.

At thy word, v. 5. Noah builds his ark, Abraham leaves the home of his childhood, Moses stretches out his rod over the gloomy caverns of the Red Sea, Gideon shouts the battle cry, at the command of God. To us the obstacles may seem insuperable, but God bids it and that is enough. The dark cannibalism of Aneiteum seemed a hopeless problem to civilization; nevertheless at God's word brave, trustful Geddie landed without human aid or protection, and left the island Christian. There can be no real failure when we are doing God's will.

Depart from me, v. 8. Isaiah saw the glory of God, and he said, "I am a man of unclean lips." To know God is to feel our own sin and shame in a tenfold degree.

God's Search-Light

"Sin stained am I, and Thou art pure; Oh, turn Thy steps some other way; How shall I dare Thy gaze endure? How in Thy sinless presence stay?"

The fishermen were gone out of them, v. 9. It is when we are at the point of despair and on the brink of failure that we oftentimes stand nearest to success; for then, mistrustful of ourselves, we are ready to follow the directions of our Lord. Let us welcome, then, even the difficulties and disappointments of life. They are not our foes but our friends. The Lord's messengers, indeed, they are, to summon us to a more perfect trust in His unerring guidance. There is no extremity in which He cannot deliver us. The greater our need, the better the opportunity for Him to manifest His divine wisdom.

Fear not, v. 10. How gracious are the words! Our sins give us good cause to fear. For they make us deserving of God's wrath. But in His mercy He covers our sin and removes our condemnation. He fills our hearts with peace and then sends us forth with the message of peace to others.

Good Cheer

Catch men, v. 10. Men have to be "caught." Fishing needs patience and skill. Some fish are only caught when the tide is high and others when it is "slack"; some under cloudy skies and others again in sunny weather.

Study the Fish

So with men; we must often bide our time, ever be patient, but never despair. But it has been well said: "As in fishing, so, as a rule with men, the best time to seek them is during the slack of the tide."

Heart-Hunger

Go Where the Fish Are

The Ventures of Faith

They forsook all, v. 11. To serve Christ, does not require of us all that we shall leave our homes or give up our possessions. But it does require us to place ourselves every-

thing we have at His disposal. This is expected of every disciple. We are not all called to be apostles, but the spirit of the apostles should be shown by each of us.

TEACHING HINTS

This section contains teaching material for the various grades in the school.

For Bible Class Teachers

Jesus calls Four Disciples—Is the title of the lesson correct? Are four disciples named?

Peter is the central figure, and the teacher should endeavor to make him a living man to the class. For this purpose let him learn all he can about the Lake of Galilee and the fishing carried on in it. Arouse the interest of the scholars in Peter as a fisherman and in the characteristics of his class, and how far these appear in Peter.

Realize the scene—the crowd pressing on our Lord; the two boats; the fishermen washing their nets; the request to Peter, the owner of one of them, to allow it to be used as a pulpit, Peter probably acting as steersman; his attention and that of the crowd to the message; then finally the command to Peter.

Bring out from his reply the impression already produced on him by his knowledge of our Lord. Use the reply as an instance of Peter's promptitude of speech and of his obedience, and to throw light on his character—ardent, impulsive, frank, outspoken. "At Thy word." Apply this to our daily life, exhibiting its many spheres.

Picture the letting down of the nets—all the men in the boat engaged; the expectation; the large catch: so large that the nets threaten to break. Their partners in the other boat, which had remained nearer the shore, are summoned to their aid; the catch is such that both boats are overloaded and begin to sink.

A miracle has been wrought. Was it a miracle of knowledge, or of power, or of both? Its effect on Peter. His language; did he measure it? Was it really his wish that Jesus should depart from him? Why does he speak of his sinfulness? How was it that this act of power should evoke the thought of his personal unworthiness? His past in-

tercourse with our Lord, perhaps the very address to which he had just been listening, furnishes the explanation. Does he believe himself to be in danger from the presence of Jesus? This is suggested by our Lord's words, "Fear not," and is perfectly conceivable. With Peter, as with so many others, the thought of his own sinfulness may have been bound up with the thought of the certainty of retribution, and he may have felt that he was about to be judged for his sins. Realizing his own unholiness and the holiness of Jesus, he felt himself, as it were, in danger. Perhaps he could give no rational account of the feeling, but its existence seems evident.

Our Lord dispels his apprehensions by his first words, and indicates the new vocation on which he is about to enter. Not only Peter, but James and John as well, obey the call.

Explain the sense in which every Christian must leave all to follow Jesus.

For Teachers of the Boys and Girls

Picture Jesus standing on the shore of the Lake of Galilee, surrounded by a great crowd. They were eager to hear Him speak, and perhaps some of them were striving to get near enough to touch Him, that they might be healed of some disease.

Jesus is very willing to do the multitude good. He cannot speak to them all where He stands, and so He gets into a boat, asking its owner to push out a little, so that He can the more easily address those on the shore. Whose boat was this? How had Simon met Jesus, and what new name did He then get? In next Lesson there is a story of a miracle in Simon's house in Capernaum.

The sermon is now over; but, wearied as He is, the work of Jesus is not yet done. He knows—how? was it through His divine wisdom? or had He been told?—that His friends had spent a long night in fruitless

toil. How He sympathizes with them, and how ready He is to help! Note His command, "Launch out into the deep!" Why? Near the shore was the place to catch fish. Besides, it is broad day, and fish were caught in the night! But no mistake is ever made in obeying the word of Jesus. Did He ever fail those who trusted Him, as these men trusted Him? With what a wonderful catch they were rewarded! Nets breaking! The boat, and another, too, nearly sinking with

the load! How abundantly Jesus provides!

But look at Simon! He falls down before Jesus. What does He say? But surely He does not wish Jesus to leave Him. No, but he feels how sinful he is.

Does Jesus leave Simon? Ah! no, Jesus came to save sinners. And more than this, He calls Simon and his partners to help Him in the work of saving others. Remember He does the same for us. Who would not give up everything to follow Him!

ADDED HINTS AND HELPS

Lesson Outline

A MORNING ON THE LAKE

I. Preaching to the Multitude.

1. Thronging Him on the shore?
2. From Simon's boat.

II. Working a Miracle.

1. The faith shown by Simon.
2. The immense catch.
3. The amazed onlookers.
4. The confession of Peter.

III. Calling Disciples.

1. Their fear removed.
2. Their work described.
3. The call obeyed.

Lesson Points

We can never be as eager to hear, as Jesus is to speak to us, the words of life. v. 1.

Christ honors diligence as well as devoutness. v. 2.

It is in blessing others that we are most truly blessed. v. 3.

In the vocabulary of faith venture spells victory. v. 4.

Out of our failures may be built the ladder to success. v. 5.

God's gifts are limited only by our capacity to receive and use them. v. 6.

We multiply ourselves when we influence others to effort. v. 7.

The departure of Christ is our desert; let it never be our desire. v. 8.

Christ is the crowning wonder of the universe. v. 9.

Sinners are saved that they may become saviors. v. 10.

Those whom Christ calls He enables to conquer. v. 11.

The Rabbis said that of the "seven seas" of Canaan, the Sea of Galilee was the only one which God had reserved for Himself.

When I talk to you of fisherman's luck, I do not forget that there are better things behind it. I remember that what we call our fortunes, good or ill, are but the wise dealings and distributions of a Wisdom higher and a Kindness greater, than our own.—Henry Van Dyke

"To our own nets ne'er bow we down,
Lest on the eternal shore
The angels, while our draught they own,
Reject us evermore.

Or, if for our unworthiness
Toil, prayer and watching fail,
In disappointing Thou canst bless,
So love at heart prevail."

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. How Peter got his name.
2. "Catching men."

Prove from Scripture

That our lives belong to Christ.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

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

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

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

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

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

been called before? Where had they been since?

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

4-7 What act of faith did Peter perform? How is faith defined? (Heb. 11:1.) What evidence of sympathy did Jesus give? Why is He able to sympathise with us? (Heb. 4:15.) In what did the miracle of the Lesson consist?

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

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

Answers to Seek-Further Questions—(1) Because the vengeance would come only if they refused to accept His mercy. (2) Isa. 9:1, 2; 35:5, 6; Zech. 11:12, 13; Isa. 53:9.

The Catechism

[For Examination in Doctrine in the General Assembly's Teacher Training Course.]

Ques. 5, 6. *The Trinity.* This is one of the mysterious doctrines of our holy religion. We must not expect to understand it fully, but content ourselves with accepting the teaching of God's Word regarding it. This teaching may be summed up as follows:

1. There is but one God. There cannot be more than one God. The unity of plan

seen in the world points to one Creator. Conscience reveals one Lord whom we should obey. Reason tells us that there could not be two Gods, both infinite and absolute. Scripture proclaims only one God whom we should worship, Ex. 20:2.

2. The Father is God. This no one questions.

3. The Son is God. Among the many proofs which might be given, we note the facts: (1) That the names and titles of God are given to Him, Rom. 9:5; Rev. 1:8; and (2) That divine worship is to be paid to Him, Heb. 1:6; Rev. 1:5, 6.

4. The Holy Ghost is God. Wicked men are said to commit blasphemy against the Holy Ghost, Matt. 12:31, 32.

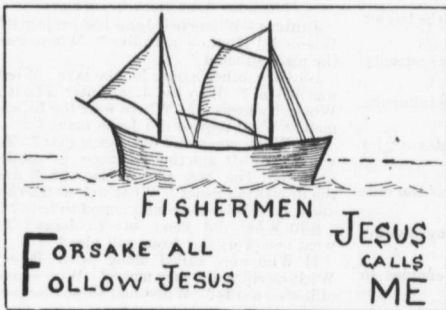
5. The Holy Ghost is a distinct Person. The following proofs may be given: (1) Christ uses the personal pronoun in speaking of the Holy Ghost, John 14:17, 26; 15:26. (2) The Holy Ghost acts as a person, John 16:7-14; Rom. 8:26; 1 Cor. 12:11. (3) He may be grieved, Eph. 4:30.

6. The Father, Son, and Holy Ghost are distinct Persons. They (1) love, (2) speak to and of, (3) send and are sent by, One Another, John 14:16, 26; 15:26; 16:13-15; 17:5, 6.

7. Each has His own part in the work of redemption. The Father plans, the Son executes, the Spirit applies, Eph. 2:18.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Show a picture or model of a ship. Speak of the use of ships. Now you have the eager attention of the children, put aside your picture and let them see a "mind



picture" of Jesus as he stands by the Sea of Galilee. He has come from Nazareth (recall last lesson) to Capernaum. (Outline the Sea of Galilee and tell where Capernaum is.) Here He is well received and crowds of people flock about Him to hear Him preach.

Subject—Jesus calling men to follow Him.

Lesson—There lie two little ships, fishing boats, drawn up on shore. Where are the fishermen? See! there they are, mending their nets! Tell

he story vividly. Jesus steps into the boat belonging to Simon Peter and his brother Andrew, just as one would step upon a platform, to be in front of the people, in order that He might be heard speaking.

Discouraged Fishermen—Jesus tells them to throw their nets and tells where to cast them. "We have toiled all night, and have taken nothing: nevertheless at Thy word I will let down the net," says Simon Peter.

The Reward of Obedience—Look! Simon Peter is pulling at the net. Andrew has to take hold and help. Still they cannot pull it in. They beckon to their partners in the other boat, James and John, to come and help them. They came and filled both ships so they began to sink.

Four Disciples Called—Describe the surprise of the fishermen and the onlookers. They are afraid at the power of Jesus. He says "Fear not, etc." When they had brought their ships to land, they forsake all and follow Him and He promises to make them "fishers of men."

Little Disciples—Disciple means "one taught"—a learner. Even the very little ones may be learners and may take Jesus for their Teacher. Jesus says:

Golden Text—"If ye continue in My word, then are ye My disciples," John 8:31. We do not need to be big, or old, or wise to be a disciple of Jesus.

Just LISTEN
EARN
LOVE OBEY

Then we will want to "forsake all" (like these fishermen) and follow Jesus.

Hymn—Sing Hymn 534, Book of Praise.

Little Fishers—If we are true little disciples, we shall want to be "little fishers" also. We may hold out tempting bait to the older people in the form of some of Jesus' kind words: "Cast your burden upon the Lord" (Ps. 55:22); "Come unto me . . . and I will give you rest," Matt. 11:28.

In some schools the children are given a cardboard fish, and asked to invite some child who goes to no Sunday School to come with them. The name of the new scholar is put on the card and handed to the teacher.

Something to Remember—Jesus wants me to follow Him.

Something to Draw—Draw a little ship and remember that we should give up work, play, leisure, to follow and work for Jesus.

Lesson Point—Following.

SUPERINTENDENT'S BLACKBOARD REVIEW

CALL
JESUS
MEN

We have studied to-day the CALL of Peter, Andrew, James and John. Jesus said to them: Come ye after me and I will make you to become fishers of men. The two parts of this call centre upon JESUS and upon MEN. It is a

CALL
Disciples of JESUS
Apostles to MEN

double call, they are to be disciples (written) of Jesus and apostles (write in) to men. A disciple "comes after" Jesus, an apostle "goes after" men. They were to become disciples by staying close to Jesus, learning of him till they knew him with humble, loving certainty; they were to become apostles by being brotherly to men, and thus patiently and lovingly win them to Jesus also. They must be hand-in-hand with Jesus, and hand-in-hand with men (erase disciples, apostles). It was a call to GRASP JESUS and then to

CALL
TO
GRASP JESUS
AND
GRASP MEN

GRASP men TO, AND. You are called to the same privilege—to be a disciple of Jesus and an apostle to men; YOUR call is, with one hand to grasp Jesus and with the other to grasp men, so as to bring them to the Saviour.

YOUR
CALL
TO
GRASP JESUS
AND
GRASP MEN

*Rev. Prof. Sermeser
Montreal*

Teacher Training Course

Presbyterian Church in Canada

Under the Direction of the General Assembly's Sabbath School Committee

DEPARTMENT OF SCRIPTURE—I. The Books of the Old Testament; II. Old Testament Geography and Institutions.

N.B.—It is recommended that the Revised Version be consulted in these studies.

LESSON XIII.

THE PSALMS

CONTENTS—The Book of Psalms is a collection of 150 sacred songs or hymns for use in the temple and synagogue service of praise. Many of them, as in all similar collections, are really prayers, and a few of them meditations. More than any other part of the Bible, they embody the inward spiritual life and the pious aspirations of the people of God.

Each psalm is a complete whole, and has a separate theme, but there are certain themes which appear again and again in different forms. The most frequent are: (1) Praise of God's glory as seen in creation and providence; (2) Praise of God's faithfulness to His covenant people; (3) Praise of God's anointed King; (4) Praise of God's law; (5) Thanksgiving for national victory; (6) Thanksgiving for deliverance from trouble; (7) Confession of sin and prayer for pardon; (8) Prayer for deliverance from persecution and denunciation of persecutors; (9) Prayer for restoration from national disaster; (10) Prayer for restoration to the privileges of God's house. These themes are not always kept separate, but are frequently found combined in the same psalm. The transitions are sometimes obscure, and occasionally they are regulated by the artificial acrostic form, rather than by any logical connection of thought.

DIVISIONS—As is plainly seen in the Revised Version, the collection is divided into five books as follows: (1) Psalms 1 to 21; (2) Psalms 42 to 72; (3) Psalms 73 to 89; (4) Psalms 90 to 106; (5) Psalms 107 to 150. Each of these books ends with a doxology which has no special connection with the

last psalm in it. In the case of the last book the doxology becomes a whole psalm. The Jewish tradition is, that this division was made to correspond to the five books of the Law of Moses. But it is more likely that it represents successive stages in the compilation of the collection at different periods. At the end of the second book, after the doxology, there is a note stating that the prayers of David the son of Jesse are ended, which indicates that at one time this was the end of the collection.

AUTHORSHIP—The authorship of the Psalms is commonly attributed to David. But he certainly did not write them all. Many of them have short notes at the beginning as to their authorship, the circumstances that gave rise to them, or their proper musical rendering. These are not as old as the psalms themselves, being perhaps prefixed when they were placed in the collection, and representing the current tradition at that time. In these notes 73 are ascribed to David and 28 to others. Some of them were certainly written as late as the captivity and after. But there can be no doubt that David gave the chief influence to this form of composition.

LESSON XIV.

PROVERBS

CONTENTS—The Book of Proverbs is a collection of short poems and still shorter detached sayings commending wisdom or advising as to the wise conduct of life. Beyond the general statement that the fear of the Lord is the beginning of wisdom, there is almost nothing in the book relating to religion, as distinguished from morality. The moral reflections are keen and pointed, but there is no motive appealed to but that

of the worldly advantage to be gained by adhering to the right. There is nothing distinctively Jewish in the book, and, so far as the contents go, they might have been composed by one belonging to any nation whatsoever. The advice holds good for all countries and for all times.

DIVISIONS—The collection as a whole is made up of a series of at least eight minor collections, or separate pieces, grouped under one title, and the minor collections are not all quite of the same character. The headings of most of these minor collections still stand in their place. (See chap. 1 : 1 ; 10 : 1 ; 22 : 17 ; 24 : 23 ; 25 : 1 : 30 : 1 ; 31 : 1.) Chap. 31 : 10 begins a separate alphabetic acrostic poem on the virtuous woman, which forms the conclusion of the whole. Only the parts between chap. 10 and chap. 29 are, properly speaking, detached proverbs. The remaining portions are more or less continuous poems, though containing many short proverbial sentences that may have originally stood alone. Though the theme is much the same all through, there is comparatively little repetition.

AUTHORSHIP—The book as a whole is commonly attributed to Solomon, and it is practically certain that Solomon must have given the first great impulse to this kind of writing. Probably also the bulk of the detached sayings in the book were uttered by him. (See 1 Kings 4 : 32, where he is said to have spoken 3,000 proverbs.) But, as chap. 25 : 1 states that the collection which follows was made by the men of Hezekiah, two hundred years after Solomon's death, Solomon cannot possibly have left the book in the form in which we have it. Other parts are probably later still. Nothing whatever is known about Agur and Lemuel mentioned as authors of chs. 30 and 31.

ECCLESIASTES

The Book of Ecclesiastes is a sort of prose poem on the vanity of human life, even in its most pleasing and successful forms. In a dramatic way the reflections are put in the mouth of Solomon, who had been in a position to make trial of the best the world had to offer—power, wealth, splendor, pleasure, wisdom. All are declared to be vanity :

there is nothing worth striving for, however worthy, if this life alone be kept in view. The tone of most of the book seems sceptical and despairing. But, at the last (chap. 12 : 13, 14), it points its moral. The end of the whole matter is to fear God and keep His commandments, for there is a judgment coming, when He will make the riddles of life plain. The author of the book is unknown, but almost all scholars now agree that it is one of the latest books in the Old Testament.

LESSON XV.

SONG OF SOLOMON

CONTENTS—The Song of Solomon is a poetical dialogue on love. Some recent scholars would treat it as a collection of love songs supposed to be sung at a wedding feast. But most take it as a continuous composition. The speakers in the dialogue are King Solomon and some woman called the Shulamite, who is either his wife or one whom he wishes to take as his wife. Occasionally the ladies of the royal palace appear as a sort of chorus, but it is only to ask some question or furnish a fresh starting point for the two leading speakers.

PURPOSE—The purpose or object of the book has given rise to wide difference of opinion. The following are the leading views :

(1) A few take it as simply a love poem, without any further moral or religious purpose whatever. But, though the love between the sexes plays such a large part in human life, we feel that the mere expression of it is hardly a fit subject for a canonical book of the Bible.

(2) Most have taken it as an allegory of the mutual love of God and His people. But there is nothing in the book to suggest any such intention, and it is impossible to carry the allegory through consistently.

(3) Some have tried to combine these two views, supposing it to be primarily a marriage poem, expressing the love of husband and wife, but intended also to set forth the mutual love of God and His people, or prophetically of Christ and His church. But here again the difficulty is in carrying through either line of interpretation consistently.

(4) The view which now prevails with most scholars is that the poem sets forth the fidelity of a humble Shulamite maiden to her shepherd lover in spite of the flattering offers of King Solomon to make her one of his wives, and is intended to exalt the nobility of true affection as the basis of the marriage tie. There are no serious difficulties in explaining the terms of the dialogue on this view, and it furnishes a worthy object for the composition. There was certainly room and need for such a lesson in all Eastern countries, including Palestine.

AUTHORSHIP—The title seems to suggest Solomon as the author, but there is no good reason to suppose that this means anything more than that Solomon is represented as the principal speaker in the dialogue, which is therefore named after him. We speak of the play of Julius Cæsar without meaning that it was written by him, but only that he is the central figure. Some peculiarities in the language and the use of a few Persian and Greek words have led most modern scholars to place the composition from six to seven hundred years after Solomon's time.

LESSON XVI.

THE OFFICE OF THE JUDGE

In the Bible, as elsewhere, a judge is one who administers justice. Solomon, for example, "judged" between the two women who went to him to have a difficult case decided, 1 Kgs. 3 : 28.

But in the Bible the word is sometimes applied in the larger sense of "ruler." This is particularly so in the Book of Judges. With the exception of Deborah (Judges 4 : 5), these who bear this name are rather rulers of the people, than judges proper. This meaning is also found in later times. In 2 Kgs. 15 : 5, Jotham is said to have "judged" the people, where the meaning must be, that he acted as regent.

The two meanings are more closely connected than we might suppose. In times of peace, one of the chief functions of the ruler would be to administer justice, or to "judge." Again, the word "judge" easily passes into the meaning "to get justice done," that is, to give one what he deserves: so that the word naturally comes to mean, in some

cases, to champion or defend a person's cause; and in other cases, to punish him. For example, in Ps. 43 : 1, "judge me" really means "let justice be done me," and is practically equivalent to "defend me."

That it is in this sense that the word is used in the Book of Judges is shown by such a phrase as "the judges, who delivered" or "saved them" (ch. 2 : 16); the judges are their "saviours" from the enemy. But it is shown still further and still more clearly by the stories related of the judges, in particular of Ehud, Deborah, Barak, Gideon, Jephthah and Samson. We think of these primarily as warriors.

Many interesting things are suggested by the story of the judges. For one thing, the office was not hereditary. When leaders were needed, they were sent. God's Spirit was not confined to places; He raised up men to deliver Israel at the time when and at the point where the attack was made. The "judge" is not a judge because he is his father's son, but because the Spirit of God has touched him.

Again, it is very plain that the times of the judges were fierce and rude. The religious attainments of the age were anything but high. Ehud, with his "message from God" (Judg. 3 : 20), and Samson with his sensuality, brave and patriotic as these men were, and stirring as was their history, were not exactly models of holiness.

But these were the faults of the times rather than of the men; and they did not prevent the men from being instruments in the mighty hand of God. They loved their country with a love that rose to a passion, and they were prepared to face danger and death in her behalf. Sometimes, too, as in the case of Jephthah, they were men with a high, though misguided sense of honor. God took them as they were, fitted them for their work, and supported them till they had carried it through. God loves the men of single heart and consecrated purpose, and uses them to do His great work.

NOTE—Lesson XVII., being the fifth lesson for January, will be given in the **TEACHERS MONTHLY** for February, which is mailed in time for the last Sabbath in January.

*** AN ORDER OF SERVICE: First Quarter**

OPENING EXERCISES

I. SILENCE.

II. SINGING.

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

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

Hymn 35, Book of Praise

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

IV. SINGING. Psalm or Hymn selected.

V. RESPONSIVE SENTENCES.

Superintendent. Behold My servant, whom I uphold;

School. Mine elect, in whom my soul delighteth;

Superintendent. I have put My Spirit upon Him:

School. He shall bring forth judgment to the Gentiles.

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

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

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

School. And the isles shall wait for his law.

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

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

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

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

VI. SINGING.

All glory, laud, and honor,
To Thee, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou, David's royal Son,
Who in the Lord's name comest,
The King and blessed One.

Hymn 541, Book of Praise

CLASS WORK

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

I. ROLL CALL.

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

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. RESPONSIVE SENTENCES:

Superintendent. Thou shalt call His name Jesus:

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

Superintendent. Mine eyes have seen Thy salvation,

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

Superintendent. A light to lighten the Gentiles,

School. And the glory of Thy people Israel.

V. SINGING.

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

Hymn 418, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

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THE BOOK PAGE

MISSIONARY

A Canadian missionary biography of unusual interest is, **A Corn of Wheat**; or The Life of Rev. W. J. MacKenzie of Korea, by Elizabeth A. McCully; (Westminster Company, Toronto; 290 pages, illustrated, \$1.00 net). Standing close on six feet at 13, when he began to teach school near his home in Cape Breton, an athlete in his boyhood and at college, a man of giant strength always, MacKenzie was as strong in fervor and in purpose, as in body. A young home missionary, who had won his spurs on the bleak shores and amongst the ice floes of Labrador, he believed God had called him to Korea. The church did not feel able then to open a new mission. He was too much of a Canadian to go under a foreign church, as he might have done. He resolved to go on his own resources; and went. The story of his work at Sorai from February 3, 1894, when he arrived, till June 1895, when, in a raging fever, he died, is a marvellous tale of energy and fortitude and success. "The finest specimen of a missionary ever seen in Korea," Jas. S. Gale says of him. The fruits of his brief work—a revival in Sorai and all that district, and the stirring up of the Presbyterian Church in Canada to found a mission in Korea, are all, with much else that is interesting, told in Miss McCully's book. MacKenzie's life is to be taken as one of the Young Peoples' Topics this year, and this record of it ought to be in the hands of all our Sabbath school

scholars and teachers and of every Christian worker.

POPULAR SCIENCE

In the way of popularizing science, Rev. Joseph Hamilton has produced in **Our Own and Other Worlds** (\$1.00, Wm. Briggs, Toronto, 203 pages), a really charming volume on Astronomy. It is encouraging to be told that "the most wonderful things about the stars can be known just as well by those who are not astronomers as by those who are." To the unfolding of those wonders the writer proceeds with much literary skill, under such titles as A Universe of Light and Fire, Father Sun and His Family, Other Inhabited Worlds. The style is brisk and lively; there are nine full-page illustrations; and altogether the book is one which will be eagerly read. We commend it heartily.

PRACTICAL RELIGION

Here is a group of books dealing with some practical aspects of religion. We begin with three from the **Fleming H. Revell Company, Toronto**. They bring us to the very heart of things, the secret of power for Christian life and service. **Quiet Talks on Power**, by S. D. Gordon (75c. net), sets forth, in a very telling and effective fashion, the possibilities before the man who yields himself without reserve to the control and guidance of the divine Spirit. **Answers to Prayer** (50c. net) is a useful compilation by A. E. C. Brooks from the four volumes of George Muller, the founder of the famous Bristol Orphanages, entitled

"The Narrative of some of the Lord's dealings with **George Muller**." Dr. David Gregg, the pastor of Lafayette Avenue Presbyterian Church, Brooklyn, in **Individual Prayer as a Working Force** (60c. net), shows how prayer was a real cause producing actual effects in the life of Abraham, of Christ, and of Paul, and is such also in the life of the church and of the individual believer of to-day. **The American Tract Society, New York**, sends us **The Rod that Budded**, by Robert J. Miller, D.D. (\$1.25)—a skilful unfolding of the great truth, that the personal and social progress and happiness of mankind are the **fruitage of the Cross**. Its truly devout spirit, its simple style and its apt illustrations make the reading of this book alike profitable and pleasant. The purpose of **Earthly Discords and How to Heal Them** by Malcolm J. McLeod (Revell, 75c. net) is to present the living Christ as the great Reconciler bringing peace to human life, which warring forces have turned into a vast battle-ground. **Getting One's Bearings**, by Alexander McKenzie, D.D. (same publishers, \$1.25 net), is a series of papers by a very successful pastor, on the art of so relating oneself to the world and its problems as to make the most of life. The sermons by W. J. Dawson, the well-known English preacher, published by Revell (\$1.00) under the title, **The Reproach of Christ**, are marked by the author's characteristic strength of style and a firm hold of evangelical truth. C. Anderson Scott, has succeeded admirably in his design of giving "a simple explanation of what it means to be a Christian in thought and practice," in **The Making of a Christian** (Upper Canada Tract Society, 50c.)—an excellent volume to put into the hands of young communicants or inquirers. In Sir W. T. Gairdner's **The Three Things that Abide**, also from this Society (50c.), we have a series of helpful discourses on the Thirteenth of First Corinthians. We have reserved to the last, G. H. Morrison's charming little book, **The Gentle Art of Making Happy** (Revell 35c. net)—a series of beautiful discourses on various Biblical precepts for the guidance of those who seek to bring happiness to others.

TWO BROWNING BOOKS

Two new Browning books have reached us. **Guidance from Robert Browning in Matters of Faith**, by John A. Hutton (Oliphant, Anderson and Ferrier, Edinburgh, 90c.), is a book of four chapters written by one who is very close to the secret of Robert Browning, and who possesses that sympathetic insight without which Browning is dull reading. The aim of the author in his prefatory note—"not to estimate the poet, but simply to urge his message as a basis and motive for faith and hope and love," is admirably carried out.

The little volume by Cora Martin MacDonald, **A Study of Browning's Saul** (Fleming H. Revell Company, Toronto, 50c. net), contains the poem "Saul," followed by a careful, thorough and discriminative study of the same. Incidentally the author calls attention to alliteration, figures, and the poet's use of external nature in the poem. Browning's creed as suggested by his poetry is given on the closing page.

A BUNCH OF STORIES

A whole bunch of stories is at hand. Two quite representative ones from A. S. Barnes & Company, New York, may be mentioned: **The Boss**, by Alfred Henry Lewis (409 pages, illustrated, \$1.50), and **The Circle in the Square**, by Edwin Sears (396 pages \$1.50). "The Boss" is the Chief of Tammany Hall, and gives, in an exceptionally skilful way, the unvarnished tale of how he rose from a vagabond boy's life in the streets of New York to the virtual dictatorship of that great city. The book has evidently been written by one who has been considerably behind the scenes. It will be relished by all who want to know the devious ways of politics and politicians of the baser sort; and it has its warning, too, for good citizens who shirk their duties and allow the machine to manage public affairs. "The Circle in the Square" describes the ways and doings of a little aristocratic circle in a Southern city, whose mansions were situated on the Court House Square. It is an "after the war" tale, and is described in its sub-title as "The Story of a New Battle on Old Fields," the new battle being against the pride that breeds indolence, and the shiftlessness and lack of public spirit that allow fevers to breed and destroy for want of hygienic measures; the battle, too, of a brave soul to rise above mean and narrow social prejudice and serve a thankless community. The book has a delightful Southern flavor.

Sons of Vengeance, by Joseph S. Malone (Fleming H. Revell Co., Toronto, 299 pages, illustrated, \$1.25), is also a Southern book—"A Tale of the Cumberland Highlanders." It has the "feel" of truth in it; but it is hard to imagine the combination in the same person of the deacon who leads the singing and is powerful in prayer at the prayer meeting, and the man who goes out with just as good conscience to slay his enemy in a neighboring feud. The story has some strong situations and pretty love scenes, and will be read with curious interest. **The Way of the Sea**, by Norman Duncan (same publishers, 332 pages, \$1.25), takes us far off, alike from greedy politicians and keen-eyed mountaineers. It is salt of the sea, and keen of the terrible Northern blasts. Norman Duncan knows thoroughly the "Newfoundlanders of the upper shore," simple, sturdy, steadfast men, as well as sailors brave. Perhaps the sketches of which the volume is made up are too uniformly strenuous, with too much of the lashing of the tempests and the war of the storm and the hardships of the fisher folk. But they are grand, for all that, and with a tonic like the breath of the ocean. Never a boy but will read them, or a man but will be the better of the touch they give him with those hardy, noble sons of toil on our northern shores.

Scottish folk—aye, and those that are not Scotch—will relish **The Souter's Lamp**, by Hector MacGregor (same publishers, 272 pages, \$1.25). It is a series of sketches linked together somewhat after the manner of the Thrums or Drumtochty idylls, and centering on the life of a little Scotch hamlet. There is abundance of rich and racy dialogue, and all the comedies and tragedies which are so vividly brought to the surface in a small community. The author has the story-teller's gift, and we see, through his eyes,

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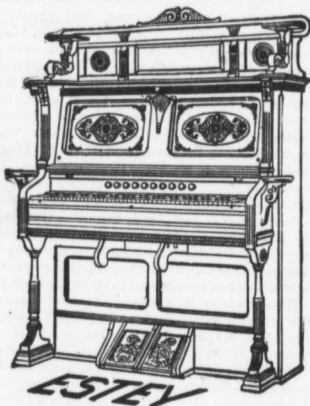
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Revell & Company, Toronto, send us also **On the Road to Arcady**, by Mabel Thurston (233 pages, exquisite marginal illustrations, \$1.50); **Eleanor Lee**, by Margaret E. Sangster (322 pages, \$1.25); and **Jill's Red Bag**, by Amy Le Feuvre (220 pages, illustrated, 75c.). The cover design, of "On the Road to Arcady" shows a guide-post rising from a tangled wayside growth. One board reads, "To Arcady;" the other, "To the City." A glance into the book, with its breath of wholesome out-door sweetness, quickly decides the reader to take the road "To Arcady," and a delightful road it proves. This is Miss Thurston's first book, but it is not amateur work. The characters are alive and strongly drawn, and the story of their varied doings during the spring and summer months, in an old-fashioned home just outside Washington, is full of delightful incident, and a pervading sense of humor. There is a particularly pretty love story running through it.

In "Eleanor Lee" Mrs. Sangster has written a strong story of a wife's life, whose husband, though clever, successful in his profession, and loving and good at heart, has the terrible craving for drink within him. Eleanor Lee is a fine character, and her wise and steadfast love, and the grace of God, bring the husband at length strength to overcome and to be a man indeed.

Amy Le Feuvre's stories are favorites with the children, but they are also a delight to all "grown-ups" who have not forgotten their childhood days; for

the child characters in them are such full-of-life and lovable little folk. **Jill's Red Bag** was made to hold the tithes of Jill and her small brother and sister. The story of the doings and adventures of these three fun-loving, imaginative little people, and of how some of their overflowing energy was turned by a wise friend into work for God, is full of charm and sweet lessons for little folk, and big folk too.

BOOKS FOR CHILDREN

The Fleming H. Revell Company, Toronto, have sent us three useful little books for children. In **The Lord's Prayer for Children**, by Martha K. Lawson (87 pages, illustrated, 50c. net), there is a well-told story and a piece of music, sometimes two pieces, on each of the petitions of the Lord's Prayer, with a couple of extra chapters on Prayer and Thanksgiving. We can well imagine its becoming a favorite winter evening book in a household of children. **Sundays and Week-days with Children**, by Mrs. V. J. Kent (134 pages, 75c. net), is a collection of poetic recitations, Bible questions, and music, prepared by the author, who has been a life-long worker among children, for her own little classes. Rev. Perry Wayland Sinks talked to the boys and girls of his own congregation **About Money**, which he has made the title of his volume (106 pages, 40c. net). He speaks straight out, and older people as well as the children may be benefited by his chapters on Getting Money, Spending Money, Sharp Bargains, The Poor Poor, The Poor Rich, The Rich Poor, The Rich Rich.

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A BOYS' STORY

Speaking of the boys and girls, we have been delighted to receive from Messrs. S. W. Partridge & Co., London, England, J. Macdonald Oxley's story, **IN Paths of Peril** (128 pages, 50c.). This, under another name, "The Acadian Huguenot," which proved so great a success early in 1903 as a serial in EAST AND WEST, for which it was specially written. The story is of the time of La Tour, and the scene is the old Acadian forests and forts. Many of our boys and girls will be glad to see Raoul and his adventures in permanent form. The book should have a good sale for school and Sunday school libraries. The six full-page illustrations by J. E. Laughlin add much to its attractiveness.

THEOLOGY

To the author of **The Creed of Presbyterians** (Egbert W. Smith, D.D., **Boyle-Stewart, Ltd.**, Toronto, 50c.), we feel sure, as we read, that the writing of the book was a true labor of love. There is the ring of heartfelt conviction in every sentence. The writer holds the creed he expounds and defends, or rather the creed holds him. Of the five chapters, the first gives an account of the formulation of the Presbyterian creed by the Westminster Assembly of Divines; the next two point out the fruits of the creed in the national life of Britain and those continental countries where it has been held, and of America; the fourth contains scriptural illustrations of the creed; and the closing chapter shows its catholicity. The introductory autograph letter from Rev. Principal

Caven is an exquisite specimen of the Principal's fine touch. Books like Dr. Smith's serve a good purpose by intensifying the loyalty of Presbyterians to that system of doctrine, which has nerved so many heroic souls for the service of God, and sustained them in the hour of trial and persecution.

THE RUSSIAN JEWS

The larger portion of **Within the Pale**, by Michael Davitt (A. S. Barnes & Co., New York, \$1.20 net), is occupied with a narrative of the massacre of Russian Jews in Kishineff on the 19th and 20th of last April. Its author visited the scene of the terrible occurrence about a month later, and gives the results of a painstaking investigation. The language of the letters is moderate to a degree, and the authorities cited leave no room for question as to the reliability of their statements. With great calmness and self-restraint the story is told of outrages so horrible, that their perpetrators seem more like fiends than men. One's heart would be hard indeed, if he were not moved to sympathy with the 2,750 Jewish families who suffered in the riots, and to indignation against their cruel persecutors. Besides the narrative of the recent massacre, the book has an interesting history of the Jews in Russia from the earliest times. Its title, "Within the Pale," refers to the fact that, ever since the early years of last century, all the Jews in Russia, with the exception of a few privileged classes, have been compelled to live within a certain district on the western frontier, marked off as the Pale of Settlement.

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LORD, which made heaven and earth.

3 He will not suffer ^a thy foot to be moved: he that keepeth thee will not ^c slumber.

4 Behold, he that keepeth Israel shall neither ^c slumber nor sleep.

5 The **LORD** is thy keeper: the **LORD** is thy [/] shade upon thy right hand.

6 ^o The sun shall not smite thee by day, nor the moon by night.

7 The **LORD** shall preserve thee from all evil: he shall ^h preserve thy soul.

^a Ps. 66. 9.

^b 1 Sam. 2. 9.

^c Ps. 25. 15

& 121. 1

& 141. 5.

^d Ps. 75. 5.

^e Ps. 2. 4

& 11. 4.

^f Is. 5. 27.

^g Ps. 91. 1.

Num. 14. 9.

^h Ps. 91. 5.

Is. 40. 10.

Rev. 7. 16.

Co.

2 Kin. 4. 19.

ⁱ Ps. 4. 1.

^j Ps. 120. 6

& 129. 1.

^k Ps. 97. 10.

PSALM 123.

¹ The godly profess their confidence in God, and pray to be delivered from contempt.

A Song of degrees.

UNTO thee ^b lift I up mine eyes, O thou that ^d dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the **LORD** our God, until he have mercy upon us.

3 ^h Have mercy upon us, O **LORD**, have mercy upon us: for we are ⁱ exceedingly filled with ^l contempt.

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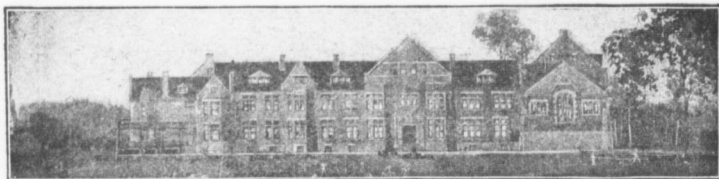
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