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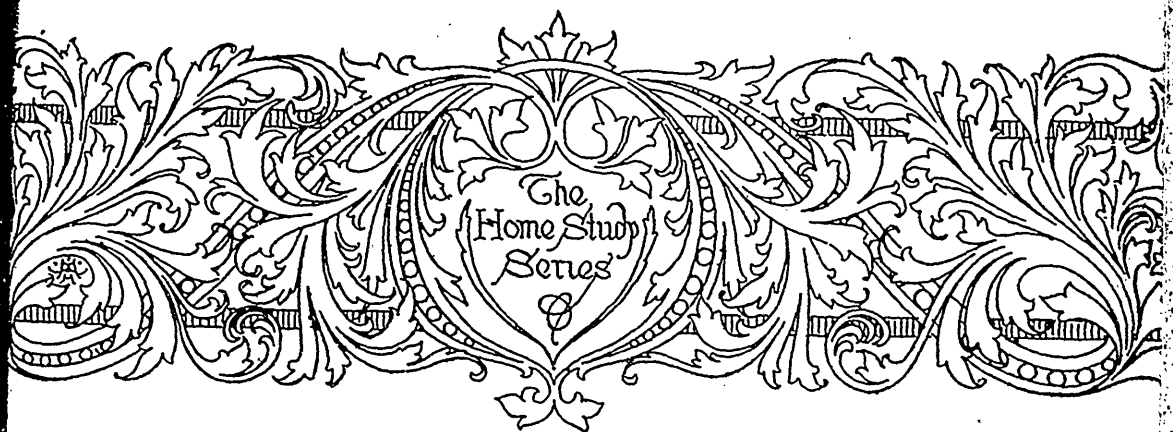
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October-December, 1919

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The Home Study Quarterly

E. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

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The Sentinel

The morning is the gate of day,
But ere you enter there
See that you set, to guard it well,
The sentinel of prayer.

So shall God's grace your steps attend,
But nothing else pass through
Save what can give the countersign :
The Father's will for you.

When you have reached the end of day
Where night and sleep await,
Set there the sentinel again
To bar the evening's gate.

So shall no fear disturb your rest,
No danger and no care
For only peace and pardon pass
The watchful guard of prayer.
—The British Weekly



Making War Impossible

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

Of all the problems arising out of the War, and they are legion, the hardest of all and the most urgent is the "making war impossible." This is the problem to which the Peace Conference in Paris gave so much time and thought after the armistice was signed in the end of last year. This is why a League of Nations has been formed, with every precaution that could be thought of to prevent the possibility of another war.

But, even this will not make war impossible, for unless the war spirit can in some way be cast out, and replaced by the spirit of the Prince of Peace, even the nations in the League may be at war with each other before

the boys of to-day are old enough to enlist. It is up to them to say "never again,"—to make war impossible. And they can do it.

How? They can remember the horror of it; the misery and suffering of the millions in the enemy countries; the deaths of millions more of boys and men, in trenches and dugouts and on battlefields; the countless widows and orphans and others in mourning for their loved ones who will never come back; the worldwide waste and want; the bitterness and hate and spirit of revenge awakened, which in many will continue through their life. All this, and very much more, should be often thought of; not the "glory" of victory and the "deathless fame" of our heroes, dead and living. The glamor of the pomp and show of military reviews and triumphal parades are so liable to blind the young to the ghastly cruelties and brutalities of war that they should think much and oftener of the shocking barbarities and wholesale slaughter, lest they forget.

They can cherish the spirit of Jesus, who came not to kill and to destroy, but to save; not to be served, but to serve and to sacrifice, to give his life a ransom for the many; to set up a new standard of greatness. The common standard of the Gentiles then was the power to "lord it" over others with less strength, and to have a larger retinue of servants. It is the far too common standard still. But, Jesus said to his disciples, "so shall it not be among you."

It was this ambition to lord it over others, to enrich self at their expense that led to the war, just over. And the same spirit will everywhere and always end in war, for in the final reckoning it is the nation that is a law unto itself that defies its neighbors, that ignores its solemn obligations and determines

by its might to get what it wants, that goes to war.

When the ambition to have and to dominate is substituted by the ambition to serve there will be an end of war. It will be replaced by a chivalrous rivalry in service and sacrifice for the benefit of others and for the welfare of humanity, after the example of the King of kings, which will save and bless the world, as war has cursed and ruined it.

The young people of to-day will do their utmost to make war impossible by adopting as their own Christ's standard of greatness, and living up to it, by encouraging all whom they can influence to do so; and as they grow older, by adopting the royal law according to the Scriptures, "thou shalt love thy neighbor as thyself" as their rule of life; and by determining that whatever others do they they will serve the Lord, and stand for truth and righteousness against all enemies and all odds. When pride and greed, and envy and hate find themselves in a despised and hopeless minority in the world, there will be no more war.

Owen Sound, Ont.



The Older Daughter in the Home

By Anne McCrae

Comradeship and service are great words, and to none have they a deeper meaning than to the older daughter in the home. It sometimes happens that through her comradeship with her father, her brothers and sisters, and most of all with her mother, she is rendering the greatest possible service to the home.

When a girl passes her middle teens, she may have a tendency to think her parents' ideas are old-fashioned, and that her mother doesn't understand her, and so withhold from those who are most vitally interested in her, confidences about her friends, her good times, her hopes and aspirations. She will find it worth while not to think so much about being "understood" herself, and to put forth every effort to understand her parents' point of view.

What their older sister is like means a great deal to the boys and girls in the family. Perhaps there is no one who can forget so completely what she was like at twelve, or

thirteen, or fourteen, as the girl from sixteen to twenty. But if she has helped to look after her younger brothers and sisters from the time she was big enough to rock a cradle, she will probably have a great deal of sympathy with their little difficulties and disappointments, their work and their play. She will dress dolls for the small girl with enthusiasm, make candy and sandwiches for the "kid" brother's lunch when he goes on a hike with an interest only equaled by her anxiety to throw light on a knotty arithmetic problem, or to do some sewing so that the thirteen year old has a new gingham dress like the other girls in her class. Having an interest in all that they do, she gains an influence over them, and because she is older, and yet so young, her ideas of what is right or wrong, foolish or sensible, will often carry more weight than those of a more grown-up person. On the other hand she should be just as careful as mothers need to be not to do for the children what they should do for themselves, and thus develop selfishness.

Mothers are naturally self-sacrificing where their children are concerned. The thoughtful older daughter sees to it that all the sacrifice is not on her mother's side,—that once in a while she stays home with the children while her mother and father go to a concert together; that she keeps house during part of the holidays while her mother takes a little trip; that although her friends come and go quite freely (for most fathers and mothers like young people around) the house is not made such a rendezvous that her mother is kept busy with suppers and lunches and constant entertaining, but has leisure for her own particular friends; and that mother has a pretty blouse when she needs it.

Of course, to some girls, clothes are so important that they make a retiring mother very miserable because she does not take kindly to georgette blouses and hobble skirts when fashion dictates that such shall be worn. They want to see her "like other people," instead of being content to have her just her modest little self. This extreme is not any more commendable than the other of being too careless about the mother's clothes.

The older daughter may not have much time to do actual housework if she is going to



A TEEN AGE CLASS, PARKHILL, ONT.

school or to business, but still there are many little things she may do to relieve her mother. She will, of course, look after her own room. She may make a cake or a fancy salad when company is coming, for mothers who have had to cook for a large family are often not fond of doing "fussy" cooking. If she likes to wear many light blouses and dresses she can probably arrange to iron them herself. Perhaps on a Sunday now and then, with the cooperation of the younger children, she can give her mother a complete holiday from meals and dishwashing.

If a girl is home all day long, she should lose no opportunity of becoming proficient in every branch of household work and management, not only that she may relieve her mother of some of her responsibilities, but because she is gaining knowledge of homemaking that every girl should have. Again and again one hears of girls going into homes of their own, who "have never cooked a meal in their life," who have never made as much as a simple undergarment on the sewing machine, and who have absolutely no idea as

to how to run a house or do the family buying. The home is the most universal school, for the average girl cannot take a course in domestic science, and much can be learned there, even in one's spare time.

Toronto



A Class of Doers

By Miss Isabella Patterson

"Buds of Promise" was the name chosen for a class of teen age girls recently organized in the Sunday School of Knox Church, Parkhill, Ont. We chose for our motto, "Learn and Do," our text being, "Be ye doers of the word, and not hearers only."

The most prominent feature of the class is the active and very interesting discussion of the lesson by the members. This is very helpful in fulfilling the aim of the class which is to promote Bible study and active service.

As the class is small and some of the girls are away at school all week, we find it impossible to meet often through the week, but one Saturday afternoon we met at the home of a

dear lady who has been a cripple for many years. We spent the afternoon in music and games after which we had an excellent lunch provided by the girls. Before we left, we presented our hostess with a beautiful plant, which, along with the company of the girls, seemed to give her much pleasure.

Besides the regular officers we have flower, missionary, social and membership committees, giving each girl some special work to do.

The money we raise, which is all by voluntary offering, goes to missions. Besides this, each girl made something to send out West in a bale in September.

Parkhill, Ont.



Back to the Old Home

By Harton Smith

"Well, Jack, and how does it feel to be home again?"

Such is the question the returned chap invariably has to answer, whenever he is stopped and greeted by old friends, or interested relatives, after he has doffed his khaki and donned the high-priced mufti of civil reestablishment.

The demobilized one usually assures the solicitous one that "it doesn't feel too bad." But as the question is repeated at every fresh handshake, he begins to ask himself:

"Am I really glad now that I am back home? This is what I used to dream about over there in front at Vimy, and what I used to get impatient about, when waiting at Rhyll for embarkation orders. It was great the morning they brought me in the car to the old home, with all the flags and "Welcome Home" signs on the veranda. But now that I'm back in civies and have seen everybody again,—am I satisfied after all?"

This is the self-questioning that's going on in the minds of hundreds of young soldiers who left school, or the farm, or a junior office job to enlist, and who are now returning after their first real spell away from home. Home can't mean quite the same as of old, after all those months and years in camps and billets and trenches. The overseas chap has had to find a substitute for family life in the comradeship of the section, and the foreign hos-

pitality of the Belgian farmhouse, or the French estaminet. True, "there's no place like home," but still he has found that it's not the only place where a fellow can live quite happily.

But there are the folks whose love and thoughtfulness and prayers have been brought home to him by every Canadian mail and by every spell of quiet recollection. Their faith and pride in him has made him feel almost embarrassed at times. And the hope and anticipation with which they have awaited his return have been inexpressibly intense. The parents look forward to the restoration of a strong and strengthened support, which they were willing to release for the time and the cause. The young brothers and sisters, with imaginations kindled by military pictures, war stories and soldiers' letters, await the homecoming of their own private hero.

These homecoming lads have had experiences and gained a prestige that no other generation of boys in the world's history has been destined to enjoy. At an age when most boys are just beginning to think of what they are going to go in for, these chaps have not only witnessed but participated in the greatest conflict of nationalized forces of all times.

And now he returns to his old home with these high experiences behind him and with an observation oceanically broadened. He is a privileged and rather fussed over member of the family. But no chap who has offered himself to fight overseas as the representative of his family, is going to abuse that privilege and live on that record. He will believe in helping his family at home, as well as serving it overseas.

That same hardiness and adaptability that could make a dugout into a tolerable den, and improvise comforts, amusements and safety devices out of the salvage of the devastated zone may be exploited in the fixing up of many an odd job about the old home, and in the teaching of active service stunts to the kid brother.

The dirty, night working parties and the irksome fatigues are now happily a thing of the khaki past. But there always will be disagreeable little jobs to do in the course of the day's work. And the ex-soldier can

tackle these with the same inextinguishable spirit which he showed in filling sandbags from "gooey" shellholes, and in cleaning out the remains of the "mulligan" in the "dixey."

That hardly acquired obedience to the orders of a superior may now pass into the higher attainment of promptly carrying out not by order, but by anticipation, the wishes of his elders. That soldierly deference to one's military senior may now be translated into the finer art of punctilious courtesy.

That free and easy manner that developed into the comradeship of the section may find its sequel in the hearty, cordial spirit of the family table, where news and experiences and the little laughable incidents are passed around, as well as the dinner plates.

And some of those odd passing reflections that struck him as he observed other peoples and countries may lead him into a further study that will make him the foreign affairs authority of the family.

The returned one will certainly feel more independent and probably less demonstrative "back at the old home," but that same loyalty he showed for the battalion in the field, he will now maintain just as staunchly toward the folks at home.

Toronto



The Need for Happiness

All advertisements have one thing in common: they promise pleasure or happiness or hope. Study the words of most of the advertisements for soap. There is one word which occurs in them more often than any other: *sun* or *sunny* or *sunshine*. There is a profound psychology behind this fact: without exception these advertisements appeal to man's need of help or reassurance or brightness.

It is a far cry from the business man's advertisements in trolley cars and elsewhere to Matthew Arnold. Yet it was Matthew Arnold who said, "One can scarcely overrate the importance of holding fast to happiness and hope." After all, both the man of letters and the man of business are equally wise in recognizing the absolute need men and women have to be happy.

We shall be much more sympathetic in our understanding of the pleasures of others, even when those pleasures are not of the

highest type, provided we once realize the utter need there is in human nature to hope and to feel happiness. And what is still more important, through this misunderstanding, we shall be much more efficient in leading others to be happy in the best possible ways.

Just as we can make ourselves sick by talking about sickness or imagining it, so can we be sad or melancholy or morbid by allowing our minds to dwell on the difficulties or hardships or temporary defeats or inevitable sorrows of life.

It is impossible to live normally and *not* encounter more or less trouble or grief, but it is possible to live and not talk about these things, and to recognize in sorrow, disappointment, even tragedy, the greatest opportunities life has to give for the development of courage and strength. A nation or an individual which can turn pain into a privilege, struggle into courage, tragedy into the joy of a great ideal, is invincible. Calamity does indeed become the aureole of such a person or such a people.

What every human being wants is happiness. "A merry heart doeth good like a medicine." One is fulfilling at least a part of human destiny in obtaining happiness, for enjoyment expands all our capacities, our abilities to play, to work, to love. The strain of a great undertaking, hard everyday work, tragic sights to be borne, must be broken by moments of release, or relaxation, of gaiety even. This alone is a sane point of view.

Our modern world recognizes in happiness an agency for good: a promoter of health, a help in sane and symmetrical development of mind, a steadying force among those under great strain, and a friendly agent with a corrective power of its own. To be happy may thus become a duty, but there is an attitude toward happiness, a want of it, a craving for it, that is an evil.

A wise and good Englishman, Sir Edward Grey, said to a friend of mine, "In the pursuit of pleasure people lose many pleasures by the way." In working for happiness at any cost; in failing to compare its present value to us with the benefit derived from suffering or sorrow bravely borne, or battles won at terrible sacrifice, we may lose that which we set out to get.—Jeannette Marks in "Courage"

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—This Quarter we study the lives of the two greatest of the disciples of Jesus. Jesus found them simple fishermen and, by his companionship, fitted them for discipleship and apostleship. They were men of many weaknesses, but the patience and sympathy and love of Jesus awakened and quickened the best that was in them.

Lesson I. **JOHN AND PETER BECOME DISCIPLES** October 5, 1919
OF JESUS

THE LESSON PASSAGE —John 1 : 29-42.

29 The next day John seeth Je'sus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me : for he was before me.

31 And I knew him not . but that he should be made manifest to Isra'el, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after John stood, and two of his disciples ;

36 And looking upon Je'sus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Je'sus.

38 Then Je'sus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where dwellest thou ?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Si'mon Pe'ter's brother.

41 He first findeth his own brother Si'mon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na : thou shalt be called Ce'phas, which is by interpretation, A stone.

GOLDEN TEXT—Jesus saith unto him, Follow me.—John 1 : 43 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Claims of Christ Upon All Men. ADDITIONAL MATERIAL—Mark 2 : 13-17 ; John 1 : 43-51 ; Acts 2 : 37-42 ; 16 : 13-34.

THE LESSON EXPLAINED



ST. PETER

I. THE BAPTIST'S TESTIMONY.

—29 - 34.

The next day; the day after John had told the Pharisees plainly that he was not the Messiah. *Behold the Lamb of God*. Now he declares who is the Messiah, pointing to Jesus. John

before me; greater than I in person, character and mission. *He was before me*. The Messiah was an eternal, pre-existent being. John's acknowledgment of the greatness of Jesus is complete, but it takes none of John's greatness from him. *I knew him not*. John, of course, had known Jesus, but it was only through revelation that he came to know the fulness of his personality. *He should be made manifest*. John's mission was to declare what had been revealed to him concerning Jesus *Baptizing with water*. John's ministry was wholly preparatory. Baptism with water symbolized the cleansing from sin that was necessary to prepare for Christ's coming. *I saw the Spirit . . . like a dove*. This took place at Christ's baptism. *Baptizeth with the Holy Ghost*. John's baptism symbolized cleansing, Jesus created the cleansing power.

35, 36. *Two of his disciples*. These were John and Andrew. *Jesus as he walked*; coming from the wilderness temptation. *Behold*. Not to the crowd only, but to his own followers, John points

describes the Messiah as Lamb, not King, indicating that he is a sin-bearer and sufferer. *Preferred*

out Jesus. He is really saying goodbye to his followers, and sending them to Jesus.

II. JESUS' INVITATION.—37-39. *They followed Jesus*; the beginning of all true character. *Jesus turned*. Jesus shows his friendliness to the timid followers by making the first advance. *Where dwellest thou?* an awkward and embarrassing question. *Come and see*; a gracious, frank and free invitation. Jesus is ready to be friends. *They . . . abode with him*. The great red letter day of their lives. They came timidly. They left enthusiasts.

III. PETER'S NEW NAME.—40-42. *Andrew*. John the Baptist points to Christ; Andrew brings to Christ. Andrew is not great, but he discovers greatness for Christ. *First findeth his own brother*. Andrew must share his great discovery with the brother he loves. *Brought him to Jesus*. For once, at least, Andrew is the leader and Simon the follower. *Jesus beheld him*. Jesus had sight and insight. He was a

reader of character and a maker of character. *Thou art . . . thou shalt be*. The unreliable man will become the immovable man.

Lesson Questions

- How did John know Jesus to be the Messiah?
- What kind of Messiah was he to be?
- How did Jesus show himself approachable?
- What was Jesus' estimate of Peter?

For Further Study and Discussion

1. What other sign of Christ's divinity was given at his baptism? (Matt. 3 : 17.)
2. What was Christ's estimate of John the Baptist? (Matt. 11 : 8-11.)
3. Can the Christian be friendly to everybody?
4. Should we speak about Jesus to everybody?

PROVE FROM SCRIPTURE—That Jesus attracts men.

SHORTER CATECHISM—Ques. 72, 73.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—John and Peter become disciples, John 1 : 29-42.

Jesus is preferred before John, but John himself proclaims that preference and supremacy of Jesus. The only way to do with the greatness of another, is to recognize it swiftly, to acknowledge it openly, to imitate it faithfully. To recognize greatness of another thus, is to make it ours.

Tuesday—Philip findeth Nathanael, John 1 : 42-51.

Christianity never seeks to be accepted on the ground of authority. Philip is eloquent with a discovery which he has made for himself. But he does not propose to remove Nathanael's doubts by his eloquent assurance. "Come and see." This test Jesus not only challenges but demands.

Wednesday—The call of Matthew, Mark 2 : 13-17.

There are two chapters of daring in Matthew's life. First, he dared to follow Jesus without question, without reserve, without delay. Secondly, while he forsook his business, he did not forsake his friends. It is greater to reclaim than to renounce old friendships.

Thursday—Salvation comes to two women, Acts 16 : 13-18.

When the heart opens, a great many things open with it. An opened heart means an opened mind ready to receive new truths; opened lips swift to say new things; opened hands willing to bestow new gifts; opened doors eager to receive new friends.

Friday—The Philippian jailor, Acts 16 : 25-34.

"The prisoners heard." Do not forget that before the prison was shaken by earthquake it was thrilled with song. The song was as wonderful as the earthquake. When the earthquake had opened doors and broken chains, the charm of that song in the prison and in the night, held the prisoners captives with Paul and Silas.

Saturday—The Samaritan woman testifies to Christ, John 4 : 27-30, 39-42.

The thirst of the heart is greater than the thirst of the lips. Jesus had given the woman to drink from the waters of life, and, in her eagerness to put the same divine chalice to other thirsting souls, she left the water pot behind. It was a hindrance in her greater task.

Sunday—The claims of Christ upon all men, 1 John, ch. 1.

The sense of sin creates two needs for God. The past must be forgiven. The present must be saved. The soul that sees no need of God's mercy for the past, will feel no need for his power to redeem the present.

A PRAYER

Joy fills our hearts, our Saviour, as we hear thy call, "Follow me." Give us thy Spirit, that our response may be prompt, eager, complete. And bless with us those whom we are trying to bring to thee for thy blessing. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Having studied the first contact of the disciples with Christ, we go on to see that contact become a permanent companionship. The disciples having given their hearts, must now give their lives, for it was Jesus' thought to have with him constantly a small body of men who would be, first, learners, and then evangelists.

Lesson II.

FISHERS OF MEN

October 12, 1919

THE LESSON PASSAGE—Mark 1 : 14-20.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

15 And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea : for they were fishers.

17 And Jesus said unto them, Come ye after me, and

GOLDEN TEXT—Jesus said unto them, **Come ye after me, and I will make you to become fishers of men.**—Mark 1 : 17.

I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zeb'edee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them : and they left their father Zeb'edee in the ship with the hired servants, and went after him.

SENIOR AND HOME DEPARTMENT TOPIC—Ways of Winning Men to Christ. ADDITIONAL MATERIAL—John 2 : 23-25 ; 4 : 5-42 ; Acts 20 : 17-21, 26, 27, 31, 33-35 ; 1 Cor. 9 : 20-22 ; 1 Tim. 4 : 6-16.

THE LESSON EXPLAINED

I. THE PREACHING OF JESUS.—14, 15. *John was put in prison.* John did not fear the face of man, and had sternly rebuked Herod Antipas for his sinful marriage to Herodias, the wife of his brother, Herod Philip. (See Matt. 14 : 3-12.) *Jesus came into Galilee ;* the northern province of Palestine, west of the Jordan. Galilee was a more fruitful field for Christ's ministry than Judea, being remote from Jerusalem and the priests and scribes of that city. *Preaching.* Now that John's work of herald was over, the time had come for Jesus to begin, in a more definite way, his public ministry.

Luke describes his preaching as being with grace, authority and power. *The time is fulfilled.* Three notes in Christ's preaching. *First,* something has ended,—the long period of preparation is closed. *The kingdom of God is at hand.* *Second,* something is near. His message is good news and new news. *Repent . . . and believe.* *Third,* something is necessary,—a changed mind ready for God's gift. We cannot have a changed

world without having changed hearts and minds.

II. THE CALL OF SIMON AND ANDREW.—16-18. *Walked by the sea of Galilee.* A great part of

Christ's ministry of gracious word and wondrous work gathers around the beautiful harp-shaped body of water lying in the hollow of a great depression of the land. *He saw.* Jesus had a loving eye for nature, but never lost sight of men as he passed by. *Simon and Andrew.* These brothers belonged to Bethsaida, but were living at Capernaum. Neither Jesus nor the two brothers had forgotten their first meeting with Christ. *Casting a net.* This was a hand net.



JESUS CALLING THE FISHERMEN

not a drag net. They were busy. This was one qualification for promotion. *They were fishers.* Nothing is more marvelous in the gospel story than that Jesus should seek his disciples here. It shows the supreme value that Jesus placed on qualities of heart and personality. *Come ye after me ;* a sudden call, an absolute call, a masterful call. Jesus commands and demands, instead of inviting and entreating. *Make you*

to become; not suddenly, but by degrees. *Fishers of men.* The challenge of Jesus is to a higher and more difficult task. Sacrifice, companionship, promotion are all involved in the call. *Straightway they forsook their nets.* Note that these raw recruits are capable of making a decision swiftly, unquestionably, completely.

III. THE CALL OF JAMES AND JOHN.—19, 20. *Saw James . . . and John*; a second pair of brothers. *In the ship mending their nets*; another busy pair, getting ready for fishing. *Straightway he called.* The same test of discipleship applied,—what are you willing to leave behind? *Left their father Zebedee.* James and John leave with a new master for new work. Zebedee must stay with the old task and the old nets and heavier responsibilities. But there is no word of protest from him. The glory of those who stay with the old nets and the old task is as great as the glory of those who go forth to newer and greater

things *Hired servants.* Zebedee is not left utterly alone.

Lesson Questions

Why was John put in prison?
What was the message of Jesus' preaching?
Why did Jesus wish to have disciples?

For Further Study and Discussion

1. What was Jesus' estimate of John the Baptist? (Matt. 11 : 7-19.)
2. What other disciple was called suddenly? (Mark 2 : 14.)
3. Is every follower of Jesus required to leave all to follow him?
4. Are we justified in neglecting home duties for social service?

PROVE FROM SCRIPTURE—That the disciples were sent after men.

SHORTER CATECHISM—Ques. 74.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Fishers of men, Mark 1 : 14-20.

Some must leave nets to follow Christ. But some must stay with the nets for Jesus. Can you not see old, white-haired Zebedee looking longingly after Jesus and his departing sons? But Zebedee fishing for fish is a member of the new firm, Zebedee and Sons, Fishers of Men.

Tuesday—Helping the fishers, Luke 5 : 1-11.

Christ will fill nets, but only after we have launched out into the deep and let down the nets. Faith does not leave everything to God. It leaves nothing to God that it can do itself.

Wednesday—Excuses, Luke 14 : 15-24.

Ruskin says the sin of Judas who sold the Master for thirty pieces of silver is the sin of the world. Two men in the passage said that business was bigger than Jesus. The third said human love was greater. Anything in our life greater than Jesus betrays him.

Thursday—Praying and working for others, James 5 : 13-20.

How often, when one errs from the way, we give the fact a great voice and swift wings. We proclaim it on the housetop, discuss it on the street corner. We forget that he who errs has still a claim on our sympathy and love.

Friday—Paul's ministry, Acts 20 : 17-24.

Paul does not teach that pain is a delusion. He teaches rather that joy is a great reality. Paul and Silas sing at midnight in the prison at Philippi, not because they had no pain from the stripes. They sing in spite of the stripes. None of these things can move Paul from his joy in Christ.

Saturday—Feed the church of the Lord, Acts 20 : 25-35.

What a splendid thing to be able, like Paul, to challenge the world to scrutinize our past. How splendid to be able to say that the great dominating notes of our life and labor are fidelity and love.

Sunday—A good minister of Christ Jesus, 1 Tim. 4 : 6-16.

There are two stages in truth. First, we possess the truth. Then the truth possesses us. Truth cannot be stored in the mind like seed in the granary. Rather, like the seed in the ground, it takes conquering possession of the mind. In this way, we are given wholly to the truth.

A PRAYER

We thank thee, our Saviour, for thy call to join hands with thee in seeking the lost, in persuading wanderers from thee to return to thee, in bringing joy into the lives of those who are now hopeless. Pit us for the work. Give to us all the spirit that says, "Woe is me if I preach not the gospel." For thine own name's sake. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—The new disciples enter immediately on training. The disciples see Jesus in the synagogue, in the home, with the multitude, in the silence, on the gospel tour. And everywhere they see the power and love their new Master. The education of the disciples is contact with a divine personality.

Lesson III.

JESUS IN PETER'S HOME

October 19, 1919

THE LESSON PASSAGE—Mark 1 : 29-39.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John.

30 But Si'mon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up ; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers

GOLDEN TEXT—Jesus said unto him, To-day is salvation come to this house.—Luke 19 : 9 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Christ in the Home. **ADDITIONAL MATERIAL**—Mark 14 : 1-9 ; Luke 10 : 38-42 ; 19 : 1-10 ; John 12 : 1-8 ; Rom. 16 : 3-5 ; Eph. 6 : 1-9.

THE LESSON EXPLAINED

I. JESUS AND THE HOME.—29-31. *Forthwith*; immediately. This is a favorite word of Mark. He emphasizes the strenuous life of Jesus. *Out*



THE MULTITUDES COMING TO SEE
JESUS

of the synagogue. Jesus had returned with his new disciples to Capernaum. On the Sabbath, as was his custom, he entered the synagogue and taught. He astonished the people with his words, and increased their astonishment by healing a man possessed with an evil spirit.

diseases, and cast out many devils ; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Si'mon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also : for therefore came I forth.

39 And he preached in their synagogues throughout all Gal'ilee, and cast out devils.

Entered into the house of Simon and Andrew ; to receive the hospitality of his new disciples. *Sick of a fever* ; probably malarial fever, which is common in that district. It was a severe case. Luke describes it as a "great" fever. *Anon* ; immediately, because it lay on their hearts. There was something about Jesus that invited people to tell him of their sorrows. Moreover the miracle in the synagogue had raised hopes. *And he came* ; in ready response. *Took her by the hand* ; an act expressing sympathy. Jesus performed his miracles in a kindly way, not majestically. *The fever left her.* Immediately and completely she is cured. *Ministered unto them* ; entered immediately on her household duties. She shows her perfect recovery and deep gratitude, in the ministrations of hospitality. Jesus blesses every home he enters.

II. JESUS AND THE MULTITUDE.—32-34. *At even.* The Sabbath ended at sunset, and it was then lawful to bring the sick for healing. The news of the miracle in the synagogue had spread like wildfire, and people from all directions had brought their sick of body and of mind. *City was gathered together at the door* ; as near to Jesus as possible. *Healed many . . . cast out many devils.* Their expectations are not vain. *Suffered not the devils to speak.* Jesus refused testimony from such a quarter.

III. JESUS AND THE SOLITUDE.—35-39. *In the morning.* It seemed a day of triumph. But Jesus felt the need of something that human gratitude and human fame could not give. Christ lived for the multitude. He could not live on the multitude. Not even is the companionship of the disciples sufficient. *Solitary place*; away from the danger of interruption. *And there prayed.* This is the secret of all. Not rest, not quiet, but communion with the Father is what he needs. *And Simon . . . followed after him*; fearful lest they had lost their new Master, and surprised that Jesus should disappear at this time of triumph. Note that Simon is leading the seeking disciples. *All men seek for thee.* They think he is blind to his great opportunity. But Jesus was not shunning work, but preparing for it. *Let us go into the next towns*; not backward, but forward. Jesus has a larger field than Capernaum. *Preach there also.* Jesus always emphasizes the preaching of the Word, rather than the working of miracles. There was a hindrance in the excitement caused by miracles.

It obscured the truth that Jesus wished to teach. *Preached in their synagogues.* The synagogue was the religious centre of the community. *Throughout all Galilee.* Christ's first tour.

Lesson Questions

- What blessing did Jesus bring to Simon's home?
- Why were the sick not brought till the evening?
- How do you account for Jesus' disappearance?
- What did the disciples think about it?

For Further Study and Discussion

1. What was the first miracle of Jesus? (John 2 : 1-11.)
2. Was Jesus a regular attendee at the synagogue? (Luke 4 : 16.)
3. Is church attendance necessary for a Christian?
4. Should we expect God to heal our sicknesses?

PROVE FROM SCRIPTURE—That the gospel brings joy to the home.

SHORTER CATECHISM—Ques. 75.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Jesus in Peter's home, Mark 1 : 29-39.

We have four pictures of Jesus here. We see him in the synagogue, in the home, with the crowd. In all three places, he is a centre of help and blessing. The fourth picture shows Jesus in a solitary place praying. All men seek for him, but his soul must seek for God.

Tuesday—Who went about doing good, Luke 4 : 38-44.

The synagogue was a very imperfect institution, yet Jesus did not turn from it, but went to it every Sabbath, and helped it with his presence. The challenge of the imperfect is that we help it.

Wednesday—The authority of Jesus, Mark 1 : 21-28.

We have the echo and the reflection. We have the original voice and the original light. The rabbis were like the first. Jesus was like the second. Jesus appealed to the authority of no man. He spoke for and from himself. He interpreted himself. Hence the note of authority.

Thursday—In the house of Simon the leper, Mark 14 : 1-9.

The anointing was done from love, and therefore Jesus said that it was a beautiful work the woman had wrought on him. She had anointed his body beforehand for his burial. So it was timely as well as beautiful, *being done when Jesus could appreciate it.* She had done what she could.

Friday—Jesus in Zaccheus' house, Luke 19 : 1-10.

Religion is friendship. "Zaccheus . . . I must abide at thy house," means "Zaccheus, I greatly desire that we become friends." Zaccheus was a friendless and despised man. No man had ever spoken thus to him. It was for him the beginning of a new life.

Saturday—In the home at Bethany, John 12 : 1-8.

"And Martha served." Martha's talent was a practical one, and she used it in the service of the Master. And her love, manifested in this way, met some need of the Master. Home makers, home keepers, home servers, are much to Jesus. Every disciple has his or her place.

Sunday—Home relationships, Eph. 6 : 1-9.

Parents must not demand a blind obedience from their children. They are parents not despots, and therefore they must seek obedience lovingly and reasonably. There are the rights of children, as well as the rights of parents. Paul emphasizes the fact that parents and children alike have duties.

A PRAYER

We would have thee for a guest in our home, Lord Jesus. We want thee to be a permanent guest. Abide with us. Make us all like thee that home life may be sweetened and that we may glorify thy name, always. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Jesus did not call perfect men to be his disciples. They were men with faults that needed correction and virtues that needed development. So we see in our lesson to-day Peter receiving a much needed lesson in the matter of over-confidence. Notice how practical Jesus was in his way of correcting Peter.

Lesson IV.

A LESSON IN TRUST

October 26, 1919

THE LESSON PASSAGE—Matt. 14 : 22-33.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 And when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God

GOLDEN TEXT—I believe ; help thou mine unbelief.—Mark 9 : 24.

SENIOR AND HOME DEPARTMENT TOPIC—An Ever Present Helper.

THE LESSON EXPLAINED

I. THE SILENT MOUNTAIN.—22, 23. *Straightway . . . constrained.* Jesus compelled the disciples against their will. John tells the reason of this. The multitude, stirred by the miraculous feeding of the five thousand, were determined to make Jesus king, while the disciples, thinking another great opportunity was presenting itself to Jesus, were unwilling to depart. *Into a ship ;* on the eastern shore of the sea of Galilee. *To go before him.* Doubtless Jesus intended to walk round the shore and meet them on the western shore. *Sent the multitudes away ;* thus suppressing their shallow enthusiasm.

Jesus understood the mob thoroughly. He understood the meaninglessness of temporary popularity. *A mountain apart to pray.* Jesus went from the low shore of the sea to the high land. He felt the need of communion with God. *Alone ;* away from disciples and multitude, but with God.

II. THE STORMY SEA.—24-27. *In the midst of the*



CHRIST AND PETER

sea ; far from the shore, and therefore impossible to return. *Wind was contrary ;* blowing against them. Galilee was noted for its sudden and fierce storms. *Fourth watch ;* between three and six in the morning. The darkness was not wholly lifted. *Jesus went unto them.* Jesus was not forgetful of them, or ignorant of their plight. *Walking on the sea.* Jesus always finds his children in the storm, not on the safe shore. *It is a spirit.* The morning mists hide Jesus so that their fears are only augmented. *Jesus spake ;* so that they would recognize his voice. *Be of good cheer.* Christ has no other

message. *It is I.* The reason for good cheer is himself.

III. THE STRENGTHENED DISCIPLES.—28-33. *Peter answered.* Peter is usually first to speak and first to act. *Lord ;* not merely "Master," but a title due to one who is more than human. *Bid me come ;* to do the same miraculous thing that Jesus did. *Come.* There was no need that

Peter should meet Jesus on the water, but Jesus wishes Peter to find out his own weakness. Peter's besetting sin was to overestimate himself,—his courage, his faith, his loyalty. *He walked on the water.* He made a very good beginning. *Saw the wind boisterous.* Why worry about the wind when he was actually walking on the water? The waves would look worse from the water than from the boat. Moreover in the trough of the wave he would lose sight of Jesus, who was the source of his confidence. *Beginning to sink.* Peter made a glorious beginning and an inglorious end. He becomes a common suppliant. *Little faith.* Jesus points out the real difficulty. Faith is not always as big as it feels. *The wind ceased;* another miracle. *They that were in the ship;* the disciples. *Came and worshipped;* in gratitude and awe. This miracle was more spectacular and dramatic than the feeding of the five thousand. *The Son of God.*

They have a glimpse of real personality of Jesus.

Lesson Questions

- Why did Jesus compel the disciples to go?
 How did Jesus show thoughtfulness for the disciples?
 What was Peter's failing?
 What made him lose courage?

For Further Study and Discussion

1. What other detail does John give of this incident? (John 6 : 21.)
2. Where do we read of another storm miraculously calmed? (Luke 8 : 22-25.)
3. Would miracles to-day increase our faith in Christ?
4. Is it right to desire popularity?

PROVE FROM SCRIPTURE—That Jesus made Peter and John brave.

SHORTER CATECHISM—Review Ques. 72-75.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Peter in the school of Christ, Matt. 14 : 22-33.

The loneliest place in the world may be the crowded street. The mountain top may be crowded with great companionships. Prayer means that we are not alone wherever we may be.

Tuesday—Made whole by faith, Mark 5 : 22-34.

"Who touched me?" This is the question of interest, not of curiosity. The woman was about to go away with an acknowledged blessing. But Jesus has another and greater blessing to give, besides health. When she has told all, Jesus will give all,—peace, as well as health.

Wednesday—Raising Jairus' daughter, Mark 5 : 35-43.

Note the thoughtfulness of Jesus. When the parents were lost in a delirium of joy, and the crowd lost in amazement, he remembers that the little girl now recovered from a great sickness, has need of food. Thoughtfulness in trifles is the mark of noble character.

Thursday—Seeing and hearing Jesus, Luke 7 : 18-23.

John had become, for the time, a doubter. The darkness and confinement of the prison had eaten into his soul. But what did he do with his doubts? He did not harbor them and nurse them. He sent them straight to Jesus. He took Jesus into his confidence and not in vain.

Friday—A gracious invitation, Matt. 11 : 25-30.

What does Jesus promise? To remove our burdens? No, he adds his yoke to our burdens. Yokes are for burdens. They prevent burdens from being heavier than can be borne. Christ's yoke fits easy. It suits our nature and helps every man to bear his own burden.

Saturday—Feeding the multitude, Matt. 14 : 13-21.

"Gather up the fragments."—that is the universal law of life. Duty is a big thought, but it is broken up into a multitude of little tasks. Love is a great principle, but it has a thousand little applications. If we neglect the fragments of love and duty, we have nothing.

Sunday—Help from the Lord, Ps. 40 : 1-9.

Waiting upon God is not an attitude, a pose, a poise. Waiting on God may be wrestling with God, refusing to let him go until he blesses us. It is this waiting that gives uplifting wings, and unwearying feet. David's waiting upon God needed all the heroism of a great and loyal soul.

A PRAYER

We thank thee, our Saviour, that thou dost always hear the cry of need. Teach us to turn to thee, and teach us that there is never a moment when we do not need thee. Show us what it means to abide in thee; how possible it is for us to be in the spirit of prayer to thee at all times. Teach others how they need thee, and show us how to bring them to thee, that thy name may be glorified. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—This week we have the World's Temperance Lesson. Intemperance is being recognized in our land as one of the great enemies of our country's welfare. It is not only bad in itself, but it is a hindrance in the way of every movement towards the betterment of the individual and the nation.

Lesson V.

TEMPERANCE LESSON—WORLD'S TEMPERANCE SUNDAY November 2, 1919

THE LESSON PASSAGE—Jeremiah 35 : 1-8, 12-14a, 18, 19.

1 The word which came unto Jeremi'ah from the LORD in the days of Jehoi'akim the son of Josi'ah king of Ju'dah, saying,

2 Go unto the house of the Re'chabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazani'ah the son of Jeremi'ah, the son of Habazini'ah, and his brethren, and all his sons, and the whole house of the Re'chabites ;

4 And I brought them into the house of the LORD, into the chamber of the sons of Ha'nan, the son of Igda-li'ah, a man of God, which was by the chamber of the princes, which was above the chamber of Maasei'ah the son of Shal'tum, the keeper of the door :

5 And I set before the sons of the house of the Re'chabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine : for Jon'adab the son of Re'chab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever :

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any : but all your days ye

GOLDEN TEXT—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10 : 31.

SENIOR AND HOME DEPARTMENT TOPIC—Our Personal Responsibility for Temperance Reform.

THE LESSON EXPLAINED

I. THE RECHABITES' TEST.—1-8. *Jeremiah* ; prophet and patriot, who tried to save his country from the coming doom of captivity by turning it to God. *House of the Rechabites*. The Rechabites were a wandering people, the descendants of Midian, the son of Abraham and his wife Keturah, and so related to the Jews. Rechab was one of their remote ancestors, but Jonadab was their great historic figure. He, during the evil days of Anab and Jezebel, led his people to enter into covenant against the luxury and sin of the day. They opposed idolatry. They were total abstainers from wine or strong drink. They lived in tents, having no fixed property like houses, land, vineyards. *Bring them into the house of the Lord*. How did they happen to be in the city of Jerusalem ? Because Nebuchadnezzar, the great king of Babylon, was advancing against Jerusalem, and the outside

shall dwell in tents ; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jon'adab the son of Re'chab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters ;

12 Then came the word of the LORD unto Jeremi'ah, saying,

13 Thus saith the LORD of hosts, the God of Is'rael : Go and tell the men of Ju'dah and the inhabitants of Jeru'salem, Will ye not receive instruction to hearken to my words ? saith the LORD.

14 The words of Jon'adab the son of Re'chab, that he commanded his sons not to drink wine, are performed ; for unto this day they drink none, but obey their father's commandment :

18 And Jeremi'ah said unto the house of the Re'chabites, Thus saith the LORD of hosts, the God of Is'rael ; Because ye have obeyed the commandment of Jon'adab your father, and kept all his precepts, and done according unto all that he hath commanded you :

19 Therefore thus saith the LORD of hosts, the God of Is'rael ; Jon'adab the son of Re'chab shall not want a man to stand before me for ever.

population, including some of the Rechabites, had fled to Jerusalem. *Jaazaniah* ; one of the



DRINKING WINE

Rechabite leaders. *Hanan* . . . *Shallum* ; Levites who had duties connected with the temple. *Set*

... *hats full of wine.* Their fidelity to their father Jonadab and his covenant is to be tested. *We will drink no wine.* Their loyalty is complete and unhesitating.

II. THE RECHABITES' REWARD.—12-14a, 18, 19. *Thus saith the Lord . . . go tell.* The loyalty of the Rechabites is to be used as an example for Israel. *Will ye not receive instruction?* Should not Israel be as obedient to God as the Rechabites were to their father Jonadab's authority? God's love, God's gracious dealings with his people should all keep them loyal in the time of trial. Jeremiah's whole message from God to Israel was that if Israel was faithful, God would save. *Jonadab . . . shall not want a man to stand before me.* For a family to die out was considered a great misfortune. For it to abide was great glory. The Rechabites afterwards became united with the Levites in the service of God in the temple.

Lesson Questions

Tell what you know about the Rechabites.
How was their loyalty tested?
What was the lesson for Israel?
What blessing did their loyalty receive?

For Further Study and Discussion

1. What other class of people resembled the Rechabites? (Num., ch. 6.)
2. What great man was tempted like the Rechabites? (Dan., ch. 1.)
3. Should Christians deny themselves all luxuries?
4. Is temptation necessary to the strengthening of character?

PROVE FROM SCRIPTURE—That strong drink is a mocker.

SHORTER CATECHISM—Qucs. 76.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Keeping the commandments, Jer. 35 : 1-11.

Self-control and self-denial are not the whole of life, but they are a very real part of it. The commandments of life must be, "Thou shalt not," as well as "Thou shalt." There must be brake as well as driving rod.

Tuesday—Rewards and penalties, Jer. 35 : 12-19.

The laws of God are not simply according to his will. They are according to our nature. They are written in our members. We cannot fight against God, without fighting against ourselves. When we obey him, we are realizing the best and highest of which our nature is capable.

Wednesday—Do all to the glory of God, 1 Cor. 10 : 23-33.

Paul teaches that there is a way of lifting all our common life up to God. Zebedee can cast and draw and mend his nets for God, even if he is only a fisher of fish. The gospel knows nothing better than the common man who does common things as unto God.

Thursday—The woes of the drunkard, Prov. 23 : 29-35.

The condemnation of intemperance is found in its history, everywhere and in all times. What intemperance does for the individual, for the home, for the nation, is a never changing record of shame and sorrow. There is but one safe policy in the matter, and the wise man of old points it out, "Look not . . . upon the wine."

Friday—That I make not my brother to stumble, 1 Cor. 8 : 4-13.

Paul teaches that among the things we are called upon to surrender at times, are our rights and liberties. Paul will not eat of meat offered to idols, because one who has not come to the same understanding of truth may be caused to stumble. For his sake, he will abstain.

Saturday—Fruits of flesh and spirit, Gal. 5 : 16-25.

Religion is a spirit, but it must manifest itself in conduct. Christ must make a difference to us and a difference of us. Christ comes to change the rootage and the fruitage of our lives. The kingdom of heaven is within us, but it cannot be kept within us.

Sunday—Burden-bearing, Gal. 6 : 1-10.

There are burdens of life that we must insist on bearing alone. There is a divine yoke that makes the burden light, promised for such. There are burdens that we must not suffer another to bear alone. The burden that a man cannot carry alone is the one that we must share.

A PRAYER

We magnify thee, O God, because of the revelation of thyself in the hearts of men. We praise thee for the dawning of the day when the liquor traffic is becoming illegal as well as immoral. Quicken us, we pray thee, that we may be eager to do our part in taking temptation from the way of others. For Jesus' sake. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—It is the truth which Jesus himself is, in his divine personality and his redemptive office, that makes the gospel. Therefore the test of the disciples' progress in training must not be judged merely by truths they learned from the lips of Jesus, but by the truth they saw in Jesus himself. We see, therefore, how important is Jesus' question and Peter's answer.

Lesson VI.

PETER'S GREAT CONFESSION

November 9, 1919

THE LESSON PASSAGE—Matt. 16 : 13-24.

13 When Je'sus came into the coasts of Cæsar'ea Philip'pi, he asked his disciples, saying, Whom do men say that I the Son of man am ?

14 And they said, Some say that thou art John the Bap'tist : some, Eli'as ; and others, Jeremi'us, or one of the prophets.

15 He saith unto them, But whom say ye that I am ?
16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Barjo'na : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Pe'ter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth

GOLDEN TEXT—Simon Peter answered and said, **Thou art the Christ, the Son of the living God.**—Matt. 16 : 16.

shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

21 From that time forth began Je'sus to shew unto his disciples, how that he must go unto Jeru'salem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

24 Then said Je'sus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

SENIOR AND HOME DEPARTMENT TOPIC—The Messiahship of Jesus. **ADDITIONAL MATERIAL**—Isa. 9 : 1-6 ; 11 : 1-10 ; 49 : 1-6 ; 52 : 13 to 5C : 12 ; Matt. 2 : 1-6 ; 26 : 63, 64 ; Luke 24 : 25-27, 44-47 ; John 1 : 41, 49 ; 4 : 25, 26.

THE LESSON EXPLAINED



CHRIST GIVING THE KEYS TO PETER

I. P E T -
ER'S FAITH.
— 13 - 16.
Into the
coasts ; into
the neigh-
borhood.
Cæsar'ea
Philippi : a
city at the
foot of
Mount Her-
mon, near
the Jordan's
source.
Whom do
men say.
What do
the people

think of me? John . . Elias . . Jeremias. The people thought he was some great one come to life. Jesus' note of authority reminded some of John the Baptist, or Elijah. His tenderness made some think of Jeremias.

the weeping prophet. *Whom say ye.* The first question was only a threshold one. This is the vital one. It is only our estimate of Jesus that matters to us. The disciples must have a true estimate of Jesus, but Jesus wishes them to form that for themselves. *Simon Peter answered.* Once again the spokesman. *Thou art the Christ ;* a divine redeemer. The soul of Peter's answer is that earth cannot explain Jesus. Only the divine and heavenly can. His greatness is not of man, but of God.

II. PETER'S AUTHORITY.—17-20. *Flesh and blood hath not revealed.* Peter had not learned who Jesus was from human lips. God's spirit working within had revealed it to his heart. *Thou art Peter.* Peter's answer had made him worthy of his new name. He is a rocklike man. *Upon this rock ;* on the rock-like truth of Christ's divinity and Messiahship which had made Simon to be Peter, the rock-like man. *Build my church.* The church's foundation is the divinity of Jesus. *Gates of hell shall not prevail.* Evil is powerless against a church founded on this truth. *Give . . the keys ;* the emblem of power.

Shall bind . . . shall loose. Be clothed with authority to forbid and to permit. *In heaven*; before heaven. Peter's loyalty to this truth will make him preeminent in the church, but only because of the truth. *Tell no man.* The fact of Jesus' Messiahship might excite the people prematurely.

III. PETER'S MISTAKE.—21-24. *How he must . . . suffer.* But what kind of Messiah is Jesus? That is the point. A suffering Messiah, says Jesus. *Be raised again*; but more than a suffering Messiah,—a victorious one. *Be it far from thee.* Peter speaks in love, but not in wisdom. *Get thee behind me.* Alas, Peter, spokesman for God a few moments before, speaks for Satan in seeking to turn Jesus from the cross. *Savouriest . . . of men*; speaks as man, not as illuminated by God. *Deny himself . . . take up his cross.* Another startling truth,—disciples, like their Master, must be cross-bearers.

Lesson Questions

- To whom did people liken Jesus, and why?
 How did Peter know who Jesus was?
 What startling truth does Jesus tell his disciples?
 Why should Peter be rebuked?

For Further Study and Discussion

1. Read of the tenderness of Jeremias. (Jer. 9 : 1.)
2. Where does Jesus show his tender heart? (Luke 19 : 41.)
3. Does it matter what people think of us?
4. Can a man think wrongly and do right?

PROVE FROM SCRIPTURE—That a Roman soldier sent for Peter.

SHORTER CATECHISM—Ques. 77.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Peter's great confession, Matt. 16 : 13-24.

The greatness of Peter's description lies in the fact that while men described Jesus in the terms of earth, Peter described him in the terms of heaven. Peter saw something in Jesus that could not be explained by any human origin or cause.

Tuesday—Denying self, Mark 8 : 31-38.

Peter had a habit of stumbling on the truth. Now he stumbles at the truth. Peter could not reconcile a divine Saviour with a cross of shame and pain. The throne seemed the only place that belonged to Jesus. Jesus teaches him that only a self-denying Saviour can save others.

Wednesday—The words of eternal life, John 6 : 63-69.

Eternal life does not mean unending life, but unfathomable life. It means, not merely length, but depth. The length of a stream does not tell of its volume. The length of a life does not tell of its richness and fulness. It is what Christ crowds into life that makes it eternal life.

Thursday—A father who trusted in Jesus, John 4 : 46-53.

In our passage, the faith of the father brought blessing to his child. And so in life to-day, we do not live to ourselves for good or for evil. We cannot be at our best, or our worst, for ourselves alone. Some one else shares in the best, or the worst.

Friday—The Messiahship of Jesus, Luke 24 : 25-27, 44-47.

Christ came to his Messiahship by the way of pain. What we have all to learn at one time or another is that pain is an ordered part of our life's discipline. To see this great truth we need to have our understanding opened. And none can do that like the suffering Christ.

Saturday—The coming kingdom, Isa. 11 : 1-10.

The gift of God's spirit means a deepening of our understanding of life. We get beneath the surface of things, trusting no longer to the sound or the sight of things. The compassion of Christ was so deep, because he saw things and facts that were not visible to the eyes of others.

Sunday—The suffering servant of God, Isa. 53 : 1-12.

Nothing reconciles us to sorrow like a realization that Jesus passed by that same bitter way. He passed that way, not to utter defeat, but to the place where he saw of the travail of his soul and was satisfied. Sorrow has rich fruitage.

A PRAYER

Father, we thank thee for the story of how Peter confessed the Saviour and then sinned against him by tempting him. Teach us how to gain Peter's strong faith, and how to avoid his grievous sin. Fill us with thy Spirit that we may know our danger and may struggle to conquer sin. In Christ's name. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—A week has passed since last lesson. Doubtless the shadow of the cross foretold by Jesus lay heavy on all hearts. Now comes an experience which must have gone a long way in confirming the faith of the disciples, whatever might be the tragic end that awaited. They would learn the glory and the supremacy of Jesus.

Lesson VII.

WITNESSES OF CHRIST'S GLORY November 16, 1919

THE LESSON PASSAGE—Luke 9 : 28-36.

28 And it came to pass about an eight days after these sayings, he took Pe'ter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Mo'ses and Eli'as :

31 Who appeared in glory, and spake of his decease which he should accomplish at Jeru'salem.

32 But Pe'ter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

GOLDEN TEXT—This is my beloved Son : hear ye him.—Mark 9 : 7 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Mountain Top Experiences. ADDITIONAL MATERIAL—Ex. 34 : 29-35 ; Isa. 6 : 1-13 ; 2 Cor. 12 : 1-10 ; Col. 3 : 1-4 ; 1 John 3 : 1-3.

THE LESSON EXPLAINED

I. A GLORIOUS SIGHT.

—28, 29. *About an eight days.* Mark says six, but Luke counts inclusively. *After these sayings* ; the subject of last lesson, including the declaration of Jesus regarding his death in Jerusalem. Doubtless these days were filled with work. *Took Peter and John and James.* There was an outer circle of nine disciples, and an inner circle of three.

These three had either greater capacity for friendship, or were to have greater responsibilities later on. *Into a mountain* ; the favorite place of retreat for Jesus. This mountain was in all probability Mount Hermon, or its lower slopes. It was a great landmark in northern Palestine. *To pray.* Prayer was not one other duty for Christ, but a rest, a refuge, a re-creation. All that is best in life comes to a soul in this attitude towards God. *Fashion of his countenance . . . altered* ; became radiant. The disciples are to see his glory as well as to learn of his strange end.

II. A GLORIOUS COMPANY.—30-33. *Moses . .*

33 And it came to pass, as they departed from him, Pe'ter said unto Je'sus, Master, 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 Eli'as : not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son : hear him.

36 And when the voice was past, Je'sus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.



THE TRANSFIGURATION

Elias ; outstanding characters of the Old Testament, Moses representing the Law, and Elijah representing the prophets. Their presence represents the unity of God's revelation, beginning in law and prophecy and made perfect in Christ. *Spake of his decease* ; rather "his exodus," signifying that his death was divinely purposed. *Accomplish* ; again the definite note of

purpose. The fact that they spoke of Christ's decease indicates its paramount importance. Redemption is the engrossing theme of heaven. *Peter . . heavy with sleep.* They had fallen asleep as Jesus was praying, and before the marvelous change had taken place. *Peter said . . it is good . . to be here.* Peter recognizes the greatness of the event and the visitants. *Let us make three tabernacles.* Peter wishes to prolong the experience. He is willing to forget the valley below, where Christ is badly needed. *Not knowing what he said.* Peter was dazed and bewildered.

II. A GLORIOUS VOICE.—34-36. *There came a cloud* ; the greatest experience has yet to come.

The cloud was luminous, not dark. *Feared as they entered into the cloud*; as they were enveloped by it. It was the token of God's presence. *There came a voice*. Prophecy and law are to be confirmed by God himself. *This is my beloved Son*. In these words God expresses his commendation of Christ, both for Christ himself and for the disciples. *Hear him*. What Jesus says is to be final and authoritative for all. Christ's voice is the authoritative voice to-day. *Jesus was found alone*. Matthew relates that at the voice the disciples fell prone on their faces. Then Jesus came and touched them, and they saw Jesus only. *Kept it close*; until after the resurrection, when they understood its full significance. There are experiences that are not meant to be shouted from housetop, or proclaimed on street corner.

Lesson Questions

Describe the change that came over Jesus.

What is the significance of the presence of Moses and Elias?

How would the Transfiguration help the disciples?

How would it help Jesus?

For Further Study and Discussion

1. At what other times was the heavenly voice heard? (Mark 1:11; John 12:28.)

2. Mention other occasions when these three disciples were taken alone with Jesus. (Luke 8:51; Mark 14:33.)

3. Do we need special times and places for prayer?

4. Should we expect heavenly visions nowadays?

PROVE FROM SCRIPTURE—That the pure shall see God.

SHORTER CATECHISM—Ques. 78.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Witnesses of Christ's glory, Luke 9:28-36.

Peter was so filled with the glory of the mountain top that he wished to forget and to forsake the valley. But this mountain top experience was meant to fit them for the valley, with its difficulties, and to prepare them for the time when the Christ of the mountain top would be the Christ of the cross.

Tuesday—Eye witnesses of his majesty, 2 Peter 1:16-20.

Peter is referring to his experience on the Mount of Transfiguration, and we can see how deep was the impression made on him. This is the right use of memory. What things stand out when we take the backward look through memory? Is it the shining mountains, or the valley of shadows?

Wednesday—Moses' face shone, Ex. 34:29-35.

Whether our faces shine or not, we cannot escape uninfluenced by greatness. To keep company with the beautiful, or the great, on the mountain top, means that we carry something with us when we descend. The Sabbath day, rightly used, is one of our mountain top opportunities.

Thursday—Isaiah's vision of God, Isa. 6:1-13.

God's clearest visions are kept for darkest hours. Uzziah was a great king and when he died, there was a great blank of hopelessness left. But above the vacant throne Isaiah saw another and a greater throne, and a greater than Uzziah thereon.

Friday—The exceeding greatness of the revelation, 2 Cor. 12:1-10.

Ecstasy and irritation,—these are the two experiences of Paul in the one chapter of life. The vision and the thorn have their place in every life and the thorn may have as great a revelation of God's grace as the vision. To be driven to God by weakness is as good as to be lifted to God by vision.

Saturday—Christ is all, Col. 3:1-11.

Paul has no theology but Christ. He is the logic of God. In Christ's face he sees the light of the knowledge of the glory of God, and the light of the knowledge of everything else. Christ is all and in all.

Sunday—We shall be like him, 1 John 3:1-8.

Christ's identification with us is twofold. *First*, he enters completely into all our human experiences, save that of sin. *Secondly*, we are partners with him in all his experiences. His suffering was solitary, but all his glory he shares with us. We shall be like him, for we shall see him as he is.

A PRAYER

O Saviour, take away the sins that are a reproach to us and a grief to thee. Let thy beauty come upon us. We would be like thee. O that we might see thee, thee only, and reflect thy glory. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Although Jesus had foreshadowed that the Messiah must suffer and die, yet the ideas of the disciples, based on a material view of the kingdom, died hard. Hence we find them discussing the question of preeminence. We also find John seeking to prevent the doing of good, because without authority, while James and John would consume enemies by fire.

Lesson VIII. JESUS CORRECTS JOHN'S NARROWNESS November 23, 1919

THE LESSON PASSAGE—Luke 9 : 46-56.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Je'sus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me : and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be great.

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

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

GOLDEN TEXT—Grace be with all them that love our Lord Jesus Christ in uncorruptness.—Eph. 6 : 24 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—True and False Liberty. **ADDITIONAL MATERIAL.**—Matt. 8 : 5-13 ; John 10 : 16 ; 1 Cor. 3 : 1-23 ; Eph. 2 : 11-22 ; 6 : 24 ; 2 John 10, 11.

THE LESSON EXPLAINED

I. A LESSON IN HUMILITY.—46-50. *There arose a reasoning* ; a heated discussion, carried on as they journeyed. Jesus said nothing at the time. *Which . . . should be greatest.* Perhaps the taking of Peter and James and John alone up the Mount of Transfiguration had suggested this question. *Perceiving the thought of their heart.* Jesus saw the root error in the raising of this question. It was putting self before service. *Took a child.* Jesus has never to look far for his illustrations. *Whosoever shall receive this child ; not seeking the seats of the mighty, but meeting the needs of the humble and weak, is their supreme duty. Receiveth me . . . him that sent me.* It is service that brings us near to God. *He that is least . . . shall be great.* Greatness in the kingdom of God means leastness in the kingdom of life. Greatness is not a matter of order, precedence, privilege, but of spirit. We sacrifice ourselves into greatness. *One casting out devils ; unquestionably a Christlike work. In thy name ; unquestionably a right motive. Forbad . . . because he followeth not with us.* The disciples had taken a purely official view of the matter. They regarded themselves

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 would go to Jeru'salem.

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

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

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

the sole agents of Jesus. But John now wonders if they did right, since Jesus has said that the



THE CHILD IN THE MIDST

helping of the helpless is the great thing. *He that is not against us . . . for us.* Discipleship is a matter of right motive and right action, not a matter of belonging to the disciple band.

II. A LESSON IN TOLERANCE.—51-56. *Should be received up*; into heaven after his crucifixion. *Stedfastly set his face*; with determination, even though it meant a cross. *Sent messengers*. A large company followed Jesus, which had to be prepared for in advance. *Did not receive him*. The Samaritans were bitterly hostile to the Jews, because, long ago, they had been refused a share in building the temple. They had a rival temple on Mount Gerizim. *Will thou that we command fire*. James and John show signs of a fiery disposition. This is possibly why they were called "Sons of Thunder." *As Elias did*; when he consumed Ahaziah's messengers, 2 Kings 1 : 10-12. *What manner of spirit ye are of*. It was anger, not love, that prompted the proposal. *Not come to destroy . . . but to save*. The proposal was very human and very natural. But Jesus' spirit was divine. His kingdom could not come by methods of violence or compulsion.

Lesson Questions

- About what did the disciples dispute ?
- How does Jesus reprove them ?
- What does Jesus teach about neutrality ?
- What was wrong in the proposal of James and John ?

For Further Study and Discussion

1. When does the same dispute arise ? (Luke 22 : 24-26.)
2. When were the Samaritans refused part in building the temple ? (Ezra 4 : 2-4.)
3. Is war unchristian ?
4. Can a true Christian be unselfish ?

PROVE FROM SCRIPTURE—That none are neutral in the cause of Christ.

SHORTER CATECHISM—Ques. 79.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Jesus corrects John's narrowness, Luke 9 : 46-56.

There is a zeal according to knowledge, and a zeal which is not according to knowledge. John's zeal was born of love, but not guided by vision. John's proposal was the contradiction of the very spirit of Christ's mission. The right motive is not enough. There must be the right method.

Tuesday—The value of the little ones, Matt. 18 : 1-6, 10-14.

We have too much childishness among us and too little childlikeness. The child has no subtle sins and motives. This openness and frankness of motive Jesus enjoins on his disciples.

Wednesday—Doing good in Jesus' name, Mark 9 : 38-50.

Jesus demands moral surgery, ruthless, remorseless, relentless. But above all, this moral surgery is to be exercised not on others, but on ourselves. It is our offending eye that we are to pluck out. It is our offending hand we are to cut off. To others we are to be kind, tender-hearted, forgiving.

Thursday—Of such is the kingdom, Mark 10 : 13-16.

Joseph Parker calls this the Magna Charta of the children. It is good that Jesus set a child in the midst of men. It is better that he called them to himself, and took them up in his arms and blessed them, showing that they were set in the midst of his love.

Friday—The centurion's servant healed, Matt. 8 : 5-13.

The centurion's faith was strong and straight and enduring as a Roman road. He expresses his faith, not like a courtier, in many words, but like a soldier, in few words. Every manifestation of faith gladdens the heart of Jesus. To have faith in Jesus is simply to believe in him.

Saturday—God's fellow-workers, 1 Cor. 3 : 1-9.

We are God's fellow workers. We are God's tilled fields. We are God's temple. In this way, Paul sought to lift the minds of the Corinthian Christians above the things that did not matter, to the things that did matter. All our strife is about life's lesser and lower things.

Sunday—Fellow-citizens with the saints, Eph. 2 : 11-22.

The temple has its upholding pillars, illuminating windows, inviting doors, protecting arches, but all these are but parts of one whole. So Christians have different gifts and responsibilities, but they form parts of one great temple in Christ. Christianity knows of no differences that divide.

A PRAYER

Speak to our hearts, Lord Jesus, that we may appreciate thy love. We are slow to understand thee, so slack in following thee, so half-hearted in our devotion to thee. O for a will to do thy will, a desire to yield to thee, a heart to love thee without hesitation. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—The incident of our lesson happened at the Passover feast at the very close of the ministry of Jesus. We have Jesus giving Peter and John and the rest another lesson in the love that serves as against the self that seeks. The disciples, like ourselves, were exceeding poor learners of this supreme truth of service.

Lesson IX.

JESUS TEACHES PETER TRUE
GREATNESS

November 30, 1919

THE LESSON PASSAGE—John 13 : 5-16, 36-38.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Si'mon Pe'ter : and Pe'ter saith unto him, Lord, dost thou wash my feet ?

7 Je'sus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8 Pe'ter saith unto him, Thou shalt never wash my feet. Je'sus answered him, If I wash thee not, thou hast no part with me.

9 Si'mon Pe'ter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Je'sus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all.

11 For he knew who should betray him ; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto

them, Know ye what I have done to you ?

13 Ye call me Master and Lord : and ye say well ; for so I am.

14 If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him.

36 Si'mon Pe'ter said unto him, Lord, whither goest thou ? Je'sus answered him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

37 Pe'ter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

38 Je'sus answered him, Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

GOLDEN TEXT—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20 : 28.

SENIOR AND HOME DEPARTMENT TOPIC—Greatness Through Service. ADDITIONAL MATERIAL.—Mark 10 : 36-45 ; Rom. 12 : 3-8 ; Phil. 2 : 5-11 ; 1 Peter 5 : 5-11.

THE LESSON EXPLAINED

I. EXAMPLE.—5-11. *He poureth water.* Luke tells that a dispute had arisen among the disciples about who was the greatest. This was occasioned possibly by the question as to what disciple would have the place of honor near Jesus at the feast. Meanwhile, they had forgotten, in the absence of a servant, to pay to their Master the courtesy of washing his feet, which was usually done when the guest entered. Jesus' quiet action was a very pointed commentary on their forgetfulness. Selfishness is short-memoried and short-sighted. Peter . . . dost thou wash my feet. Peter thinks that such a service is dishonoring to Jesus. What I do

thou knowest not now. Peter does not understand the principle that lies behind this act. He will learn its full significance after Christ's crucifixion. *If I wash thee not, thou hast no part with me.* Peter can only learn the lesson intended by submitting to the washing,



JESUS WASHING PETER'S FEET

and this lesson unlearned would leave Peter unfit for any share in Christ's work and love. *Also my hands and my head.* "If this washing is as important as that, then, Master, let it be as extensive as possible." *He that is washed.* The word "washed" means "bathed all over." Such a one only needs his feet bathed after the journey. *Ye are clean.* Jesus speaks of spiritual

cleansing *But not all*; referring to Judas the betrayer.

II. PRECEPT.—12-16. *Ye should do as I have done unto you.* If the Master of all did this act of service, how much more should his disciples be ready to serve one another. Christ is enforcing the fundamental law of his kingdom.

III. WARNING.—36-38. *Simon Peter said.* Judas has gone to betray Jesus. Jesus has spoken of going from the disciples. Peter is anxious to know where Jesus is going. *Thou canst not follow me now.* Jesus' work is now done. Peter's is just begun. *Thou shalt follow.* Peter will die for the truth like his Master. *I will lay down my life.* Peter feels himself ready for any test of danger. *The cock shall not crow.* Cock-crow meant morning. *Denied me thrice.* The boastful Peter will fail, not once, but thrice.

Lesson Questions

- Why did the disciples need a lesson in humility?
- How did Jesus give them this lesson?
- What boast did Peter make?
- What prophecy did Jesus make about him?

For Further Study and Discussion

1. What other man failed in courtesy Jesus? (Luke 7:44.)
2. Where does Paul enjoin thoughtfulness? (Phil. 2:4.)
3. Is Christ's ideal of service practical?
4. Was Peter really qualified to be a leader?

PROVE FROM SCRIPTURE—That Jesus became a servant.

SHORTER CATECHISM—Review Ques. 76-79.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Jesus teaches Peter true greatness, John 13:1-12.

Jesus was Master and his followers were only learners, yet Jesus did for his followers what the follower should do for his master. The plain teaching of Christ is that service is not servile. Nothing that expresses the spirit of service can demean any one.

Tuesday—Greatness through service, John 13:13-16, 36-38.

Jesus goes a step farther. So far from greatness being lost in service, greatness can only realize itself in service. Greatness is service. It is the law of divine greatness, as well as the law of human greatness. All God's claim on our love is based on what he has done and has given.

Wednesday—The Son of man came to minister, Matt. 20:20-28.

The mother of James and John was thinking only of the two chief seats in glory. She forgot all about the bitter way that led to glory. One of our great temptations in life is to think we can reach the goal without traveling the imperative way, that we can reap with joy without sowing in tears.

Thursday—As he that serveth, Luke 22:24-34.

Peter was honest in his declaration of fidelity and loyalty, but he was lacking in self-knowledge. Jesus knew well his weakness, but still believed in him. He saw that Peter would win through and would be able, from his own experience, to help others in times of weakness.

Friday—Members one of another, Rom. 12:1-5.

Not conformation, but transformation, is Paul's ideal. Conformation is from without. Transformation is from within. Conformation deals with surface. Transformation deals with depths. Religion is for Paul something that begins inwardly, but cannot remain inward. It must betray itself in all the transactions of life with ever increasing power.

Saturday—The mind that was in Christ, Phil. 2:5-11.

Our own is ours, not to hold, but to surrender. Our will is ours, but only to make it God's. This is the mind of Christ. This is the law of life. The most completely defeated life in the world is the life that has been successfully selfish.

Sunday—Serve one another, 1 Peter 5:5-11.

Eternal vigilance is the price of every grace of life. After we have life, we must hold it. The Christian is a man who must keep himself in training. He must be ready for the good fight, fit for the straight race, watchful for the great temptations of life.

A PRAYER

Saviour, we would have a part in thy glory of selfless service. Purify our hearts that they may have in them nothing but thee. Teach us to see thee only. Then, filled with thee, transformed by the vision of thy perfection, may we prove a blessing to all we meet. This we ask because we desire thy glory. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Jesus and his disciples left the scene of the Passover feast, where they had been taught their lesson in true greatness, for Gethsemane. We see the utter loneliness that gathers round the Master. Even the three closest disciples fall asleep while he agonizes. Nevertheless, Jesus leaves the garden strengthened and ready for his great ordeal.

Lesson X.

PETER AND JOHN ASLEEP IN
GETHSEMANE

December 7, 1919

THE LESSON PASSAGE—Mark 14 : 32-42.

32 And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Pe'ter and James and John, and began to be sore amazed, and to be very heavy :

34 And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him

36 And he said, Ab'ba, Father, all things are possible unto thee ; take away this cup from me : nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and

saith unto Pe'ter, Si'mon, sleepest thou ? couldest not thou watch one hour ?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go : lo, he that betrayeth me is at hand

GOLDEN TEXT—Watch and pray, that ye enter not into temptation.—Mark 14 : 38 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Jesus' Dependence Upon His Disciples. ADDITIONAL MATERIAL—Acts 22 : 17-21 ; 26 : 19-23 ; 2 Cor. 11 : 23-28 ; 2 Tim. 4 : 7, 8 ; Heb. 11 : 32 to 12 : 3 ; Rev. 2 : 10.

THE LESSON EXPLAINED

I. A SACRED CHARGE,
—32-36. *Came to a place ; about midnight. Gethsemane.* The name means "oil-press." It lay across the brook Kedron, probably at the foot of the Mount of Olives. *While I shall pray.* Prayer was the atmosphere of Jesus' life. With the cross before him, he felt the need of divine strengthening. *Peter and James and John.* The three who witnessed his supreme glory in the Transfiguration will see his supreme agony in the garden.

Amazed, and . . . very heavy. The cross, with all its accompanying bitterness, seems to become a vivid reality. *Sorrowful unto death.* His sorrow is not over the physical pain, but the ingratitude and sin of the human heart which will be revealed. *Tarry . . . watch.* Jesus feels the



JESUS IN GETHSEMANE

need of sympathizing friends. Divine friendship and human friendships are not mutually exclusive, but supplementary. *Fell on the ground ; in the attitude of urgent prayer. The hour ; of betrayal, cruelty and crucifixion. Father ; the name of love. Take . . . this cup.* Jesus' experience is like a bitter cup put to the lips. *Nevertheless . . . what thou wilt.* Jesus recognizes the will of God as the supreme thing.

II. A SAD FAILURE.

—37, 38. Luke tells about the strengthening angel and the bloody sweat at this point. *Findeth them sleeping.* Weariness of body was stronger than their concern for their Master. *Simon, sleepest thou ?* There is a keen point in what Jesus says, "You of all men, Peter, the man that never would

leave me!" *Watch ye and pray.* They had need to pray for themselves. Their courage and strength was going to be tested also. *The spirit . . . ready . . . the flesh is weak.* Jesus finds some excuse for them. He knows how the weakness of the body often thwarts the willing mind.

Vs. 39, 40. *Again he went away, and prayed.* Once again the horror of it all came on Jesus, and he must fight it out again. Jesus had a threefold struggle as he had in the wilderness temptation. Temptation was part of Christ's constant experience. He was tempted in all points like as we, and one of the points of human temptation is its continuousness. *When he returned . . . asleep again.* We see how utterly alone Jesus was in his struggle. *Neither wist they what to answer.* They feel that they can give no defence.

III. A STARTLING ANNOUNCEMENT.—41, 42. *Sleep on now; no need for further wakefulness, for the struggle is over.* Jesus has accepted the will of God. His prayer has not been in-vain. Enduring the cross is better than avoiding it.

The hour is come. Yes, and Jesus is ready for it. *He that betrayeth.* Judas has come to betray Jesus with a kiss.

Lesson Questions

Where is Gethsemane?
What was the cause of Jesus' agony?
How did the struggle end?

For Further Study and Discussion

1. How do we know that Jesus' temptations did not end with the wilderness temptation? (Luke 4 : 13.)
2. What did temptation do for Jesus? (Heb. 2 : 18.)
3. Since temptation strengthens character, should we avoid temptation?
4. Is true prayer always answered?

PROVE FROM SCRIPTURE—That all should watch.

SHORTER CATECHISM—Ques. 80.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Peter and John asleep in Gethsemane, Mark 14 : 32-42.

The garden of Gethsemane reveals more than agony and travail of soul. It reveals utter victory. No moment in life is as victorious as the one which sees us willing to make our wills to be God's and to accept that which God reveals to be our lot, our cross, our bitter way.

Tuesday—Jesus betrayed and arrested, Mark 14 : 43-54.

Jesus illustrates the incomparable advantage that right has over wrong. Judas illustrates the immeasurable inferiority of evil in the presence of good. The painter, true to his task, must show Jesus calm and masterful. He must show Judas mean, furtive, shuffling.

Wednesday—Mistaken zeal, John 18 : 1-11.

None of us, in our heart, can condemn Peter, as we see his sword flashing from its sheath. We admire him. But Jesus sees more deeply than we do. Peter's action interferes with Jesus' purpose of absolute submission, not servile, but masterful. Sin must slay Jesus before he can slay sin.

Thursday—Obedience to Jesus, Acts 26 : 19-23.

Every soul has its heavenly vision. It is obedience to it that tells. The glory of Paul's life was due to the complete measure in which he responded to its call, though that obedience meant the death of all his ambitions. But Paul knew the rich gain of all that deep loss.

Friday—Suffering for Jesus' sake, 2 Cor. 11 : 23-28.

This is the autobiography of storm. Who could imagine that it would be possible to interpret such a life in terms of the peace of God that passeth all understanding? It all demonstrates that it is not in the power of circumstances to determine a man's happiness or unhappiness.

Saturday—Enduring the cross, Heb. 11 : 32 to 12 : 3.

Faith is not a poise, but a passion. It is not an attitude, but an attack. It has more than clear eyes. It has mighty hands. Faith is a belief that God can do everything, and therefore man can do anything.

Sunday—Fulfil thy ministry, 2 Tim. 4 : 1-8.

Paul's motto for life is, The Utmost for the Highest. Christ's giving of himself was without measure. Paul sought to respond to this unmeasured love. Thus he seeks to give to Christ the gift of perfect things,—the victory won, the goal attained, the faith intact.

A PRAYER

Father, instead of dwelling on the things we have suffered, may we think of the wonderful help thou dost give us in our sufferings. Let the example of Paul strengthen us for service, inspire us for conquest, give us desire for a daily vision of Christ and teach us the secret of abiding joy. Send us on our way cleansed from sin, and with purpose of new obedience. For Christ's sake. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Our lesson is a study in contrasts. Jesus, calm and serene in the presence of Annas. Peter, all unnerved, startled at the innocent question of a woman, denying Jesus thrice, pierced to the heart by a look of Jesus, weeping as he remembered his proud boast of fidelity.

Lesson XI.

AT THE TRIAL AND CRUCIFIXION December 14, 1919
OF JESUS

THE LESSON PASSAGE—John 18 : 15-27 ; 19 : 25-27.

15 And Si'mon Pe'ter followed Je'sus, and so did another disciple : that dis-ciple was known unto the high priest, and went in with Je'sus into the palace of the high priest.

16 But Pe'ter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Pe'ter.

17 Then saith the damsel that kept the door unto Pe'ter, Art not thou also *one* of t his man's disciples ? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Pe'ter stood with them, and warmed himself.

19 The high priest then asked Je'sus of his disciples, and of his doctrine.

20 Je'sus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing.

21 Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.

GOLDEN TEXT—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3 : 16 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—What the Crucifixion Meant to Peter and John.

ADDITIONAL MATERIAL—Matt. 16 : 21-25 ; Mark 14 : 50 ; Luke 18 : 31-34 ; 22 : 61, 62 ; 24 : 10-12 ; John 6 : 60-69.

THE LESSON EXPLAINED

I. PETER'S DENIALS.—15-18. *Peter followed Jesus ; afar off. Jesus was led from the garden to Annas, ex-high priest and father-in-law of the present one, Caiaphas. So did another disciple ; John the beloved. Known unto the high priest ; possibly through business transactions as a fish merchant of some standing. Annas is still called high priest. Peter stood at the door ; being a stranger. Her that kept the door ; doorkeepers were often women. Rhoda kept the door of Mary, the mother of John, Acts 12 : 13. Brought in Peter ; into the*



PETER'S DENIAL

open court around which the palace was built. Art not thou . . one of this man's disciples ; an innocent question, not an accusation. I am not. Peter thought the damsel was trying to incriminate him. Peter stood . . and warmed himself. There was no comfort in the fire for Peter. The face of a denied Master looks out of the flame.

Vs. 19-27. The high priest, Annas now conducts a cross-examination, hoping to find some ground of accusation. I

spake openly to the world. Jesus had not been a conspirator, but had taught

openly. Therefore he insists that witnesses be called as to what he had taught. The meekness of Jesus was not tameness of spirit. *One of the officers . . . struck Jesus*; hoping doubtless to favor with Annas. *Unto Caiaphus*; to stand his trial before the Jewish religious court,—the Sanhedrin. Meantime the same female door-keeper said again, "This fellow is one of them." Then came swiftly his second denial. *Did not I see thee*. A friend of Malchus makes a third accusation. Peter denies a third time with a flood of profanity, and just then Jesus passes on his way to Caiaphus and looks at Peter. The heart of Peter is broken. He goes and weeps.

III. JOHN'S COMMISSION.—Ch. 19 : 25-27. *Mary Magdalene*; out of whom Jesus cast seven devils. *Behold thy son . . . thy mother*. Even in

the midst of mortal pain, Jesus is planning for those he loves,—the third saying from the cross.

Lesson Questions

Who was Annas?
 Why did Jesus refuse to answer Annas?
 Tell the story of Peter's denials.
 What showed Jesus' thoughtfulness on the cross?

For Further Study and Discussion

1. Is it ever right to strike back?
2. In what ways may we deny Christ?

PROVE FROM SCRIPTURE—That evil passions must be crucified.

SHORTER CATECHISM—Ques. 81.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—At the trial of Jesus, John 18 : 15-27.

We have reason to be thankful for the absolute honesty of the word of God. It lays bare all the downward path by which Peter went, and for this reason we can trust the reality of that upward path by which Peter ascended to be Christ's fearless spokesman on the day of Pentecost.

Tuesday—Peter warned against denial, Luke 22 : 31-46.

Loyalty is a principle, not an enthusiasm merely. Peter had enthusiasm. He really meant what he said when he declared himself ready to die for Christ. Part of our life's education is to learn by bitter experience how emotions and enthusiasms evaporate.

Wednesday—The eclipse of faith, Luke 22 : 54-62.

Peter followed afar off. This is always a dangerous policy for every Christian, as well as Peter. It makes it possible for too many things to get between. Nearness to Christ is itself a defence. Even when this nearness is only one of thought, the thought of Christ is the foe of evil.

Thursday—At the crucifixion, John 19 : 23-30.

There is the self-possession of selfishness and the self-possession of love. In Christ, we see love divine still remembering for others in spite of the intensest agony. "Woman, behold thy son!" And again, "Behold thy mother!" Not until he has brought two broken hearts together will he say, "It is finished."

Friday—The noon-day darkness, Matt. 27 : 45-50.

We hear Jesus cry, "My God, my God, why hast thou forsaken me?" We cannot fathom the mystery of that cry, but we know that Jesus was suffering the last horror of loneliness. The loneliness of the garden, when friends seemed to fail him, was nothing compared with the loneliness of the cross, when God seemed to forget.

Saturday—Many of his disciples went back, John 6 : 60-69.

We have here another of Peter's great sayings,—one that must have greatly comforted the heart of Jesus. The crowd stumbled when Jesus sought to teach them that he was the bread of life, and many disciples forsook him. This time at least, Peter said the right thing at the right time.

Sunday—Help in trouble, Ps. 46 : 1-11.

Help in trouble. That is what religion is. Religion is not meant solely for sun-filled, shadowless days. Religion is the abiding element of life. It is a song for sunless days.

A PRAYER

Speak peace to our hearts, thou God of our Lord and Saviour Jesus Christ! As thy Son was able to bear the suffering of denial, betrayal and death because he trusted in thee, so may we be able to endure the trials that come to us. Teach us how to share in his sufferings and to be glorified with him. Make us strong to withstand temptation, and deliver us from all evil. Amen.

Fourth Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—We come to our last lesson in the training of Peter and John. We see them learning the supreme truth of Jesus,—his resurrection which confirms everything he taught and everything he claimed to be. It is this truth which will make the disciples ready to be apostles. It is the foundation of all.

Lesson XII. **AT THE EMPTY TOMB AND WITH THE RISEN LORD** December 21, 1919

THE LESSON PASSAGE—John 20 : 1-10 ; 21 : 15-19.

1 The first *day* of the week cometh Mar'y Mag'dalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Pe'ter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together : and the other disciple did outrun Pe'ter, and came first to the sepulchre.

5 And he stooping down, and *looking in*, saw the linen clothes lying ; yet went he not in.

6 Then cometh Si'mon Pe'ter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not-lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

Ch. 21 : 15 So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, son of Jo'nas, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Si'mon, son of Jo'nas, lovest thou me ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, son of Jo'nas, lovest thou me ? Pe'ter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things : thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken thus, he saith unto him, Follow me.

GOLDEN TEXT—He is risen, even as he said.—Matt. 28 : 6 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—What the Resurrection Meant to Peter and John.

ADDITIONAL MATERIAL—Acts 2 : 22-24 ; 3 : 14, 15 ; 4 : 33 ; 10 : 40, 41 ; 1 Peter 1 : 3 ; Rev. 1 : 17, 18 ; 22 : 20, 21.

THE LESSON EXPLAINED

I. AT THE EMPTY TOMB.
—1-10. *Mary Magdalene* ; out of whom Jesus cast seven devils. Forgiven much, she loved much. *Early*. Love cannot wait. *The stone taken away*. She thought that this meant that the body of Jesus had been taken. The resurrection had not dawned on her. *She runneth* ; in dismay and anxiety. *Peter, and . . . the other disciple* ; who was John. *The other disciple did outrun Peter*. John is first in love. *Went . . . not in* ; out of a feeling of reverence and delicacy.



PETER LEAPS FROM THE BOAT TO MEET JESUS

Peter . . . went into the sepulchre. Peter is first in action. *Seeth the linen clothes*. If the authorities had taken the body, they would have taken it as they found it, clothes and all. *The napkin . . . in a place by itself* ; carefully arranged. If friends had taken the body, it would have been in haste and any wrappings left would have been in disorder. *Saw, and believed*. The empty and orderly tomb convinced them.

II. ON THE LAKE SHORE.
—Ch. 21 : 15-19. *When they had dined*. Jesus had

appeared to the disciples on the shores of the sea of Galilee, and invited them to dine with him on the shore. *Lovest thou me more than these*; more than the boat and the nets and the old life as fisher to which Peter had gone back. *Feed my lambs*. Leave the nets again and do my work. *The third time*. Thrice Peter had disowned his Master. Thrice he is compelled to assert his love. *Peter was grieved*. Jesus seemed to Peter

to doubt him, so he appeals to Christ's perfect knowledge of his heart. *Girdest thyself*; gathered his flowing robe about him closely so as to go more freely. *Another shall gird thee*. Peter's love needs to be strong, for in days to come he shall be bound and crucified for his Master's sake. **PROVE FROM SCRIPTURE**—That Jesus reveals God.

SHORTER CATECHISM—Review Ques. 80, 81.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The empty tomb, John 20 : 1-10.

The empty tomb is only the shadow of a great truth. A Christ-filled world and a Christ-filled heaven is the glorious substance. Jesus is more than the Master of death. He is the Master of life.

Tuesday—The angel and the shepherds, Luke 2 : 1-14.

God has never had regard to numbers, but only to need. He has glory of light and song and heavenly host and wonder of great tidings for a small band of humble shepherds.

Wednesday—Jesus appears to his disciples, John 20 : 19-29.

It is never safe to be absent from our place of duty. All God's calls to higher things come to men when attending to the lesser thing. The angel of opportunity always calls at the post of duty.

Thursday—Jesus appears at the Lake of Tiberias, John 21 : 1-14.

Christ comes to his children in the time of disappointment and his advice is always the same. "Children, try again."

Friday—The angel's witness, Matt. 28 : 1-10.

God's children are tempted to believe that the tomb of the past holds what was best of their life. God says the best is not there. The best is yet to be.

Saturday—The glorified Christ, Rev. 1 : 10-18.

The lamb of God is the lion of God, the lion of the tribe of Judah. All the meekness, the gentleness of Christ is masterful. It is the poor in spirit, not the poor spirited, who are blessed.

Sunday—Heavenly-minded disciples, Col. 3 : 1-17.

The resurrection of Jesus must mean for us the entrance into a new life. The resurrection of Jesus is not a spectacle. It is an inspiration.

A PRAYER

Teach us how to come to thee, our Saviour. Teach us to worship with the shepherds, to bring our gifts with the wise men, and to rejoice over thee with Simeon. Take away sin from our hearts to-day, and fill them with thyself. Use us as channels to carry Christian joy to others, and make thy birthday a time of consecration of ourselves to thee, for thy glory. Amen.

CHRISTMAS LESSON—Isa. 11 : 1-10 ; Luke 2 : 8-14.

AN ALTERNATIVE LESSON

GOLDEN TEXT—Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matt. 1 : 21 (Rev. Ver.).

I. THE MESSIAH FORETOLD.—1-10. *A rod . . . a Branch*. The family of David and the nation of Israel are like a tree cut down with only the stump left, but out of this hopeless looking stump comes a branch of hope. *Spirit of the Lord shall rest upon him*. The Messiah is this branch, and God's spirit shall be in him. *Shall not judge after the sight of his eyes*. His government is to be a discerning government. His mind shall go deeper than the surface and noise of things. *Judge the poor*. It will be a just government. All men shall get their due. *Smite the earth*. It shall be a powerful government. *Wolf . .*

shall dwell with the lamb. The fear and menace of wild beasts was a very real thing to the Oriental. In the Messiah's kingdom, they are to be reconciled with one another and with man.

II. THE MESSIAH COME.—Luke 2 : 8-14. *Shepherds*. To humble people the gospel comes first. *Keeping watch*. The vision comes at the place of duty always. *Good tidings . . . all people*. God's messages are always inclusive. *Is born . . . a Saviour*. The prophet's vision is come true. *The babe*. The Messiah comes in weakness, for he has come to share our life.

Fourth Quarter : Studies in the Lives of Peter and John

Lesson XIII. REVIEW—THE TRAINING OF PETER AND JOHN December 28, 1919

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. Review your Shorter Catechism (Questions 72-81).

GOLDEN TEXT—Ye shall be my witnesses.—Acts 1 : 8 (Rev. Ver.).

Read 1 John 1 : 1-9.

THE LESSONS FOR THE QUARTER

Our studies this Quarter are biographical. We study the lives of two outstanding disciples of Jesus.—Peter and John. Peter is a fighting man. John is a companionable man who leaned on Jesus' breast. Neither of them are perfect men, and their weaknesses are not hid from us. We see them finding themselves by finding Christ. We study their first contact with Jesus (Lesson I.); their great and sudden call (Lesson II.). Then comes a day of wonders in the company of Jesus (Lesson III.). Peter learns the difference between self-confidence and faith (Lesson IV.). Then comes Peter's glorious definition of Jesus (Lesson VI.). Next we see the shining Mount of Transfiguration (VII.). Lessons in childlikeness and humility, much needed, follow (Lessons VIII. and IX.). A garden with Jesus in agony and his three disciples asleep comes next (Lesson X.). The next lesson (XI.) is a study in black,—Peter's denial. Lesson XII. is golden with resurrection light and musical with words to a forgiven Peter, "Lovest thou me . . . Feed my sheep."

LESSON I. JOHN AND PETER BECOME DISCIPLES OF CHRIST, John 1 : 29-42.

"Behold," says John the Baptist to two disciples. "Come and see," says Jesus to the same. But two disciples coming to Jesus means others coming to Jesus. So we see Andrew almost dragging Peter. And listen to Jesus saying to Simon, "To-day shifting sands ; to-morrow, steadfast rock."

LESSON II. FISHERS OF MEN, Mark 1 : 14-20.

Four busy men by the shores of Galilee. Who is this that comes and says, "Hither after me."¹ Some great one, for the four men follow him right away, leaving everything behind them. Will they come back? Old Zebedee looks as if he had said farewell to them.

LESSON III. JESUS IN PETER'S HOME, Mark 1 : 29-39.

This is strange. Jesus, early in the morning, stealing quietly out of town towards the mountain. Yes, but wondrous things have happened in synagogues, home and crowd. Jesus feels the need of being alone with himself and with God for a season. Even his disciples must not disturb this hour.

LESSON IV. A LESSON IN TRUST, Matt. 14 : 22-33.

A wonderful picture this. A great storm and a boatful of terrified disciples. Jesus coming from the mountain and walking on the water towards them. Listen to Peter. He says, "Bid me come," and when Jesus says "Come" he starts out on the water. Then he falters and cries, "Save me."

LESSON V. TEMPERANCE LESSON, Jer. 35 : 1-8, 12-14a, 18, 19.

Why should a prophet tempt people to drink? God so commanded him, knowing the fidelity of the Rechabites. Temptation withstood by them is made a challenge to Israel to so obey God. Temptation withstood wins from God the reward that the faithful shall always stand before him.

LESSON VI. PETER'S GREAT CONFESSION, Matt. 16 : 13-24.

Why that glow on Jesus' face? Peter has said, "Thou art the Christ." Who Christ is matters everything to every one. But why that sudden shadow on the faces of the disciples? Jesus has told them that the Messiah must suffer, and that they too must bear their cross.

LESSON VII. WITNESSES OF CHRIST'S GLORY, Luke 9 : 28-36.

Only four persons going up the mount, but six on the mount. Only common days on the slopes, but splendor on the summit. It is the transfiguration of Jesus. No wonder Peter wishes to stay with Moses and Elias on the mount. But, even on the mount, they speak of the cross.

LESSON VIII. JESUS CORRECTS JOHN'S NARROWNESS, Luke 9 : 46-56.

Look at John preventing a man from doing good. Listen to him as he and his brother propose

to consume the inhospitable Samaritans by fire. Narrow prohibition and fire are not Christ's agents. John had better take another look at the child and learn from it.

LESSON IX. JESUS TEACHES PETER TRUE GREATNESS, John 13 : 5-16, 36-38.

Jesus is doing something for the disciples that they should have done for him. He is washing their feet. Peter indignantly refuses, then eagerly accepts this service of Jesus. It all means that love stoops to conquer. This is love's eternal, unchanging method. As the Master does, so must the disciple.

LESSON X. PETER AND JOHN ASLEEP IN GETHISEMANE, Mark 14 : 32-42.

Gardens have flowers that bloom and birds that sing. This garden is the garden of the breaking heart. While disciples sleep, Jesus fights his battle alone. Sorrow may break the heart of Jesus, but temptation cannot break his will. He leaves the garden ready to endure to the perfect end.

LESSON XI. AT THE TRIAL AND CRUCIFIXION OF JESUS, John 18 : 15-27 ; 19 : 25-27.

A palace court where three times Peter denies his Master. A haughty high priest rebuked by Jesus. A cruel cross with four loving women near. Words of love spoken by Jesus instead of agonizing cries. "Woman, behold thy son !" "Beloved disciple, behold thy mother !" Thus love ever remembers.

LESSON XII. AT THE EMPTY TOMB AND WITH THE RISEN LORD, John 20 : 1-10 ; 21 : 15-19.

A woman running with fear on her face. Two disciples running, one faster than the other. A great discovery. A scene on the seashore. A question put three times. A commission given three times. A prophecy of how one of the Master's disciples would die.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—What we have seen and heard, 1 John 1 : 1-9.

It is what "we" have seen that matters. When we draw on our experiences, we are drawing from fountains. All else is cistern water, flat and stale.

Tuesday—John and Peter become disciples, John 1 : 29-42.

One cannot follow without forsaking. John and Peter left their nets. Whatever the claims of business, they must not prevent the soul from seeking the highest when it calls.

Wednesday—Fishers of men, Mark 1 : 14-20.

Fishers of men, like fishers of fish, must keep themselves out of view. Self is the great enemy of one's better self. It must, like the old nets, be left behind.

Thursday—The Babe of Bethlehem, Luke 2 : 1-20.

God has set a child in the midst of history, as Jesus later set one in the midst of the disciples. The birth of Jesus is the great watershed of history.

Friday—Peter in the school of Christ, Mark 14 : 22-33.

Know thyself. This is one of the great commands of life. The experiences of life are each of them mirrors in which we behold what manner of beings we are.

Saturday—Peter's great confession, Matt. 16 : 13-24.

Our great discoveries in life can be told in a few words. Peter's definition of Jesus is notable for its brevity. Brevity is the soul of truth, as well as of wit.

Sunday—Jesus teaches Peter true greatness, John 13 : 5-16.

Christian service has no regard to rank, dignity, place. It sees need and seeks to meet it. It measures the magnitude of the need, not of the person.

A PRAYER

O Saviour, make us quick to learn the lessons thou didst come from heaven to teach. We would learn from thee humility, devotion, loyalty, constancy, submission, unselfishness, joy. Teach us how to give ourselves without reserve to a world that needs what we can give, acting as agents of thine. Prosper us in our efforts to win others for thee. And save us from the sins that hinder effective work. For thy name's sake. Amen.

SCHOLAR'S REGISTER.

OCTOBER-DECEMBER, 1919

Name.....		Address.....						Class.....	
DATE	S.S. Attendance	Mem. Veres	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
1919									
October 5.....									
October 12.....									
October 19.....									
October 26.....									
November 2....									
November 9....									
November 16....									
November 23....									
November 30....									
December 7....									
December 14....									
December 21....									
December 28....									
Totals.....									



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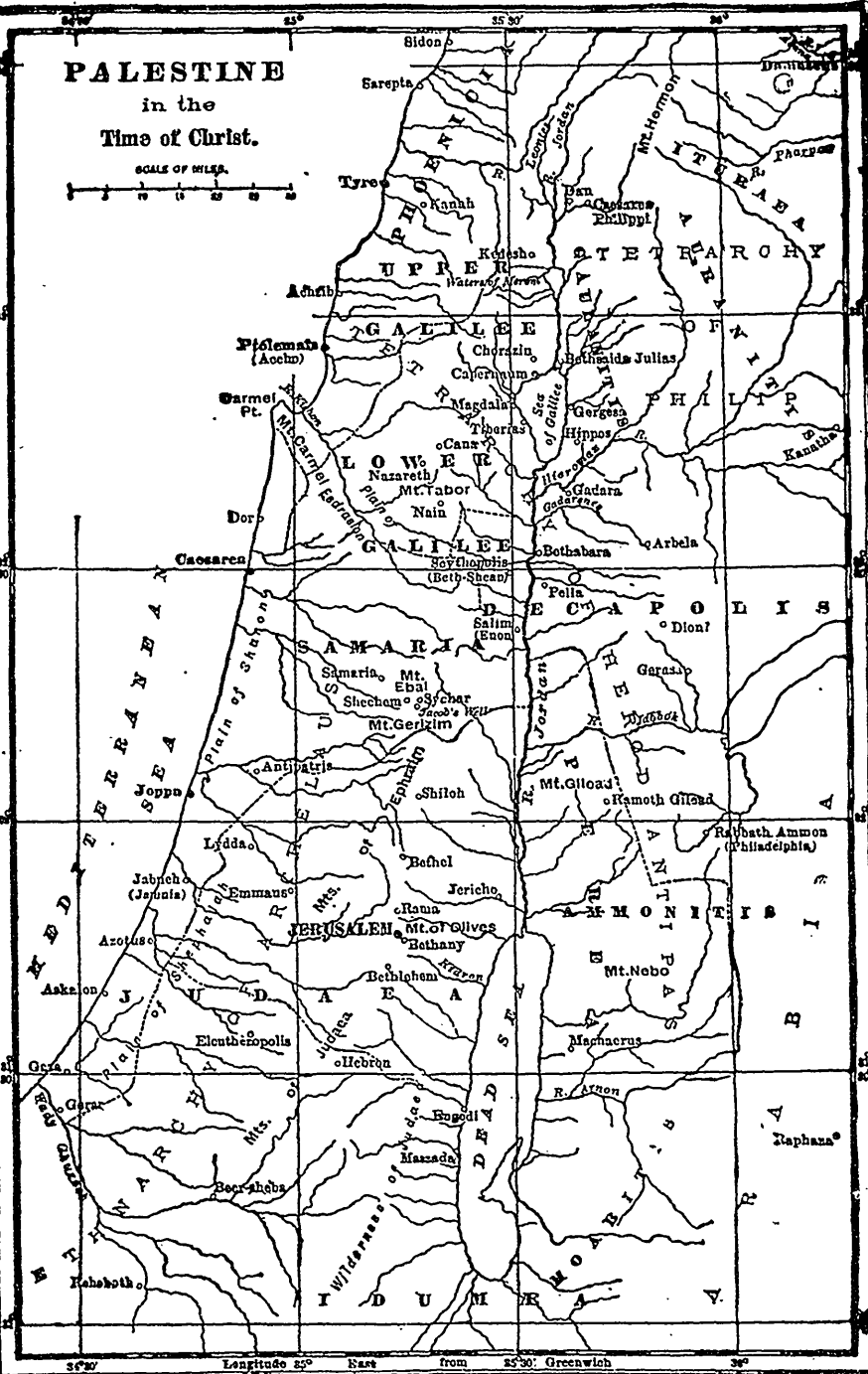
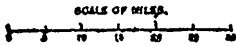
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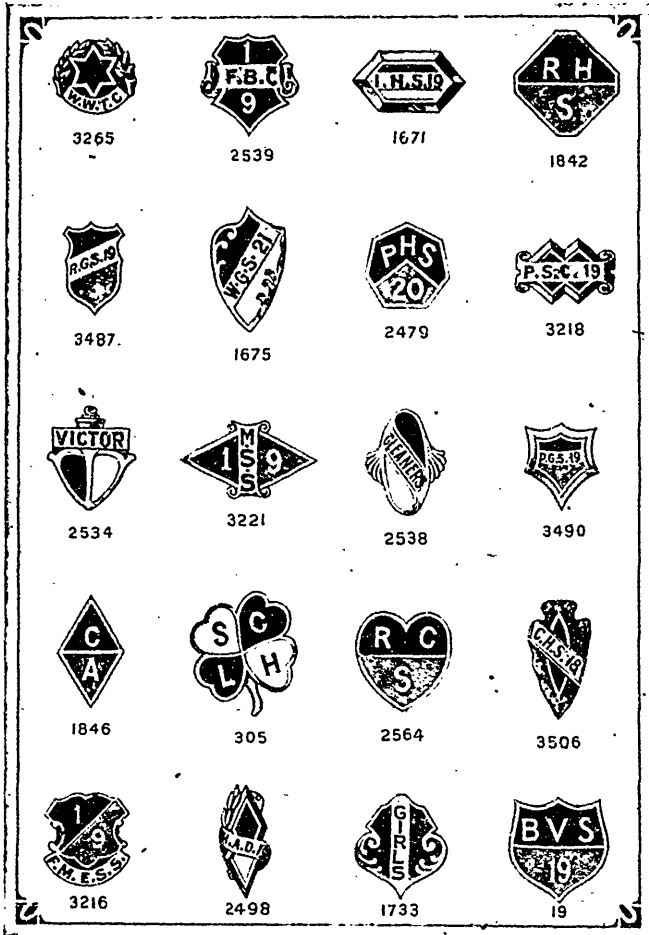
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