

The Home Study Quarterly

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A Latin Hymn

THE SIGHS OF ST. ALOYSIUS

O Christ, Love's Victim, hanging high
Upon the cruel tree,

What worthy recompense can I
Make, mine own Christ, to Thee?

All my life's blood if I should spill
A thousand times for Thee,
Ah, 'twere too small a quitance still
For all Thy love to me.

My sweat and labor from this day,
My sole life let it be,
To love Thee aye the best I may,
And die for love of Thee.

—David Smith

An Adopted Class

In a certain Sunday School one class of boys is known as the Friendly Class. They live up to their name, too, as this true story shows. Their teacher undertook to take another class of boys, in the afternoon, at an Italian mission in the other end of the town. He found the mission hall so noisy and crowded that he could not do much for the class. There were rooms over the hall, but it would cost twelve dollars a month to rent them.

The teacher thought it over. Then he invited two boys from his Italian class to come and pay a visit to the Friendly Class. Five came instead of two, and behaved so well that the Friendly Class were interested in them. The teacher then stated the case about the rooms, himself headed a subscription paper for the rent, and left it on the desk in the class room. He said nothing more about it, but very soon the Friendly Class handed him the subscription paper, filled

with pledges not only for the rent, but for heat, light and furnishings—two hundred dollars and more. The Italian boys at once requested that they might be allowed to name themselves The Friendly Juniors. The Friendly Class were more than willing, and from that moment the elder class adopted the younger for its very own.

When the rooms were opened, the parent class came in a body. They soon invited the Italian boys to a supper and social, with car fares and all expenses paid. When they held their annual outing in June, they invited the Juniors, and a game of baseball was played between teams from the two classes. Altogether, the adoption has been a very happy affair for both sets of boys, and Christian brotherhood does not have to be explained to the Friendly Class, for they know about it for themselves now.

Is there not a hint here for some other generous-hearted boys in our city Sunday Schools?

Sky-Scrapers

By Rev. J. W. A. Nicholson, M.A.

"Sky-scrappers!" That is the name we sometimes give to those tall buildings in the great cities, which run to ten and fifteen and twenty stories, because their lofty roofs seem to touch the sky. Soaring into the blue, they rise to such gigantic heights that all ordinary buildings appear like dwarfs beside them.

They catch the eye. Everybody notices how high they rise above ground; but few realize how far they reach underground. In planning a "skyscraper", provision must always be made for a good found-

dation, deep-laid, twenty, thirty, even forty feet below the surface. The higher the building is to rise, the deeper must the foundation be laid.

Occasionally one reads of a horrible accident. A sky-scraper has collapsed. Brick, steel, concrete and mortar, all come crumbling to the ground. Much wealth and precious human lives are involved in the wreck. The foundation was not securely laid. How careful these builders ought to be.

I wonder if some of us are not planning tall structures. Some of our Canadian boys are hoping to stand head and shoulders above their fellows. What a grand thing it is to be in the public eye!

That depends upon the kind of prominence. Sometimes the criminal gets as much space as the cabinet minister, in the morning paper. But it is a grand thing to win public admiration by service such as that of Dr. James Robertson, our own Home Mission hero, who followed the trails of the pioneer settlers on our Western prairies, or that of Lord Strathcona, Canada's "Grand Old Man," who, now in the nineties, in the very evening of his long life, continues to give of his talent and treasure for the upbuilding of our country.

Not everybody can stand in these high places. It is there temptation beats strongest, as the wind strikes the hardest against a lofty wall. If we plan to build high, we must lay the foundation deep.

You may think that you are *just boys*,—sporting on the playground, learning lessons in school, or doing little chores at home; and that it doesn't matter. Nobody notices what you do, nor cares. But boyhood is the foundation of manhood, and is therefore a great matter. It may be true that parents, teachers, pastors, friends may not notice; but—

"God is always near me,

Hearing what I say;

Knowing all my thoughts and deeds,

All my work and play."

It would be a calamity to fail and fall, because one made a bad beginning. *If you want a lofty building, you must lay the foundation deep.*

Dartmouth, N.S.

Glimpses from our Church's History

By Rev. Professor Ballantyne, D.D.

IV. THE UNION OF THE PRESBYTERIAN CHURCHES OF CANADA

Much of the earlier history of Presbyterianism in Canada can be understood only when read in the light of the history of the church in Scotland. The pioneer Presbyterians of this new land had to face conditions wholly unlike those of the old. There was no sufficient reason why they should live and labor in a number of separate organizations. Yet the divisions of the mother country were reproduced, and men drew apart from one another, just as they had done before they crossed the ocean, using the same names and the same watchwords. The tie of sentiment has always been strong in Scotia's sons. Whatever the land of their adoption, they solaced themselves with the memories of bygone days, the precious associations of their childhood and youth, and, above all, with the comforts of religion. Presbyterians, it is true, had come from Ireland and the United States, but it was the conditions prevailing in Scotland that determined the names and forms of the churches here.

The Church of Scotland is the mother of us all. And so most of the Presbyterian settlers sought to maintain unbroken the bond that united them to the National Church of their native land. That church, tracing its origin to the Reformation, is governed by Sessions, Presbyteries, and General Assemblies. It seeks to create and maintain religious life by the reading of the scriptures, the preaching of the gospel and the catechizing of the people. Very early in its history a Confession of Faith and Catechisms were prepared, that all might know the beliefs it held. Through many years of persecution it kept on its way. It had a glorious past, and there was every reason why the early settlers here should not forget the church of their fathers, and should found in Canada a Presbyterian Church in connection with the Church of Scotland.

But the mother Church of Scotland had not been able to hinder divisions. There were those who separated to form indepen-

dent churches. First of such, were the Secession bodies, who were forced out by opposition to their evangelical faith and their assertion of the principle that the call of the church to a minister lies in the free choice and election of the people. This body of Christians became strong and numerous, and were among the earliest to send missionaries to Canada; so that a church bearing their name and faithful to their traditions existed by the side of the other Presbyterian body.

But the most serious division in the Church of Scotland was in 1843, when over 400 ministers and an immense number of the people came out rather than submit to the authority of the civil power in spiritual things. They founded the Free Church of Scotland, and at once in Canada a Free Church arose in sympathy with those who were contending for a great principle.

But the conditions that made divisions possible, perhaps desirable, in Scotland, did not, and could not, exist here. The population was comparatively sparse. The fact that churches holding the same doctrines and adhering to the same modes of organization were not united made them ineffective. It soon became evident that union was, a duty. In 1861, two branches of the Presbyterian family united, and finally in 1875 a union took place that embraced, with a very few exceptions, all who bore the Presbyterian name. The history of our church since that day has been a constant testimony to the wisdom and foresight of those who led the various churches in the direction of union.

Knox College, Toronto

A Ship That Will Stand Rough Weather

In some ways character-building is like ship-building. What would you wish to build into your ship that will bear you across the ocean of life? Surely, some of the things will be strong, thick timbers for the bottoms and sides—we want self-dependence; good engines—to give us energy; guns in case of attack—to make us fighters for the right; ballast—to give steadiness; Marconi wireless apparatus—to say the truth; the flag—to

show reverence; a name—for self-respect; a figure-head—for good reputation; a life-boat—for prudence; a life-belt—for helpfulness; a compass—for religious faith; lights—for hope; a captain's bell—for conscientiousness; an anchor—for religion; a rudder—for determination. And so we might pass in review all the other useful and necessary qualities of character.

The ship of character needs so much fitting out, for it has to encounter the peaceful, sunny calm days, the breezy, stirring ones, and the tempestuous dangerous ones—and then the weak spots are found out. The waves of temptation can be very fierce and strong, and they have a way of bursting over the deck just when they are least expected. If you could only shout to them, "Stop there! Think what you are doing!" the horrid temptation would disappear, as the surface of the ocean calms down when oil is poured on it. Only get a moment's time, and then conscience and reason get a word in, and they are such strong allies.

Let us see if we can make a list of the qualities that are in the character we really admire. They are: Truth, honesty, justice, conscientiousness, self-respect, reverence, chivalry, obedience, patience, hopefulness, faithfulness, kindness, generosity, unselfishness, bravery, firmness, energy, perseverance, self-control, industry, independence, affection, punctuality, amiability, politeness, humility, loyalty, reasonableness, sincerity, honor, frankness, gratitude, benevolence, trustworthiness, reliability, considerateness, cheerfulness, forgiveness, tactfulness, dutifulness, thriftiness, wit, fun, agreeableness.

Perhaps you will think of some more before long.

Rest

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1912

[For additional information in regard to certain of the places, see Geography Lessons.]

A'-bra-ham. Means "Exalted father", or "Father of a multitude." Went from his own country to Canaan at God's command. The first ancestor of the Jewish race.

As-syr'-i-a. The name given to that part of Mesopotamia (the country "between the rivers", Tigris and Euphrates) which lies on the north of Babylon.

Beth-sa'-i-da. "House of fishing", at the northern end of the Sea of Galilee; birth-place of Peter, Andrew and Philip; condemned for unbelief, Matt. 11 : 21.

Ca-per'-na-um. An important town on the northwest shore of the Sea of Galilee. Jesus' home after he entered upon His public ministry.

Ca-sa-re'-a Phi-lip'-pi. A city north of the Sea of Galilee, and at the foot of Mount Hermon. It was named after Philip the tetrarch. Not to be confused with Casarea on the Mediterranean between Tyre and Joppa.

Corban. A Hebrew word meaning an offering. The word is used of anything offered or vowed to God. See Mark 7 : 11.

Dal-ma-nu'-tha. Of this place there is nothing really known. It is mentioned Mark 8 : 10.

Da'-vid. The second king and great hero of Israel. It was of the house of David that Christ sprang.

E'-gypt. The famous country of the Nile valley in the north of Africa, where the Israelites were in bondage. In the times of the Kings unlawful and unfortunate alliances were made with Egypt.

E-lij'-as. The Greek form of Elijah, one of the earliest and greatest of the prophets. His work began in the reign of the wicked king and queen, Ahab and Jezebel.

E'-phra-im. The younger son of Joseph; also name of the tribe which sprang from him.

E-sai'-as. The Greek form of Isaiah, one of the great prophets of Israel, who foretold the coming of the Messiah. The name means "Salvation of Jehovah."

Gal'-i-lee. The northernmost of the three divisions into which Palestine west of the Jordan was divided. It extended thirty miles from north to south, and sixty miles from east to west, and was the scene of a considerable portion of the ministry of Jesus.

Gen-nes'-a-ret. Meaning "Garden of princes", the fertile plain at the northwest corner of the Sea of Galilee; also applied to the Sea of Galilee.

Her'-od An'-ti-pas. Son of Herod the Great. Antipas ruled over Galilee and Perea with the title of tetrarch. He was the murderer of John the Baptist.

I'-saac. The son whom God promised Abraham in his old age, and who became

Abraham's successor as head of God's people of the stock of Abraham.

Is'-ra-el. The name given to Isaac's son, Jacob, and to the nation descended from him. Jehovah was "King of Israel."

Ja'-cob. The name signifies "Supplanter"; son of Isaac. He cheated his brother Esau out of his birthright. Became later a God-fearing man. Died in Egypt.

James and John. Brothers, sons of Zebedee. Were called by their Master "Boanerges", "Sons of thunder" from their vehement temperament.

Je-ru'-sa-lem. "City of Salem", or "City of peace", the capital of the southern kingdom, and the religious capital of the nation, where was the temple.

Jor'-dan. The chief river of Palestine: the name means "Descender." It rises among the Lebanon Mountains and finally empties into the Dead Sea. Its direct course is 125 miles, but the actual length of the stream in its multifarious windings is nearly 300 miles.

Mid'-i-an. In the Arabian peninsula. Num., ch. 31 and Judg. 7 : 1-23 refer to battles with the Midianites.

Mo'-ses. The great leader and lawgiver of the Israelites. Brought them out of the land of Egypt and led them for forty years in the wilderness. Received the Ten Commandments and many other laws from God.

Naph'-ta-li. One of the northernmost of the ten tribes. The name is frequently joined with Ephraim, another of the tribes.

Pe'-ter. Simon, the son of Jonas, or John, named by Jesus, Peter, meaning "A rock", when he was called to be a disciple. Became a chief apostle and a great founder of, and leader in, the Christian church.

Phar'-i-sees. A Jewish sect who held strictly, not only to the law of Moses, but also to the countless petty additions to that law given by the scribes or rabbis. They were formalists and literalists in religion.

Sa-ma'-ri-a. The middle one of the three divisions of Palestine in the time of our Lord; also the name of the capital city of that province.

Sa-mar'-i-tans. Inhabitants of Samaria, a mixed heathen people, derived from the colonists sent by the king of Assyria into Samaria after he had carried the Ten Tribes captive.

Sa'-tan. Meaning "Adversary", the name for the great adversary of souls, the devil.

Sy-ro-phe-nic'-i-an. Phenicians living in Syria, the name distinguishing them from Phenicians of northern Africa. The Syro-phenician woman was one of the few Gentiles who received direct blessing from Jesus during his earthly ministry.

Ze-bu'-lun. One of the ten northern tribes. Their territory was adjacent to that of Naphtali.

*AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. ALL STAND.

II. RECITE IN CONCERT. Golden Text
fc. the Quarter, John 7 : 17.

"If any man willeth to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

III. SINGING.

Teach me, O Lord, the perfect way
Of Thy precepts divine,
And to observe it to the end
I shall my heart incline.

Give understanding unto me,
So keep Thy law shall I ;
Yea, even with my whole heart I shall
Observe it carefully.
—Psalm Sel. 92 (vs. 1, 2), Book of Praise

IV. RESPONSIVE SENTENCES. Psalm 19 :
7-9, 14.

Superintendent. The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple.

School. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.

Superintendent. The fear of the Lord is clean, enduring for ever : the judgments of the Lord are true and righteous altogether.

School. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.

V. PRAYER.

VI. SINGING. Selected : See list of Hymns for each Sunday in TEACHERS MONTHLY and HOME STUDY QUARTERLY.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 195, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

IX. READING OF LESSON PASSAGE.

X. READ RESPONSIVELY,—See SPECIAL SCRIPTURE READING in THE TEACHERS

MONTHLY, in connection with each Lesson.

XI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY.")

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken up in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected. See list of Hymns for each Sunday in TEACHERS MONTHLY and HOME STUDY QUARTERLY.

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

III. Singing. Hymn 238, Book of Praise : one verse each Sunday, thus sung twice through in the Quarter.

IV. A SENTENCE. 2 Tim. 3 : 14, 15.

Superintendent.—Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ;

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

V. BLESSING.

LESSON SETTING—Time, A.D. 26; place, the Lake and Plain of Gennesaret. This Lesson follows immediately the miraculous feeding of the five thousand.—Lesson XII, Third Quarter, Mark 6:30-44. The people, excited by the miracle, seek to compel Jesus to be King.

GOLDEN TEXT—Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.—Matthew 14:27.

*Memorize vs. 49, 50. **THE LESSON PASSAGE**—Mark 6:45-56. Read Matthew 14:22-36.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

Revised Version—enter into the boat; before him unto the other side to Bethsaida; himself sendeth the multitude away: after he had taken leave of them; the; boat; seeing them distressed in; Omit and; on; he; they, when; Omit they; that it was an apparition; But he straightway spake with; Omit rest of verse; understood not concerning the loaves, but their; crossed over; to the land unto; moored to; the people; round about that whole region, and; on their beds; where-soever; into; into the; market places.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus walking on the sea, Mark 6:45-56. T.—A cry in distress, Ps. 18:6-16. W.—God's care of mariners, Ps. 107:21-31. Th.—A storm-tossed ship, Jonah 1:4-16. F.—Mightier than all, Ps. 65:1-7. S.—Be of good cheer, Isa. 43:1-7. S.—Peter's lack of faith, Matt. 14:22-36.

THE LESSON EXPLAINED



FISHING BOAT, SEA OF GALILEE

I. THE MOUNTAIN, AND PRAYER.—45, 46. Straightway. There was danger in delay. Immediate action is necessary. Constrained. The multitude's offer of a crown seemed, to the disciples, to be a great opportunity for Jesus. They

will not leave unless they are forced. Unto the other side to Bethsaida (Rev. Ver.). It is better to read, as in many old Latin versions, "the other side from Bethsaida." Sent away the people; because He must refuse their crown, and because He wishes to be alone. Sent them away; Rev. Ver., "taken leave of them." His dismissal of the disciples is firm, but kindly and gracious. Departed into a mountain to pray. Lonliness meant companionship and communion with God.

II. THE SEA, AND RESCUE.—47-52. When even was come . . . in the midst of the sea. There was darkness, storm, distant shores, and no Master. He saw them toiling. They were separated from, but not forgotten by, Jesus. Prayer to God did not make Him forgetful of His friends. Wind was contrary. The Sea of Galilee was subject to sudden and violent storms. The fourth watch; between 3 and 6 a.m. He cometh . . . walking upon the sea. This is the first miracle of the Lesson. Would have passed by them; in order to test them, as He tested the two disciples at Emmaus when He made as though He would go further (Luke 24:23). Supposed it had been a spirit; a ghost or apparition. And cried out. It seemed only an added cause for fear. And immediately he talked with them; the cry of fear answered swiftly by the voice of comfort. The wind ceased; the Master of the winds as well as the Master of fear. This is the second miracle of the Lesson. Sore amazed . . . beyond measure. They cannot speak their wonder. They understood not concerning the loaves (Rev. Ver.) One miracle had not prepared the way for the next; they did not see that power over wind and wave belonged naturally to the Multiplier of bread.

III. THE LAND AND HEALING.—53-56. They came into the land of Gennesaret. The disciples and their Master did not land at Bethsaida (Luke 9:10), nor Capernaum (John 6:17), but at a place south of both, for they had been driven out of their course. This

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

"Gennesaret" is almost certainly the modern El-Ghuweir (little Ghor or hollow), a small plain about three miles long and one mile wide. **Straightway they knew him.** There was no escape for Him from the multitude. **Ran through that whole region.** They see the Wonder worker, then spread the news of His presence. **Began to carry.** With Jesus comes hope for the sick ; wherever they hear Jesus to be, they carry them. **In beds ; on pallets. Whithersoever he entered.** He seeks to escape the crowd, but He finds the sick about Him everywhere. **Border of his garment.** Their faith expresses itself in a more touch, but it is availing. Jesus refused to accept what the multitude offered Him, a crown ; but He does not refuse to give what the multitude needs, healing. He came to give, not to receive. Like every whole-hearted giver, His joy is full in the measure in which we are willing to take at His hand.

What other miracle had the disciples for the time forgotten? What reason is given for their lack of thought?

53-56 Where was the land of Gennesaret? What did the people do when they recognized Jesus in their midst? What simple action was sufficient to bring healing to the sick? How many were healed?

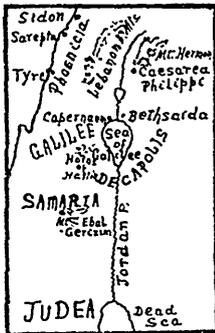
FOR DISCUSSION

1. Is prayer needed only by imperfect lives?
2. Did Christ ever perform miracles on His own behalf?

A LESSON FOR LIFE

When Christian came to the Slough of Despond, he floundered with great difficulty through its miry depths. Had he given heed, he would have seen steps across the Slough on which he might easily have crossed. He saw the difficult thing. He failed to see the helping thing. So with the disciples in the Lesson. They saw nothing but the storm. They forgot all about Christ, the Worker of wonders. He was out of their sight ; but they were not out of His mind. Jesus is never far away when there are storms in life. Though unseen, He remembers and comes to His children in every time of danger. And when He comes, how prompt and apt is the aid He gives. He stills the tempest, gives courage and calm to the terrified, brings safe to shore. There is no life without its sudden tempests of temptation and trial ; and there is no help so ready and so efficacious as that which this Ruler of storms affords.

THE GEOGRAPHY LESSON



THE EASTERN SHORE OF THE SEA OF GALILEE is thirteen miles long. This sea is shaped like a harp. The eastern side is the straight side. The eastern banks are higher than the western. The sea was circled by cities. Those connected with Christ's life lie mainly on the west side. At the northeast end, where the Jordan enters the lake, lies Bethsaida, rebuilt by Philip and named Julius after the daughter

of the Emperor Augustus.

LESSON QUESTIONS

- 45, 46 Why did Jesus send His disciples away? Where did He constrain them to go? Where is Bethsaida? Why did Jesus send the people away? Where was Christ's favorite place for prayer?
- 27-52 What befell the disciples on the Lake? When did Jesus come to them? Why? How? Did the disciples recognize Jesus? What did they suppose Him to be? Repeat His call to them. What second wonder happened when Jesus entered the ship? How did this wonder affect the disciples?

Prove from Scripture—That Jesus is the Ruler of nature.

Shorter Catechism—Ques. 30. How doth the Spirit apply to us the redemption purchased by Christ? A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

The Question on Missions—(Fourth Quarter, AN INDIAN BOARDING SCHOOL.)—1. What is an Indian Boarding School? It is a house for treaty Indian boys and girls between the ages of seven and eighteen years, where they are fed, clothed, housed and taught free of cost to their friends, in order that they may learn the white man's way of living and making a livelihood.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson) ; 78 ; 544 ; 34 (Ps. Sel.) ; 277 (from PRIMARY QUARTERLY) ; 366.

FOR WRITTEN ANSWERS

1. For what purpose did Jesus go to the mountain alone?
2. What different miracles are mentioned in the Lesson?
3. How did the people of Gennesaret show their faith in Jesus?

CONNECTING LINKS—This Lesson follows immediately on the last. The crowds came for healing, but the scribes came to find fault. They interrupted the gracious work of Christ with questions about trivial religious ceremonies.

GOLDEN TEXT—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14 : 17.

Memorize vs. 5, 6. **THE LESSON PASSAGE**—Mark 7 : 1-13. Study Mark 7 : 1-23. Read Matthew 15 : 2-20.

1 ¹Then came together unto him the Pharisees, and certain of the scribes, which ²came from Jerusalem.

2 ³And when they saw some of his disciples ⁴eat bread with defiled, that is ⁵to say, with unwashen hands, ⁶they found fault.

3 For the Pharisees, and all the Jews, except they wash ⁷their hands ⁸oft, eat not, holding the tradition of the elders.

4 And ⁹when they come from the ⁷market, except they wash, ⁸they eat not. And many other things there be, which they have received to hold, ⁹as the washing of cups, and ¹⁰pots, ¹¹brassen vessels, ¹²and of tables.

5 ¹³Then the Pharisees and ¹²scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat ¹³bread with ¹⁴unwashen hands?

6 ¹⁵He answered and said unto them, Well ¹⁶hath Esai'as prophesied of you hypocrites, as it is written, This people honoureth me with ¹⁷their lips, but their heart is far from me.

Revised Version—¹And there are gathered together; ²had come from; ³and had seen that some; ⁴ate their; ⁵Omit *three words*; ⁶diligently; ⁷marketplace; ⁸themselves; ⁹washings of; ¹⁰and; ¹¹And the; ¹²the scribes ask him; ¹³their; ¹⁴defiled; ¹⁵And he said; ¹⁶did Isai'ah prophesy; ¹⁷But in; ¹⁸as their doctrines; ¹⁹precepts; ²⁰Ye leave the; ²¹and hold fast; ²²Omit *rest of verse*; ²³do ye; ²⁴Omit own; ²⁵He that speaketh evil of; ²⁶his; ²⁷That wherewith thou mightest have been profited by me is Corban, that is to say Given to God; ²⁸ye no longer suffer him to do ought for; ²⁹void the word of God by your.

Daily Reading—(Courtesy, I.B.R.A.)—M.—Clean and unclean, Mark 7 : 1-13. T.—Clean and unclean, Mark 7 : 14-23. W.—The heart is deceitful, Jer. 17 : 5-10. Th.—Ye shall be clean, Ezek. 36 : 25-31. F.—Beautiful garments, Zech. 3. S.—God's covenant, Heb. 10 : 11-22. S.—Christ's teaching, Luke 11 : 37-42.

THE LESSON EXPLAINED



WASHING BEFORE A MEAL

I. UNWASHEN HANDS.—1.

2. Pharisees; name means, "separated." We might call them the religious people of the day, Scribes; teachers of the law, sometimes called lawyers or doctors of the law. Some of his disciples; not all, some were

strict Jews. Peter, for instance, refused to eat what was common or unclean, Acts 10 : 1-25. Eat bread; take their meals. Defiled; explained by Mark for Gentile readers as unwashen. Found fault; not on the ground of cleanliness. The washings that they thought necessary went far beyond the demand of cleanliness. Every washing had a religious meaning.

3. Pharisee, and all the Jews. The Pharisees began the customs. The people followed their example. Oft; Rev. Ver., "diligently", literally, "with the fist", by placing the closed fist in the hollow of the hand, and rubbing it there. Holding the tradition of the elders. The different customs were not found in the Word of God. The scribes of ancient

times had laid them down for observation, and they were handed on from generation to generation.

4. From the market; business places, where they came in defiling contact with Gentiles. Wash; literally, "baptize", bathe the whole body. Many other things. The rules were numerous, trifling and burdensome. Cups; wooden drinking dishes. Pots; jugs, also of wood. Tables; literally, couches, on which the Jews reclined at meals.

5. Walk . . . according to the tradition of the elders; observe the rules and traditions of the past. These human additions to the law were regarded as even more binding than the law itself.

II. TRUE HEARTS.—6-9. Esai'as. The words quoted are from Isa. 29 : 13. Hypocrites; men who play a part, actors. Honoureth me with their lips . . . heart is far from me; careful about ceremonial trifles, with no thought of God. The outer action did not express any inner feeling for God. Laying aside the commandment of God. Man-made "traditions" were not simply added to the divine law by these zealots, but put in place of it. The great Commandments were forgotten.

10-13. Moses said. Christ gives an example of this forgetting of the first things of life, quoting from Ex. 20 : 12; 21 : 17. Die the death; surely die. This commandment shows the supreme emphasis placed by God on the duty of children to parents. Jesus shows how the traditions of the scribes teach

men to evade it. **Corban** . . a gift; something dedicated to God. The Rev. Ver. reads, "That wherewith thou mightest have been profited by me is Corban." That is, if a son said his money was dedicated to God, he was freed from the necessity of using it to help his needy parents. Thus, liberality to the temple or to religion exempted him entirely from filial obligations.

In vs. 14-23, Jesus goes a step further. He has shown that the effect of the traditions is to blind men to the first duties of life. He now shows that the literal significance of the ceremonial laws in the Word of God itself has passed. He refers to the old Levitical distinction between meats clean and unclean. He says all meats are clean in themselves. It is not meats that defile. It is wrong thoughts that defile. Nothing in the outer world can make the life unclean. Life is cleansed or defiled from within.

ORIENTALISM

The Hebrew book was not like ours. It was a continuous sheet wrapped into a roll: Latterly, this roll was made of papyrus, but originally it was made from skins which had been tanned. These skins had to be from animals that were considered clean, and the separate skins were bound into one roll by thongs, which also had to be from a clean animal. The words were of course written, not printed, by scribes, and there were many strict rules to be observed. No single letter was to be written from memory. It had to be copied. They were not to write the name of God with a pen freshly dipped in ink. Even if a king were to come in while they were writing that Name, they were not to look at him till the Name was finished.

LESSON QUESTIONS

1-5 Who were the Pharisees? The scribes? Where had these come from? Why had they followed Jesus? Why were they so hostile? Why did the Pharisees wash after returning from market? What other washings did they observe? What is meant by the traditions? Who were the elders? Of what neglect in washing were the disciples guilty?

6-13. By what name does Jesus describe the Pharisee? From what prophet does Jesus quote? With what did the Pharisee honor God? What does Jesus say about this kind of worship? What did the Pharisee put in the place of the commandments of God? Repeat the Commandment to which Jesus refers (Ex.

20 : 12). How did the Pharisee evade the command to honor father and mother? What does "Corban" mean?

What are the things that really defile life? Where only are these things found?

FOR DISCUSSION

1. Can religion ever be a thing of outer action alone?
2. Should other duties ever take the place of worship?

A LESSON FOR LIFE

An old friend had been shown through the establishment of a successful ironmaster. "I see in your plant", said the friend, "the evidence of industry, enterprise, genius. But, friend, I note one great oversight in it all. You have forgotten that the master of this plant is a soul. You have forgotten that the servants of this plant are souls. The place is all machine and no soul." The religion of the Pharisees had endless system and ingenuity, like a machine. It left out the soul. Our religion must not be the endless doing of trifles or even of great things; it must be the being a soul. And when religion is thus the being a soul, all the rest follows in its order. The appropriate organization for the doing of the Lord's work is naturally evolved, and Christian activities develop as a matter of course. The Spiritual life in the individual is the first and chief thing.

Prove from Scripture—That God must be worshiped in spirit.

Shorter Catechism—Ques. 31. What is effectual calling? A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

The Question on Missions—2. Who builds and maintains these schools? They are built either by the Dominion Government or by some Canadian church. They are maintained by grants of so much per scholar from the Ottawa Indian Department, supplemented by the church controlling the schools.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 216; 161; 7 (Ps. Sel.); 524 (from PRIMARY QUARTERLY); 525.

FOR WRITTEN ANSWERS

1. About what were the Pharisees very particular?

.....

2. What did they neglect and evade?

.....

3. Tell something about the Jewish Book of the Law

.....

CONNECTING LINKS—The incident from Mark follows immediately on the last Lesson. The incident taken from Matthew follows the Sermon on the Mount. We turn from Jesus in contact with Jewish prejudice to Jesus in contact with Gentile faith.

GOLDEN TEXT—Him that cometh to me I will in no wise cast out.—John 6 : 37.

Memorize vs. 27, 28. **THE LESSON PASSAGE**—Mark 7 : 24-30 ; Matthew 8 : 5-13. Read Matthew 15 : 21-24.

24 And from thence he arose, and went ¹ into the borders of Tyre and Sidon, and ² entered into ³ an house, and would have no man know it : ⁴ but he could not be hid.

25 ⁵ For a certain woman, whose ⁶ young daughter had an unclean spirit, ⁷ heard of him, and came and fell ⁸ at his feet :

26 ⁹ The woman was a Greek, a ¹⁰ Syrophenician by nation ; and she besought him that he would cast forth the devil out of her daughter.

27 ¹¹ But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and ¹² to cast it ¹³ unto the dogs.

28 ¹⁴ And she answered and ¹⁵ said unto him, Yes, Lord : ¹⁷ yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way ; the devil is gone out of thy daughter.

30 And ¹⁸ when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 **Matt. 8 : 5** And when ¹⁹ Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth ²⁰ at home

Revised Version—away into ; ² he ; ³ a ; ⁴ and ; ⁵ But straightway a woman ; ⁶ little ; ⁷ having heard of him, came ; ⁸ down ; ⁹ Now the ; ¹⁰ Syrophenician by race ; ¹¹ And he said ; ¹² Omit to ; ¹³ to ; ¹⁴ But she ; ¹⁵ saith ; ¹⁶ Yea ; ¹⁷ even the ; ¹⁸ she went away unto her house, and found the child laid upon the bed, and the devil gone out ; ¹⁹ he was entered ; ²⁰ in the house sick ; ²¹ he saith ; ²² And the ; ²³ only say the word ; ²⁴ also ; ²⁵ under myself soldiers ; ²⁶ one ; ²⁷ And when ; ²⁸ the ; ²⁹ sons ; ³⁰ forth ; ³¹ Omit and ; ³² the servant ; ³³ that hour.

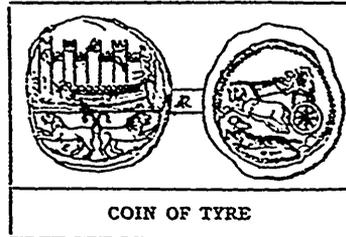
Daily Readings—(Courtesy, I.B.R.A.)—M.—Mission to the Gentiles, Mark 7 : 24-30. T.—Mission to the Gentiles, Matt. 8 : 5-13. W.—The Gentiles' hopes, Matt. 12 : 14-21. Th.—No longer strangers, Eph. 2 : 4-13. F.—Paul's Mission to Gentiles, Acts 18 : 4-8. S.—Gentiles hear gladly, Acts 13 : 44-50. S.—"No Respector of persons", Acts 10 : 34-48.

THE LESSON EXPLAINED

I. THE FAITH OF A GENTILE WOMAN.—24, 25. From thence ; from eastern Galilee. Went ; not to preach, but for quiet and rest. Into the borders ; probably crossed into Gentile territory. Matt. 15 : 21 has "into the coasts of." Tyre ; the word means, "the rock." Sidon ; the word means, "fish town." Both were great commercial cities on the shore of the Mediterranean. Would have no man know it . . . could not be hid. Again Christ's desire for privacy is baffled. The people even here have heard of His fame. A . . . woman. Rev. Ver. says, "straightway." Love and need urge her.

26. Greek ; in religion, a Gentile. Syrophenician ; by nationality—"Syro", to distinguish from Phenicia of Carthage. Matthew says, "a woman of Canaan", the ancient race dispossessed by Israel. History, nationality, religion all against her. Besought. Matthew tells how she adjoined Him by the title, "Son of David."

27. The children first. The Jews had not the only claim, but the first claim. This was the Master's principle—Jews, then Gentiles. Meet ; right or



proper. Dogs. The Jews regarded the dog with contempt. "Dog" was the Jewish name for the Gentile. The word used by Jesus is, however, not the name for street dog, that fed on offal, but for the little house dog that might be about the table. This dog gets at least the crumbs.

28. Answered. The woman saw hope in the word, and in Christ's tone. She claims the portion of the dog, not of the children. Crumbs from the Master will do.

29, 30. For this saying ; revealing as it did her deep earnestness and profound faith. Devil ; demon. I ; gone out. What a test of her faith. But she stood the test and found even as Jesus had said.

II. THE FAITH OF A GENTILE SOLDIER.—Matt. 8 : 5, 6. Centurion ; Roman officer in army of Herod Antipas, captain over a hundred men, sixth part of a legion. Lord ; Sir, word of respect. Servant ; or boy. Luke (ch. 7 : 2) adds that he was dear unto his master. Lieth ; a long sickness. Grievously tormented ; a very severe case.

7-9. I will come ; Gentile though he was. Answered. We have here an amazing instance of faith. 8.

Not worthy; from moral standpoint, perhaps also, because he was a Gentile. *Speak . . . only.* The greatness of this officer's faith was only equalled by its simplicity. Under authority; modest description of his position. *I say to this man, Go, to another, Come, . . . to my servant, Do this;* only a higher servant over lower servants, yet his word is law. How much more surely will the word of the great Master be obeyed!

10-13. *Marvelled.* Only twice do we read that Jesus marvelled, once at the unbelief of his fellow townsmen of Nazareth (Mark 6: 6), and here. *Many.* The centurion's faith was prophetic of the response of the Gentile world—to Christ and His gospel. *East and west;* heathen lands. *Sit down with Abraham, etc.;* share fully with them the heavenly home. *But . . . cast out;* the awful woe of those who like the Jews had great privileges, but fell short of them. *As thou hast believed.* In Christ's kingdom faith is always the measure of what we receive. So be it done; prompt and unshakable faith: quick and sure cure.

GEOGRAPHY LESSON



SAREPTA is a town on the Phœnician coast, nine miles south of Sidon. It belonged to the territory of the tribe of Asher, but had always remained Gentile. It was a populous city, extending to the sea. The modern remnant stands on a steep hill, five hundred feet high, and a mile from the sea. In Luke 4: 25, 26 Jesus points out that Elijah was sent, not to the many widows of Israel, but to a heathen widow of

Sarepta. In our Lesson Jesus is in this region on a similar errand to a similar woman.

LESSON QUESTIONS

24-26 In what direction do we now find Jesus going? What was His purpose? What two cities are mentioned? Who now discovers Jesus? What was her religion? Her nationality? Her sorrow? Her request? What was Jesus' answer? How does she reason with Him? What was the reward of her faith? Matt. 8: 5-13 In what town did the centurion find

Jesus? To whose army did he belong? What was a centurion? For whom does he intercede? What was the illness of his servant? What does Jesus propose to do? What reason made it seem unnecessary to the centurion that Jesus should come to his home? What did Jesus say about the centurion's faith? What command did He then give? With what result? Who will be found within the kingdom? Who will be found without?

FOR DISCUSSION

1. Which are the more likely to accept Jesus, those who have often heard of Him, or those who hear for the first time?
2. "All things are possible to Him that believeth"; is this saying, or is it not, absolutely true?

A LESSON FOR LIFE

Things grow in unexpected places. In our Rockies glowing, fragile flowers bloom on the very edge of the cold, massive, slowly advancing glacier, and great towering trees grow out of the rocks where there seems scarcely enough soil to nourish a bush. Jesus, in like manner, found unexpected things among the Gentiles, where the Jews could find nothing good. From the Gentile heart there blossomed faith that was as beautiful as the fragile flower, and as strong as the lofty pine. The story of mission work ever bears testimony to this blessed fact. From amongst the naked, savage cannibals, no less than from the followers of the higher non-christian religions are the sweet flowers plucked of holy and pure living.

Prove from Scripture—That all may come to Jesus.

Shorter Catechism—Ques. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

The Question on Missions—3. Where are these schools to be found? They are found in Ontario and in all Western Canada. There are 73 in all, of which our church maintains 8 and owns 7, one in Ontario, two in Manitoba, three in Saskatchewan and two in British Columbia.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 168; 147; 112 (Ps. Sel.); 560 (from PRIMARY QUARTERLY); 402.

FOR WRITTEN ANSWERS

1. Give some facts about the Syrophenician woman.....
2. What does the word used by Jesus for dogs really mean?.....
3. Why did the centurion think himself not worthy that Jesus should enter his house?.....

LESSON IV.

WANDERINGS IN DECAPOLIS

October 27, 1912

LESSON SETTING—Jesus passes northward from the scene of our last Lesson near Tyre, through the whole length of Phenicia to Sidon, then eastward to the sea of Galilee by the road to Decapolis, the region of the "ten cities" on the eastern side of the Jordan.

GOLDEN TEXT—He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.—Mark 7: 37.

Memorize vs. 34, 35. **THE LESSON PASSAGE**—Mark 7: 31 to 8: 10. Read Matthew 15: 32-39.

31 And again, ¹ departing from the ² coasts of Tyre and ³ Sidon, he came unto the sea of Galilee, through the midst of the ⁴ coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to ⁵ put his hand upon him.

33 And he took him aside from the multitude, ⁶ and put his fingers into his ears, and he ⁷ spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Eph-phatha, that is, Be opened.

35 And ⁸ straightway his ears were opened, and the ⁹ string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published ¹⁰ it;

37 And ¹¹ were beyond measure astonished, saying, He hath done all things well: he maketh ¹² both the deaf to hear, and the dumb to speak.

Ch. 8: 1 In those days ¹³ the multitude being very great, and having nothing to eat, ¹⁴ Jesus called his disciples unto him, and saith unto them,

¹⁵ I have compassion on the multitude, because they ¹⁶ have now been with me three days, and have

Revised Version—¹ he went out from; ² borders; ³ came through Sidon unto; ⁴ lay; ⁵ privately; ⁶ apart; ⁷ Omī straightway; ⁸ bond; ⁹ they; ¹⁰ even tho; ¹¹ when there was again a great multitude, and they had nothing; ¹² he; ¹³ continue with me now three; ¹⁴ home; ¹⁵ in; ¹⁶ and some of them are come from; ¹⁷ Whence shall one be able to fill these; ¹⁸ a desert place; ¹⁹ commanded the multitude; ²⁰ having given thanks, he brake; ²¹ Omī did; ²² multitude; ²³ having blessed them, he commanded; ²⁴ these; ²⁵ And they; ²⁶ broken pieces that remained over; ²⁷ Omī three words; ²⁸ the boat.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Wanderings in Decapolis, Mark 7: 31-37. T.—Wanderings in Decapolis, Mark 8: 1-10. W.—Come with boldness, Heb. 4: 11-16. Th.—Christ's wondrous power, Matt. 9: 27-33. F.—The compassion of Jesus, Luke 9: 10-17. S.—His love and pity, Isa. 63: 7-14. S.—Desires satisfied in Him, Pa. 145.

THE LESSON EXPLAINED



BASKETS
OF PALESTINE

I. THE DEAF AND DUMB MAN CURED.—31, 32. From the coasts of Tyre and Sidon; Rev. Ver., "from the borders of Tyre through Sidon." Decapolis; a league of ten cities in eastern Palestine which were Greek in population and spirit. They bring unto him. In ch. 5: 17 we read that after Jesus healed the demoniac the people besought Him to leave their borders, but the demoniac published Christ's doings everywhere.

(ch. 5: 20) The people are therefore expectant. Impediment; practically dumb as well as deaf. Put his hand upon him; in kindly sympathy and encouragement.

33. Took him aside; for privacy. Perhaps the mental condition of the man, or attitude of the people, rendered this necessary. Most of Christ's miracles were done in sight of all. Put; rather, thrust. Fingers into his ears; a sign of what He was about to do, suitable to the man's state of mind. Spit.

nothing to eat:

3 And if I send them away fasting to their ¹⁴ own houses, they will faint ¹⁵ by the way: ¹⁶ for divers of them came from far.

4 And his disciples answered him, ¹⁷ From whence can a man satisfy these *men* with bread here in ¹⁸ the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he ¹⁹ commanded the people to sit down on the ground; and he took the seven loaves, and ²⁰ gave thanks, and brake, and gave to his disciples to set before *them*; and they ²¹ did set *them* before the ²² people.

7 And they had a few small fishes: and ²³ he blessed, and commanded to set ²⁴ them also before *them*.

8 ²⁵ So they did eat, and were filled: and they took up of ²⁶ the broken *meat* that was left seven baskets.

9 And they ²⁷ that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into ²⁸ a ship with his disciples, and came into the parts of Dalmanutha.

²⁹ came through Sidon unto; ³⁰ lay; ³¹ privately; ³² apart; ³³ Omī straightway; ³⁴ bond; ³⁵ they; ³⁶ even tho; ³⁷ when there was again a great multitude, and they had nothing; ³⁸ he; ³⁹ continue with me now three; ⁴⁰ home; ⁴¹ in; ⁴² and some of them are come from; ⁴³ Whence shall one be able to fill these; ⁴⁴ a desert place; ⁴⁵ commanded the multitude; ⁴⁶ having given thanks, he brake; ⁴⁷ Omī did; ⁴⁸ multitude; ⁴⁹ having blessed them, he commanded; ⁵⁰ these; ⁵¹ And they; ⁵² broken pieces that remained over; ⁵³ Omī three words; ⁵⁴ the boat.

Spittle was thought to have medicinal virtue: a visible sign to help the man's faith. 34. Looking-up; an attitude of prayer. Sighed. His prayer expressed itself in attitude and sound. "Prayer is the heaving of a sigh."

35, 36. String; Rev. Ver., "bond." Spake plain; in an intelligible manner. Charged them; the man and his friends. They published; "a good example of the way men treat Jesus, yielding Him all homage except obedience." "Obedience is better than sacrifice, and also better than unregulated enthusiasm." 37. Beyond measure; a very emphatic word, used only once in the New Testament. Astonished. Hath done all things well; truer than they knew.

II. THE MULTITUDE FED.—Ch. 8: 1. The multitude being very great; Rev. Ver., "when there was again a great multitude." "Again" implies a different multitude from that of ch. 6: 34. This is a multitude of Gentiles from Decapolis, the other was a multitude of Jews from Galilee. 2. Compassion; the same motive that prompted the feeding of the first multitude. Three days. Their supplies had run out.

3. Divers; Rev. Ver., "some": others were not far from home, and so were not in the same straits. 4-6. From whence? It seems strange that they should have forgotten Christ's power to multiply bread as exhibited in the previous miracle. Or did

they feel that it would be presumptuous to ask Him for a repetition of it? Satisfy; Rev. Ver., "fill." Here in the wilderness; a difficult matter in any circumstance, but more so in the wilderness far from markets and ovens. Seven; five loaves in the previous miracle. Gave thanks; His constant custom.

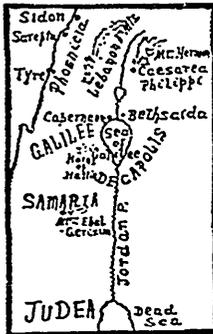
7-10. A few small fishes; two in the previous case. Took up of the broken meat that was left; literally, "the remainder of the broken pieces", a lesson against waste. Seven baskets; twelve baskets in the former story. The baskets here were large rope baskets. In the former, they were small wicker ones. About four thousand; five thousand in the other. Straightway; looking for no honors or praises. Into the parts of Dalmanutha. Matthew (ch. 15 : 39) says, "Magdala" (Rev. Ver.), both places entirely unknown.

feeding them? How many loaves had the disciples with them? What did Jesus do before He gave the bread to the disciples to distribute? How many fishes? What was done after the multitude had been fed? How much was gathered up? What was the number of the multitude? What other feeding of a multitude do you recall? (Mark 6 : 36-44.) Name some points of difference in the two miracles. How many baskets were gathered in the former feeding? Were the baskets the same in both cases? How did Jesus depart from the multitude? Where did he go?

FOR DISCUSSION

1. Grace at meals : the authority for it ; its uses.
2. Why Jesus in some cases bade those blessed by Him be silent. Does this justify "silent" Christians?

THE GEOGRAPHY LESSON



THE HORNS OF HATTIN OF KARN HATTIN, as they are commonly called, are situated in Galilee. They lie five miles west of the Sea of Galilee, and are practically opposite the middle point in the length of the Sea. The name "Horns" is given because of the fact that there are two elevations. Tradition says that here is the Mount of Beatitudes, where Christ delivered the Sermon on the Mount. "Between the horns there is a depression which forms a natural amphitheatre where thousands could recline on the grass."

A LESSON FOR LIFE

Travelers in Africa could tell long after where Livingstone had been in that continent. He had "done all things well." He had been just and fair and truthful, loving and kind, treating even the most degraded tribes as fellowmen. Wherever he journeyed, he left, behind him, like his Master long before, a train of blessing. This is a true ideal of life, to make our journeying in life in the way of the pure and just and loving heart; to have it said of us, They have done all things well. It is such who make life "worth living", to other people. Their atmosphere is like a June morning when the sun is glowing and the birds are singing, and the air soft and winning. To live the hard, cruel, crooked life is to leave a trail of woe in our footsteps. The selfish, heartless man blots the sun out of any sky.

LESSON QUESTIONS

31-37 In what direction is Jesus traveling? What was Decapolis? Where? What was the condition of the man brought to Jesus? Why did he take him aside from the multitude? What did Jesus do? And say? With what result? What charge did Jesus lay on the man? Did he obey it?

Ch. 8 : 1-10 How many days had the multitude been with Jesus? What was His feeling about their condition? Did the disciples see any possibility of

Prove from Scripture—That Jesus was without blemish.

Shorter Catechism—Review Questions 30-32.

The Question on Missions—4. Why does the Canadian Government help these schools? The Government helps, because, when the roving Indians agreed to give up their lands to Queen Victoria and her successors and settle upon reserves, they were promised free schools forever for their children.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 413, 429; 116 (Pa. Sel.); 95 (from PRIMARY QUARTERLY); 131.

FOR WRITTEN ANSWERS

1. What different steps did Jesus take in the cure of the deaf and dumb man?

.....

2. What is specially worthy of note in the centurion's faith?

.....

3. What was the difference between this multitude and that fed in ch. 6 : 36-44.....

.....

Lesson V.

THE SIGN AND THE LEAVEN

November 3, 1912

LESSON SETTING—This Lesson finds Jesus in Dalmanutha, and then in Bethsaida. There is no incident between this and last Lesson. Jesus gets away from the crowd only to be interrupted by the hostile Pharisees.

GOLDEN TEXT—Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.—John 8: 12 (Rev. Ver.).

Memorize vs. 14, 15. **THE LESSON PASSAGE**—Mark 8: 11-26. Read Matthew 16: 1-12.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek ¹ after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and ² entering into ³ the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and ⁵ of the leaven of Herod.

16 And they reasoned ⁶ among themselves, saying, ⁷ It is because we have no bread.

17 And ⁸ when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? ⁹ perceive ye not yet, neither understand? have ye your heart ¹⁰ yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Revised Version—Omit after; ² again; ³ the boat departed; ⁴ And they forgot to take bread; and they had not in the boat with them; ⁵ Omit of; ⁶ one with another; ⁷ Omit three words; ⁸ Jesus perceiving it saith; ⁹ do ye . . . yet perceive; ¹⁰ Omit yet; ¹¹ the; ¹² broken pieces; ¹³ basketfuls; ¹⁴ say unto him; ¹⁵ Do ye not yet understand; ¹⁶ they come unto Bethsaida; ¹⁷ to him a blind man, and beseech him; ¹⁸ hold of; ¹⁹ brought; ²⁰ village; ²¹ laid; ²² Seest thou ought; ²³ for I behold them as; ²⁴ Then again he laid his; ²⁵ Omit again; ²⁶ he looked stedfastly, and was; ²⁷ all things; ²⁸ home; ²⁹ Do not even enter into the village.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The sign and the leaven, Mark 8: 11-26. T.—An evil generation, Luke 11: 29-36. W.—“Purge out the old leaven”, 1 Cor. 5: 3-8. Th.—Pharisees and their traditions, Matt. 15: 1-9. F.—The disciples warned, Matt. 16: 1-12. S.—“Woe unto you”, Luke 11: 45-54. S.—“Blessed shalt thou be”, Deut 25: 1-6.

THE LESSON EXPLAINED

I. SEEKERS REBUKED.—11. The Pharisees came forth; perhaps, as in Lesson II. (ch. 7: 1), these had come from Jerusalem. Matthew adds (ch. 16: 1) that the Sadducees were with them. These easy living non-believers in the resurrection were antagonistic to the Pharisees, but joined with them in enmity to Jesus. Began to question; their old policy. Sign from heaven; “some physical startling phenomenon which would conclusively prove that Jesus was the Messiah, requiring no spiritual insight and obviating any need for moral decision.” Tempting; testing Him, with the hope that He would fail or blunder.

12, 13. Sighed deeply in his spirit; a sigh that expressed, not physical pain or weariness, but mental agony. Christ saw the final result of the Pharisaic spirit of bigotry and hate to Him and themselves. There shall no sign be given; literally, “If a sign shall be given”—supply, “May I die”; or some such expression: a Hebrew form of emphatic negation. Left them. Jesus could do nothing for people in such a frame of mind. Their hearts were closed and barred against Him. Other side; direction not



HEALING A BLIND MAN

known, as we do not know where Dalmanutha was. By and by He comes to Bethsaida.

14, 15. Forgotten to take bread; departure hasty and unexpected. The one loaf they had was not sufficient for the journey. Beware of the leaven. Use of leaven during the Passover and in connection with certain offerings was strictly forbidden; it became the figure of secret, penetrating insidious evil. Only in the parable of the leaven (Matt. 13: 33) is it without its evil significance. Of the Pharisees . . . of Herod; two kinds of evil leaven: the Pharisaic leaven, which works its evil in religion,—pride, arrogance, insincerity; the leaven of Herod (Matthew says, of the Sadducees), works its evil in the world of life,—sin, worldliness.

16-21. Reasoned; talking with each other about Christ's warning as if it applied to their neglect in providing bread. Perceive ye not . . . neither understand? A note of reproach.

Hardened; proof against impression. Having eyes, see ye not? He applies Isaiah's saying to the disciples as He had formerly applied it to the crowd, ch. 4: 12. Do ye not remember? They had neglected

the lesson of the second feeding of the multitude as completely as the first ; so He recalls both. He said ; kept repeating. Matt. 16 : 12 adds, that the disciples came to understand what Jesus meant by the leaven. (See that passage.)

II. SEEKERS REWARDED.—22, 23. To Bethsaida ; probably Bethsaida Julias on the northeastern shore of the lake. A blind man ; blindness, caused by climate and unsanitary modes of life, is common in the East. Out of the town ; Jesus again chooses to perform His miracle apart. Spelt . . . put his hands ; again uses visible means rather than bare command.

24-26. I see men. Possibly he had not been born blind. He had an idea of the appearance of trees and men. As trees, walking ; motion suggests men, blurred bulk suggests trees. Made him look up ; Rev. Ver., "he looked steadfastly", literally, "looked through", as through mist. Clearly ; word conveys idea of distance. Sent him away to his house ; to prevent excitement in Bethsaida.

THE GEOGRAPHY LESSON



The word BETHSAIDA means "fisher home." Bethsaida's exact site is not known. It lay somewhere on the north of the Sea of Galilee on the east bank of Jordan. Not far from here Jesus had fed the five thousand (Mark 6 : 44, 45). It was upon this city, along with Chorazin and Capernaum, that Jesus pronounced His woes (Matt. 11 : 21, 23), because in them He had done most of His mighty works, and they had not repented. It was to be judged by its opportunities.

LESSON QUESTIONS

11-13 What do the Pharisees ask for in this Lesson ? With what object in view ? How did Jesus show His emotion ? What did he do with their request ? How does He leave them ?

14-21 What had the disciples overlooked ? How much provision had they ? Against what leaven does Jesus warn His disciples ? Of what did the disciples think this a warning ? How do they come to understand it ?

22-26 To what place did they now come ? Who was brought to Him there ? What did Jesus first do ? With what result ? What was the second step in the cure ? What command did Christ give the man ? Why ?

FOR DISCUSSION

1. Would a miracle wrought now be more convincing than is the record of the Bible miracles ?
2. Is an instantaneous blessing (say in conversion) any better than a gradual one ?

A LESSON FOR LIFE

The soldiers of Alexander, in besieging Tyre, had great rocks rolled on them ; but they dreaded most the sand heated to whiteness which was thrown on them. It got, unnoticed, between the joints of the armor and burned to the bone. Leaven is small, and yet it works great things unnoticed in the meal. Jesus warns us against sins like pride, selfishness, worldliness. They seem little sins. They enter unnoticed, yet they affect life to its very centre.

Prove from Scripture—That believers are children of light.

Shorter Catechism—Ques. 33. What is justification ? A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

The Question on Missions—5. Why does the Presbyterian Church in Canada support these schools ? Our church supports her schools at Kenora, Portage la Prairie, Birtle, Crowstand, Round Lake, File Hills, Alberni, and Ahoushat, because she believes it the best means to rear pagan Indian children as loyal Canadian Christians.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson) ; 47 ; 95 ; 115 (Pa. Sel.) ; 376 (from PRIMARY QUARTERLY) ; 164.

FOR WRITTEN ANSWERS

1. What does the leaven of the Pharisees mean ?
2. The leaven of Herod ?
3. What had the disciples forgotten beside bread ?
4. Tell something of Bethsaida

Lesson VI.

WORLD'S TEMPERANCE SUNDAY November 10, 1912

LESSON SETTING—This Lesson is from the prophecy of Hosea, the St. John of the Old Testament. He denounces wickedness in high places, the moral and political decay in the Northern Kingdom. Time, about B.C. 740.

GOLDEN TEXT—Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!—Isaiah 5: 11 (Rev. Ver.).

THE LESSON PASSAGE—Hosea, ch. 7.

1 When I would ¹ have healed Israel, then ² the iniquity of Ephraim ³ was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief ⁴ cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts that I remember all their wickedness: now ⁵ their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They are all adulterers, ⁶ as an oven heated by the baker, ⁷ who ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 ⁸ In the day of our king the princes ⁹ have made him sick with bottles of wine; he stretched out his hand with scorers.

6 For they have made ready their heart like an oven, whiles they lie in wait; their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and ¹⁰ have devoured their judges; all their kings are fallen: *there is none among them that calleth unto me.*

8 Ephraim, he ¹¹ hath mixed himself among the ¹² people; Ephraim is a cake not turned.

Revised Version—¹ heal; ² is the; ³ Omit was; ⁴ entereth in; ⁵ have their doings beset; ⁶ they are as; ⁷ he ceaseth to stir the fire, from the kneading of the dough until; ⁸ On; ⁹ made themselves sick with the heat of; ¹⁰ devour; ¹¹ mixed himself; ¹² peoples; ¹³ and he; ¹⁴ it not; ¹⁵ does testify; ¹⁶ yet they have not returned unto; ¹⁷ sought him; ¹⁸ And Ephraim is; ¹⁹ understanding; ²⁰ unto; ²¹ wandered; ²² for; ²³ trespassed; ²⁴ would redeem; ²⁵ but they howl; ²⁶ Omit and; ²⁷ taught; ²⁸ him that is on high.

Daily Readings—(Courtesy I.B.R.A.)—M.—World's Temperance Sunday, Hos. 7: 1-7. T.—World's Temperance Sunday, Hos. 7: 8-16. W.—Defeated through drunkenness, 1 Kgs. 20: 13-21. Th.—False security, Amos 6: 1-7. F.—Be ye sober, 1 Pet. 4: 1-8. S.—For my brother's sake, Rom. 14: 14-21. S.—Equipped, Eph. 6: 10-18.

THE LESSON EXPLAINED**I. SOCIAL CORRUPTION.**

—1-3. Ephraim; the most important tribe in the Northern Kingdom. It represents here the whole kingdom of Israel. Discovered. God's effort to heal only revealed the desperate nature of the disease. Samaria; the capital city, standing for the nation. Falsehood. . . thief. . . robbers; perjury, theft, highway robbery, all prevalent. They consider not. They sin with a high hand and a light heart: Sin does not matter; God does not know or care. Their own doings have beset them about; as Hosea says in ch. 5: 4, "their doings will not suffer them to turn" (Rev. Ver.). Before my face. God cannot avoid seeing their iniquity. Make the king glad with their wickedness; King Zechariah. The throne itself is guilty, rejoicing in the sin of the nation.



HOSEA: Sargent

4-7. Adulterers; "habitual adulterers". pausing

9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, ¹³ yet he knoweth ¹⁴ not.

10 And the pride of Israel ¹⁵ testifieth to his face: ¹⁶ and they do not return to the Lord their God, nor ¹⁷ seek him for all this.

11 ¹⁸ Ephraim also is like a silly dove without ¹⁹ heart: they call ²⁰ to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have ²¹ fled from me: destruction unto them! ²² because they have ²³ transgressed against me: though I ²⁴ have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, ²⁵ when they howled upon their beds: they assemble themselves for corn and wine, ²⁶ and they rebel against me.

15 Though I have ²⁷ bound and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to ²⁸ the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

only in intervals of sin to prepare for a new outbreak: hence the figure of the oven. Who ceaseth from raising. . . until it be leavened. The fire only smoulders, while the dough is being leavened. It will soon be kindled again. Even the occasional ceasing from evil is ominous of a greater outbreak. Day of our king; coronation, or birthday, of the king. Made him sick; Rev. Ver., "made themselves sick." With bottles of wine; Rev. Ver., "with the heat of wine." Stretched out his hand; the silly gesture of a drunken man. Scorers; "loose fellows"—makes them boon companions in some revelry. Have made ready. . . while they lie in wait. Murderous conspiracy is added to their sin. Devoured their judges. Shallum slow Zechariah, and Menahem murdered Shallum, 2 Kgs. 15: 14. All their kings are fallen. Nine were murdered, eight died a natural death. None. . . that calleth unto me; that is, in truth: sacrifices were still abundant. This was the irony of the situation. Hence, "I desire mercy, not sacrifice", ch. 6: 6.

II. POLITICAL DECAY.—8-12. "Moral decay means political decay. Sins like these are the gangrene of nations." Mixed himself; again a figure from baking. Among the people; the surrounding commercial nations. Their influence had corrupted. Ephraim is a cake not turned. There is in demand in the East a small, flat scone, which is baked by laying

it on hot stones or against the wall of a hot oven. The whole art of baking it consists in turning it over at the right time. If not so turned, one side is raw, the other burnt to a cinder. "How better describe a half-fed people, a half-cultured country, a half-living religion, a half-hearted poli'y?" Strangers; nations such as Assyria and Egypt. Knoweth it not: thinking only of their increased trade, nothing of their lost character as a nation. Gray hairs . . . knoweth it not. Their immorality meant decadence, none the less deadly because unobserved. Testifieth to his face. The nation is humiliated in appeals to outside powers. For all this. Humiliation does not drive them to God. A silly dove; blind to the snare. Without heart; understanding, the heart being considered the organ of wisdom. Egypt . . . Assyria. One time they turn to Egypt, another they appeal to Assyria. Spread my net; to capture and punish them. As their congregation hath heard; in the manner I have proclaimed publicly in Israel.

13-16. Though I have redeemed them. Their sin was all the greater in the light of God's love and care. Howled; in pagan worship. Beds; couches used by the heathen in their "religious" revels. Assemble themselves; Rev. Ver., Margin, "cut themselves." This refers to the practice of laceration, as in the story of Elijah on Mount Carmel. 1 Kgs. 18:28. For corn and wine. Any prayer they make is for material things. Bound; Rev. Ver., "taught." Deceitful bow; "a bow that swerves", or that does not spring back and the arrow falls to the ground. Derision . . . in . . . Egypt. Egypt derides, instead of saving.

LESSON QUESTIONS

1-7 From what book is the Lesson taken? What was Ephraim, and what does it represent? What and where was Samaria? What sins are mentioned in the first verse? Who remembered these sins? Were these sins confined to the people alone? To what occupation does Hosea refer to show the persistent nature of Israel's sin?

8-12 To what article of food is Ephraim likened? What fact in regard to sin is pointed out in the unnoticed grayness? To what bird is Ephraim likened? What nations had Israel trusted in, in place of God? What doom awaits Ephraim?

13-16 What sin does "howling upon their beds" refer to? What return did Israel make to God for

His strengthening of Israel's arms? How is Israel like a deceitful bow?

FOR DISCUSSION

- 1. The relation of temperance to national greatness.
2. Intemperance as the mother of sin.

TEMPERANCE ITEMS

Sir Andrew Clark, the great London physician, made the following startling statement: "I am speaking solemnly and carefully in the presence of truth, and I tell you that I am considerably within the mark when I say to you that, going the round of my hospital ward to-day, seven out of every ten owe their ill health to alcohol."

Horace Greely remarked: "To sell rum for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas."

In Ontario, the most populous province of the Dominion, Local Option has brought almost fifty-five per cent. of the municipalities under prohibition. Of the eight hundred and twenty-eight municipalities, four hundred and sixty-three are without the licensed bar. One hundred and twenty-two other municipalities have polled majorities against the traffic, but have failed to poll the required sixty per cent. vote.

Prince Edward Island has prohibition. Nova Scotia has prohibition except in Halifax. New Brunswick has 11 out of 17 counties "dry." Manitoba has 76 out of 143 municipalities, without license.

With now and then a receding wave, the great tide of temperance reform is steadily advancing.

Prove from Scripture—That was is the drunkard's doom.

Shorter Catechism—Ques. 34. What is adoption? A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

The Question on Missions—6. How do we get the Indian children into our schools? Most of the children come through missionaries and Government officials asking until the parents tire of saying, No. More are coming yearly, because they see the good of the schools, because they have friends there or who have been there.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 533; 530, 19 (Ps. Sel.); 529 (from PRIMARY QUARTERLY); 211.

FOR WRITTEN ANSWERS

1. To what different things does Hosea liken Israel?.....

2. Tell how widespread intemperance was in Israel.....

3. What is meant by a "cake not turned"?.....

BETWEEN THE LESSONS—This Lesson follows immediately on the one before the last. Jesus, desirous of retirement, goes northward on the road from Bethsaida where He gave sight to the blind man, to Cæsarea Philippi. It is a time of education for His disciples. They have seen the wonders of Christ's deeds. Now they are to learn the wonder of His own divine Person and the wonder of His death on the cross.

GOLDEN TEXT—Thou art the Christ, the Son of the living God.—Matthew 16 : 16.

Memorize vs. 36, 37. **THE LESSON PASSAGE**—Mark 8 : 27 to 9 : 1. Read Matthew 16 : 13-28.

27 And Je'sus went ¹ out, and his disciples, into the ² towns of Cæsare'a Philip'pi : and ³ by the way he asked his disciples, saying unto them, ⁴ Whom do men say that I am ?

28 And they ⁵ answered John the Bap'tist : ⁶ but some say Eli'as ; and others, One of the prophets.

29 And he ⁷ saith unto them, But ⁸ whom say ye that I am ? ⁹ And Pe'ter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected ⁹ of the elders, and ¹⁰ of the chief priests, and ¹¹ scribes, and be killed, and after three days rise again.

32 And he spake ¹² that saying openly. And Pe'ter took him, and began to rebuke him.

33 But ¹³ when he had turned about and looked on his disciples, he rebuked Pe'ter, saying, Get thee behind me, Sa'tan ; for thou ¹⁴ savourest not the

Revised Version—¹ forth ; ² villages ; ³ in ; ⁴ Who ; ⁵ told him, saying ; ⁶ and others, Elijah ; but others ; ⁷ asked them ; ⁸ Omit And ; ⁹ by ; ¹⁰ Omit of ; ¹¹ the ; ¹² he turning about and seeing his disciples, rebuked Peter, and saith ; ¹³ mindest not ; ¹⁴ Omit that be ; ¹⁵ he called unto him the multitude with his disciples, and said ; ¹⁶ If any man would come ; ¹⁷ would save ; ¹⁸ and whosoever ; ¹⁹ Omit the same ; ²⁰ doth it ; ²¹ to gain ; ²² forfeit his life ; ²³ For what should a ; ²⁴ life ; ²⁵ For whosoever shall ; ²⁶ the Son of man also shall be ashamed of him, when ; ²⁷ There be some here of them that stand by ; ²⁸ in no wise taste ; ²⁹ see the.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The great question, Mark 8 : 27 to 9 : 1. T.—Peter's previous testimony, John 6 : 68-71. W.—Peter's later assurance, Acts 4 : 1-12. Th.—Hindered by riches, Matt. 19 : 16-23. F.—Martha's testimony, John 11 : 20-27. S.—"Before Abraham was, I am", John 8 : 51-59. S.—The great answer, Mark 14 : 53-62.

THE LESSON EXPLAINED

I. A GREAT CONFESSION.
27, 28. Into the towns ; Rev. Ver., "villages"—into the neighboring hamlets, without entering Cæsarea Philippi itself. Cæsarea Philippi ; so called to distinguish it from Cæsarea on the Mediterranean, where Paul was imprisoned. It was called Cæsarea in honor of Augustus, Philippi in honor of the Tetrarch of Tra-



HEAD OF PETER

chonitis, and lay twenty-five miles north of Bethsaida on the spur of Mt. Hermon. Whom do men say ? The first question about the popular ideas of Jesus. John the Baptist. Guilty Herod thought Jesus was John the Baptist come to life, ch. 6 : 14. Elias ; Elijah, the promised forerunner of the Messiah, Mal. 4 : 5. One of the prophets. Matthew (ch. 16 : 14) adds Jeremiah, a prophet regarded as, in some respects, the greatest of them all. All took Jesus to be a great person ; none took Him to be the Messiah.

things ¹⁴ that be of God, but the things ¹⁴ that be of men.

34 And ¹⁵ when he had called the people unto him with his disciples also, he said unto them, ¹⁶ Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever ¹⁷ will save his life shall lose it ; ¹⁸ but whosoever shall lose his life for my sake and the gospel's, ¹⁹ the same shall save it.

36 For what ²⁰ shall it profit a man, ²¹ if he shall gain the whole world, and ²² lose his own soul ?

37 ²³ Or what shall a man give in exchange for his ²⁴ soul ?

38 ²⁵ Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation ²⁶ ; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Ch. 9 : 1. And he said unto them, Verily I say unto you, ²⁷ That there be some of them that stand here, which shall ²⁸ not taste of death, till they ²⁹ have seen the kingdom of God come with power.

Ch. 9 : 1. And he said unto them, Verily I say unto you, ²⁷ That there be some of them that stand here, which shall ²⁸ not taste of death, till they ²⁹ have seen the kingdom of God come with power.

29, 30. Whom say ye ? The second and supreme question. They had known Jesus at close range. Their idea of Him is all important, for they are to be His ambassadors. Peter answereth ; spokesman and leader, as usual. The Christ ; Matt. 16 : 16, "the Christ, the Son of the living God", Luke 9 : 20, "the Christ of God." The confession means the same in each. To Peter, Jesus is the Messiah. The people define Jesus in the terms of the great men of earth. Peter defines Him in the terms of heaven. Mark omits the blessing and promise of Christ to Peter for His answer, which Matthew gives. Charged ; word means, command with threat. The time was not ripe for declaring His Messiahship.

II. A KEEN REBUKE.—31-33. Began to teach. A turning point in Christ's training of the Twelve. Must ; inner compulsion, not outer necessity—not because He could not help it, but because He willed it (see Luke 2 : 49 ; 4 : 43 ; 24 : 26). Suffer many things. See Matt. 16 : 21 ; Mark 9 : 12 ; Luke 9 : 22 ; 17 : 25. Rejected. See Pa. 118 : 22 ; rejection after legal trial. Elders ; Isymen or priests who were members of the Sanhedrin, the supreme ecclesiastical court in Jerusalem. Chief priests ; the most distinguished representatives of the Jewish priesthood, generally Sadducees. Scribes ; professional interpreters of the law. After three days. Matthew, "the third day" ; both expressions the same. (Compare Matt. 27 : 64.) Openly ; in plain words, not in

parables as ch. 2:20. **Look him**; took aside to talk privately. **Rebuke**. The exact words used are given in Matt. 16:22. Mark misses out the blessing pronounced on Peter, but not the rebuke. **Get thee behind me, Satan**; words used in the wilderness (Matt. 4:10). It was the same temptation in both cases—a worldly Messiahship. **Savourest**; Rev. Ver., "mindest."

III. TRUE TERMS OF DISCIPLESHIP.—34-9:1. **People . . . with his disciples**. His teaching is for the many, not for the few alone. **Whoever will come**; desiroth to come. **Take up his cross**. Luke (ch. 9:23) adds, "daily." According to Roman custom, the condemned carried his own cross. Same law for Saviour, disciple and multitude—the cross significant of deep pain. **Lose his life for my sake**. Personal love to Christ must be the motive. **Gain the whole world . . . forfeit his own life** (Rev. Ver.); lose life by saving it, forfeit life by gaining the world. **Ashamed**. Those ashamed of the Master will be shamed by the Master. **When he cometh**. There is a final day of reckoning. **Taste**; experience. **Till they see the kingdom** (Rev. Ver.). Some regard this as fulfilled in the Transfiguration, fall of Jerusalem, or early triumphs of the gospel, all, in a deep sense, in the coming of the kingdom.

THE GEOGRAPHY LESSON



MOUNT HERMON is the southern end of the Anti-Lebanon range of Lebanon toward the sun-rising. This range lies in the far north of Palestine. Hermon is nine thousand feet high, being the highest mountain in Palestine. It is called the King of Syria. It looks like a great white dome, for it is covered with snow all the year round. From its base there flow two of the beginnings of the Jordan.

LESSON QUESTIONS

27-30 Near what city do we now find Jesus? What question does He put to the disciples first? What is the answer? What is the second question of Jesus?

Who answers? What does he say? What blessing did Jesus pronounce on Peter? (Matt. 16:17.)

31-33 What strange thing does Jesus now begin to declare? Who rebuked Jesus? What rebuke, in turn, does Jesus give?

34-9:1 What command does Jesus lay on the people? How do men really save their life? How do men lose it? What does the gaining of the world sometimes cost men? How does Jesus describe "this generation?" What will be the fate of those who are afraid to confess Jesus before the world? How will Jesus come? What did Jesus say about some standing about Him? How might we say this prophecy was fulfilled?

FOR DISCUSSION

1. The importance to His disciples—and to us—of a right idea of who Jesus was.
2. How really to gain one's life.

A LESSON FOR LIFE

Some lighthouse lamps are constructed on the alternating principle. One moment a glorious flood of light spreads over the sea, the next moment there is darkness. Peter was something like such a lighthouse. One moment he said a glorious thing, and Jesus blessed him, as if he spoke for God. The next moment he blundered, and Jesus rebuked him, as if he spoke for Satan, for he tried to dissuade Jesus from the way of the cross. Our light turns to darkness, whenever we suggest the selfish thing for ourselves or others.

Prove from Scripture—That Jesus' resurrection proves Him God's Son.

Shorter Catechism—Ques. 35. What is sanctification? A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

The Questions on Missions—7. What do the children learn in class? They first acquire English, then gradually study all the subjects in our public schools paying special attention to temperance and hygiene, our system of government, and to Bible study, so that our graduates may be healthy, sober, loyal, Christian Canadians.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 45; 39; 119 (Ps. Sel.); 93 (from PRIMARY QUARTERLY); 198.

FOR WRITTEN ANSWERS

1. Name the persons to whom Jesus was likened.....
2. What was Peter's great confession?.....
3. What is the true way of saving one's life?.....

Lesson VIII.

THE TRANSFIGURATION

November 24, 1912

BETWEEN THE LESSONS—This Lesson follows immediately on the previous one. Peter's great answer is succeeded by a great revelation.

GOLDEN TEXT—A voice came out of the cloud, saying, This is my Son, my chosen : hear ye him. And when the voice came, Jesus was found alone.—Luke 9 : 35 (Rev. Ver.).

Memorize vs. 9, 10. **THE LESSON PASSAGE**—Mark 9: 2-13. Read Matthew 17: 1-8; Luke 9 : 28-36.

2 And after six days Je'sus taketh *with him* Pe'ter, and James, and John, and ¹leadeth them up into ²an high mountain apart by themselves : and he was transfigured before them.

3 And his ²raiment became ⁴shining, exceeding white ⁵as snow ; so as no fuller on earth can ⁶white them.

4 And there appeared unto them ⁷Eli'as with Mo'ses : and they were talking with Je'sus.

5 And Pe'ter ⁸answered and said to Je'sus, ⁹Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Mo'ses, and one for ⁷Eli'as.

6 For he wist not what to ¹⁰say ; for they ¹¹were sore afraid.

7 And there ¹²was a cloud that overshadowed them : and ¹³a voice came out of the cloud, ¹⁴saying, This is my beloved Son : hear ¹⁵him.

8 And suddenly ¹⁶, when they had looked round

Revised Version—bringeth them ; ²a : ³garments ; ⁴glistering ; ⁵Omit as snow ; ⁶whiten ; ⁷Elijah ; ⁸answereth and saith ; ⁹Rabbi ; ¹⁰answer ; ¹¹became ; ¹²came a cloud overshadowing them ; ¹³there came a voice out ; ¹⁴Omit saying ; ¹⁵ye ; ¹⁶looking round : ¹⁷one ; ¹⁸were coming down ; ¹⁹save when the Son of man should have risen again from ; ²⁰the saying, questioning among themselves what ; ²¹again ; ²²The scribes say that Elijah must ; ²³said unto them, Elijah indeed cometh ; ²⁴is it written ; ²⁵should suffer ; ²⁶Elijah is come ; ²⁷also ; ²⁸even as.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The Transfiguration, Mark 9 : 2-13. T.—John's later vision, Rev. 1 : 9-18. W.—Peter's record, 2 Pet. 1 : 12-21. Th.—God's express image, Heb. 1. F.—Christ's glorious ministration, 2 Cor. 3 : 7-18. S.—Moses transfigured, Ex. 34 : 29-35. S.—"My beloved Son", Luke 9 : 28-36.

THE LESSON EXPLAINED

I. THE TRANSFIGURATION.—2, 3. Peter and James, and John ; the three who were with Jesus at the raising of Jairus' daughter (Luke 8 : 51), and at Gethsemane, Mark 14 : 33. An high mountain ; some say Mount of Olives, others, Mt. Tabor, but most identify it with Hermon. Hermon is high, which the Mount of Olives is not ; it is secluded, whereas Tabor had a fortified town on its summit. Hermon, also, was in the direction in which Jesus was traveling in last Lesson. Transfigured. The nearest parallels are the shining face of Moses, Ex. 34 : 35 ; and the angel face of Stephen, Acts 6 : 15. Luke adds, (ch. 9 : 29), that He was transfigured "as He prayed." Shining ; Rev. Ver., "glistering", a word used to describe the flash of polished steel or brass or gold. Matthew adds, "His face did shine as the sun" (ch. 17 : 2). Fuller ; one who bleaches cloth.

4-8. Elias with Moses. The first represents the prophets, the second the law. Talking. Luke (ch. 9 : 31) tells that the subject of conversation was Christ's death at Jerusalem. Master ; Rev. Ver., "Rabbi", Teacher, Matthew, "Lord", Luke, "Mas-



THE TRANSFIGURATION : Raphael (Upper Half)

ter." It is good for us to be here ; profitable for us, or "It is good that we were here to serve You in making three tabernacles." Tabernacles ; booths made of intertwined branches. He thought Moses and Elias had come to stay. He wist not what to say ; knew not : also said of the three in the garden of Gethsemane, Mark 14 : 40. Sore afraid ; the reason of Peter's strange words. A cloud that overshadowed ; while

about, they saw no ¹⁷man any more, save Je'sus only with themselves.

9 And as they ¹⁸came down from the mountain, he charged them that they should tell no man what things they had seen, ¹⁹till the Son of man were risen from the dead.

10 And they kept ²⁰that saying with themselves, questioning one with another what the rising ²¹from the dead should mean.

11 And they asked him, saying, ²²Why say the scribes that ⁷Eli'as must first come ?

12 And he ²³answered and told them, ⁷Eli'as verily cometh first, and restoreth all things ; and how ²⁴it is written of the Son of man, that he ²⁵must suffer many things, and be set at nought.

13 But I say unto you, That ²⁶Eli'as is indeed come, and they have ²⁷done unto him whatsoever they listed, ²⁸as it is written of him.

Peter was speaking, according to Matthew : a symbol of divine presence, Ex. 16 : 10. Voice came out of the cloud ; heard also at His baptism. (See also John 12 : 28.) Matthew adds (ch. 17 : 6), "fell on their face, and were sore afraid." My beloved son ; equivalent to, "only begotten" (see Ps. 2 : 7). Hear ye him (Rev. Ver.). Christ is a new revelation, before whose authority law and prophecy have passed. Suddenly. The wondrous scene ended as suddenly as it began. Jesus only. The disciples lay prostrate until Jesus touched them and commanded them to arise, Matt. 17 : 7.

II. THE AFTER-QUESTIONING.—9, 10. Tell no man ; so as to prevent a premature declaration of

His Messiahship. What things they had seen; Matthew (ch. 17 : 9), "the vision." Till the Son of man were risen. Then they might speak of it. Kept that saying; obeyed the command. What the rising . . . should mean. The resurrection of the dead was not an unfamiliar idea, but a resurrection of Christ, of which they would be witnesses, and after which they would be free to tell of the Transfiguration, was strange. Their idea of the kingdom, moreover, did not include the Messiah's death, and therefore not His resurrection.

¶11-13. They asked him . . . Elias . . . first come? Their perplexity is threefold: Why has Elias come, after the Messiah? Why, in view of his brief stay, did the scribes make so much of it? Why, if Elias prepared the way, must the Messiah die? Elias verily cometh first. The scribes spoke true, but not all the truth. Restoreth all things; initiate a great moral renovation. He must suffer. There was more in the scriptures than the prophecy of the "forerunner." They spoke of the suffering and rejection of the Messiah Himself. Elias is indeed come; not referring to the appearance of Elias on the mount, but to John the Baptist. Matthew (ch. 17 : 13) tells that the disciples so understood it. Whatsoever they listed. Jesus refers to the cruel action of Herod in slaying John. As it is written of him. There is no declaration in scripture that Elias was to suffer. What is meant is, that the treatment of Elijah by Ahab and Jezebel is typical of the treatment of John by Herod and Herodias.

THE GEOGRAPHY LESSON



THE LEBANONS, of which there are two ranges, run away north of Galilee. They are the "focus" of Syria and the salvation of Galilee. Spreading their roots like a great tree through Galilee, it is the presence of these mountains that makes Galilee a place of running waters and exuberant vegetation. Four great rivers rise in the Lebanon. The Jordan is one, and the Abana, connected with the story of Naaman the Syrian (2 Kgs., ch. 5), is another.

of Naaman the Syrian (2 Kgs., ch. 5), is another.

LESSON QUESTIONS

2-8 Which three disciples did Jesus take with Him on this occasion? On what other occasions were they alone with Him? What mountain is supposed to be the scene of the Transfiguration? What happened to Jesus on the mount? Describe the appearance of His garments. What is a "fuller?" Who appeared with Jesus? What did they represent? About what did they talk with Jesus? What was Peter's suggestion? What is a tabernacle? What was Peter's idea in proposing to set them up? What did the Voice from the cloud say? On what other occasion had this Voice spoken? (Mark 1 : 11; John 12 : 28.) Who disappeared after this?

9-13 When were the disciples to tell of this experience? What did the disciples question with themselves? What did they ask about Elias? Who did Jesus say Elias was?

FOR DISCUSSION

1. Did Jesus abolish what Moses and Elias stood for?
2. How was the transfiguration a preparation for the crucifixion (a) for Jesus, (b) for the disciples.

A LESSON FOR LIFE

Great generals have had the power to inspire their soldiers by their presence. The arrival of Napoleon alone, on any part of the battlefield, was equal to a reinforcement of ten thousand men. Moses and Elias disappeared, and Jesus only was left, because only Jesus was sufficient in Himself. He promised to His disciples before He ascended, that He would never leave them, even unto the end of the world, and that all power was His. And so, wherever missionaries are, they have realized this promise. They have preached, not Moses and not Elias, but Jesus only, and they found Him sufficient.

Proved from Scripture—That Jesus is the supreme Teacher.

Shorter Catechism—Review Questions 33-35.

The Question on Missions—8. What work do the girls do? The little girls sweep, dust, make beds, set tables, wash dishes, darn and patch and go to school the full day. The older girls go to school in squad half a day, do all the housekeeping and nursing under four instructors, who teach sewing, knitting, cooking and baking, scrubbing, washing, ironing and nursing and gardening.

Lesson Hymns—Book of Praise, 195; 188; 177; 5 (Ps. Sel.); 94 (from PRIMARY QUARTERLY); 132.

FOR WRITTEN ANSWERS

1. What was Jesus doing, when He was transfigured?
2. Who spoke from the cloud? What did He say?
3. What fate had happened to Christ's forerunner?

LESSON SETTING—This Lesson follows immediately on the last. The scene is near the foot of the Mount of Transfiguration. Jesus and the disciples have descended from the mountain to join the nine. On the mountain the three disciples have been in glorious company, have seen wondrous things, have heard heavenly voices. Now they descend again to common life and common experiences. The scribes, the multitude, the sick, meet them.

GOLDEN TEXT—And Jesus said unto him, If thou canst! All things are possible to him that believeth.—Mark 9:23 (Rev. Ver.).

Memorize vs. 28, 29.

THE LESSON PASSAGE—Mark 9:14-29.

Read Matthew 17:

14-21; Luke 9:37-42.

14 And when ¹he came to ²his disciples, ¹he saw a great multitude about them, and ³the scribes questioning with them.

15 And straightway all the ⁴people, when they ⁵beheld him, were greatly amazed, and running to him saluted him.

16 And he asked ⁶the scribes, What question ye with them?

17 And one of the multitude answered ⁷and said, Master, I ⁸have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever ⁹he taketh him, ¹⁰he teareth him: and he foameth, and ¹¹gnasheth with his teeth, and pincheth away: and I spake to thy disciples that they should cast ⁹him out; and they ¹²could not.

19 ¹³He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I ¹⁴suffer you! bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him ¹⁵; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long ¹⁶is it ago

Revised Version—1 they; 2 the; 3 Omit the; 4 multitude; 5 say; 6 them; 7 him, Master; 8 Omit have; 9 it; 10 it dasheth him down; 11 grindeth his; 12 were not able; 13 And he answereth them and; 14 bear with; 15 grievously; 16 time is it since this hath come unto; 17 From; 18 both into; 19 And Jesus; 20 Omit believe; 21 Omit And; 22 Omit three words; 23 And when; 24 a multitude; 25 unclean; 26 command; 27 having cried out, and torn him much he came out; and the child became as one; 28 the more part said; 29 raised him; 30 saying, We could not cast it out; 31 out by nothing, save by prayer (Omit and fasting).

Daily Readings—(Courtesy, I.B.R.A.)—M.—The lunatic boy, Mark 9:14-29. T.—A dumb devil cast out, Luke 11:14-23. W.—"Who maketh the dumb?" Ex. 4:10-16. Th.—"According to your faith", Matt. 9:27-35. F.—"Stammers shall speak plainly", Isa. 32:1-8. S.—Effectual faith, Acts 14:8-18. S.—"If thou wilt", Mark 1:35-45.

THE LESSON EXPLAINED

I. THE LUNATIC BOY.—14, 15. His disciples; the nine. Things had not gone very successfully with them in Christ's absence. Scribes; probably from some synagogue near. They are everywhere hostile to Jesus. Questioning; disputing with the disciples about their failure to cure the boy. Straightway. The interest of the

face, or, at the timeliness of His arrival. He might redeem His disciples' failure. Running . . . saluted him; a hearty reception.

16-19. Asked the scribes. Rev. Ver. says "them", meaning the crowd, not the scribes. With them; with the disciples. One of the multitude. Matthew (ch. 17:14, 15) tells that the man came and knelt, and addressed Him as Lord. He was the father of the sick lad. Brought unto thee; came expecting to find Jesus. My son. Luke (ch. 9:38) says, "mine only child." Which hath a dumb spirit. Matthew (ch. 17:15, Rev. Ver.) says he was "epileptic." In v. 25, his affliction is explained as possession by a demon. Wheresoever he taketh him; intermittent attack of fits of extreme violence and frequent occurrence. He teareth him; Rev. Ver., "It dasheth him down." Pineth; literally, "withereth": the final stage is stupor. The combined accounts give a vivid picture,—sudden scream, dashing to the ground, tearing convulsion, foaming at the mouth, wallowing, grinding of teeth, finally, the passive form. I spake to thy disciples; thinking they could heal in the absence of their Master. O faithless generation; addressed to all,—scribes, crowd and disciples. Be with you; have to do with you.



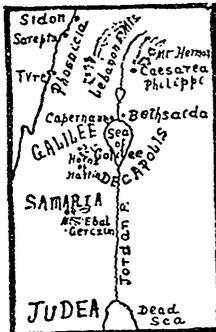
TRANSFIGURATION: Raphael (Lower Half)

multitude passes immediately from the dispute to the newly arrived Jesus. Greatly amazed; possibly at the lingering radiance of the transfiguration on His

II. HIS HEALING.—20-27. When he saw him . . . the spirit tare him. A sudden seizure took place, as the lad was brought. Asked his father; the details given in Mark only. Mark was a physician. Of a child; from early boyhood. Fire . . . waters . . . destroy; suicidal frenzy. Canst do any thing. His doubt is as to Christ's ability, perhaps because of the failure of the disciples and the extreme severity of the case. If thou canst believe. Christ suggests that the cure depends not on His power to heal, but on the father's power to believe. Christ says that faith will make, not something, but everything, possible. Cried out; eager desire. I believe; help thou mine unbelief. He believes, yet he hardly dares to think a perfect recovery is possible. His love desires more than his faith deems possible. A multitude came running together (Rev. Ver.). The crowd present increases in numbers and excitement in anticipation of another miracle. Rent him sore . . . as one dead; the worst before the best. Took him by the hand; a tender way Jesus had (see ch. 1: 31).

III. THE REASON WHY.—23, 29. Why could not we? Christ and disciples are now alone; naturally their failure troubles them. By prayer and fasting. "And fasting" is omitted in Rev. Ver. Matthew says their failure lay in their little faith. Christ's words here imply the same. True faith is dependence on God, which would naturally express itself in prayer.

THE GEOGRAPHY LESSON



CÆSAREA PHILIPPI was situated to the north of Lake Galilee on a plateau at the southern foothills of Mount Hermon. It formed part of the territory given to Philip by his father Herod the Great. The town once bore the name of Paneas, and was so called from a cave on a hill near by, sacred to the Greek god Pan. On the hill above the town Herod built a white marble temple in honor of Augustus.

Philip enlarged and beautified Paneas, calling it Cæsarea in honor of the Emperor Augustus.

LESSON QUESTIONS

14-19 What had the disciples attempted in Jesus' absence? What was going on when Jesus arrived? How did the people show their joy at His return? Why were they glad to see Him? What did Jesus ask them? Who answered the question? Describe the lad's sickness. What did the father say was the cause of his son's illness?

20-29 How long had he been in this case? What words show that the father did not feel sure about Jesus' power to cure his son? What was Jesus' answer? What prayer did the father then make? What private question did the disciples put to Jesus? What was His answer?

FOR DISCUSSION

1. Faith in Christ, and service of Christ—their relation the one to the other.
2. How much should faith leave for God to do?

A LESSON FOR LIFE

God does His best for us when we do our best for ourselves. Christian sat moping in Doubting Castle, thinking that his escape was beyond his own power. All the time he had in his bosom the key that could open every locked door. The father thought that his son's cure all depended on Christ. Christ showed that it all depended on himself. There was no doubt about Christ's willingness and ability to cure. The father's faith was the deciding matter.

Prove from Scripture—That Jesus can save to the uttermost.

Shorter Catechism—Ques. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification? A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The Question on Missions—9. What do the boys do? The little boys sweep, dust and make beds, carry fuel and ashes, keep lawns tidy, weed gardens and gather roots and vegetables. The older boys in turn, for half days, tend fires, draw, chop and saw fuel, care for stock, work the farm.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 560; 237; 76 (Ps. Sel.); 162 (from PRIMARY QUARTERLY), 71.

FOR WRITTEN ANSWERS

1. Why did this father feel doubtful about Jesus' power to heal?
2. What is possible to faith?
3. What brings healing of such maladies?

Lesson X.

THE CHILD IN THE MIDST

December 8, 1912

BETWEEN THE LESSONS—Jesus leaves the place of the Transfiguration, comes through Galilee to Capernaum, teaching His disciples as He goes. Amongst other things, He again speaks plainly of His crucifixion. The question of the payment of tribute precedes this Lesson, ch. 17 : 24-27.

GOLDEN TEXT—In heaven their angels do always behold the face of my father which is in heaven.—Matthew 18 : 10.

Memorize vs. 2, 3. **THE LESSON PASSAGE**—Matthew 18 : 1-14. Read Mark 9 : 33-37 ; Luke 9 : 46-48.

1 At the same time came the disciples unto Je'sus, saying, Who ² is the greatest in the kingdom of heaven ?

2 And ³ Je'sus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye ⁴ be converted, and become as little children, ye shall ⁵ not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is ⁶ greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall ⁷ offend one of these little ones which believe ⁸ in me, it were better for him that a millstone were hanged about his neck, and *that* he ⁹ were drowned in the depth of the sea.

7 Woe unto the world because of ¹⁰ offences ! for it must needs be that ¹¹ offences come ; but woe to that man ¹² by whom the ¹³ offence cometh !

8 ¹⁴ Wherefore if thy hand or thy foot ¹⁵ offend thee, cut ¹⁶ them off, and cast ¹⁷ them from thee :

Revised Version—In that hour came ; ² then is greatest ; ³ he called to him a little child, and ; ⁴ turn, and ; ⁵ in no wise enter ; ⁶ the ; ⁷ cause one ; ⁸ on me to stumble, it is profitable for him that a great millstone should be hanged ; ⁹ could be sunk in ; ¹⁰ occasions of stumbling ; ¹¹ the occasions ; ¹² through ; ¹³ occasion ; ¹⁴ And if ; ¹⁵ causeth t he to stumble ; ¹⁶ it ; ¹⁷ good for ; ¹⁸ the eternal ; ¹⁹ the hell of fire ; ²⁰ See that ; ²¹ Omit whole of verse ; ²² any man ; ²³ a ; ²⁴ go unco ; ²⁵ seek ; ²⁶ goeth ; ²⁷ over it more than over the ; ²⁸ have not gone.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The Child in the midst, Matt. 18 : 1-14. T.—“Forbid them not”, Mark 10 : 13-16. W—Who is greatest ? Luke 22 : 24-30. Th—“Be clothed with humility”, 1 Pet. 5 : 1-7. F.—A song of praise, Ps S. S.—An echo of the song, Matt. 21 : 6-16. S.—“He humbled Himself”, Phil. 2 : 1-11.

THE LESSON EXPLAINED

I. A LESSON FROM A LITTLE CHILD.—1-6. At the same time ; Rev. Ver., “in that hour.” What follows is closely connected with the tribute incident (ch. 17 : 24-27). Who is the greatest ? Peter has figured prominently in the great question at Casarea Philippi (Lesson VII.), on the Mount of Transfiguration (Lesson VIII.), and in the tribute incident. The question of who is first comes to the front. Mark (ch. 9 : 34) tells that a dispute had arisen on this score. A little child ; Mark 9 : 36, “had taken him in his arms”. Luke 9 : 47, “set him by him.” Except ye be converted ; Rev. Ver., “turn”, leave behind ambition, and go in an opposite direction. Become as little children ; have the spirit that characterizes children, humility, teachableness, obedience. Shall not enter ; Rev. Ver., “in no wise enter” ; so far from being first, there is no chance even to enter. Shall humble himself ; humility is to be the badge of greatness. Whoso shall receive ; lovingly recognize and welcome. One such little child. The child before them represents the qualities of the true member of the kingdom. In my name ; on the ground of what I am. A person's name is the sum of what a man is known to be and to do. Whoso shall offend ; cause to stumble—opposite to “receive.” Ambition is an offence against self and against the humble brother. One of these. These words apply to the child and to the childlike behavior, of whom the child is a type. It were better ; Rev.

it is ¹⁷ better for ¹⁸ thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into ¹⁹ everlasting fire.

9 And if thine eye ¹⁰ offend thee, pluck it out, and cast it from thee : it is ¹¹ better for thee to enter into life with one eye, rather than having two eyes to be cast into ¹² hell fire.

10 ²⁰ Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 ²¹ For the Son of man is come to save that which was lost.

12 How think ye ? if ²² a man have ²³ an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and ²⁴ goeth into the mountains, and ²⁵ seeketh that which ²⁶ is gone astray ?

13 And if so be that he find it, verily I say unto you, he rejoiceth ²⁷ more of that *sheep*, than of the ninety and nine which ²⁸ went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.



HAND MILL

Ver., “it is profitable” — it is far better that he should perish than that he should cause the childlike to stumble. A

millstone were hanged ; Rev. Ver., “a great millstone”, literally, a millstone turned by an ass—the large stone driven by an ass, not the light hand-driven one. Drowned ; a form of capital punishment used by the Greeks and Romans, but not by the Jews.

7-10. Woe ; here a word of pity, not of condemnation. Jesus pities humanity because of what it suffers through offences. Because of offences ; stumbling blocks—the cause of the woes. Literally, “scandals”. Rev. Ver., “occasions of stumbling.” It must needs be. The necessity is not that God has willed it, but because man's ambition makes it inevitable. Woe to that man ; this time, the woe of condemnation. If thy hand . . . foot ; symbols of the thing that offends. Halt ; mutilated in respect of the feet. Maimed ; lacking hand or hands. Everlasting fire ; Rev. Ver., “the eternal fire”, the punishment of the Messianic judgment. Hell fire ; literally, “the Gehenna of fire.” Gehenna, a gorge southwest of Jerusalem, was the receptacle where bodies of dead

animals and refuse of all kinds were burned. Despise ; treat with contempt, and therefore cease to stumble. In heaven their angels. God takes an interest in the individual life. Jesus expressed the idea in Jewish thought, which was that the individual had a guardian angel. Behold the face ; stand in the immediate presence of. Only favored persons had access to the presence of a monarch.

II. A LESSON FROM A GOOD SHEPHERD.—11-14. How think ye ? Christ goes on to show, that, not only does God care for the lowly, but seeks the morally lost. An hundred ; a round number for an unusually large flock. One of them ; one out of such a large flock. The loss of one absorbs the mind of the shepherd. It is not the will. God's desire and purpose are not satisfied, if one of the humblest be missing. Of your Father which is in heaven. How appropriate here, of all the expressive names by which the great God is known.

ORIENTALISM

The Jewish people realized the value of education. They said, "A father had as well bury his son as neglect his education." "The world exists by the breath of school children." When the child was six years old, he was sent to the elementary school. The Book of the Law was the subject of study, and so the school was called the "House of the Book." The school was attached to the synagogue, and was to be found in every village in the land. The scholars sat on the floor at the feet of the teacher. The school was a perfect babel, for the law had to be graven word by word on the minds of the scholars, and the memorization was assisted by repeating it aloud.

LESSON QUESTIONS

1-10 What question did the disciples ask Jesus? What spirit prompted it? Whom did Jesus call to Him? Where did He place him? What did Jesus say was the condition of the entrance into the kingdom? Who is the greatest in the kingdom? What is the blessing of receiving one such little one? How does Jesus state the greatness of the sin of offending "one of these little ones?" How does Jesus picture the care of God for the little ones? What must one do with the eye or the foot that offends?

11-14 What does Jesus say His mission is? What does the shepherd do if he has lost one sheep? Who is represented by the lost sheep? What is God's will for the little ones?

FOR WRITTEN ANSWERS

- 1. For what purpose did Jesus set a little child "in the midst?"
2. What is meant by v. 11?
3. Tell something about the Jewish school

FOR DISCUSSION

- 1. The place of ambition in life
2 Guardian angels

A LESSON FOR LIFE

A certain person had an engagement with a great statesman, to discuss a matter of much importance. He came a few minutes early, and found the great man romping on the floor with some children. Despite all his cares, the love of children kept its central place in the great man's heart. The child was in the midst. His cares, his ambitions were on the outside. We can never go far wrong in life if we keep the love of simple things in the midst. When the simple things of life lose their power to please, outwardly we may be rich, inwardly we are poor.

IF THE CHURCH CARES NOT, WHO WILL ?

THE CHILD SUFFERERS

"I wonder", writes Eugene C. Foster, "if the cry of little children is sometimes heard in heaven above the prayers of their merchant-masters who sing and pray in the church supported by their own munificence. If the church cares not whether the child of tender years shall work instead of play and learn and grow ; if it cares not whether children shall drain their life blood out at the loom or in the breaker ; if it cares not whether young boys shall breathe dust-laden atmosphere whose toll of death is swift and short, if the church cares not, who will ?"

Prove from Scripture - That it is greatest to serve Shorter Catechism—Quest. 37. What benefits do believers receive from Christ at death? A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

The Question on Missions—10. What games do they play? All pupils have their chores, and all the work of the school is done free by them. After work the boys play football, baseball or hockey. The girls are fond of basket ball, tennis and skating. Sleight-riding, trapping, swimming and all our Canadian indoor and outdoor games, are enjoyed.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson) : 134 ; 561 : 14 (P's Sel.) ; 161 (from PRIMARY QUARTERLY) ; 560.

BETWEEN THE LESSONS—After the teaching in last Lesson regarding ambition and offences, Jesus speaks (ch. 18: 15-17) of the treatment of the erring brother. He is to be reasoned with first in private, then, if he prove obdurate, in the presence of witnesses. If that fail, the matter is to be brought before the church or brotherhood. If that fail, he is to be treated as outside the brotherhood. Peter continues the subject with his question.

GOLDEN TEXT—Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Ephesians 4: 32 (Rev. Ver.).

Memorize vs. 21, 22. **THE LESSON PASSAGE**—Matthew 18: 21-35. Read Matthew 18: 15-35.

21 Then came Peter ¹ to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? ² till 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 ³ take account of 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 ⁴ 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 Then the lord of that servant ⁵ was moved with compassion, and loosed him, and forgave him the debt.

28 But ⁶ the same servant went out, and found one of his fellowservants, which owed him ⁷ an hundred

Revised Version—¹ and said to him, Lord; ² until; ³ make a reckoning with; ⁴ wherewith; ⁵ And the; ⁶ being moved; ⁷ released; ⁸ that servant; ⁹ a; ¹⁰ hold on; ¹¹ what; ¹² So his; ¹³ Omit at his feet; ¹⁴ Omit all; ¹⁵ that which was due; ¹⁶ exceeding sorry; ¹⁷ lord called unto him, and saith to him, Thou wicked; ¹⁸ besought; ¹⁹ mercy; ²⁰ Omit unto him; ²¹ Omit likewise; ²² also; ²³ Omit also; ²⁴ Omit three words; ²⁵ from your hearts.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Forgiveness, Matt. 18: 15-20. T.—Forgiveness, Matt. 18: 21-35. W.—The perfect law, Matt. 5: 38-48. Th.—“When ye pray forgive”, Mark 11: 20-26. F.—Golden rules, Rom. 12: 14-21. S.—Forbearance, Col. 3: 8-13. S.—Brotherly love, Gen. 50: 15-21.

THE LESSON EXPLAINED

I. FORGIVENESS ENJOINED.—21, 22. Peter. Again Peter comes to the front. How oft? Asked in the spirit of the law, which ties down to rules. Seven times? The Talmud limits forgiveness to three times. “The fourth time, they do not forgive.” Peter goes further, but thinks of stopping at the sacred number, seven. I say not unto thee; emphatic way of speaking. Jesus does not hesitate to put His authority against that of the scribes. Until seventy times seven; a very large number—a picturesque and vivid way of saying that forgiveness is to be unlimited, not measured.

II. FORGIVENESS ILLUSTRATED.—23-27. Therefore. Jesus proceeds to speak a parable. A certain king; literally, “a man a king.” Take account; hold a reckoning. Servants; such as governors of provinces, tax officials, etc. One was brought; evidently a man of position, who had large opportunities of practising corruption, as is shown by the great debt. Ten thousand talents. More than ten million dollars, a silver talent equalling \$960—a huge debt, the magnitude of which is meant to express the hopelessness of its being repaid. Such a debt could only occur in the loose system of Eastern monarchs. To be sold; into slavery. This was allowed by Jewish law, Lev. 25: 39-41. Wife, and children; regarded as debtor's property. Fell down, and worshipped. The Oriental pays homage and makes

supplication by prostration. Pay ¹¹ me that thou owest.

29 And his fellowservant fell down ¹² at his feet, and besought him, saying, Have patience with me, and I will pay thee ¹³ all.

30 And he would not: but went and cast him into prison, till he should pay ¹⁴ the debt.

31 So when his fellowservants saw what was done, they were ¹⁵ very sorry, and came and told unto their lord all that was done.

32 Then his ¹⁶ lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou ¹⁷ desiredst me:

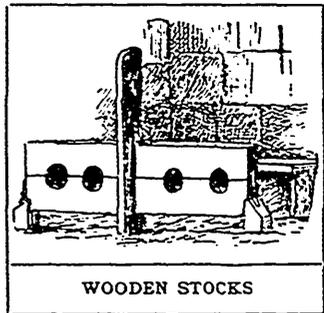
33 Shouldest thou also have had ¹⁸ compassion on thy fellowservant, even as I had ¹⁹ pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay ²⁰ all that was due ²¹ unto him.

35 So ²² likewise shall ²³ my heavenly Father do ²⁴ also unto you, if ye ²⁵ from your hearts forgive not every one his brother ²⁶ their trespasses.

23-35. An hundred pence; less than twenty dollars, the silver penny, or “denarius” being about 16 cents of our money. Laid hands; literally, “reising, he choked him.” The Roman law allowed the creditor to drag a man in this violent fashion to court. Have patience; his own very words to the king. He would not; not only “set a thief to catch a thief”, but set a thief to punish a thief. Were . . . sorry . . . came and told; out of enmity to the cruel creditor, as well as sympathy with the unfortunate debtor.

supplication by prostration. Pay thee all; an impossible promise made in extremity. Moved with compassion. The King's reply illustrates the exceeding grace of God, who, on repentance, forgives our indebtedness to Him. Loosed . . . forgave; freed from prison and from debt.



WOODEN STOCKS

23-35. An hundred pence; less than twenty dollars, the silver penny, or “denarius” being about 16 cents of our money. Laid hands; literally, “reising, he choked him.” The Roman law allowed the creditor to drag a man in this violent fashion to court. Have patience; his own very words to the king. He would not; not only “set a thief to catch a thief”, but set a thief to punish a thief. Were . . . sorry . . . came and told; out of enmity to the cruel creditor, as well as sympathy with the unfortunate debtor.

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Thou wicked servant. The king had forgiven his dishonesty, but he cannot forgive his inhumanity to his fellow debtor. **Deliver him to the tormentors ; not only to be imprisoned, but to be tortured also. Till he should pay all.** This practically meant a lifelong imprisonment. It will be noted that the debtor had nothing to say in defence or appeal, this time. **So likewise.** Jesus proceeds to apply the parable to conduct. Mercy from God demands mercy to our fellowmen. God in His mercy has imposed on us a debt to our fellows which is overwhelmingly great, for He has forgiven us our trespasses when we could not atone for them. The debt that any one may owe us is comparatively trifling, like the debt of the second debtor. God expects that His mercy to us will lead to our mercy to others. We pray, in accordance with this principle, "Forgive us our debts; as we forgive our debtors." **From your hearts ; not a forced forgiveness, but a full, free, real forgiving.**

of the second debtor? By whom had this plea been used before? What was its effect? To whose ears did the matter come? What has the king to say to the first debtor? Who is represented by the king, in the parable? What lesson does Christ draw from the parable?

FOR DISCUSSION

1. Are we to wait to forgive until we are asked for forgiveness?
2. Why is our forgiveness from God dependent on our forgiveness of others?

A LESSON FOR LIFE

When a person can frankly and fully forgive his enemy, he has come very near to being like God. If he cannot forgive, he may well tremble; for these two things are lacking to him,—that likeness to God which is the root and substance of true manhood, and the possibility of forgiveness from God of his own shortcomings. It is a hard thing to do, to forgive freely; but it is the wise and noble thing, for such forgiveness not only puts one right with God and with one's fellowmen, but with oneself also. Amongst the great lessons for life to be learned, one of the first and greatest is to learn forgiveness. Hard indeed to learn, is this full and ungrudging forgiveness, for there is a root of bitterness in even the sweetest nature. It is only as the heart is renewed by the Spirit of God, that such forgiveness becomes possible.

Prove from Scripture—That forgiveness should be constant.

Shorter Catechism—Quæ. 38. *What benefits do believers receive from Christ at the resurrection?* A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

The Question on Missions—11. How are they taught to honor Jesus? They are taught, as we are in our homes, by the example of their teachers, by grace at meals, by morning and evening prayers, by daily study of the Bible and memorizing thereof, by going to Sabbath School and to church services, and by giving themselves to Jesus

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 151; 136; 108 (Ps. Sel.); 524 (from PRIMARY QUARTERLY); 145.

THE GEOGRAPHY LESSON



THE STREETS OF JERUSALEM were very narrow and crooked. The principal streets had been paved by Herod the Great. Some were wide enough for shops; but the spaces near the gates were the principal places of business. In the time of Christ all open spaces were cleaned every day. There were about four hundred and eighty synagogues, and every morning the streets were filled with worshipers repairing to their chosen synagogue.

pairing to their chosen synagogue.

LESSON QUESTIONS

- 21, 22 What was Peter's question? What measure of forgiveness does he suggest? What was the Talmud's limit? What was Jesus' measure?
- 23-25 With what does Jesus illustrate His meaning? How much did the first debtor owe? What was the sentence imposed by the king? What was the debtor's plea? How did it affect the king? How much did the second debtor owe? To whom was it owed? How was he treated? What was the plea

FOR WRITTEN ANSWERS

1. What does Jesus mean by "seventy times seven?"
2. Describe the king's conduct to the first debtor.
3. What should this have taught the first debtor?

BETWEEN THE LESSONS—This Lesson from Luke follows immediately on Lesson X. (Matt. 18 : 1-14), in which Jesus taught a lesson on ambition and the childlike spirit by means of a little child. In the Lesson of last Sabbath He taught the disciples the duty of and reason for forgiveness. Now He gives a lesson on the spirit of intolerance. The scene is on the way from Capernaum, through Samaria, to Jerusalem.

GOLDEN TEXT—He that is not against you is for you.—Luke 9 : 50 (Rev. Ver.).

Memorize vs. 55, 56. **THE LESSON PASSAGE**—Luke 9 : 49-62.

49 And John answered and said, Master, we saw one casting out devils in thy name ; and we forbid him, because he followeth not with us.

50 ¹ And Je'sus said unto him, Forbid him not : for he that is not against ² us is for us.

51 And it came to pass, when the ³ time was come that he should be received up, he stedfastly set his face to go to Jeru'salem,

52 And sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he ⁴ would go to Jeru'salem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we ⁵ command fire to come down from heaven, and consume them, ⁶ even as Elias did ?

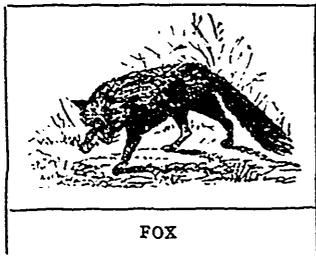
55 But he turned, and rebuked them, ⁷ and said, Ye know not what manner of spirit ye are of.

56 ⁸ For the Son of man is not come to destroy

Revised Version—¹ But Jesus ; ² you is for you ; ³ days were well-nigh come ; ⁴ were going to ; ⁵ bid fire ; ⁶ Omit rest of verse ; ⁷ Omit first clause of verse ; ⁸ Omit five words ; ⁹ Omit Lord ; ¹⁰ The ; ¹¹ heaven ; ¹² But he said ; ¹³ Leave the ; ¹⁴ to bury ; ¹⁵ own dead ; ¹⁶ publish abroad ; ¹⁷ first suffer me to bid farewell to them that are at my house.

Daily Readings—(Courtesy, I. B. R. A.)—M.—For or against, Luke 9 : 49-62. T.—Confession or denial, Luke 12 : 4-12. W.—"Almost", Acts 26 : 19-28. Th.—A wise decision, Josh. 24 : 14-22. F.—Willingly offered, 1 Chron. 29 : 6-13. S.—All for Christ, Matt. 19 : 23-30. S.—Our Intercessor, John 17 : 4-13.

THE LESSON EXPLAINED



I. TWO REBUKES OF INTOLERANCE.—49, 50. John answered. John seldom appears in any prominent way in the Gospels of Matthew, Mark and

Luke, and only on this occasion is he the sole spokesman. Casting out devils. He was doing work sanctioned by Christ's practice. In thy name. A true work of Christ in Christ's name. Evidently persons outside of the inner circle of the disciples had been deeply influenced by Christ, so that they had begun to work. We forbid him. The Greek implies that the prohibition had been obeyed. Because he followeth not with us. John does not say, "followeth not Thee." It is separation from the band, not from Jesus, that is the offence. John, who became the great apostle of love, is here a narrow sectarian. Not against . . . for us ; the true work and the true spirit, these are the all important things. Paul could rejoice even when the gospel was preached from envy and strife (Phil 1 : 15).

51-56. The time was come ; Rev. Ver., "the days were well nigh come." Received up ; into heaven. Set his face ; resolutely, for hard things were to come before the ascension. Messengers ;

men's lives, but to save them. And they went to another village.

57 And ⁹ it came to pass, that, as they went in the way, a certain man said unto him, ⁹ Lord, I will follow thee whithersoever thou goest.

58 And Je'sus said unto him, ¹⁰ Foxes have holes, and ¹⁰ birds of the ¹¹ air have nests ; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 ¹² Je'sus said unto him, ¹² Let the dead ¹² bury their ¹² dead ; but go thou and ¹⁶ preach the kingdom of God.

61 And another also said, Lord, I will follow thee ; but ¹⁷ let me first go bid them farewell, which are at home at my house.

62 ¹ And Je'sus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

from among His disciples. Before his face ; for advance preparation. Village of the Samaritans ; near the border. Pilgrims from Galilee often passed through Samaria to the feasts at Jerusalem. Make ready ; prepare lodgings. Did not receive ; prompt, decided rejection,—a protest against the temple at Jerusalem and its worship. They had a rival temple (see John 4 : 20). James and John, surnamed "Sons of thunder" by their Lord (Mark 3 : 17), they answer to their name. Command fire ; in swift revenge. As Elias did ; 2 Kings 1 : 10. What manner of spirit ye are of. The suggestion evidently expressed the disciples' dislike of the Samaritans, rather than their love of the Master. Another village ; another village of another kind, that is, a Jewish village : the journey through Samaria is given up.

II. THREE KINDS OF FOLLOWERS.—57-62. Went in the way ; Jerusalem-wards and cross wards. A certain man. Matthew (ch. 8 : 19) says a scribe, an unlikely disciple. I will follow thee ; he desires to be a personal follower. Foxes have holes. The scribe had evidently concluded that Jesus was the promised Messiah. He was dreaming of a golden future. Jesus lays before him all that is involved—sacrifice, privation. Nests ; lodging places. Hath not where . . . head ; not a complaint, only a warning to him who does not count the cost. Another ; a different type of man. Follow me. This man was hesitating. Jesus encouraged him, as He discouraged the first. To go and bury my father ; does not mean that the father was dead at the time. He desired to stay at home till his father should die. He

wishes to put the call off indefinitely. **Let the dead bury their dead**; the spiritually dead bury the physically dead. Christ does not belittle filial duties. He says higher duties must have precedence. **I will follow thee**; another volunteer. **Let me first . . . farewell**; a promise with a reservation. Jesus saw this disciple to be divided in mind. If he went home, his friends would probably be able to turn him from his promise. **Hand to the plough**. A homely illustration, such as Jesus often used. **Looking back**; a true point even with us but the Eastern plough, being light and easily overturned, requires even more constant attention. "The disciple who hankers after the past is like a plowman, who, instead of fixing his eye steadily ahead, looks backward or aside, letting the share swerve and draw a crooked furrow."

did they quote? Did Jesus approve of the suggestion? For what did the Son of Man come?

57-62 What was the promise made by the first would-be disciple? What was Christ's answer? Why did He answer in this way? What command does He give to the second person? What excuse does this man make? How does Jesus accept the excuse? What promise and what condition does the third person make? What was the danger of going to say farewell? What does Jesus say of the man who looks back?

Prove from Scripture—*That Jesus hates lukewarmness.*

Shorter Catechism—Review Questions 36-38.

The Question on Missions—12. What do they do when they leave school? The boys usually farm, the Indian Department helping by gift or loan, if they have been good at school. The girls go out to service, reside with their friends or marry. The Department also assists good girls to start housekeeping. A few graduates go into trades and professions.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 144; 447; 114 (Ps. Sel.); 252 (from PRIMARY QUARTERLY); 524.

LESSON QUESTIONS

49-56 Who is here the spokesman for the disciples? What had the disciples seen? In whose name was the work done? What action had the disciples taken? On what grounds? Does Jesus approve? What reasons did He give? Where did the messengers of Jesus go? For what purpose? What reception did the Samaritans give them? Why did they so act? What did James and John propose? What example

FOR WRITTEN ANSWERS

1. Why did Jesus not call down fire from heaven?
2. What lesson does Jesus gather from the plowman?

Memorize vs. 6, 7. **CHRISTMAS LESSON**—Isaiah 9: 1-7.

AN ALTERNATIVE LESSON

GOLDEN TEXT—Unto us a child is born, unto us a son is given.—Isa. 9: 6.

I. THE DARKNESS ENDED.—1-5. Nevertheless. The time of change from the awful wickedness into which Israel had sunk has come. **The umness shall not be**; Rev. Ver., "there shall be no gloom to her that was in anguish." **When he lightly afflicted the land of Zebulun**. Rev. Ver., "in the former times he brought into contempt." Zebulun and Naphtali, tribal divisions in the north, had been especially especially given to idolatrous practices and had suffered therefor. **And afterwards did more grievously afflict**; Rev. Ver., "but in the latter time hath he made it glorious." **The people that walked in darkness . . . hath the light shined**. In place of shadow and darkness, light has come. **Thou hast multiplied the nation, thou hast increased the joy** (Rev. Ver.); a double blessing. **They joy before thee . . . in harvest . . . divide the spoil**. Not only is there to be light, there is to be the joy of those who gather in the harvest, and also joy such as comes

in dividing spoil after victory. **Thou has broken the yoke of his burden . . . the staff . . . the rod**. Everything that speaks of captivity and oppression is shattered. **For every battle of the warrior is with confused noise**. The entire verse reads in Rev. Ver., "For all the armour of the armed man in the tumult, and the garments rolled in blood shall even be for burning for fuel of fire." The instruments of oppression are to be broken, the instruments of war are to be burned.

II. THE LIGHT COME.—6, 7. A child; the blessings spoken of to be realized in him. **His name shall be called Wonderful**; a divine title to describe a divine Person. **Of the increase of his government**. This glorious Person is to have a correspondingly glorious reign. **A lucid prophecy of the Messiah. The zeal of the Lord . . . will perform**. God stands pledged to bring the words to pass.

Lesson XIII.

REVIEW

December 29, 1912

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Review your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 30 to 38), and the Question on Missions for the Quarter.

GOLDEN TEXT—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7 : 17.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The mission to the Gentiles, Mark 7 : 24-30. T.—The great question, Mark 8 : 27 to 9 : 1. W.—The star of Bethlehem, Matt. 2 : 1-10. Th.—The Prince of Peace, Isa. 9 : 1-7. F.—The Transfiguration, Mark 9 : 2-13. S.—The Child in the midst, Matt. 18 : 1-11. 8.—Forgiveness, Matt. 18 : 15-35.

Prove from Scripture—That to know Jesus we must follow Him.

Lesson Hymns—Book of Praise, 195 (Supplemental Lesson); 180 ; 185 ; 476 (from PRIMARY QUARTERLY) ; 213.

REVIEW CHART—FOURTH QUARTER

LIFE OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 6 : 45-56.	Jesus Walking on the Sea.	Straightway Jesus spake unto them.—Matt. 14 : 27.	1. The mountain and prayer. 2. The sea and a rescue. 3. The land and landing.
II.—Mark 7 : 1-13.	Clean and Unclean.	For the kingdom of God is not meat.—Rom 14 : 17.	1. Unwashed hands. 2. True hearts.
III.—Mark 7 : 24-30; Mission to the Gentiles. Matt. 8 : 5-13.		Him that cometh to me.—John 6 : 37.	1. The faith of a Gentile woman. 2. The faith of a Gentile soldier.
IV.—Mark 7 : 31 to S : 10.	Wanderings in Decapolis.	He hath done all things well.—Mark 7 : 37.	1. The deaf and dumb man cured. 2. The multitude fed.
V.—Mark 8 : 11-26.	The Sign and the Leaven	Jesus spake unto them.—John 8 : 12.	1. Seekers rebuked. 2. Seekers rewarded.
VI.—Hosea, ch. 7.	World's Temperance Sunday.	Woe unto them that rise up early.—Isa. 5 : 11.	1. Social corruption. 2. Moral decay.
VII.—Mark 8 : 27 to 9 : 1.	The Great Question.	Thou art the Christ.—Matt. 16 : 16.	1. A great confession. 2. A keen rebuke. 3. The true terms of discipleship.
VIII.—Mark 9 : 2-13.	The Transfiguration.	A voice came out of the cloud.—Luke 9 : 35.	1. The transfiguration. 2. The after-questioning.
IX.—Mark 9 : 14-29.	The Lunatic Boy.	And Jesus said unto him, If thou canst!—Mark 9 : 23.	1. The lunatic boy. 2. The healing. 3. The reason why.
X.—Matt. 18 : 1-14.	The Child in the Midst.	In heaven their angels do always behold the face.—Matt. 18 : 10.	1. A lesson from a little child. 2. A lesson from a Good Shepherd.
XI.—Matt. 18 : 21-35.	Forgiveness.	Be ye kind one to another.—Eph. 4 : 32.	1. Forgiveness enjoined. 2. Forgiveness illustrated.
XII.—Luke 9 : 49-62	For and Against Him.	He that is not against you.—Luke 9 : 50.	1. Two rebukes of intolerance. 2. Three kinds of followers.

A Review by Books

MATTHEW.—Lesson III. How did the centurion show that Jesus need not enter his house to heal? How did his words affect the Master? Lesson X. What is to be done with the things that offend, or cause to stumble? Lesson XI. Tell the parable of the two debtors.

MARK.—Lesson I. Why did Jesus send away the disciples, and withdraw from the crowd? Where did He go to be alone? For what purpose? Lesson II. What tradition did the disciples neglect? What was Jesus' teaching thereon? Lesson III. What was Jesus' first answer to the Syrophenician woman's request? What was her plea? Lesson IV. How did the people of Decapolis describe Jesus' work? Lesson V. What kind of sign did the Pharisees demand from Jesus? Lesson VII. What great fact did Jesus begin to proclaim, after Peter's great confession? Lesson VIII. What company had Jesus on the Mount of Transfiguration? Lesson IX. What did Jesus say to the lunatic's father as to the possibilities of faith?

LUKE.—Lesson XII. What three kinds of would-be disciples are mentioned in this Lesson?

HOSEA.—Lesson VI. Name three things that Israel was said by Hosea to resemble.

FOR WRITTEN ANSWERS

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

Lesson I. What miracles did Jesus perform when His disciples were in the storm ?

Lesson II. How did the Jews evade the commandment to honor father and mother ?

Lesson III. What two Gentiles showed their faith in Jesus ?

Lesson IV. What two miracles did Jesus perform in Decapolis ?

Lesson V. Against what leaven did Jesus warn His disciples ?

Lesson VI. What are some of the results of intemperance mentioned by Hosea ?

Lesson VII. What was Christ's great question, and Peter's great answer ?

Lesson VIII. What strange thing happened to Jesus on the mountain ?

Lesson IX. What miracle did Jesus perform at the foot of the mountain ?

Lesson X. What lesson did Jesus teach by means of a child ?

Lesson XI. What is the divine law of forgiveness ?

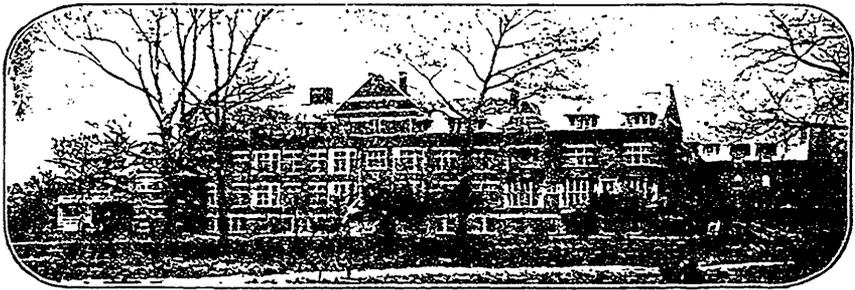
Lesson XII. What did Jesus say to the disciple who wished to say farewell before following Him ?

SCHOLARS' REGISTER

OCTOBER-DECEMBER, 1912

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

Name.....		Address.....					Class.....	
DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1912								
Oct. 6.....								
Oct. 13.....								
Oct. 20.....								
Oct. 27.....								
Nov. 2.....								
Nov. 10.....								
Nov. 17.....								
Nov. 24.....								
Dec. 1.....								
Dec. 8.....								
Dec. 15.....								
Dec. 22.....								
Dec. 29.....								
Totals.....								



ST. ANDREW'S COLLEGE
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Calendar sent on Application. Spring Term commences Jan. 20th, 1913

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