

The Home Study Quarterly

Vol. IV.

April, May, June, 1898.

No. 2.

TO THE TEACHERS.

The "HOME STUDY QUARTERLY" has been sent to your school this quarter. It is the *Senior and Intermediate* Quarterlies combined. A word is due as to causes and reasons.

The arrangement for preparation of the Lesson Helps having fallen through, owing to the one who had undertaken it writing that he was unable to continue and must ask to be relieved, the whole matter of preparing the Helps for *Senior and Intermediate Quarterlies* and *TEACHER'S MONTHLY* had to be provided for at short notice.

A number of ministers, on request, kindly took a lesson each, one generously taking three.

As much of the truth taught in the *Senior and Intermediate Quarterlies* is necessarily the same, it was thought that if the matter could be increased by a little, so as to include what is common to both, as well as what is special to each, there would be gain for all concerned.

The scholars would get more help. Junior scholars need all the great truths taught in the lessons, and can understand them if presented in simple every day language. Then older scholars, even men and women, enjoy truths all the more when presented free from technical language, and in a style that the younger can understand. Both Seniors and Intermediates lose some things when the lessons are separated that both would be the better of; and if the two can be combined in right measure, both will profit.

Another gain is in the work and expense of preparation and management. In many departments of life, and in many ways, unity is strength.

Owing to the shortness of time and the imperfections often incident to beginnings, it is not what we would like it to be, but we trust that it may prove helpful and meet the approval of the teachers and scholars. We would like an expression of opinion. Please drop a card.

An order of exercises has been added. It is by an experienced Sabbath School worker, Mr. Geo. H. Archibald. Teachers may adopt part or whole of it, varying it to suit. Whether followed closely or not, it will prove helpful to all as a useful, suggestive guide.

AN ORDER OF SERVICE.

Song Service—For fifteen minutes previous to opening.

Silence—When organ sounds the [chord all will rise and sing:

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost.

Silent Prayer—All standing.

Invocation of Superintendent.

Responsive Exercise.

Superintendent—O! how I love thy law, it is my meditation all the day.

Teachers and Scholars—Thy word is a lamp unto my feet, and a light unto my path.

Superintendent—Thy word is very pure, therefore thy servant loveth it.

Teachers and Scholars—Thy word is true from the beginning.

Superintendent—How sweet are thy words unto my taste, yea, sweeter than honey to my mouth.

Teachers and Scholars—The entrance of thy word giveth light. It giveth understanding to the simple.

Superintendent—Thy word have I hid in my heart, that I might not sin against thee.

Hymn of Praise—

Prayer.

Responsive Reading of the Lesson.

Golden Text for the Quarter.

Golden Text for the Day.

Hymn.

Lesson Study.

First Bell—Five minutes before closing Exercises begin.

Hymn.

Secretary's Report.

Notices.

Review of Superintendent.

Hymn.

Benediction.

Silence.

Distribution of Books and Papers by Teacher.

The lesson helps for this QUARTERLY were prepared by the following:—

- Ap. 3.—Rev. J. R. McLeod, Three Rivers, P. Q.
Ap. 10.—Rev. R. McKay, Hemmingford, P. Q.
“ 17.—“ J. McDougall, Holton, P. Q.
“ 24.—“ C. B. Ross, Lachine, P. Q.
May 1.—“ Mr. G. H. Archibald, Montreal.
“ 8.—“ Rev. Dr. MacVicar, “ P. Q.
“ 15.—“ “ “ “ “
“ 22.—“ “ “ “ “
“ 29.—“ “ “ “ “
June 5.—“ James Fleck, “ “
“ 12.—“ P. H. Hutchison, Huntingdon “
“ 19.—“ The Editor.

LESSONS FOR THE SECOND QUARTER.

I. April 3.—THE WOMAN OF CANAAN. Matt. 15: 21-31. (Read Matt. 15, and 1 Kings 17: 1-24.) Memory verses: 25-28. *Golden Text*—Then came she and worshipped him, saying, Lord, help me. Matt. 15: 25.

II. April 10.—SUFFERINGS OF JESUS FORETOLD. Matt. 16: 21-28. (Read Matt. 16: 1-28, and Mark 8: 27-38.) Memory verses: 24-26. *Golden Text*—He was bruised for our iniquities, Isa. 53: 5.

III. April 17.—THE TRANSFIGURATION. Matt. 17: 1-9. (Read Matt. 17, and 2 Peter 1: 12-18.) Memory verses: 1-3. *Golden Text*—We beheld his glory, the glory as of the only begotten of the Father. John 1: 14.

IV. April 24.—A LESSON ON FORGIVENESS. Matt. 18: 21-35. (Read chap. 18.) Memory verses: 21, 22. *Golden Text*—Forgive, and ye shall be forgiven. Luke 6: 37.

V. May 1.—THE TRIUMPHAL ENTRY. Matt. 21: 6-16. (Read Matt. 20 and 21.) Memory verses: 9-11. *Golden Text*—Hosanna to the Son of David; Blessed is that cometh in the name of the Lord. Matt. 21: 9.

VI. May 8.—THE MARRIAGE FEAST. Matt. 22: 1-14. (Read the whole chap.) Memory verses: 2-4. *Golden Text*—Come, for all things are now ready. Luke 14: 17.

VII. May 15.—WATCHFULNESS. Matt. 24: 42-51. (May be used as a temperance lesson.) (Read chaps. 23, 24, and Rom. 14: 1-13.) Memory verses: 44-46. *Golden Text*—Watch, therefore; for ye know not what hour your Lord doth come. Matt. 24: 42.

VIII. May 22.—THE DAY OF JUDGMENT. Matt. 25: 31-46. (Read Matt 15, and Rev. 20:

11-15.) Memory verses: 34-36. *Golden Text*—He shall reward every man according to his works. Matt. 16: 27.

IX. May 29.—THE LORD'S SUPPER. Matt. 26: 17-30. (Read Matt. 26; Mark 14: 11-25; Luke 22: 7-20; John 13: 1-30; and 1 Cor. 11: 23-34.) Memory verses: 36-28. *Golden Text*—As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. 11: 26.

X. June 5.—JESUS CONDEMNED. Matt. 27: 11-26. Read Matt. 27: 1-34, and John 18: 20-40.) Memory verses: 21-24. *Golden Text*—Christ Jesus came into the world to save sinners. 1 Tim. 1: 15.

XI. June 12.—JESUS CRUCIFIED. Matt. 27: 35-50. (Read Matt. 27: 35-66; John 19: 1-7; and Isa. 53.) Memory verses: 35-37. *Golden Text*—Christ died for our sins according to the Scriptures. 1 Cor. 15: 3.

XII. June 19.—THE RISEN LORD. Matt. 28: 8-20. (Read Matt. 28; Luke 24; and 1 Cor. 15: 1-20.) Memory verses: 18-20. *Golden Text*—I am he that liveth, and was dead; and, behold, I am alive for evermore. Rev. 1: 18.

XIII. June 26.—REVIEW. *Golden Text*—Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21.

LETTERS FROM THE EDITOR.

May I write you some short letters. Instead of sending them at different times please allow me to put them in your QUARTERLY, and to ask you to read one each week as you study the Sabbath School lesson.

LESSON I.

April 3, 1898.

Dear Scholar:—

Did you ever stop to think that this woman and her daughter is a picture of your mother and you. Not only once but many a time, just as earnestly and anxiously as this mother prayed for her daughter, has your mother prayed for you, that the evil spirit of selfishness, or pride, or disobedience, or ill temper, or dislike to God, might be cast out, and that He would make you free from all that is evil in his sight.

This mother longed to be able to save her daughter from the evil spirit but she could not; none but Jesus could do it. Your mother has often longed to be able to set you free from sin, but she could not; none but Jesus can do it.

This mother prayed time after time till the answer came, Your mother has prayed a great many more times. Has the answer yet come?

Jesus is as willing as he was then. Your mother is as earnest as that mother was. If still unsaved, your own unwillingness is the only thing that hinders.

How strange, how sad, it would have seemed, if the unwillingness of the daughter had kept her from being set free! It would have shown what power the evil spirit had over her will. How strange, how sad, if your unwillingness is keeping you from deliverance! It shows what power the evil one has over your will.

How thankful that daughter would be to the mother for being so faithful, and to the kind Saviour for setting her free. How thankful we should be for praying fathers and mothers and for a helping Saviour.

LESSON II.

April 10, 1898.

Dear Scholar:—

You are beginning life, It is bright before you. You have high hopes of what you will have in it and from it. It seems long as well as bright, as you look forward to it.

But wait a moment. The life you are really beginning never ends. The part of it that we can see in this world is only the beginning. It is only the getting ready for the life, that is to be lived forever after we leave this world.

This life is the school time. The real life is what comes after. If a scholar seeks only to have a good time at school he will not be fitted for life. And many a man is sorry to-day that he idled away his school years. They can never come back. Many are glad to-day for the way they worked in school years, when perhaps others were playing. And they were happier even in their school years than those who did not do their duty.

So, many, many, who have done the right in life, even though it cost some self-denial, are glad to-day in heaven that they did not idle life away.

The one who lives merely to have a good time, to enjoy life, is not happy here, and is sorry forever because both lives were missed; and a misspent life can never come back.

Those who trust in Christ and follow him, even though there be some cross to carry, something to bear or do that may not be very pleasant, are the happiest in this life, and are glad and thankful forever, that they were led to live such a life here. The one who trusts and follows Christ makes the best of life in both worlds.

LESSON III.

April 17, 1898.

Dear Scholar:—

Did you ever see any one transfigured? No? Think a moment. Have you never been transfigured yourself? Perhaps you did not see it because you did not look in the glass at the time. But you have seen others get angry, mad; and give themselves up to it so that they looked hard and savage and cruel; the evil spirit within looking through and making them seem like some one scarcely human.

But there is a better side. You have seen many transfigured the other way; hearts full of love and kindness making the faces shine with joy and peace, so that it was a pleasure to look at them. How good it is when the good within shines out.

And now, dear scholar, a few facts.

1. The thought and feeling within, always shows without. It transfigures the face more or less into its own likeness.

2. This transfiguring tends to become fixed. The more any one kind of thought or feeling is allowed, the more lasting does the transfiguring become, until the face takes the character that it shall have forever.

3. Only Jesus can make the heart right so that it will transfigure the face into brightness that shall go on brightening forever. If he lives in the heart he will shine through the face in life, a little like he did that night on the mountain long ago.

LESSON IV.

April 24, 1898.

Dear Scholar:—

The Lord's Prayer is easy to say, but hard to pray. What if God should take us at our word and do what we ask him.

We say "Forgive us our debts as we forgive our debtors,"—and we have a spite against John or Mary, and are bound to be revenged. That means that we are asking God not to forgive us, but to be revenged upon us for the wrongs we have done him. What an awful thought.

But here is a fact to think about. God does forgive us as we forgive others. He cannot forgive us the wrongs we have done Him until we forgive the wrongs that others have done us. The unforgiving spirit is something that He cannot allow to come near him, something that he hates, and he cannot love a thing that he hates, nor can he forgive us and receive us if we love what he hates.

And then remember that Jesus said, "If ye forgive not men their trespasses, neither will your Father who is in heaven forgive your trespasses."

And now let me tell you of a way of praying the Lord's Prayer that I have seen. See if you can learn it.

Our Father who art in Heaven,
Hallowed be Thy Name,
Thy Kingdom come,
Thy will be done on earth as it is in Heaven,
Forgive me my sins against Thee as I have forgiven ——— (here put in the name of some one whom you think has wronged you most, or at whom you have felt most angry).

LESSON V.

May 1, 1898.

Dear Scholar:—

Can you tell me of two other triumphant entries besides the one in the lesson? "Yes, any number of them." And now you are thinking up your history—the Germans entering Paris, or the British troops coming home in triumph from some foreign war; or our own good volunteers from the North-West rebellion a few years ago.

No! No! not these; but two triumphal entries in which you have a personal interest.

One of them is the entry of this same Jesus into your heart. When he enters he must come in triumph. He will not come unless all is yielded to his will. So long as any corner is kept from him for self, or any sin loved and kept hidden there which he does not want there, he cannot come in. But when the heart is given up to him, then he enters in triumph as Lord and King.

And there is more gladness and joy over that entry than there was at Jerusalem that day so long ago. It may make little noise or stir on earth, but the Bible tells us that "there is joy in heaven among the angels of God over one sinner that repenteth." How they sing and rejoice as they see Jesus making his triumphal entry into your heart! How Christ rejoices as he makes such triumphal entries every day! And what joy he brings to the heart into which he enters in triumph, making it sing Hosanna.

This triumphal entry will be followed some time by another, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. What entry is that?

LESSON VI.

May 8, 1898.

Dear Scholar:—

Here is an invitation for you to a young people's gathering. The King of kings sends his loving greetings and bids you come.

"You would like to come but you do not feel fit?" That is just the reason you need to come, to get fitness. He provides everything.

"Ah, yes. The Old Story. I have often heard it, and would like to come, but I don't know how and can do nothing."

Let me tell you, over again, two things, and may the Holy Spirit enable you to understand them.

First, What is it to come to this feast?

It is, just as you are and where you are, here and now, to give yourself up, heart, will, hopes, aims life, all, to Jesus Christ, to be his, now and forever; taking him to be your Lord and King, and trusting to the atonement that he has made for your sins. It is, as our Catechism puts it, Receiving,—and resting upon—him alone for salvation. It is, as Scripture puts it—Believing on the Lord Jesus Christ.

Second, What do I get, that makes it like a feast?

I get pardon of sin, peace of conscience, strength to overcome my bad habits and to do right, more and more, until I am taken to that perfect life hereafter. It is called a feast because it satisfies all my longings and unrest, which nothing else can do.

Have you ever been homesick, with a heart hunger and longing that nothing but home could satisfy? How restful and satisfied when you got home.

The heart is hungry and unrestful if Christ is not there. Nothing else can satisfy. When he comes there is rest. How this feast satisfies! Come unto Me, and I will give you REST.

LESSON VII.

May 15, 1898.

Dear Scholar:—

Years ago in Canada, when Indians were fierce and whites were few; the latter had, in some places, in their little village or settlement, a strong log house, called a block-house, in which, in times of danger, they took refuge.

The only way the Indians could harm them there was to steal up by night and set fire to the house.

But there was always some one on the watch, and how could the Indians get to the house without being seen and shot?

One would shew himself, in the darkness, on the edge of the clearing, gliding from bush to bush, seeming to hide, but really shewing himself. The watchman would naturally be all eyes in that direction, and another Indian would steal in unseen from the opposite side and set on fire. The unwatched side was attacked.

The savage has gone but a worse is here. Satan ever seeks to ruin by some sin. And where men feel most secure and are least watchful, he attacks.

One of Satan's best helpers is strong drink. It has ruined multitudes; but the number on the way to ruin does not seem to lessen. Men do not take warning and shun it. Why?

Because no one thinks himself in danger when he begins to taste it, and does not watch; and when he does see danger it is usually too late; the terrible appetite has him in its power.

Jesus is always stronger than any appetite, and can always deliver, but when appetite gets hold, men are not often willing to have Jesus save them. Sin binds their will.

Watch against the beginnings of evil.

LESSON VIII.

May 22, 1898.

Dear Scholar:—

Did you ever have a rehearsal?

There was an entertainment by your day school, Sabbath school, or mission band. You wished to do your part well. How carefully you prepared. By yourself you went over and over it, that you might make no mistake when the day came.

This lesson foretells a great event, the Day of Judgment. Most of your lessons are of the past, in which others shared. This one tells of a coming event in which you will have a part.

You would like to do that part well. Why not rehearse it by yourself now, so that there will be no mistakes then.

Go alone, picture to yourself the Son of Man coming in his glory, and all the holy angels with him. Think of him sitting on the throne of his glory. See the gathered multitudes, of all lands and times, and yourself among them.

Picture the separation, right and left, yourself in one of the vast throngs, taking your part.

Think of the awful silence as you wait. Listen to the voice from the throne, "Depart ye." "Come ye blessed": the "hungry and no meat," the "thirsty and drink." Then the responses—"When saw we thee," and the answer of the King. See the hopeless, hopeless, going away of those who chose that part as theirs; the joyful thankful gathering home of those who chose a better.

You will have some part in that great event. The King himself has said so. One of the responses must be yours. Better choose now which it is to be, and rehearse it by yourself until you can do it well.

P.S.—I said "go alone," but remember that the King is with you at your rehearsal, saying his part with you: to help you practice yours. You cannot see him but he is there.

LESSON IX.

May 29, 1898.

Dear Scholar,—

The father of a large family is going to another country to make a home for them, where they will be much better off than they now are. He is to start early Monday morning.

On Sabbath evening, after supper, as they still sit at table, silent, with full hearts; he says to them. "I want you often to think of Me, and I will give you something to keep me in memory; not something to keep, that you might lose; but something to do. And he takes a piece of bread, and breaking it, gives a small piece to each.

As they eat together, for the last time for many a day, he says to them, "On Sabbath evenings, when I am far away, as you gather here at supper time, I would like you to this same thing, to keep me in memory. I will think of you at the same time, I will be with you in spirit. I will see you all in your places; and thus we will live near together, and have fellowship together, though far from each other."

Do you think that the father, when far away, making a new home for them, as he thinks of the Sabbath evening supper time at home and the piece of bread broken and eaten in his memory, would like to think of the younger ones finishing their supper and going away, taking no part in that little bread breaking for father's sake? leaving that all to mother and older children?

No; it would hurt him sore to think that any were absent who could be there. And the younger ones would join in it as eagerly and lovingly as any.

Do you think that Jesus, who has gone to prepare a home for his people, who did not say when, or how often, but who said "Do this in remembrance of Me," and who meets with his people as often as they do it, likes to see only the older ones at his table; and the young, whom he loves so much, staying in the gallery, or going home, taking no part in the memorial supper?

LESSON X.

June 5, 1898.

Dear Scholar:—

When young people leave home and go away to school or work, they sometimes have

to be with others who do not help them to be good. Perhaps they are jeered at because they will not lie or deceive; or swear or smoke or drink or break the Sabbath; or because they go to Sabbath School or church or prayer meeting; or on retiring and rising do not forget their Bible and their prayer.

Sometimes in school or shop or office a boy or girl has to stand alone for the right, while some strong spirit lead the weaker ones in ridicule, and he who goes farthest is loudest cheered.

This is just what was done in Pilate's Hall that 7th of April morning long ago, when Jesus stood alone, his followers faint hearted, one of them denying him with an oath; and the rabble, led by priests and scribes, shouted release for Barabbas and death to Christ.

If ever you have to stand alone for the right, remember that Jesus did the same and that he is with you.

If ever tempted in a moment of weakness to join in the laugh at one who is trying to do right, remember that Jesus is there, that the mocking is at him; that he said, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto ME."

LESSON XI.

June 12, 1898.

Dear Scholar:—

A schoolbook, called "Great Events of History," in use some years ago, began with these words. "The Great Event of all History is the crucifixion of our Lord and Saviour Jesus Christ."

This one thing, dear scholar, please remember, that it was not merely the Great Event of History for the world, but also for you.

He gave himself up to the death for your sin. He died that you might live, he put himself in your place, and suffered, the just for the unjust, that he might bring you to God. He would not be true if he were to pass by sin without penalty, and he so loved the sinner that he bore that penalty himself, so that the sinner, if willing to forsake his sin, and turn to Jesus and trust in him, might be forgiven.

How great is sin when it required such a sacrifice! How great God's love when he provided such a sacrifice! Of what value must he think your eternal well being when he

would pay such a price that you might have it. How do you value that salvation and what are you doing to secure it?

LESSON XII.

June 9, 1898.

Dear Scholar:—

Here is place for another rehearsal. This lesson, like that of four weeks ago, is of an event in which you are to have a part. What shall that part be? Choose it now, and rehearse it well. Picture it to yourself, and your part in it, so it will all be familiar. Above all ever keep before you the central figure in the scene, the Risen Lord.

Do you wish to know what you and your friends will be like when raised from the dead? Look at the risen Lord and you will see.

He was in appearance something like he was before his death; so will you be. He thought and loved and spoke as before his death; so will you. He remembered his appointment with his brethren; so will you remember.

Some change in appearance had passed over him, for Mary at first took him to be the gardener, and the disciples on the way to Emmaus did not know him. So will there be change in you.

There was change too in reality; for he appeared and vanished when doors were shut. So will there be real change in you. There is a natural body and there is a spiritual body.

What you will be; where you will be; how you will be; in the long eternal, after rising from the dead; depends upon what you are now; and what you are now depends upon your own choice.

THE POWER OF KIND ACTS.

During these winter months a young girl in the upper part of the city was known to be traveling slowly but surely the path that leads through the shadows to eternal light.

There was very little to brighten her life, so the members of her Sunday school class and Kings's Daughters' Circle agreed to set aside an hour after the lesson each Sunday to go to her home and sing to her. Working girls as they all were, they gave money enough to buy a wheel chair for her comfort.

A short time ago she passed away, and two weeks ago her father, a rough man, formerly a

Catholic, presented himself before the session of her church for membership.

When asked by the pastor what first roused him to his need of Christ, he said, "It was those girls who came up every Sunday to see my daughter. I said to myself that a religion that would make them take that long walk every week, no matter what the weather was and give their time so cheerfully for her, had something in it that I didn't know anything about, and I made up my mind that I wanted such a religion.

The girls had never thought of influencing that father; they were only intent on doing, in Christ's name, loving service to their class-mate; but God used the service for larger ends.—*Sel.*

"When I was young," wrote the celebrated John Newton in his old age, "I was sure of many things. There are only two things of which I am sure now; one is, that I am a miserable sinner; and the other, that Jesus Christ is an all-sufficient Saviour. He is well taught who gets these two lessons."

And yet there are many, wise in the wisdom of the world who have not learned these two simple truths. Have you learned them? They are worth more than any other wisdom. There will come a time when they will be worth more to you than all the world's knowledge or all the world's gold.—*Sel.*

Here is a good thought for the young, from *Forward*: "The least that any of us can do, and the best that most of us can do, is to be simply fingerboards, pointing men to Life and Light. A fingerboard may be very small and humble and of no value of itself, except as a fingerboard. If it points plainly and truly, that is enough. Our lives should point toward Christ. The general character of our words and actions should be of a kind to make men think about Jesus. The Scripture bids us be lights that men may "glorify your Father which is in heaven." That is our only mission in this world—to point people to God.

To-day we are making to-morrow. The pure thoughts and worthy desires that occupy us now will return to us as blessings in the future.

LESSON I.—April 3rd, 1898.

THE WOMAN OF CANAAN. Matt. 15 : 21-31.

Read Matthew 15 and 1 Kings 17: 1-24.

Commit vs. 25-28.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.

25 But she came and worshipped him, saying, Lord, help me.

26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith; be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.

30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

HELPS TO GET THE LESSON.

Jesus gave much of his ministry to the villages and cities of Galilee, making Capernaum his head quarters. His wonderful works and teachings made him very popular for a time, and many attached themselves to him as disciples. But when they began to see that the kingdom he preached—a Spiritual kingdom, not of this world—was so different from what they expected and desired, they were offended. Many, therefore, deserted him (Jno. 6 : 66). About the same time Pharisees and Scribes came from Jerusalem. Jesus gave offence to these also (Matt. 15 : 12) by showing the badness of their hearts and lives and the hollowness of their religion, and they were bent upon opposing him bitterly. On this account He could not well carry on his work, and He retired for a time from that part of Galilee, to seek quiet elsewhere. Read Mark 7 : 24-31.

It was probably in the six last months of Jesus' ministry.

Verse 21.—After what is told in vv. 1-20, He left Capernaum, and went to Phenicia,—a strip of country, about 100 miles long, lying northwest of Palestine. In this district there were two ancient cities, Tyre and Sidon, noted for their power, commerce and wealth; but because of their sins they were long ago brought to ruin. See Ezekiel, chap. 26, 27, 28. He came to this place for rest and quiet, (Mark 7 : 24.). But he could not, be hid.

22.—A woman, not a Jewess, but belonging to the old race of the Canaanites who lived there before Israel came from Egypt, came to him on behalf of her young daughter. The poor girl was one whose will, thoughts, words and deeds were largely under the control of some evil spirit. Her case was a very sad one. The mother had heard of his power and mercy from some of her own country-people who had gone to Galilee and had seen Jesus and his wonderful works, and had come back telling all about him (Mark 3 : 8).

23.—But Jesus acted toward her in a way that was strange for him. He did not answer her a word. His silence was intended for her good. It was to bring out her faith, to increase it, and to lead her to greater blessing. She continued to follow him and cry for help. The disciples were annoyed, and asked Jesus to send her away. "Give her what she wants, and let her go, for by her crying after us she is giving us too much notice."

25.—Jesus told them that his ministry on earth was for the Jews. This, for her, was a hard saying; but she did not faint, but fell at his feet (Mark 7 : 25) and cried more earnestly "Lord help me."

26.—"Children's bread." The blessings belonging to the Jews. "Dogs." The dog was regarded by the Jews as unclean, and so the term was applied to the Gentiles.

27.—She was not offended, but still prayed to him. If she was considered as a dog, she would accept the portion of a dog; the crumbs. She would take any little help or blessing he could give.

28.—Jesus praised her faith, told her she would have all she wished; and her daughter was at once healed. It was good that she was not discouraged.

29.—The wonderful work he had done would give him great publicity, and he left, and came to the east side of the sea of Galilee. That region, Decapolis (ten cities) was not occupied by Jews alone, but also by Gentiles.

30.—Everywhere there are people in need, sick, suffering. There were many there; and kind friends took them to Jesus, and the great Worker of wonders healed them all.

31.—Glorified the God of Israel. The multitude gave the honor and praise, not to heathen gods, but to the true God.

31.—Some of the people were heathen but they now gave praise to the God of Israel.

GOLDEN TEXT.

"Then came she and worshipped him, saying, Lord, help me."—Matt. 15: 25.

LESSON PLAN.

1. Faith Exercised, vs. 22, 25, 30.
2. Faith Tried, vs. 23, 24, 26.
3. Faith Triumphant, vs. 25, 27.
4. Faith Rewarded, vs. 28, 30.

DAILY READINGS.

- M. The woman of Canaan, Matt. 15: 21-31
 T. Cry of little faith, Matt. 14: 22-33.
 W. According to faith, Matt. 9: 27-31.
 T. An urgent plea, Luke 18: 35-43.
 F. Faith commended, Luke 7: 1-10.
 S. Salvation through faith, Rom. 10: 1-13.
 S. Mark's narrative, Mark 7: 24-30.
The I. B. R. A. Selections.

CATECHISM.

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

LESSON HYMNS.

Nos. 40 (Psalm), 394, 174, 168.

HELPS TO KEEP THE LESSON.

In what province did Jesus exercise much of his ministry? What city therein was highly favored? (Matt. 11: 23). Who found fault with Jesus at this time? Why were they offended at him? Which is worse, defilement of the hands, or heart? From what do evil thoughts, words, acts proceed? (Matt. 15: 18-19). Who deserted Jesus about this time and why?

21.—When Jesus was deserted and opposed in Galilee what did He do? Where was this region? What noted cities did it contain? For what were they noted? What is their condition now? Why? (Ezek. 28: 2, etc.)

22.—Who came to him for help? To what race, nation and religion did she belong? What is it to be vexed of a devil?

23.—How did Jesus treat her? Why? How did Jesus usually treat those who sought his blessing? Was his treatment here unkind? (1 Pet. 1: 7). Name any others whose prayers were not at once answered.

24.—What was the disciples' request, and what did it mean? What is meant by the lost sheep of Israel? Have the Gentiles any claim

on Jesus? (Psa. 2: 8; 72: 8-13; Isa. 42: 1-6).

26.—Who are the children? and what is their bread? What is meant here by dogs? Why was Jesus silent to her prayer? and why did He seem to exclude her? Was he unkind? (1 Pet. 1: 7) Mention any case like this. Was she offended? Did Jesus despise the Gentiles? (Matt. 28: 19).

27.—What did she mean by the dogs eating the crumbs?

28.—At what was Jesus surprised? In the case of his own nation with what was he often surprised? (Mark 6: 6). Did he find great faith in any other? (Matt. 8: 10). Was this a Jew or Gentile? How was this woman's faith rewarded? If answer to our prayers be delayed what should we do? (Luke 18: 1-7). When we ask great things, what is it that decides the extent to which we may receive? (Mark 9: 23).

29.—Where did Jesus go after leaving Phœnicia? By what route? (Mark 7: 31).

30.—Who came to him there? Whom did they bring? How did Jesus deal with them?

31.—Whom did the people glorify? What is meant by the God of Israel?

HELPS TO LIVE THE LESSON

1. If we do not improve our privileges they may be taken from us. Acts 13: 46.

2. We should go to Jesus with every need, both for ourselves and others.

3. We should pray and not faint; if the answer is delayed we should pray more earnestly. This woman reminds us of Jacob, who refused to let the angel go till he received the blessing. (See Luke 11: 5-13; 18: 1-8).

4. We will receive according to our faith.

5. Jesus is pleased with great faith.

6. We should accept the position God assigns us—sinners—(Rom. 3: 23) and ask for what sinners need.

7. God accepts, of every nation, those who fear and honor him.

8. Many are spiritually blind, dumb, lame, maimed—under the power of Satan—and we should endeavor to bring them to Jesus.

ANSWER IN WRITING.

1. What led Jesus to go to the coasts of Tyre and Sidon?
2. What is a "demoniac"?
3. In what ways was the faith of this woman of Canaan tried?
4. In what ways was it rewarded?
5. Why did Jesus so deal with her?
6. Where do we find Jesus next, and what doing?

LESSON II.—April 10th, 1898.

SUFFERINGS OF JESUS FORETOLD. Matt. 16 : 21-28.

Read Matt. 16 : 1-28. Commit vs. 24-26.

21 From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22 And Peter took him, and began to rebuke Him saying, Be it far from thee, Lord : this shall never be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan : thou art a stumblingblock unto me ; for thou mindest not the things of God, but the things of men.

24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it.

26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

27 For the Son of man shall come in the glory of his Father with his angels ; and then shall he render unto every man according to his deeds.

28 Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

HELPS TO GET THE LESSON.

Jesus had asked his disciples what people were saying about him, and what they themselves thought of him. Peter had said—verse 16—“Thou art the Christ, the Son of the living God.”

Jesus knows that they think he is to reign as an earthly king, and he does not wish them to follow him with false hopes of earthly gain, so he tells them that instead of sitting on an earthly throne, he is to be put to death. The lesson tells how he told them this truth and what they said about it.

21. From that time.—The time when Peter spoke, verse 16. **Must**—Jesus was not forced to die by any one else, but only by his own wish to save mankind. **Be killed.**—What a blow this would be to the hopes of any of the disciples who thought he was to be a great earthly king.

22. Took him.—Led him away by himself to give him advice. **Began.** Jesus did not allow him to continue.

23. He turned. Jesus turned away because he so hated what Peter was saying. It was like Satan tempting him to turn away from duty. Matt. 4 : 8, 9. **Saviour's** Hast in mind.

24. Deny himself.—Jesus tells in this verse that not only must he suffer, even die, when it was his duty, but that all who would follow him must be ready to do their duty, no matter whether it is pleasing or not. Taking up a cross means doing what we think right, no matter how much it may cross our wishes.

25. Will save his life.—This is the opposite of denying self and taking up the cross. It means that if anyone just lives to please self “have a good time,” that he will miss the true end of this life and be unhappy forever. It means, too, that if anyone lives to do what good he can and to please God, he will live a true life and be happy both in this life and the next. The way to make the best of life is to give it up to Christ, and to live it for him.

Oh happy is the man who hears
Instruction's warning voice,
And who celestial wisdom makes
His early, only, choice.

According as her labors rise;
So her rewards increase;
Her ways are ways of pleasantness
And all her paths are peace.

26. What shall it profit—This explains the previous verse and shows what a bad bargain one makes who lives just for self. Jesus asks how much clear profit a man will have if he gain the world, with all its honor and wealth, and lose his soul. It is plain that there would be no gain, but only loss, because at death he would lose the world which he had gained, and his own soul also. Jesus also asks what a man could pay to get back his lost soul, and implies that no price would be large enough.

27. Reward every man.—Read the three last verses together. Vs. 25 tells that if one lives just to please self he will miss the best of life in every way. Verse 26 shows how this is, that if one lives to please self in this life he will miss life eternal. Verse 27 tells how all this is, because Christ rewards each one according to his life here. A time is coming when Jesus himself is to return to earth in glory to look into and reward the deeds of men.

28. Shall not taste of death.—They had been looking for a kingdom, and were sorry when they learned that he was not to be a king, but was to be put to death ; so he tells them that he will come in his kingdom, and that in some sense or another some of the people then hearing him would live to see him as king over men's lives. Many suppose that this promise was fulfilled in the day referred to in Acts 2, when so many were led to believe in Jesus as a Saviour. His Kingdom is in hearts that submit to His sway, and His coming in His Kingdom was very manifest on that occasion.

GOLDEN TEXT.

"He was bruised for our iniquities."—Isa. 53: 5.

LESSON PLAN.

1. Christ and his cross, vs. 21-23.
2. The Christian and his cross, vs. 24-26.
3. Christ and the Christian crowned, vs. 27, 28.

DAILY READINGS.

M. Peter's confession, Matt. 16: 13-20.
 T. Sufferings of Jesus foretold, Matt. 16: 21-28.
 W. A second prediction, Mark 9: 30-37.
 T. A third prediction, Mark 10: 23-34.
 F. Reward to followers, John 12: 20-36.
 S. "That ye might believe," John 14: 19-29.
 S. Isaiah's prediction, Isaiah 53. *The I. B. R. A. Sel.*

CATECHISM.

Q. 16. Did all mankind fall in Adam's first transgression?
 A. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression.

LESSON HYMNS.

Nos. 58, vs. 8-11 (Psalm), 241, 225, 137.

HELPS TO KEEP THE LESSON.

What question of Jesus led to this foretelling of His sufferings? What was the answer to that question, and who gave it?

21.—What three things does Jesus say he must do? What power compelled Him?

22.—What is meant by saying that "Peter took Him? What is the force of the word began? What did Peter expect about Jesus' future life?

23.—Why did Jesus call Peter Satan? What did he do to make his words stronger? What temptation by Satan in the wilderness was like this one by Peter? What does "savourer" mean?

24.—What is meant by denying self? Do the words "take up his cross" mean carrying a cross made of wood, or ivory, or metal?

What do you think they do mean? Are you following Christ?

25.—In what sense is the word "life" used in this verse? Can you name any persons or classes of persons who have lost their lives for Christ's sake? Give the meaning of this verse in your own words.

26.—What two things are here compared? Which of the two is worth the most? How is a man's soul of more value than the world? How long can any one continue to possess the world, or any part of it?

27.—Who is the Son of Man? What difference between Jesus's future coming and his past coming? What does Jesus say He will do at his next coming?

28.—What does "taste of death" mean?

HELPS TO LIVE THE LESSON.

1. Jesus was not forced to suffer for men by any power except that of his own love; just as a mother is forced by her own love to try to help her child who is sick or suffering.

Peter's mistake is like to that of many others, who think this life and the things of the world as most important.

Jesus' answer to Peter shows us that man's idea of being great is to avoid suffering, and to have much pleasure and money and power; but that God's idea of being great is to help and bless others, even though it should require suffering and death.

Whatever would lead us to fix our hearts upon things of time and earth, and forget the

things of eternity and the soul, is an enemy and a stumbling-block.

If any one wishes to be *with Jesus* forever, he must be *like Jesus* while here, refusing to do anything merely because it pleases himself, and willing to bear any hardships rather than do what he knows Jesus does not wish.

If any one makes up his mind to use all means, right and wrong, to secure happiness and wealth during this life, he is here taught by Jesus that this life itself will be a failure, and that he must lose all that would make the eternal future life either happy or good.

If we live the life spoken of in verses 24-26, a life of following Jesus, we will be glad to see Him come in glory as our Judge.

ANSWER IN WRITING.

1. Name some of the "many things" which Jesus suffered.
2. Give another instance of Peter opposing Jesus.
3. Find a verse in John's Gospel in which Jesus foretells his resurrection.
4. "What shall a man give in exchange for his soul?"
5. What two conditions are necessary to following Christ?

LESSON III.—April 17th, 1898.

THE TRANSFIGURATION. Matt. 17: 1-9.

Read Matt. 17 and 2 Peter 1: 12-18. Commit vs. 1-3.

- 1 And after six days, Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart.
- 2 And he was transfigured before them: and his face did shine as the sun, and his garments became white as the light.
- 3 And behold, there appeared unto them Moses and Elijah talking with him.
- 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.
- 5 While he was yet speaking, behold, a bright

cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased: hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them and said, Arise, and be not afraid.

8 And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

HELPS TO GET THE LESSON.

Three of the Gospels tell of the Transfiguration. All three place it right after Jesus' showing the disciples that he, whom they had just confessed as the Son of God, must suffer and die. We thus know that its purpose is connected with his telling them of his sufferings. The disciples had learned that Jesus was divine. They thought therefore, that he could not suffer. The Transfiguration shows that though Christ suffered he was very glorious.

1. After six days.—That is, from the time in verse 24 of last chapter. Luke says "about an eight days." Eight includes the day of Peter's confession and the day of the Transfiguration, and there had been six days between.

Peter, James and John were the only ones taken with him when he raised Jairus' daughter (Mk. 5: 37.) and the only ones he afterwards took to be with him in the agony in Gethsemane (Matt. 26: 37.) They were the best fitted by faith to understand him, and so were chosen as witnesses. The mountain near by was the high and stately Hermon. Find it on your maps. Luke says he went up to pray.

2. Transfigured.—His appearance was changed. While still "this same Jesus" the fashion of his face was changed. The brightness was not from outside, as was the brightness on Moses' face when he came down from Sinai. It was the shining forth of Christ's own glory. His face gave light like the sun; his raiment gleamed like the snow on Hermon smitten by the sunshine. It would seem that all his body glowed and lit with softer lustre the white robes he wore. It was for their sake, John 12: 30.

3. Elias, i. e. Elijah. Luke tells us they talk with Jesus about his 'departure' or death, the very thing the disciples could not believe, Moses and Elijah were the great ones of the Old Testament. They speak of his death only, showing thus that it was the most wondrous thing in all his work. The purpose of the Law

and the Prophets was to point to the redeeming work of Christ.

4. At the Feast of Tabernacles the Jews used to build booths or tents of boughs in which they lived during the feast. Peter wished to build such now. He hoped to keep Moses and Elijah there, and thought the Transfiguration would continue. From Mark and Luke we learn he scarcely knew what he was saying, or what to say.

"O Master, it is good to be
Entranced, enrapt, alone with thee;
Till we too change from grace to grace,
Gazing on that transfigured face.

5. A bright, not an ordinary cloud. Its brightness connects it with the Pillar of cloud and fire in the desert. The voice is that which was heard at his baptism, the voice of God. It was heard once again later in his life. Peter had called him the Son of the Living God; the voice confirms this. But Peter had refused to hear him speak of death; the voice enforces Jesus' every word.

6, 7.—Adam was not at first afraid of God's voice. We all now shrink from it because of sin. But when Jesus speaks peace to our hearts, this dread of God is taken away.

8. Jesus only.—Had the others remained, would they not have turned the thoughts of men away from Jesus? And the three disciples know now that Jesus alone is all sufficient. He was alone with them once more, but never again to seem only what they had thought him before.

9. The vision.—Not a dream, a 'vision of the night,' but the things they had really seen.' No others were prepared to hear it yet. If it had been told, people would have wanted to make Jesus a King at once. They were not to tell the other disciples. Yet the change in the views of these three regarding his sufferings would help the other nine to understand him. The three could not yet understand the resurrection. When he was risen they were to tell of the Transfiguration they had seen.

GOLDEN TEXT.

"We beheld his glory, the glory as of the only begotten of the Father."—John 1: 14.

LESSON PLAN.

Lesson topic.—The glory of the suffering Christ unveiled, by

1. The Transfigured Christ,
2. The Immortal Visitors,
3. The Witnessing Voice,
4. The Saviour's Charge.

DAILY READINGS.

- M. The transfiguration, Matt. 17: 1-9.
 T. The beloved Son, Mark 1: 1-11.
 W. The Father's testimony, John 5: 19-32.
 T. Remembrance, 2 Peter 1: 15-21.
 F. Glory of Christ, Heb. 1.
 S. The heavenly glory, Rev. 1: 9-13.
 S. God manifested, John 1: 1-14.
The I. B. R. A., Sel.

CATECHISM.

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

LESSON HYMNS.

Nos. 83 (Psalm), 45, 205, 570.

HELPS TO KEEP THE LESSON.

Whom did Jesus take with him?

On what other occasions were these three taken with Jesus? Mk. 5: 37; 14: 33. Which of them refers to the transfiguration in his epistles? 2 Pet. 1: 15. What reason does Luke give for Jesus going up into the mountain? Lu. 9: 28. Did he often do so?

Tell what change took place in Jesus.

Mention other occasions on which glory was seen on the faces of God's people? Ex. 34: 35. Ac. 26: 15. How was this appearance fitting in Christ? 1 John 1: 15; 1 Tim. 6: 16; Ps. 104: 2

Who were seen talking with Jesus?

On what subject did they converse with Jesus? Lu. 9: 31. How had they departed from earth? Deut. 24: 34; 2 Ki. 2: 11.

What did Peter, when he interrupted, say? What did he wish to make? Were any to be

made for the disciples themselves? Did Peter still leave the decision to Jesus?

What use was made of tabernacles in the Jewish feasts? Lu. 23: 40. Of what were they made? Neh. 8: 16. Had Peter considered what he said? Lu. 9: 33. Where is it good for God's people to be? Ps. 27: 4; Ps. 84: 4.

What took place while Peter was yet speaking? Whom did the cloud overshadow? What was heard by the disciples? What words were spoken by the voice out of the cloud?

What was the effect of hearing the voice upon the disciples?

How were their fears quieted?

What charge did Jesus give the disciples as they came down from the mountain? When were the rest of the disciples to hear of the Transfiguration?

HELPS TO LIVE THE LESSON.

The presence of others often hinders us from learning Christ's lessons. We need to go apart with him. We can now do so in prayer.

The glory of Jesus was hidden or veiled, as men usually saw him; but at the Transfiguration he shewed Himself as he really was. When Jesus comes again in glory, his people, some raised from the dead, some without dying, shall appear in glory with him. When Christian love shines out through our characters, we also are transfigured. Neither real goodness nor real baseness can be always hidden.

The death of Christ is a theme of wonder to the inhabitants of Heaven.

It is good for us to be with Christ. But

it is not good for us to glory in Christ's wondrous character and turn away from his cross. "If thou wilt" is the best way to begin all proposals.

Men fear the presence of God because of sin. The heathen dread their gods; Christians feel reverence, but not terror, before God. When Christ comes again all dread shall be gone from his people, but the terror of all others will be fearful.

Jesus only is sufficient for us, and is better than all else beside.

We should do what Jesus bids us even when we might seem to honor him by doing otherwise. Jesus knows best.

ANSWER IN WRITING.

1. Why was Christ transfigured?
2. Who were in the mount with Jesus?
3. About what did Moses and Elias talk with Jesus?
4. What made the disciples fear?
5. Who declared Christ to be the Son of God?
6. What did Jesus charge his disciples, and why?

LESSON IV.—April 24th, 1898.

A LESSON ON FORGIVENESS. Matt. 18: 21-35.

Read chapter 18. Commit vs. 21, 22.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 And the Lord of that servant, being moved with compassion, released him, and forgave him the debt.

28 But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30 And he would not: but went and cast him into prison, till he should pay that which was due.

31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besougest me.

33 Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts,

HELPS TO GET THE LESSON.

Jesus had been talking to the disciples about what they were to do when others did wrong to them. The Rabbis taught that they should forgive three times and no more. Peter knew that Christ's teaching was different in many things, and now he wishes to know exactly how often he is to forgive, according to Christ's law, so he asks the question which leads Christ to speak the parable of this lesson.

21. Until seven times.—Seven was often used to mean a perfect number, and Peter thought that it could not be more than seven.

22. Seventy times seven.—The margin of the revised version gives seventy times and seven. Jesus does not mean that one is to forgive either 77 times or 490 times and then stop. It is his way of saying to Peter and to us that one should always have the forgiving spirit and be ready to forgive when there is occasion for it. Then he speaks a parable showing how much God forgives us compared with the little we forgive one another, and showing that we must forgive if we would be forgiven.

23.—Would take account.—Eastern kings used to place men as rulers over different parts of their country, on condition of receiving a certain amount of taxes. These men would gather the taxes from the people to pay the king. This king calls his rulers to see if each one has paid what he should. The king in the parable represents God.

24. One owed him.—This one had either not collected his taxes or he had kept for his own use what he should have paid to his king, and it had come to be a very large sum. In building the tabernacle 29 talents of gold was used, Ex. 38:24. David prepared for the temple 3,000 talents of gold, and the princes 5,000. 1 Chron. 29:4-7. The queen of Sheba gave to Solomon 120 talents. But here

is ten thousand talents. By this immense sum Jesus pictures the debt the sinner owes to God, a debt he can never pay.

25. To be sold.—This picture is taken from Eastern heathen nations, and not from Jewish customs. The laws that God gave Moses did not allow one to put another in prison or to sell him into slavery.

26. I will pay thee all.—He could never fulfil such a promise, but in his hopelessness was ready to offer anything.

27. Moved with compassion.—The truth taught here is the greatness of God's pity. The debt was great. The pity was greater, God is ready to forgive the greatest sinner who truly repents. The King could not see his servants heart and did not know how hard it was, or he might not have forgiven. God knows our hearts and only forgives when we turn to him in the right spirit, ready to forgive as we ask to be forgiven.

28. Fellow-servant.—An officer under him who had not paid in all his dues.

29. An hundred pence.—The Saviour here teaches how small are the things we have to forgive one another, beside what God has to forgive us. "Pay me that thou owest." He showed that he had no true idea of forgiveness.

31. Fellow-servants.—"These are the praying people of God, who plead with him against oppression and tyranny.

34. To the tormentors.—He was to have been sold into slavery, but now his punishment is very much greater. Words can hardly tell the horrors of prison life among nations that are not Christian. "Till he should pay." He could never pay.

35. If ye forgive not.—So long as we do not forgive, we are doing that which God hates, and he cannot be pleased with us. The forgiving spirit is necessary to being forgiven.

GOLDEN TEXT.

"Forgive and ye shall be forgiven."—Luke 6: 37.

LESSON PLAN.

1. The extent to which the Forgiving Spirit is to be exercised. vs. 21-22.
2. The parable illustrating forgiveness, vs. 24-35.
3. The forgiveness of God the Father through Christ the Son.

DAILY READINGS.

- M. God's mercy, Matt. 18: 1-14.
T. Gaining a brother, Matt. 18: 15-22.
W. A lesson in forgiveness, Matt. 18: 23-35.
T. As you are forgiven, Eph. 4: 25-32.
F. Forbearing and forgiving, Col. 3: 8-15.
S. Brotherly love, Rom. 12: 10-21.
S. Be merciful, Luke 6: 27-36.
The I. B. R. A. Sel.

CATECHISM.

Q. 18. Wherein consists the sinfulness of that estate wherinto man fell?
A. The sinfulness of that estate wherinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it.

LESSON HYMNS.

Nos. 218, 529, 527, 572.

HELPS TO KEEP THE LESSON.

21.—What is the subject of the Lesson? What did the Rabbis teach about forgiveness? How much farther did Peter extend it? Why did Peter use the number seven?

22.—How many times did Christ say there must be forgiveness? Did he mean that it should stop at that?

23.—What kind of life is this parable picture taken from? How did the Eastern kings farm out their taxes?

24.—What kind of servant would this be? How much did he owe? What does this immense sum represent? Does even this sum measure our debt to God?

25.—What had this servant to enable him to pay his debt? What did the king command? Would this have paid the debt?

26.—What was the servant's prayer? What was his promise? Could he ever fulfill that promise?

27.—What effect did his prayer have upon his master? How did the master answer? How much better did the king give than he was asked for.

28.—What effect did the forgiveness have upon the servant's character? What custom of Eastern life is pictured by the fellow servant owing to first servant? What does the small debt of one servant to another represent? What did the first servant do to the second? What is there in our life that this conduct represents?

29.—What prayer did the fellow servant make? How did it resemble the first servant's prayer?

30.—How was the prayer received? How was it like the way the king received the prayer?

31.—What did the fellow servants think of what was done? What did they do?

32, 34.—What did the king do? What did he remind the servant? What did he then order to be done to the servant? How did this resemble what he had first ordered? What did the first servant thus lose by his hard conduct.

35.—What great lesson does Christ teach by this parable? What lesson in the Lord's prayer teaches the same truth?

HELPS TO LIVE THE LESSON.

1. Seventy times and seven, or seventy times seven, does not make the limit to forgiveness. God has always the spirit of forgiveness toward one who turns from sin, and we should be like him in this respect.

This does not mean that wrong doing should not be punished. God himself punishes, but he would rather that men should turn from wrong and be forgiven.

We can never make atonement for our own sins. It is only in God's mercy we can have any hope. Christ has paid our debt, made atonement for our sins, and "whosoever will" may be forgiven.

How much better the king was to the servant than the servant asked. He asked for patience, the king forgave. How much better God is to us than our prayers.

How small the trespasses of others against us compared with ours against God. How little that which we have to forgive.

The more we realize how much God forgives us the more forgiving we become. If we are unforgiving towards others it shows that we have never been truly forgiving. To receive forgiveness from God is to receive the spirit of forgiveness. we should look more at our sins against God and less at the sins of others against ourselves.

At the day of judgment it will not be the sins of others against us that will condemn us, but our sins against God. The sins of others against us hurt them more than they do us. The sins of others against us can do us no harm in God's sight; only our own sins against God can do that.

God is very forgiving but if we hold to sin we must share the doom of sin. God cannot forgive unrepented sin, because the heart that does not repent hates him and cannot be with him. We must turn from sin or from God.

ANSWER IN WRITING.

Describe the points of likeness between this parable and our lives toward God and man?

LESSON V.—May 1st, 1898.

THE TRIUMPHAL ENTRY. Matt. 21: 6-16.

Read Matt. 20, 21. Commit vs. 9-11.

6 And the disciples went, and did even as Jesus appointed them.

7 And brought the ass, and the colt, and put on them their garments; and he sat thereon.

8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was stirred, saying, who is this?

11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple of God, and

cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves.

13 And he saith unto them, It is written, My house shall be called a house of prayer; but ye make it a den of robbers.

14 And the blind and the lame came to him in the temple, and he healed them.

15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation.

16 And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

HELPS TO GET THE LESSON.

The Perea ministry having been finished, Jesus and His disciples, six days before the Passover journeyed to Jerusalem from Jericho. On the evening before the Triumphal Entry into Jerusalem the Saviour arrived at the home of Mary, Martha, and Lazarus.

This home was at Bethany, about two miles from Jerusalem. The city could not be seen from Bethany because it was situated on the back side of the Mount of Olives. Here on His arrival a feast was made for Him. This home, too, was doubtless the resting place of the Saviour throughout the remaining six days of His life. From it each morning He went to Jerusalem, and returned in the evening.

Two of the disciples were sent into a neighboring village called Bethphage, and brought an ass, and its colt, upon which, on the morning the first day of the week, the Saviour was to ride in triumph into Jerusalem. His purpose was to show that He was the Messiah, the Prince of Peace, whom the Jews were expecting. He wanted to give the people one more opportunity of accepting Him.

Verse 7.—The Saviour had prophesied that they would find the animals. Both were brought, but it was the younger one that He rode. No one had ever ridden it before. They put their clothes instead of a saddle.

8.—“Very great multitude.”—At the time of the Passover, Jerusalem was thronged. Those who could not find room in the city, lived near, outside the walls. “Spread garments.” The customary thing to do in honor of a King. “Cut down branches.” The smaller branches covered the road, and the larger ones were waved over the heads of the people.

9.—“Went before, and that followed.”—As the procession drew near the city, the crowds increased, until before and behind the central figure, there were great crowds of people. “Cried.”—Continued to cry. “Hosanna.”—The word means “Save we pray.”

10.—“The city was moved.”—Aroused, excited, interested.

11.—“The prophet of Nazareth.”—Nazareth in Galilee was the home of the Saviour for nearly 30 years. He was often called the Nazarene.

12.—When a King entered into a city he would naturally go to the palace, but Jesus went to the Temple, for His reign was a spiritual one. This is the second time He cleansed the Temple.

“Sold and bought.”—The Court of the Gentiles was used in this way for the changing of money, and for selling animals for the sacrifice. This is the second time the temple was purified by the Saviour in the same way.

13.—“It is written.”—The Saviour’s language had many quotations from the Old Testament, as is also shown in verse 16. Here He quotes from Isaiah, and in verse 16 from the Psalms. “Den of Thieves.”—Some of them were not very honest in their dealings, and beside this they were turning the House of Prayer into a place for making money, and that they were robbing God of the honor due Him.

14.—“The blind and the lame.”—He had often opened the blind eyes, and healed the sick. The people knew Him and would be watching for Him.

15.—“Were sore displeased.”—At three things:

1. His popularity.
2. His power in healing the sick.
3. His praise. Even the children cried out Hosanna, and called Him the Son of David.

16.—As a child the Saviour had been taught the Old Testament Scriptures, and He answered them by a quotation from the 8th Psalm. “Have ye never read.”—They should have known that the Old Testament approved of this praise. “Perfect praise.”—There was no perfect praise in the Temple, but in the mouths of these children it was perfected.

GOLDEN TEXT.

"Hosanna to the Son of David; blessed is he that cometh in the name of the Lord."
—Matt. 21: 9.

LESSON PLAN.

1. The Prince of Peace.
2. The Praise of the People.
3. The purifying of the House of Prayer.
4. The Pride of the Priests.

DAILY READINGS.

- M. The triumphal entry, Matt. 21: 1-9.
 T. The triumphal entry, Matt. 21: 10, 16.
 W. Sorrow over Jerusalem, Luke 19: 41-48.
 T. To save the world, John 12: 42-50.
 F. Head over all, Eph. 1: 15-23.
 S. Christ is Lord, Phil. 2: 1-11.
 S. Reason for the rejoicing, John 12: 9-19.
The I. B. R. A. Sel.

CATECHISM.

Q. 19. What is the misery of that estate whereinto man fell?
 A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

LESSON HYMNS.

Nos. 545, 539, 540, 536.

HELPS TO KEEP THE LESSON.

Verse 6.—In what other Gospels is this lesson found? (See Mark 11, Luke 19 and John 12). What event immediately preceded this lesson? Matt. 21: 1-5; 26: 6-13; Mark 14: 3-4; John 12: 2-8.

At whose house did Jesus stay during the last week of His life? Where was Bethany? On the morning of the Triumphal Entry what did Jesus tell His disciples to do?

7-8.—What was customary when a King entered a city? 2 Kings 9: 13. What prophecy was fulfilled by the Triumphal Entry into Jerusalem? Zech. 9: 9. Where did the multitude come from?

9.—What did the people cry as Jesus rode into Jerusalem? What is the meaning of Hosanna? Why did they honor Him in this way?

10.—What effect upon the people in the city did all this have? What question did they ask?

11.—Why was Jesus called the Prophet of

Nazareth? Matt. 2: 23; Luke 7: 16; John 6: 14; John 7: 40-42.

12.—To what place did Jesus go on His entry into Jerusalem? What did He find there? What did He do? Had He ever done this before? John 11: 13-17.

13.—What did He say to the people He drove out? How were they making it a den of thieves? What did Jesus call the temple? Why was the Temple called the House of Prayer? Luke 1: 9-10; Acts 3: 1. What did Jeremiah say about polluting the temple? Jer. 7: 11.

14.—Who came to Jesus after this? Why did they come to Him? What did He do for them? On what other occasion did He cure the sick in Jerusalem? John 5: 3-9.

15.—Who were the chief priests? Who were the Scribes? What three things made them displeased?

16.—How did He answer them? From what part of the Bible are these words that Jesus used, taken? Ps. 8: 2,

HELPS TO LIVE THE LESSON.

Like the disciples, we should always obey our Master. The people prepared the way for the King of Kings; we should prepare our hearts for His Holy Spirit. It is a good thing to give honor and praise to God. We should reverence God's house. Jesus was always ready to help others, so should we be. The

Saviour loves to hear the praise of even the youngest.

Our Saviour wants us to honor Him. The best way to do that is by living as nearly like Him as we can. Actions speak louder than words. Let us show others that we love and honor our Saviour by being gentle, patient loving and kind.

ANSWER IN WRITING.

1. Why Jesus ride into Jerusalem?
2. Why were there great crowds of people there?
3. Why did they spread the palm branches and cried Hosanna?
4. How did Jesus purify the Temple?
5. What three things displeased the chief priests and Scribes?

LESSON VI.—May 8th, 1898.
THE MARRIAGE FEAST. Matt. 22 : 1-14.

Read the whole chapter. Commit vs. 2-4.

1 And Jesus answered and spake again in parables unto them, saying,

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

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

4 Again he sent forth other servants saying, Tell them that are bidden, Behold, I have made ready my dinner : my oxen and my fardings are killed, and all things are ready : come to the marriage feast.

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

6 And the rest laid hold on his servants, and entreated them shamefully, and killed them.

7 But the king was wroth ; and he sent his armies, and destroyed those murderers, and burned their city.

8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.

9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

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

11 But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment :

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

13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness ; there shall be the weeping and gnashing of teeth.

14 For many are called, but few chosen.

HELPS TO GET THE LESSON.

The parable in our lesson is the third in a series spoken by Jesus in answer to an attack upon Him by the priests and elders. Matt. 21 : 23. Read Matt. 21 : 28 to 29 : 14.

Verse 1.—Jesus spake by parable. Why ? To present the truth in vivid picture fitted to instruct and attract attention. This was his main object in using this method of teaching. But sometimes he intended to show the sinful blindness of those who could not or would not see the truth when most plainly set before them. Matt. 13 : 13.

2.—“A certain king,” etc. This shows the provision of Grace revealed by God through His Son. It is a feast, and meets all the spiritual wants of men for time and eternity. It is a marriage feast, and sets forth the relations of love between God and those whom He calls by His gospel. Isa. 25 : 6 ; 61 : 10 ; Hosea 2 : 19 ; 2 Cor. 11 : 2.

3.—His servants. These are ministers of the Gospel and all others who urge men who are bidden in the word to come to Christ. The Jews had many such in their own prophets whose warnings and invitations they had despised and rejected. Then there were John the Baptist and the seventy, and the apostles during our Saviour's lifetime.

4.—“Again he sent forth other servants.” After the crucifixion and ascension of our Lord, other bands went forth delivering the invitation, such as Stephen, and Barnabas, and Paul. “All things are ready.” This was the substance of their message.

5.—“They made light of it.” They counted it not worthy of their serious attention. So yet. Others did even worse. They entreated them spitefully. The Jews slew the prophets, and “stoned them that were sent to them.” Acts 5 : 18 ; 7 : 52 ; 8 : 3 ; Matt. 23 : 34. The same conduct has been repeated thousands of times in the history of the church.

7.—The king was wroth. What is meant by

the wrath of God ? It means the manifestation of the necessary and eternal opposition of his nature to sin. God cannot but hate sin. He has always hated it, and will do so throughout eternity. “Sent his armies.” The Roman armies are meant who destroyed Jerusalem and avenged the blood of the prophets, Matt. 23 : 34, and brought righteous punishment upon the people for having crucified the Son of God.

8.—“Not worthy.” Why not ? Because of their deliberate and wilful rejection of the invitation given them. See Acts 13 : 46.

9.—The highways. Literally, the outlets of streets where multitudes pour out into an open space. The meaning is that the gospel call is universal, embracing all classes.

10.—Both bad and good. The worse men are, the more need have they to be loved and cared for. In this is manifest the love of God.

11.—“A wedding garment.” A dress provided by the host on such occasions. It rendered guests who appeared without the proper garment inexcusable. And so in relation to the Gospel feast, the robe of Christ's righteousness—his doing and suffering instead of the guilty—is provided freely for all.

12.—“How camest thou.” Our true character and inmost secrets are known to God. Pretense and sham may pass unchallenged and even gain the approval and applause of men, but God is not mocked. Rom. 3 : 19.

13.—“Bind him hand and foot.” This is the doom of all who despise and reject the Christ of God. They may persuade themselves that it will be otherwise. They may think that mercy is the sole attribute of God, and that sin, and especially the sin of unbelief, is a trifle ; but the day will come when the hypocrite's hope shall perish. Job 8 : 13.

14.—“Many are called,” etc. This was true of the Jews as a nation. Most of them rejected Christ.

GOLDEN TEXT.

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

LESSON PLAN.

1. The Feast,
2. The Invitation,
3. The Conduct of those invited,
4. The Doom of the disobedient,

DAILY READINGS.

- M. The marriage feast, Matt. 22: 1-14.
T. The supper of the Lamb, Rev. 19: 5-10.
W. The white robe. Rev. 7: 9-17.
F. Whosoever will, Rev. 22: 13-21.
S. Wisdom's invitation, Prov. 9: 1-12.
S. Folly of refusal, Prov. 1: 20-33.
S. Wicked excuses, Luke 14: 15-24.
The I. B. R. A. Sel.

CATECHISM.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?
A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer.

LESSON HYMNS.

Nos. 456, 454, 146, 457.

HELPS TO KEEP THE LESSON.

1. Wherein does the Kingdom of God consist?
2. What led Jesus to speak the parable in the lesson and the two preceding ones?
3. Why did Jesus speak in parables?
4. What are the chief spiritual wants of men, that are met by what the marriage feast signifies?
5. Who are meant by the King's servants?
6. Name the several classes of people meant by the term servants.
7. What is meant by "all things are ready"?
8. Why is it criminal to make light of the invitations of the gospel?
9. Show how the Jews dealt with God's messengers, and the consequences of their conduct.
10. What is meant by God being *wroth*?
11. How does He show His wrath?
12. How do men become *unworthy* to enjoy the feast of the gospel?
13. How are bad men to be regarded and treated by us?
14. How did Jesus deal with such?

HELPS TO LIVE THE LESSON.

The Kingdom of God exists in our hearts.

Christ, the King of kings, dwells in our hearts by faith. Luke 17: 21; Eph. 3: 17.

It is in the world but not of the world; Matt. 13: 38; Jno. 18: 36.

It is in the world to come—in eternity. John 14: 1-3; Matt. 8: 11.

It is spiritual. Its laws, enjoyments and rewards are spiritual, consisting not in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost. Jno. 18: 36; Rom. 14: 17.

It is of the utmost importance to us, and should be sought "first," while we are young, and above everything. Matt. 6: 33; Luke 13: 24.

We may seek other thing and not get them, but seeking this we *shall* find.

God makes full provision to save us from sin—from its power, its pollution and its penalty.

He goes to infinite trouble in urging us by His servants, His truth, His Spirit, and His providences, to accept pardon and life and glory.

The responsibility of accepting or rejecting His offers and invitations rests upon all who hear the gospel.

We may mingle with God's people now and pass as saints, but the Master will one day separate all deceivers from His guests.

The great sin of the world is unbelief, despising and rejecting Christ and His salvation.

This will be punished in the outer darkness of eternity.

ANSWER IN WRITING.

1. In what way did God prepare the gospel feast?
2. What are the chief evidences of the sinfulness of men in relation to this feast?
3. Show that where sin abounds grace doth much more abound.
4. Show that God is just, as well as abundant in mercy.

42. Watch therefore; for ye know not on what day your Lord cometh,

43. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

44. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

45. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, that he will set him over all that he hath,

48. But if that evil servant shall say in his heart, My lord tarrieth;

49. And shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

50. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

51. And shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth.

HELPS TO GET THE LESSON.

As Jesus passed out of the temple for the last time before his crucifixion, his disciples told Him to look at the great buildings. He told them that the time was at hand when these should all be destroyed. v. 2.

Then they asked, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Mat. 24 : 1-3. The Saviour answered the three questions in one continuous discourse, a part of which forms our lesson, with its solemn warning.

He foretold events that would take place in connection with the overthrow of Jerusalem and the temple; and also shewed what would be the state of the church and of the world before the time of the end. He told his followers what they should do in relation to these dread events, and warned them especially against being deceived by "false Christs and false prophets," and to be very watchful as to "the coming of the Son of Man."

Verse 42.—"Watch therefore." Those to whom He spoke, were to be constantly on the look out for what he told them about the destruction of Jerusalem, lest they should be suddenly surprised and overtaken in the coming ruin. They were also to regard the national calamities which were foretold as warnings to watchfulness against unbelief and indifference respecting the more awful things which are to accompany His coming at the last day.

43.—The case here stated is that of a house owner. In the event of his knowing the hour when a robber intends to break into it he will watch and not suffer his property to be destroyed. This is wise and the right thing to do. It would be great folly to do otherwise.

But suppose the house owner does not know when the thieves and robbers may attack his goods, this makes it all the more needful for him to be constantly on the lookout. So it is with us. We should not for a single moment cease to watch, because we know not the day or the hour when the Son of man cometh.

He will come as a thief—suddenly, without warning. 1 Thes. 5 : 2; 2 Pet. 2 : 2; Rev. 3 : 3; 16 : 15-14. "Be ye also ready."—Ready for what? For the appearing of the Judge. Ready to give an account of our stewardship.

45.—"A faithful servant."—This is a title which should be true of all who believe in Jesus. They are His servants, sent to do his will. Every one of them, young and old, men and women and children, has a mission, and all are required to be faithful.

46-47.—The faithful servant has his reward partly in the blessedness, the peace and joy of heart which come from the consciousness of doing right. This is of great moment, and should be coveted earnestly by all.

But greater rewards await him in future. The Master will honor him by giving him more power, by greatly promoting him. "He shall make him ruler over all his goods" (v. 47). We need not doubt that honest service to God and man is the highway to true success here and hereafter.

48.—The "evil servant shall say in his heart," etc. The heart is the seat of all evil. It is deceitful above all things. How many deceitful things are there? I know not. The heart surpasses them all. Jer. 17 : 9. Out of it proceed all manner of evil thoughts and actions. Matt. 15 : 19. Hence we need to seek a new heart, and to watch and keep our hearts with all diligence, for out of them are the issues of life. Prov. 4 : 23.

49-51.—The career of the "evil servant" and the end of it are sad beyond expression. He may say, "My lord delayeth his coming;" and may smite, and eat and drink as he pleases. But a day of reckoning is sure. His Lord will come "in an hour that he is not aware of." It is an awful thing to be unexpectedly overtaken and brought to justice while rioting in violence and drunkenness.

The full meaning of the punishment of sin, as expressed in v. 51, eternity alone can tell. How earnestly should all seek deliverance from sin and its awful penalty.

GOLDEN TEXT.

"Watch, therefore; for ye know not what hour your Lord doth come."—Matt. 24: 42.

LESSON PLAN.

We are to watch for the coming of the Lord, because,
1. It is certain.
2. It will be sudden and unexpected.
3. It will be momentous in its issues.

DAILY READINGS.

M. Warning, Matt. 24: 1-14.
T. Unexpected, Matt. 24: 32-41.
W. Watchfulness, Matt. 24: 42-51.
Th. Ready and unready, Matt. 25: 1-13.
F. Expectation, 2 Peter 3: 8-14.
S. Watch and pray, Mark 13: 28-37.
S. Holy fast and repent, Rev. 3: 1-6.
Thurs. I. E. R. A. Sel.

CATECHISM.

Q. 21. Who is the Redeemer of God's elect?
A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

LESSON HYMNS.

Nos. 248, 348, 83, 256.

HELPS TO KEEP THE LESSON.

1. What was the occasion of our Saviour giving this lesson?
2. What is meant by watching?
3. Against what are we to guard or watch, how?
4. What great event are we constantly to look for?
5. What effect should our ignorance of when it may occur have upon our conduct?
6. What are the qualities of a faithful servant?

7. Describe the blessedness of the faithful servant?
8. What is the source of bad conduct?
9. How is it described in the Bible and by Jesus?
10. How is sin to be dealt with in the world to come?
11. How can we get quit of sin and its punishment?
12. Why do you think it quite certain that Christ will come again into this world?

HELPS TO LIVE THE LESSON.

The coming of Christ to judgment will take the ungodly by surprise.

His servants should constantly look for His appearing.

They should continue faithfully in His service, feeling sure that they shall not miss their reward.

As to the way in which we are to watch Luke tells us (21: 34-36) that Jesus urged his disciples and all who heard him to take care not to be "overcharged with surfeiting, and drunkenness and cares of this life," and to pray without ceasing that they might escape the doom of the careless and ungodly.

To watch means to prepare to meet our God, and this we can do by clinging to Christ, trusting to what He has done and suffered in our

stead, and to what He is now doing in our behalf before His Father's throne.

To watch means that we should be ever ready to have the All-knowing and righteous One pass sentence upon all our thoughts and words and deeds. Ready to have God, from whom nothing can be hidden, sift our secret conduct—those scenes in our lives which parents and brothers and sister and companions and teachers know nothing about.

This testing time comes at death and at the appearing of the Son of man and we know not which of these events—death and the second coming of our Lord—may take place first, because the time of both is concealed from us. Therefore, let us watch and be ready for both.

The cruelty, surfeiting and drunkenness of men bring woe upon them in the end.

ANSWER IN WRITING.

1. What led Christ to give this lesson?
2. For what, and against what are we to watch?
3. What should the uncertainty of Christ's coming lead to?
4. What is the end of unfaithfulness?

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory :

32 And before him shall be gathered all the nations : and he shall separate them one from another, as the shepherd separateth the sheep from the goats :

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

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

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

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

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

38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 And when saw we thee sick, or in prison, and came unto thee.

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

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

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

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

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

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

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

HELPS TO GET THE LESSON.

Two parables go just before this lesson, that of the ten virgins and of the man travelling into a far country. The former teaches that we should watch, and shows the danger of a false profession—the lamp without oil. The latter shows that there should be active service, using the talents given.

Now comes the final issue of all human history—the Day of Judgment.

Verse 31.—“When the Son of Man.” This is a title which Jesus often gave Himself. Matt. 16 : 27 ; 19 : 28 ; Mark 8 : 38. It teaches the fact that He is truly man as well as God. “All the holy angels” What a following!

32.—“And before Him shall be gathered all nations.” Those of past ages, from the day of Adam to the last day. What a vast innumerable assembly ! John 5 : 28-29 ; 2 Cor. 5 : 10.

His infinite knowledge as well as His almighty power is here taught. “He shall separate them one from another.” He shall do so without difficulty, and will make no mistake, because He knows all the secrets of their hearts and lives.

33.—“He shall set the sheep on His right hand.” This is the place of honour. Ps. 110 : 3. It is surely worth while trying to be among the number of that blessed throng. But the goats “on the left.” The place of dishonor and condemnation. What a change for many. Ps. 37 : 35, 36.

34.—“Then shall the king say unto them.” This title sets forth His divinity. Jesus claimed before Pilate to be king. Jno. 18 : 37. He appears in heaven as king. Rev. 19 : 16.

“Blessed of my Father.” How so? The Father gave them to Him to be redeemed by His blood, and Jesus finished the work given.

“Inherit the Kingdom.” Take possession of it, enter upon the full enjoyment of that of

which you are heirs. How much does this mean? Rom. 8 : 17. 1 Cor. 3 : 22-23.

“Prepared for you.” See Eph. 1 : 4-5.

35-36.—“I was an hungred,” etc. How does the King, the Lord Jesus, here represent himself as having passed through these sufferings? He does it in the experiences of his “brethren.” V. 40.

This oneness of Christ and His people is taught very fully in the New Testament. He is the Vine and they are the branches. John 15 : 5. They are one in Him, Jno. 17 : 21. He is their life. Col. 3 : 3-4. He is the Head, and they are the members of His body. 1 Cor. 12 : 27. Hence, when the members are treated with kindness, favor and love, or with neglect, harshness, cruelty and contempt, Christ reckons all this as done to Himself.

38.—The righteous are amazed at their little kindnesses being taken into account.

44.—In like manner those on the left hand are filled with terror at the sentence of the King for their conduct, especially their sinful neglect of Him. They had through life thought it a small matter to treat His followers, especially the poor among them, with scorn and contempt. This is now a very serious affair. The King says, “Ye did it unto me.”

Fallen spirits have already entered upon endless woe, and they are to be joined by all sinful and unbelieving of the human race. Jude 6 : 2 ; Thes. 1 : 9 and 2 : 8.

46.—“And these shall go away into eternal punishment, but the righteous into eternal life.” R. V. This life is the opposite of the death of the wicked. It is perfect holiness and happiness in the presence of God for ever. Death, on the other hand, is not annihilation, but continued existence, in separation from God, in sin and misery.

GOLDEN TEXT.

"He shall reward every man according to his works."—Matt. 16: 27.

LESSON PLAN.

1. The Judge.
2. The Judgment.
3. The Eternal Issues.

DAILY READINGS.

M. Reward and punishment, Matt. 25 : 14-30.
 T. The day of judgment, Matt. 25: 31-46.
 W. Equal judgment, Ezek. 18 : 25-32.
 T. Righteous judgment, 2 Thess. 1 : 1-10.
 F. Known by fruit, Matt. 7: 13-23.
 S. Responsibility of knowledge, Heb. 10: 23-31.
 S. True judgment, Rom. 2 : 1-11.
The I. B. R. A. Sel.

CATECHISM.

Q. 22. How did Christ, being the Son of God, become man?
 A. Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

LESSON HYMNS.

Nos. 324, 329, 425, 332.

HELPS TO KEEP THE LESSON.

1. What are the parables that introduce this lesson?
2. What are the special points brought out in each of them?
3. Give examples of Christ calling Himself the Son of Man?
4. What view of the Saviour does this title convey?
5. Why do you believe Him to be God as well as man?
6. How are Christ's knowledge and power taught in this lesson?
7. Why are the righteous to be set on His right hand?
8. What peculiar distinction do believers enjoy in this life?
9. What honor will Christ bestow upon them in the world to come?
10. What is the significance of the title King, as applied to Christ?
11. How are believers blessed of the Father?
12. What is embraced in the Kingdom they are to inherit?
13. How do you explain Christ saying that He was hungry, thirsty, in prison, etc.
14. What is the condition now of the devil and his angels?
15. Why do you believe that the punishment of the wicked will be everlasting?

HELPS TO LIVE THE LESSON.

The Christ whom men despised and crucified will judge the world in unspeakable majesty and glory.

Christ is now on earth in His Church, and love to Him is shown by love to the brethren.

Where we are to stand in the last day is infinitely more important than our rank in this life.

We are saved by grace, but rewarded according to our works.

6. The awards of the day of judgment will be a surprise both to good and bad men.

7. The blessedness of the righteous and the doom of the wicked will be alike everlasting.

Scientists assure us that they cannot annihilate anything. And the Bible teaches most distinctly that the punishment of the wicked is to be as truly everlasting as the blessedness of the righteous. The term "everlasting" describes the Divine existence, and this is to have no end. Rom. 16 : 26; Heb. 9 : 14. It is applied to the life of Christ's people, 1 Jno. 5: 11, and describes their inheritance, Heb. 9 : 15, and their salvation, Heb. 5 : 9. It is used in the lesson, v. 46, and elsewhere, to define the period or duration of the sufferings of the lost. Jude 7; 2 Thes. 1 : 9.

ANSWER IN WRITING.

1. Tell what you know of the parables that go before this lesson.
2. How does Christ look upon his people, and upon what is done to them?
3. How will men be judged?
4. What is the condition of men after the judgement?

LESSON IX.—May 29th, 1898.

THE LORD'S SUPPER. Matt. 26 : 17-30.

Read Matt. 26 and parallel passages. Commit vs. 26-28.

17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover ?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I keep the passover at thy house with my disciples.

19 And the disciples did as Jesus appointed them ; and they made ready the passover.

20 Now when even was come, he was sitting at meat with the twelve disciples.

21 And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord ?

23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, even as it is written of

him : but woe unto that man through whom the Son of man is betrayed ! good were it for that man if he had not been born.

25 And Judas, which betrayed him, answered and said, Is it I, Rabbi ? He saith unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed, and brake it ; and he gave to the disciples, and said, Take, eat ; this is my body.

27 And he took a cup and gave thanks, and gave to them, saying, Drink ye all of it ;

28 For this is my blood of the covenant, which is shed for many unto remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

HELPS TO GET THE LESSON.

Jesus came to Bethany the home of Lazarus. At that home they gave a supper. Mary had a rare perfume, and poured it on his head. Iscariot scowled. Jesus was pleased.

Thursday Jesus sent Peter and John into Jerusalem to find a room and prepare the Passover ; secretly, for fear the priests would come and break up the meeting. When they had eaten the Passover, the Lord's Supper followed.

Judas was there. Jesus saw through him, pitied him, warned, alarmed him. All in vain. He went out, went straight to the priests, made his bargain, got his pay, then watched his chance.

It came at midnight in Gethsemane. Judas kissed Jesus, signal for the police to arrest him. They tied his hands, took him before the judges, tried, condemned, and crucified him next morning. The Lord's Supper commemorates the Lord's death.

17. The first day.—Thursday. 14th Nisan (April). **Where wilt thou.** Showing anxiety. Their Lord's life was in danger. **Where.** In Bethany or Jerusalem. The Holy City was the only place where the Passover could be legally observed, but for Passover purposes Bethany was regarded as part of Jerusalem.

18. Such a man.—Joseph of Arimathea, some say. Others John Mark: more likely a stranger. Any citizen would give the use of a room freely at Passover time to pilgrims.

19. They made ready.—A lamb (chosen on the 10th, killed on the 14th), bread, bitter herbs, wine, and water for purification.

20. Sat down.—Literally lay, that is, reclined. **With the twelve**—10 was the smallest number, 20 the largest, that could eat the Passover together.

21. Shall betray me.—It was a festive time. They should have been glad, they were not. **One of you.** The presence of a traitor among them saddened, depressed them.

22. Lord, is it I?—None seemed to suspect Judas. Each suspected himself. Each cleared himself. "Oh, surely it is not I." Even Judas brazened it out, chiming in like the rest, with this difference—he cannot say Lord, he says Master. But the Master in mercy un.masks him to himself, saying sadly, "Yes, it is ; it is just as you say."

23. Dippeth in the dish.—They ate out of one dish, not with knives and forks, but with their fingers, using a bit of the thin, tough, cake (unleavened bread) for a spoon.

24. Woe.—A word of doom, also a lamentation for a lost soul, self-ruined ; to the mind of Jesus unutterably sad. John adds that Jesus gave Judas a piece from his own hand, a mark of peculiar kindness from host to guest. Love's last appeal. It failed, but it brought Judas to the decisive point: he left the room.

26. Bread.—A thin, broad, tough cake, made without yeast. **Blessed it**—by giving thanks. **Brake it and gave it**—to show that he willingly laid down his life for us.

Take, eat—So we do when we see him with the soul, when his love nourishes the heart, his truth the mind, and our whole being draws its life from him, and it becomes our meat to do his will. **This is my body**—This represents my body. In the Hebrew language there is no word which means "signify." It is used for *it signifies*. "The seven kine are seven years." "The field is the world." "That rock was Christ." The bread was not changed into flesh, nor the wine to blood.

27. Drink ye all.—Not, therefore, to be withheld from any of his followers.

28. Shed for you.—Their life was forfeit. He gave his life for theirs. It was accepted. They were redeemed.

29. In the Kingdom.—A note of victory in the face of death.

30. Sung an hymn.—The great Hallel, Hallelujah. Psalms 115-118.

GOLDEN TEXT.

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11: 26.

LESSON PLAN.

1. The Lord's last Passover, 17-20.
2. The Lord's Betrayal, 21-25.
3. The Lord's Supper, 26-30.

DAILY READINGS.

- M. Preparation for the Passover—
Luke 22: 7-16.
T. The Lord's Supper, Matt. 26 :
17-30.
W. Gethsemane, Matt. 26 : 36-46.
T. Betrayed, Matt. 26 : 47-56.
F. The living bread, John 6: 47-56.
S. Life laid down, John 10 : 11-18.
S. Till he come, 1 Cor. 11: 23-28.
The I. B. R. A. Sel.

CATECHISM.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

LESSON HYMNS.

Nos. 87, vs. 9-12 (Psalm), 419, 421, 412.

HELPS TO KEEP THE LESSON.

1. How may we avoid making mistakes when perplexed and uncertain? (Matthew 26 : 17; John 7 : 17.)
2. Who were sent to prepare for the Passover? (Luke 22 : 8).
3. Wherein does Matthew's account differ from Mark's, and Luke's, and John's? (Mark 14 : 13-15; Luke 22 : 10; John 13).
4. When we hear of a great crime what should we say and do? (Verse 22; also Galatians 6 : 1).
5. What preparation had to be made for the Passover? (Ex. 12 : 1-11).
6. What preparation is needed for the Lord's Supper? (1 Corinth. 11 : 28; 1 John 3 : 14-21).
7. How do we get all the good of what Christ has done for us? (Verse 26).
8. You are sinful and sad—why not come to the Lord Jesus to be forgiven and blessed?
9. Do you want to please Him? You are weak and tempted—why not come to the table and be refreshed and strengthened?

HELPS TO LIVE THE LESSON.

1. The blessedness of instant obedience to the word of Christ.
2. Doing his bidding we are sure of his guidance.
3. The Lord's Supper teaches what Jesus thought best worth remembering about him. The cross gathers into one centre all the truth of the Bible: the one sacrifice which binds together and crowns all sacrifice.
4. The Lord's Supper is not a sacrifice. Since Jesus died there is no more need of sacrifice for sin (Hebrews 10 : 10-14). His offering does away forever with the necessity for priests, altars, sacrifices, penances. There remains no more sacrifice for sin.
5. The Lord's Supper is a remembrance of the Lord's death: that it has been accepted by God on our behalf, and that it is the only thing he will accept for the taking away of sin.
6. The Lord's Supper is for the Lord's children. Their act of eating and drinking is their declaration that the dying of Jesus has been the source of life to them, the food by which they live, and by which they hope to live with him forever.
7. The Lord's Supper is a sacrament—a mutual pledge given and taken; his to them of changeless love; theirs to him of trust and dependence. It is Christ's keepsake to his redeemed child: a picture of him in his loveliest attitude dying to redeem, living to sustain.
8. The Lord's Supper is a communion. It gathers the family together. They sit together, they eat together, they rejoice together. It is a living picture of the brotherhood of believers, and of the intimacy of the union between Christ and his own.
9. The Lord's Supper is the link between the cross and the crown. It is to be observed while the world lasts. "Ye do show the Lord's death until he come." It points back to something done. It points forward to what is coming.

ANSWER IN WRITING.

1. What sign did Jesus give the disciples to guide them to the right house.
2. What practical lesson does verse 19 teach?
3. What does "New Testament" mean in verse 28?
4. What was our Lord's last request?
5. To obey it, what must we do?

LESSON X.—June 5th, 1898.

JESUS CONDEMNED. Matt. 27 : 11-26.

Read Matt. 27 : 1-34; John 18 : 28-40. Commit vs. 21-24.

11 Now Jesus stood before the governor : and the governor asked him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest.

12 And when he was accused by the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee ?

14 And he gave him no answer, not even to one word : insomuch that the governor marvelled greatly.

15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas,

17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you ? Barabbas, or Jesus which is called Christ ?

18 For he knew that for envy they had delivered him up

19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man : for I have suffered many

things this day in a dream because of him.

20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

21 But the governor answered and said unto them, Whether of the twain will ye that I release unto you ? And they said, Barabbas.

22 Pilate saith unto them, What then shall I do unto Jesus which is called Christ ? They all say, Let him be crucified.

23 And he said, Why, what evil hath he done ? But they cried out exceedingly, saying, Let him be crucified.

24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying I am innocent of the blood of this righteous man : see ye to it.

25 And all the people answered and said, His blood be on us, and on our children.

26 Then released he unto them Barabbas : but Jesus he scourged and delivered to be crucified.

HELPS TO GET THE LESSON.

Pontius Pilate was the fifth Roman ruler of Judea and Samaria. He was hard and cruel, and was called back to Rome for his cruelty.

These leaders of the Jews really wished to put Jesus to death for religious reasons, but before Pilate they charged Him with treason.

11. Thou sayest.—Jesus does not deny that He is a King, but His kingdom "is not of this world," and so He is no rival to Caesar.

12-14. Answered nothing.—Notice the silence of Jesus. This silence was foretold (Is. 53 : 7). To answer would have done no good, as those who brought the charges knew them to be false, and Pilate knew it too, v. 18.

15. Release.—We do not know when or how this custom of releasing a prisoner at the Passover began. The custom is still in some countries to set prisoners free on great events.

16. Barabbas had been a leader in one of the many little revolts against the Romans which were always taking place amongst the Jews. Probably in the fight some Roman soldiers had been killed, and property taken.

19. The Judgment Hall.—The chief priests and elders remained outside of the judgment hall, for fear of defilement, and it was the preparation of the Passover. Pilate went to and fro between Jesus and them.

How inconsistent these Jews were. They were afraid to enter a house where there was leaven, for fear of outward defilement, and yet their hearts were full of envy and bitterness.

His wife sent.—Perhaps she had heard Jesus ; at any rate she had heard of Him, for she calls Him "that just man."

20. Destroy Jesus.—While the wife of Pilate was trying to persuade him to do what was right, the chief priests and elders were trying to persuade the people to do what was wrong. She failed, they succeeded. How

sad it is that people should be more easily led to do wrong than right.

21. Whether of the two.—Pilate was really anxious to release Jesus, but he was more anxious to be popular. We should always do what is right and just, whether it pleases others or not.

22. Let Him be crucified.—How much cruelty there is in the human heart. Jesus was the best friend these people ever had, and yet they wished to kill Him. They were no worse than men are to-day. Surely nothing could more clearly prove to us the need of a change in the human heart. "Ye must be born again."

23. Cried out the more.—The crowd did not want to listen to reason. They were mad, and tried to drown the voice of reason in noise. How often people do this when in the wrong.

24. I am innocent.—Pilate says that Jesus is innocent, and yet to satisfy the Jews he condemns Him. Washing the hands in water was a common way of declaring oneself to be free from blame for doing wrong. (Deut. 21 : 6, 7 ; Ps. 26 : 6.) But we cannot wash guilt away from ourselves in this manner. The only way to keep clear of guilt is to keep clear of wrong-doing.

25. His blood be on us and on our children.—And so it was. God took them at their word. Nearly 40 years afterwards—A. D. 70—Titus destroyed Jerusalem, and thousands of Jews were scourged and crucified on this very spot. The children suffer for the sins of the fathers.

26. Scourged Jesus.—There was no excuse for this piece of cruelty. It shows the savage spirit of those times and of Pilate.

GOLDEN TEXT.

"Jesus Christ came into the world to save sinners."—1 Tim. 1:5.

LESSON PLAN.

1. The hatred of the Jews.
2. The Weakness of Pilate.
3. The Condemnation of Christ.

DAILY READINGS.

M. Smitten and afflicted, Matt. 26: 57-68.
 T. Jesus condemned, Matt. 27: 1-14.
 W. Jesus condemned, Matt. 27: 15-26.
 T. Herod's mocking, Luke 23: 1-12.
 F. Condemned, though faultless, Luke 23: 13-26.
 S. "Behold the man," John 19: 1-7.
 S. "Behold your King," John 19: 8-16.
The I. B. R. A. Sel.
 Les 11

CATECHISM.

Q. 21. How doth Christ execute the office of a prophet?
 A. Christ executeth the office of a prophet in revealing to us, by His Word and Spirit, the will of God for our salvation.

LESSON HYMNS.

Nos. 53, 47, 171, 155.

HELPS TO KEEP THE LESSON.

What do you know about Pilate? Why could not the chief priests and elders put Jesus to death? What was their real reason for wishing to put him to death?

11.—What kind of a kingdom did Jesus come to found? (John 18: 37.)

12-14.—Why would Jesus not answer the charges brought against him? Where is the silence of Jesus foretold? (Is. 53: 7.) What is generally the best way to answer slander? Did Pilate know the real reason why the chief priests and elders delivered Jesus to him? (v. 18.)

15.—What do you know about the Passover? (Deut. 12: 3-20.) What favor did Pilate generally grant the Jews at this feast?

16.—What do you know about Barabbas? (John 18: 4; Mark 15: 7.)

17.—Why did the Jews prefer Barabbas to Christ? Did Pilate expect this? When do people to-day choose Barabbas rather than Christ?

18.—What moved the chief priests and elders to seek the death of Jesus?

19.—Why did the chief priests and elders remain outside the judgment hall? What kind of preparation does God desire? What warning did Pilate get? From whom? Give some other instances from the New Testament of people being warned by dreams. (Matt. 2: 12; Acts 16: 9.)

20.—What did the priests try to persuade the people to do? Who were to blame for what was done, the priests or the people?

21.—Which was Pilate more anxious to do, to please the people or to do what he thought was right?

22.—Were the Jews who wished to crucify Jesus more wicked than people are to-day?

23.—Why did the crowd make so much noise?

24.—Why did Pilate wash his hands? Give other instances of this? (Deut. 21: 6, 7; Ps. 26: 6.) Can we wash guilt away with water?

25.—Was this curse fulfilled? When?

HELPS TO LIVE THE LESSON.

A good life is the best answer to the evil others speak of us.

Men and women, and boys and girls, often reject their best friends and choose their enemies. Perhaps we think that we would never have made such a choice as these people did, and yet we may be making it every day. When we tell a lie instead of the truth; when we speak evil of another where we might speak good, or at least be silent; when we do anything wrong we are in reality choosing Barabbas instead of Christ.

Preparation for the Passover, but it is the preparation of the heart that God loves to see.

Pilate said that the blame was upon others; so young people sometimes lay the blame of their sins on their companions, or circumstances, or passions, but no one who does a wrong thing knowingly can shake off the responsibility.

People should never try to appear what they are not. Others often know us better than we do ourselves.

We should try to please God rather than men. Bad men can never escape the punishment of sin. Our sin is sure to find us out.

ANSWER IN WRITING.

- 1.—What do you know about Pilate and Barabbas?
- 2.—Why did the rulers of the Jews wish to kill Jesus?
- 3.—Why would they not enter the judgment hall?
- 4.—Who persuaded the people to choose Barabbas instead of Jesus?
- 5.—Will washing the hands cleanse from sin? What will do this?

LESSON XI.—June 12th, 1898.

JESUS CRUCIFIED. Matt. 27 : 35-50.

Read Matt. 27 : 35-46; Isaiah 53.

Commit vs. 35-37.

35 And when they had crucified him, they parted his garments among them, casting lots :

36 And they sat and watched him there.

37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then are there crucified with him two robbers, one on the right hand, and one on the left.

39 And they that passed by railled on him, wagging their heads, and saying,

40 Thou that destroyest the temple, and buildest it in three days, save thyself : if thou art the Son of God come down from the cross.

41 In like manner also the chief priests mocking him with the scribes and elders, said,

42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44 And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the land until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthana? that is, My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth Elijah.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 And the rest said, Let be; let us see whether Elijah cometh to save him.

50 And Jesus cried again with a loud voice, and yielded up his spirit.

HELPS TO GET THE LESSON.

The one only event of earth that will be sung about for ever in heaven, is Christ's dying for our sins that we might be forgiven. Read the story of that death, in Matthew 27; Mark 15; Luke 23; John 19; and the song, Rev. 5 : 9.

Last lesson we saw Jesus condemned, the soldiers crowning him with thorns and mocking him. Then they started for "The place of a skull," a rocky knoll outside the city gate where criminals were put to death.

Look at them. A soldier leads the way, carrying a board on which is written, in large letters, the name and crime of the guilty one. Christ, with the cross on his shoulder, comes next, and four soldier's around him to guard him. Then a crowd; priests and scribes and disciples; men and women; enemies, friends.

Some are glad that they are getting Jesus put to death. Some are very sad. Some of the women are crying. Jesus hears them and tenderly says, "Weep not for me."

Jesus is weak and weary. It is now nearly nine o'clock in the forenoon. He has suffered much in mind and body all night since the previous evening when he was taken in the Garden, and he cannot carry the cross. The soldiers will not do so, and meeting a man who is a friend of Jesus, they make him help.

They reach the place. Some one in pity has prepared a drink which would deaden the pain, but Jesus will not take it. He wishes his mind to be clear. At this point in the sad scene the lesson for to-day begins.

Verse 35. Crucified Him.—They laid him on the cross, stretched out his hands and nailed them to its cross beam. They placed his feet together and drove a large spike through them into the wood. They raised the cross and put the lower end into a hole dug for it, and left it there with him hanging on it his feet perhaps a yard from the ground.

The soldiers who did such work used to take the clothes of the sufferer for themselves. His under garment was without seam; to

tear it would spoil it, so they cast lots for it; thus fulfilling, ignorantly, Ps. 22 : 18.

36. Watched him.—The soldiers had to watch till he was dead lest friends should take him down and save his life.

37. Over his head.—The board that told his crime was now nailed to the cross above his head. The priests did not like what was on it, for it seemed to mock them. They asked Pilate to change it, but he would not.

38. Two thieves.—This was to add shame to his pain.

39, 40. Reviled him.—It was near the road and they walked back and forwards, mocking him and taunting him. See what he meant by temple, Matt. 26: 61; John 2: 19.

41, 43.—Wo will believe him.—They would not have believed him, for he had done many miracles and it only made them hate him the more. He had raised Lazarus from the dead a few weeks before, but instead of believing him they wanted to kill Lazarus too.

44. Thieves also.—Perhaps the thieves might have been allowed to live a little longer if Christ had not been put to death, and in their pain they blame him as the cause of it. Probably both of them spake against him at first, but afterwards, one of them was so impressed by Christ's words and patience, that he prayed, and was answered.

45. Darkness.—From noon till 3 p.m. all was dark. Here was a miracle for the chief priests, but they did not believe him.

46. Why hast Thou forsaken me.—Jesus was bearing the penalty of sin, and that penalty is to be forsaken by God.

47.—"Eli" meant "my God." Some of them did not understand Hebrew and thought he was calling Elijah.

48.—Jesus had cried, "I am thirsty," and some kind one ran to a drinking dish of sour wine that was near, with a sponge in the mouth of it for a stopper, and put that to his mouth. He took it, and soon after gave up life.

GOLDEN TEXT.

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

LESSON PLAN.

1. The Hardened Soldiers.
2. The Mocking Jews.
3. The Sympathizing Friends.
4. The Crucified Christ.

DAILY READINGS.

M. Golgotha, Matt. 27: 27-34,
T. Jesus crucified, Matt. 27: 35-50,
W. "This was the Son of God,"
Matt. 27: 51-60.
T. "It is finished," John 19: 25-37.
F. Wonderful love, Rom. 5: 1-8.
S. The great gift, Rom. 8: 31-39.
S. The spotless offering, Heb. 9: 6-14.

The I. B. R. A. Sel.

CATECHISM.

Q. 25. How doth Christ execute the office of a priest?
A. Christ executeth the office of a priest in His once offering up of Himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

LESSON HYMNS.

Nos. 49, 50, 57, 54.

HELPS TO KEEP THE LESSON.

What was last lesson about? How long between it and the event of this lesson? Tell about the way they went to the place where he was put to death. Who went with Jesus to the place of a skull? What load had Christ to carry? Who helped him to carry it? Why? What was done to ease the pain of his death.

Verse 35.—How was he crucified? What was done with his clothes? What prophecy was fulfilled by the soldiers? Ps. 22: 18.

36.—Why did they watch him?

37.—What did they nail to the cross over his head?

38.—Who were put to death at the same time? Why were they put to death along with Jesus?

39, 40.—What was said to him? What did he mean by raising up the temple in three days? Matt. 26: 61.

41-43.—Who joined in the mocking? What did they say? Would they have believed if he had come down from the cross? Did they believe when he rose from the dead?

44. Thieves also.—Why did the thieves mock him? Did both of them continue to do so? What did one of them pray? Did Jesus answer his prayer?

45.—When was the sixth hour? What then took place? How long did the darkness last?

46, 47.—What took place at three o'clock? How was the cry of Jesus misunderstood?

48.—What other cry of want did Jesus utter at that time? What was given him?

49.—What did others say?

50.—What was the last cry of Jesus on the cross? John 19: 30. What then took place?

HELPS TO LIVE THE LESSON.

How faithful and true to his work was Jesus. How great his love for men. He would not turn aside from saving men even though it cost him his life.

Jesus knew that it was a very sad thing to live and die in sin, or he would not have done so much to save men from such a doom.

How hard and cruel the priests who could mock the dying Christ, but are we any better if we slight his calls now and his suffering for us.

If he died and suffered so much to save us

from the doom of sin, and put it before all else, even his life, how careful we should be to put eternal life before all else.

How patient and forgiving he was; when he was dying for sin, sinners were mocking him, and he prayed, "Father, forgive them, for they know not what they do."

How precious the soul must be in his sight, when he would suffer so much to save it. Is it precious to me?

How willing God is to forgive sin when he gave so much that he might be able to forgive it. Am I willing to be forgiven?

ANSWER IN WRITING.

1. How was Jesus crucified?
2. Why was He crucified?
3. What miracles took place at his crucifixion?
4. What good has the crucifixion brought to the world?
5. What is needed on our part to share in this good?

LESSON XII.—June 19th, 1898.

THE RISEN LORD. Matt. 28 : 8-20.

Read Matthew 28; Luke 24; 1 Cor. 15. Commit vs. 18-20.

8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were to come to pass.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers.

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and rid you of care.

15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

HELPS TO GET THE LESSON.

Our last lesson closed with the death of Jesus. The rest of chapter 27 tells of the signs and wonders which took place at his death, and of his burial by Joseph, and the plan the Jews took to make sure that his body would not be stolen.

The hopes of his friends died with him. They thought they would never see or hear more of him. But on the morning of the third day a wonderful thing took place. Some good women who went to the sepulchre very early to anoint his body, found the stone that had closed the door of the sepulchre rolled back, and an angel sitting upon it, who told them that Jesus was risen and gave them a message to his disciples. Our lesson begins with the women starting on their errand.

Verse 8. Fear and great joy.—The fear was due to the presence of those from another world; the joy to the fact that their loved master was alive again.

9. All hail.—A shorter form of "all health."

10. Be not afraid.—If one of our friends was to rise from the dead, we would at first almost fear to come near them, so we need not wonder if these women were afraid. But how tender he is! He speaks kindly to them and he speaks kindly of the disciples who three days before had all forsaken him and fled. He calls them "my brethren."

11. Some of the watch.—Not the Roman soldiers who had crucified Jesus. Their work was done when he died. These were the watch who had been set by the chief priests to see that the body was not stolen.

12, 14. While we slept.—The rulers thought that their troubles with Christ were past. Now they call a meeting to see what is to be done. They talk the matter over. They do not wish the facts to be known; so they bribe the soldiers to lie about it, and

say they were asleep and the disciples stole the body. The soldiers would not mind telling a lie, but they might be put to death for sleeping on watch. The large gift, and the promise of help if Pilate should hear of it, led them to run the risk.

15. They took the money.—How many people have done wrong for the sake of money. **Until this day.**—When the Gospel of Matthew was written.

16. Into Galilee.—Jesus had sent word to them by the women, verse 10, to meet him in Galilee. What a journey that would be! How full of eager hope!

17. Some doubted.—It seemed hard for some to believe that one who had been dead was now alive.

18. All Power.—Wonderful words. They are perhaps the close of an address in which he taught them many things. If all power is his, and he is our friend,

What a friend we have in Jesus!

19. Go ye therefore.—A great command. It is the last command of Christ to every man, woman, and child, who believes in the risen Jesus. **Teach.**—That Jesus died for sinners and rose again. **All nations.**—All are sinners and need it. **Baptizing them.**—Baptism is Christ's command. It is a seal or sign that pledges Christ to us, and us to Christ. Our church, and nearly all the Christian churches of the world, believe that the Scripture teaching on this subject is that the children of those who are professed followers of Christ should be baptized, and that the baptism should be by sprinkling or pouring.

20. I am with you alway.—So long as this age lasts, and mission work is needed, Christ has said that he will be with those who are trying to do it, whether they go themselves or help to send others.

GOLDEN TEXT.

"I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. 1: 18.

LESSON PLAN.

1. The Resurrection and Christ's friends, vs. 8-10, 16, 17.
2. The Resurrection and Christ's enemies, vs. 11-15.
3. The Risen Christ's Message, vs. 18-20.

DAILY READINGS.

- M. The risen Lord, Matt. 28: 1-10.
 T. The risen Lord, Matt. 28: 11, 20.
 W. The empty tomb, John 20: 1-10.
 T. Appearance to Mary, John 20: 11-18.
 F. Infallible proofs, Acts 1: 1-9.
 S. Abundant testimony, 1 Cor. 15: 1-11.
 S. Ever living, Rev. 5: 6-14.

The I. B. R. A. Sel.

CATECHISM.

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all His and our enemies.

LESSON HYMNS.

Nos. 58, 383, 59, 64.

HELPS TO KEEP THE LESSON.

Who buried Jesus? Where? What was done to keep his body from being stolen? Why was this done?

Who came to the tomb the first day of the week? What had taken place? What did they see? What did the angel say to them?

8-10.—What did the women do when the angel ceased speaking to them? Whom did they meet? What did he say? What did they do?

Had Jesus, before his death, spoken of rising again? John 2: 19-22; Matt. 26: 32; Matt. 12:

39, 40. Does the Old Testament speak of the Messiah rising from the dead? Ps. 16: 10.

11-15—What did the soldiers tell the priests about Christ's rising? What did the priests wish them to tell to others? How were the soldiers led to change their story? Tell of others who did wrong for money? Luke 22: 3-6; Acts 5: 1-10. What does the Bible say about loving money? 1 Tim. 6: 10.

16-20.—Had Jesus, before his death, asked his disciples to meet him? Matt. 26: 32. Why should Christ's people spread the Gospel? What promise does Christ make to those who give the Gospel to the heathen?

HELPS TO LIVE THE LESSON.

8.—What cause of joy for us as well as for these women and the disciples, that Jesus rose from the dead. See 1 Cor. 15: 17-19. Since Jesus rose from the dead we too shall be raised by him. He was the same kind loving Master that he had been before his death, so his people, our friends who have gone before us, will seem to us when we meet again, kinder and better than we knew them here.

9.—Those who are in the way of duty will meet with Jesus. He always gives his friends a kindly greeting.

10.—When Jesus came walking on the sea, he said, be not afraid. So here. So always. The one who has Jesus with him need never be afraid. If we always go where Jesus bids us go, he will be sure to meet with us. He always keeps his appointments.

11-14.—Wrong doing leads to lies to hide it, and one lie leads to another. The priests said they would believe if he came down from the cross, but they will not believe when he rises from the dead. We are apt to make excuses and think we would do better if things were different, but it is only an excuse of our bad hearts.

16, 17.—If we go to prayer meeting and to Sabbath school, and church, to meet with Jesus, he will be there.

18-20.—Christ commands us to do mission work. Our mission bands help to do his will. Let us not send the Gospel to others and neglect it ourselves. In all that we do to try and spread the Gospel, Christ is with us. Missionaries and missions must succeed because Christ is with them, and all power is his.

ANSWER IN WRITING.

1. Why was it necessary that Christ should arise?
2. What did the chief priests do about it, before and after?
3. What change was there in Christ after He arose?
4. What do we learn here about our rising from the dead?

LESSON XIII.—March 27th, 1898.

RÉVIEW.

GOLDEN TEXT,

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”—Jude 21.

DAILY READINGS.

- M. The woman of Canaan, Matt. 15 : 21-31.
 - T. The triumphal entry, Matt. 21 : 6-16.
 - W. The marriage feast, Matt. 22 : 1-14.
 - T. The day of judgment, Matt. 25 : 31-46.
 - F. The Lord's Supper, Matt. 26 : 17-30.
 - S. Jesus crucified, Matt. 27 : 55-50.
 - S. The risen Lord, Matt. 28 : 8-20.
- The I. B. R. A. Sel,*

CATECHISM.

Review Questions. 15-26.

LESSON HYMNS.

Nos, 129, 514, 524, 559.

REVIEW CHART—FIRST QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	TEACHINGS.
I. Matt. 15: 21-31	The Woman of Canaan.....	Then came she....	Jesus heals men.
II. " 16: 21-28	Sufferings of Jesus foretold...	He was bruised....	Jesus suffered for Men.
III. " 17: 1-9	The Transfiguration.....	We beheld His Glory.....	Jesus is the Son of God.
IV. " 18: 21-35	A Lesson on Forgiveness....	Forgive, and ye shall.....	Only the forgiving can be forgiving.
V. " 21: 6-16	The Triumphal Entry.....	Hosanna to the....	Jesus is King.
VI. " 22: 1-14	The Marriage Feast.....	Come for all things	The Gospel provision is complete and free.
VII. " 26: 42-51	Watchfulness	Watch therefore...	We should be ever watchful.
VIII. " 25: 31-46	The Day of Judgment	He shall reward .	Our lives decide our destiny.
IX. " 26: 17-31	The Lord's Supper.....	As often as.....	We should keep in memory Christ's death.
X. " 27: 11-26	Jesus Condemned.....	Christ Jesus can...	The innocent condemned for the guilty.
XI. " 27: 35-50	Jesus Crucified.....	Christ died for,....	Jesus died that we might live.
XII. " 28: 8-20	The Risen Lord.....	I am He that.....	The rising of Christ a proof that we shall rise.

How much of the life Christ is covered by lessons of the past two months ?

What makes this last week of the life of Christ so important to us ?

Name some of the things that we learn about human nature, from the sayings and doings of the different men and women whom we have met in this week of Christ's history ?

Name some of the things that we learn about Christ, from his sayings and doings during this week of his history ?

What do we learn about sin, from the story of this week of Christ's history ?

What do we learn about atonement for sin ; the necessity and sufficiency of that atonement ?

What do we learn about forgiveness ; about how long it takes to forgive, and what is needed to get it ?

What do we learn about prayer ; about what it should be like ; about what it should be for ; about how God answers it ?

What do we learn about where forgiven ones go immediately at death ?

What do we learn about the resurrection ?

What do we learn about the kind of bodies we shall have when we are raised from the dead ?

What do we learn about our thoughts and feelings and knowledge and remembrance when we shall be raised from the dead ?

What do we learn about faith and prayer from the first lesson of the quarter ?

What do we learn about forgiveness in the fourth lesson ?

What was Christ's dying command ? Are you obeying it ?

What was his last command before he left the earth ?

What promise did he make in connection with this last command ?

What are you doing to obey this last command ?