

The Home Study Quarterly

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

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No. 3

The Hindered Christ

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed ;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day ;
To His gentle beseeching I answered " Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose ;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was His work un-
done
For lack of a willing heart ?
Only through men does He speak to men ?
Dumb must He be apart ?
I do not know, but I wish to-day
I had let the Lord Jesus have His way.
—Alice J. Nichols

Making Room

"What are you doing?" asked the friendly passer-by.

"Making room for the flowers," was the laughing response from the one weeding in the posy garden.

There are a good many ways in which we all make room for flowers in the garden plots

of our lives. It is not enough that we plant flowers there. No matter how many are sown, few will flourish and bloom without proper care, or without having their share of room.

For instance, there is the beautiful plant, the desire to please. It is easy-growing; most of us have it in our gardens. But if it is crowded by the weeds of selfishness it will make but little headway toward blossoming into actual deeds of pleasant service.

Or suppose there have been planted in the garden the fruits of the spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. If the weeds of unrighteousness are allowed to creep in and grow, flourishing and choking the better things, they will be but weak and stunted.

The poet says truly that :

"It's everybody's business,
In this old world of ours,
To root up all the weeds he sees,
And make room for the flowers.

"So that every little garden,
No matter where it lies,
May look like that which God once made
And called it paradise."

Climbing Upward

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

Fastened to a twig on a huge oak tree hung a tiny acorn. It was thinking hard. Then it took to talking, and this was what it said: "I must be doing something. I must be helping somebody. I mustn't swing idly here all the time." The acorn thought of the

little birds without shelter and the poor without home or bread.

"Some day", the acorn went on, "I will invite the birds to build their nests in my branches, and I will rock their tiny chicks on my bosom. Some day I will rear walls, and roof them in, to shelter helpless parents and their homeless children. Some day I will kindle a fire before whose blaze the family may gather for warmth and good cheer. Some day I will build a sturdy ship to carry food and clothing to the needy poor across the sea. Some day"—the acorn paused,—panting, out of breath. Immediately the twig, which had been waiting for a chance to speak, broke in: "O, silly little acorn, how can *you* do all this?" But the acorn answered: "God and I."

And everything in God's universe heard the acorn's humble reply, and came to offer assistance. A breeze hurried through the wood, gen'y plucked the acorn from the twig, and laid it tenderly down in the soft, rich mold. The decaying leaves gathered round it to offer their protection. The snowflakes came and wrapped it up in a thick, fleecy white blanket. All winter it lay dreaming in this cosy bed.

Then spring-time came. The sunlight peeped under the blankets, and gently touched the slumbering acorn. The balmy winds removed the snowy coverlets. The leaf-mold gave it food to eat. The warm rains moistened its lips and washed its face.

Then the acorn opened its eyes, stretched itself, and suddenly remembered its plans. It wriggled and squirmed and struggled, until it broke through the cramping husk. A tiny root reached out to grasp firm hold of earth, and then, with a mighty push, up rose the slender stem, till it got its tip over ground into the wonderful world above. The acorn had started climbing.

Then, through the branches, it caught a glimpse of the blue sky far aloft. Again it remembered,—and again it started climbing. The acorn climbed and climbed and climbed, until its topmost branches touched the sky. The tiny stem had grown into a huge trunk, so large that half a dozen boys could scarcely reach their arms about it.

Swarms of birds came and built their nests in its branches, and the hunted beasts of the

wood rested beneath its shade. In due time it was cut down. Some parts of it were burned for fuel, and some were sawn into lumber for furniture and houses and ships. It gave its life to help others; but the birds still sing its praises, and the poor and needy pronounce blessings upon it to this day.

Was the acorn a success?

Dartmouth, N. S.

Galilee, Lake and Shores

And this is Galilee—blue Galilee,
Where Jesus loved so much to be!

It is the sea whose winds and waves Hestilled, on which, sitting in a boat, He taught the throngs upon the shore. The lake is shaped something like a pear—"like a lyre," some one has more poetically expressed it—and is about twelve miles long and six or seven miles across at its widest part. Its beach is strewn with shells. Its banks are richly green and semi-tropical in their vegetation. Toward the north end are pretty bays, full of cool, green shadows and fringed with oleanders. Further back are hills, though none of great height. The general aspect is one of sweet tranquillity rather than of grandeur.

Boats are without difficulty obtained for a few hours' sail upon this sacred sheet of water, so placid now; though we are told of violent storms that sometimes ruffle its surface. Sailing toward the north, we have on our left the plain of Gennesaret, to the right the hills of Gaulanitis. We pass, on the west shore, Bethsaida and Magdala, the latter a wretched village. There also, probably, is—or was—Chorazin, scene of the "mighty works." Every spot, indeed, upon which our eyes rest is associated with the life of the Galilean King and is hallowed ground to us.

Near the north end of the lake is the village of Tell Hum, close to the supposed site of the old Capernaum. The utter desolation and ruin here recall forcibly the prophetic words of Jesus: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." The present village is a mere collection of huts, and only some black, chaotic heaps of ruins are left of what was once a considerable city. These lie close to the

shore and are surrounded by a wall, the property of Franciscan monks. In places they are almost overgrown with weeds and brambles. Scarcely even in fancy can we picture the town as it was in the days of Christ. But as we look over the lake itself and out on the flowery plain of Gennesaret and the gentle, bounding hills, we feel that these are scenes on which His eyes often dwelt, little changed by all the passing centuries. Somehow, the meaning and reality of the whole sacred story is intensified to us with the beholding. And in this our impressions in Galilee differ from those made by Jerusalem, where the constant appeals to credulity seem almost to endanger the very power of belief.

—Mary S. Daniels

Glimpses from our Church History

By Rev. Professor James Ballantyne, D.D.

III. THE BEGINNINGS IN THE CANADIAN WEST

To emphasize the wondrous development of the Canadian West, its history is often spoken of as if it all belonged to the last decade or two. In reality it is just one hundred years since Presbyterianism was established in Manitoba. A Lowland Scotch nobleman, the Earl of Selkirk, was the first to conceive the idea of establishing a colony of Highlanders in the heart of this unknown country. During a journey through the Highlands of Scotland he was impressed by the poverty and wretchedness of the people and resolved to come to their relief. From the Hudson's Bay Company he purchased an immense tract of land in the valley of the Red River, and in 1812 the first company of settlers arrived. They were seventy in number, chiefly from Sutherlandshire, and reached their destination by way of York Factory on the shores of Hudson's Bay. Their arrival, however, was not agreeable to the other fur trading company of the West, The Great West Company. So, from the first, they met with bitter opposition, and almost perished for lack of food. Added to these discouragements were the terrors of frost and grasshoppers that frequently destroyed their scanty crops.

But the greatest disappointment of the new settlers had to do with their religious needs.

Religion was the very essence of their lives, and that religion was bound up with the beliefs and forms of worship of Presbyterianism. They would not have left the old home had they not been promised that a minister of their own Church would accompany them to the new. A young licentiate was appointed, but in the end he drew back. Meantime, until a minister could be sent, an elder, Mr. James Sutherland, was authorised to conduct their services and perform other ministerial duties. In a few years the hostile influences of the North West Company brought about the removal of Mr. Sutherland, and the devout Highlanders were left with no one to care for their souls. It must not be supposed, however, that they became indifferent to religion. They read and studied their Bibles, they sang the Psalms of David, and, regularly as the sun rose and set, observed family worship.

Now, it might be supposed that men who were singularly familiar with their Bibles and could pray in public would feel themselves independent of ministers. But such was their regard for the office, that, when no minister of their own persuasion came to them, they eagerly welcomed a missionary of the Church of England. And for thirty-two years their spiritual needs were met by the Church of England. Yet all this time they clung to the hope of seeing among them a minister of their own church. Petition after petition was sent to the Church of Scotland, but the mother church was deaf to their appeals. It would be difficult in all Church History to find a parallel to the devotion of these people to the church of their fathers, that no neglect or disappointment could chill.

Finally, the Canadian Presbyterian Church heard their cry, and in 1852 sent the Rev. John Black to minister to them. At last their hopes were realized, and in one day three hundred left the Episcopal Church, yet only with feelings of gratitude to the church that had cared for them when their own seemed to have forgotten their very existence. John Black did his work with rare zeal and success, and had the honor of laying the foundations of Presbyterianism in that new land.

Knox College, Toronto

BIBLE DICTIONARY FOR THIRD
QUARTER, 1912

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

Al-phæ'-us. 1. Father of James the Less, Mark 15 : 40. 2. Father of Matthew. Some identify these two, thus making James and Matthew brothers.

An'-drew. One of the Apostles, brother of Peter.

Bar-thol'-o-mew. One of the twelve apostles. Probably the surname of Nathanael, John 1 : 45, 46.

Be-el'-ze-bub. Lord of the Fly. More correctly, Beelzebub, Prince or Lord of Filth ; a name of contempt given to Satan, Prince of Demons and False Gods.

Beth-sa'-i-da. "House of fishi.g." On the northern shore of the Sea of Galilee; birthplace of Peter, Andrew and Philip, condemned for unbelief, Matt. 11 : 21.

Ca-per'-na-um. Town on the northwestern shore of the Lake of Galilee ; 'Jesus' second home after Nazareth, called in Matt. 9 : 1, "His own city."

Cho-ra'-zin. A town about two miles north of Capernaum on the northwestern shore of the Sea of Galilee.

De-cap'-o-lis. Meaning, "ten cities", a district east of the Jordan in which were ten associated Greek cities.

E-li'-as. The Greek form of Elijah ; one of the earliest and greatest of the prophets. Appeared with Moses on the Mount of Transfiguration to do honor to Jesus, Matt. 17 : 3.

Ei-i-se'-us. The Greek form of Elijah, the prophet of King Ahab's time.

E-sai'-as. The Greek form of Isaiah, one of the great Old Testament prophets.

Gad'-a-renes. Inhabitants of the district east of the Lake of Galilee of which Gadara, six or eight miles from the lake was the chief city. Called Gergesenes (Matt. 8 : 28) ; Gerasenes (Mark 5 : 1, Rev. Ver.), from Gergesa or Gerasa (now called Kersa) a town on the east shore of the lake.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. Also, the fresh-water sea, so famous in our Lord's ministry.

Gen'-tiles. All nations of the world other than the Jews. The Jews despised all Gentiles.

Go-mor'-rha. Meaning "submersion." One of the cities of the Plain destroyed by fire from heaven, Gen. 10 : 19.

Her'-od An'-ti-pas. Son of Herod the Great, who reigned at the time of our Lord's birth. Antipas ruled over Galilee and Perea with the title of tetrarch.

He-ro'-di-as. The wife of Herod Philip, brother of Herod Antipas. She forsook her husband and married Antipas.

Is'-ra-el. The name given to Isaac's son Jacob, and to his descendants.

Ja-i'-rus. The ruler of the Capernaum

synagogue, whose daughter Jesus raised from the dead.

James and John. Brothers, sons of Zebedee ; among the very earliest followers of Jesus, and became apostles.

James the Son of Al-phæ'-us. Also one of the apostles. He was called James the Less.

Je-ru'-sa-lem. "City of Salem", or "City of Peace." The religious capital of Palestine.

Je'-us. The Greek form of Joshua, meaning, "Jehovah is salvation." (Compare Matt. 1 : 21.)

John the Bap'-tist. Son of Zacharias and Elizabeth. The forerunner of Jesus ; put to death by Herod Antipas at the instigation of the wicked Herodias.

Jo'-seph. The husband of Mary, the mother of Jesus.

Ju'-das Is-car'-i-ot. The one of the Twelve who betrayed his Lord. Always the last mentioned in the lists of the apostles.

Leb-bæ'-us. See Thaddæus.

Math'-ew. Also called Levi ; one of the Twelve, and the writer of the first Gospel.

Na'-a-man the Syr'-i-an. He was healed of leprosy by Elisha (2 Kgs. 5 : 14) ; referred to by Christ, Luke 4 : 27.

Naz'-a-reth. The town in Galilee where Joseph and Mary lived, and the home of Jesus during His childhood and until He was about thirty years of age.

Pe'-ter. Full name, Simon Peter, Greek for Cephas, meaning "a rock", the name bestowed by Jesus on Simon at His first calling, John 1 : 42.

Phil'-ip. 1. One of the Twelve. 2. Herod Philip, half-brother of Herod Antipas. 3. Half-brother of Herod Antipas, above mentioned, husband of Herodias, Mark 14 : 3.

Sa-mar'-i-tans. Inhabitants of Samaria, a mixed and semi-heathen race originating from the admixture from the Assyrian colonists there after the Israelites were captured (2 Kgs. 17 : 24) ; held in contempt of the Jews.

Sa-rep'-ta. Or Zarephath, a town on the seashore about eight miles south of Zidon.

Sa'-tan. Meaning "Adversary"; the devil.

Si'-don. An ancient city of the Canaanites on the sea coast about twenty-two miles north of Tyre.

Si'-mon. 1. Peter. 2. THE PHARISEE, in whose house the woman of the street anointed the feet of our Lord. 3. THE CANAANITE, one of the apostles.

Sod'-om. One of the cities of the Plain destroyed by fire from heaven, Gen. 10 : 19.

Thad-dæ'-us. A surname of the apostle Jude, who was also called LE-BBÆ'-US.

Thom'-as. Called also in Greek, "Didymus" (John 20 : 24), "a twin" ; one of the twelve apostles.

Tyre. An important commercial seaport of Phœnicia of great antiquity, and at one time of immense wealth.

* AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. PRAYER. All stand.

II. SINGING.

"The Lord is King ! lift up thy voice,
O earth, and all ye heavens, rejoice !
From world to world the joy shall ring,
The Lord Omnipotent is King."

—Hymn 23, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 121.

Superintendent. I will lift up mine eyes
unto the hills, from whence cometh my
help.

School. My help cometh from the Lord,
which made heaven and earth.

Superintendent. He will not suffer thy
foot to be moved : He that keepeth thee will
not slumber.

School. Behold, He that keepeth Israel
shall neither slumber nor sleep.

Superintendent. The Lord is thy keeper :
the Lord is thy shade upon thy right hand.

School. The sun shall not smite thee by
day, nor the moon by night.

Superintendent. The Lord shall preserve
thee from all evil : He shall preserve thy soul.

School. The Lord shall preserve thy going
out and thy coming in from this time forth,
and even for evermore.

IV. PRAYER.

V. SINGING. Selected.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Ps. Sel. 7, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be memorized during the Quarter.)

Within thy tabernacle, Lord,
Who shall abide with thee ?
And in thy high and holy hill
Who shall a dweller be ?

VIII. READING OF LESSON PASSAGE.

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

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

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected.

II. PRAYER.

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

IV. RESPONSIVE SENTENCES. 2 Cor. 8 : 9 ; 9 : 15.

Superintendent. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor,

School. That ye through His poverty might be rich.

All. Thanks be unto God for His unspeakable gift.

V. SINGING.

'Forward ' be our watchword,
Steps and voice joined ;
Seek the things before us,
Not a look behind ;
Burns the fiery pillar
At our army's head :
Who shall dream of shrinking,
By our Captain led ?

—Hymn 209, Book of Praise

VI. BENEDICTION.

Lesson I.

MALIGNANT UNBELIEF

July 7, 1912

BETWEEN THE LESSONS—Vs. 20, 21 and 31-35 come in, in the Gospel story, immediately after the Sermon on the Mount, Matt. 4 : 25 to 8 : 1. Vs. 22-30 belong to a time some months after the last Lessons, the intervening events being a preaching tour of Jesus amongst the towns of Galilee (Luke 8 : 1-3), and the healing of a man possessed by an evil spirit, who was both blind and dumb.

GOLDEN TEXT—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3 : 19.

*Memorize vs. 28, 29. **THE LESSON PASSAGE**—Mark 3 : 20-35. Read Matthew 12 : 22-50

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard ¹ of it, they went out to lay hold on him : for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out ² devils.

23 And he called them unto him, and said unto them in parables, How can Sa'tan cast out Sa'tan ?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house ³ cannot stand.

26 And if Sa'tan ⁴ rise up against himself, and ⁵ be divided, he cannot stand, but hath an end.

27 ⁶ No man can enter into ⁷ a strong man's house, and spoil his goods, except he ⁸ will first bind the strong man ; and then he will spoil his house.

Revised Version—¹ Omit of ; ² the ; ³ will not be able to ; ⁴ hath risen up ; ⁵ is ; ⁶ But no one can ; ⁷ the house of the strong man ; ⁸ Omit will ; ⁹ their ; ¹⁰ but whosoever shall ; ¹¹ Spirit ; ¹² guilty of an eternal sin ; ¹³ And there came his mother and his brethren ; ¹⁴ they sent ; ¹⁵ a ; ¹⁶ was sitting ; ¹⁷ say ; ¹⁸ answereth them, and saith ; ¹⁹ and ; ²⁰ looking round on them ; ²¹ round about ; ²² he saith, Behold ; ²³ Omit my.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Malignant unbelief, Mark 3 : 20-35. T.—The unpardonable sin, Matt. 12 : 22-33. W.—Unbelief rebuked, Matt. 12 : 35-42. Th.—"They believed not", Ps. 106 : 7-25. F.—The saying of Etais, John 12 : 37-43. S.—"Take heed", Heb. 3 : 12-19. S.—Life through believing, John 3 : 11-21.

THE LESSON EXPLAINED

I. JESUS AND HIS RELATIVES.—20, 21.

The Rev. Ver. puts the last clause of v. 19 into v. 20, and translates : "And He cometh into a house", probably that in which Jesus made His home in Capernaum (compare Matt. 4 : 13).

The multitude . . . again ; as in ch. 2 : 1, 2. Mark gives us a picture of the rush of Jesus' ministry—surging crowds, blocked streets, crowded doorways, no

leisure for Jesus and His disciples to eat bread, not to speak of rest and sleep. **His friends ;** His family. **Lay hold on him ;** to protect Him against Himself. **He is beside himself ;** insane. His enthusiasm in doing good, they thought, had become dangerous to His health both of mind and body.

II. JESUS AND HIS ENEMIES.—22, 23. Scribes ; official teachers of the law and religious leaders of the people. **Down from Jerusalem ;** "down" as from the capital. **Said.** They joined with the Capernaum Pharisees (v. 6) in their murderous plans against Jesus. **He hath Beelzebub ;** literally "Fly-god", a name which the Jews gave to the prince of the devils, sometimes changing it, to show their contempt, into

Beelzebub or "Fifth-god." In parables ; proving His point by illustrations from the experiences of every day life. **Satan** ("The Adversary", a name for the devil) cast out Satan ? If Satan were to cast out the evil spirits who were doing his work, he would be fighting against himself.

24-27. A kingdom ; such as those existing amongst men. **Divided against itself ;** having within it different factions fighting one another, instead of uniting against outside foes. **Cannot stand ;** but will be destroyed by its own divisions. **A house ;** that is, a family. **Divided ;** one working against the other. **If a divided kingdom or family on earth cannot stand,** no more can the kingdom or family formed by Satan and his subjects stand, if there is division and dissension in it. **Satan rise up against himself.** That is what would happen, if Satan were to use Jesus for casting out devils, as our Lord's enemies charge. **Hath an end ;** as a king. Thus Jesus shows how absurd it was to say that He who came to destroy Satan's power, was in league with him. **Strong man's house.** The strong man represents Satan. His house is the world of sin, into which Jesus entered. **Spoil his goods ;** "plunder his tools", the evil spirits used by Satan in his work. **Bind the strong man ;** having conquered him in the fight. Jesus conquered Satan, Matt. 4 : 1-11.

28-30. Verily ; a word introducing an important and solemn statement. **All sins shall be forgiven ;** so wide and free is the mercy of God. **Unto the sons of men ;** all mankind, of every class and country. **Blasphemies ;** speech insulting to the divine Majesty—



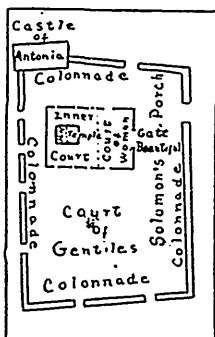
JEWISH SCRIBE

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

special and heinous kind of sin,—even this will be forgiven. **Blaspheme against the Holy Ghost**; who descended on Jesus at His baptism (Luke 3 : 22), and drove Him into the wilderness to be tempted (Mark 1 : 12), under whose power He began His ministry in Galilee (Luke 4 : 14), and through whom He cast out evil spirits, Matt. 12 : 28. If any one shall say, in spite of reason and conscience, that the work of the Holy Spirit is the work of Satan, he hath never forgiveness; not because God is unwilling to forgive, but because such an one is so set in sin that he cannot receive forgiveness. **Guilty of an eternal sin** (Rev. Ver.); a sin that can never be pardoned. Because they said, etc.; said (see v. 22), knowing their words to be untrue—practically calling the Holy Spirit an unclean spirit.

III. JESUS AND HIS DISCIPLES.—31-35. The story returns to the visit of Jesus' relatives (see vs. 20, 21). **Who is my mother, or my brethren?** Jesus does not belittle family ties, but places before them the bonds of duty and obedience which unite the children of the heavenly Father of whom He Himself is first and greatest.

THE GEOGRAPHY LESSON



The temple Court of the Gentiles was free to any person. It covered a space exceeding fourteen acres, surrounding the other courts and the temple itself. Solomon's Porch (John 10: 23) was here. Higher up was the Court of the Women. It was entered by the Beautiful Gate (Acts 3: 2, 10) and contained "the treasury" (Luke 21 : 2). Beyond this court women were not allowed to go. Still higher was the Court of Israel, separated from

the Women's Court by a high wall. Here the worshiping Israelites stood when sacrifices were being offered in the Inner or Priest's Court, where the Great Laver and the Altar of Burnt Offering were kept (Luke 1 : 8-10). Still higher was the Holy Place.

LESSON QUESTIONS

20, 21 Whither had Jesus come? How great were the crowds that thronged Him? For what purpose did His relatives come to Him? What did they think had made Him "beside Himself?" Where was Paul told that he was "mad?" (Acts 26 : 24.)

22, 23 Who came down from Jerusalem to Capernaum? With whom did they join? What were these plotting against Jesus? How did they explain His casting out evil spirits? In what way did Jesus show that this explanation was absurd?

24-27 By what two illustrations did Jesus show what would happen if Satan were to cast out evil spirits? Whom does the "strong man" of v. 27 represent? Explain "spoil his goods." By whom has Satan been conquered? Where is it said that God shall bruise Satan under the feet of Christians? (Rom. 16: 20.)

28-30 What is it to blaspheme against the Holy Ghost? Why can that sin never be forgiven?

31-35 Who did Jesus say were His true relatives?

FOR DISCUSSION

1. Enthusiasm in our religion—is it reasonable?
2. When family ties and duty to God conflict, on what principles are we to decide what to do?

A LESSON FOR LIFE

Take a rope and tie your arm to your side. Leave the rope there long enough, refusing to employ the arm for its appointed purpose, and the time will come when you will be unable to lift it. Put a bandage on your eye and leave it there long enough, and the eye will lose its capacity to see. In like manner, the heart, through long refusal to repent and believe, may lose its power of repentance and faith. And when the power is gone, the heart cannot receive the forgiveness which God is so willing, yes, so eager, to bestow.

Prove from Scripture—That Satan is our enemy.

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

The Question on Missions—(Third Quarter, AT SCHOOL IN HONAN.)—1. What School Work is our Honan Mission doing? At Changte, Weihwei and Hwaiking, there are Boys' Primary Boarding Schools; at Changte and Weihwei, Girls' Primary Boarding Schools; at Weihwei, a Boys' High and Normal School; besides these, there are a few country day schools.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 100; 105; 17 (Ps. Sel.); 545 (from PRIMARY QUARTERLY); 110. (These hymns may be practised at home during the week.)

FOR WRITTEN ANSWERS

1. For what purpose did Jesus' relatives come to Him?

2. What explanation did His enemies give of His casting out devils?

3. What sin did Jesus say can never be forgiven?

Lesson II. THE SEED IN THE FOUR KINDS OF SOIL July 14, 1912

BETWEEN THE LESSONS—Following the coming of our Lord's mother and brethren, He uttered a discourse in parables. Matthew records seven of these, Matt. 13 : 1-52. Mark records three. The Lesson is one of them.

GOLDEN TEXT—Receive with meekness the engrafted word, which is able to save your souls.—James 1 : 21. Memorize v. 20. **THE LESSON PASSAGE**—Mark 4 : 1-20. Read Matthew 13 : 1-23; Luke 8 : 4-15.

1 And ¹ he began again to teach by the sea side : and there ² was gathered unto him a ³ great multitude, so that he entered into a ⁴ ship, and sat in the sea ; and ⁵ the whole multitude was by the sea on the land.

2 And he taught them many things ⁶ by parables, and said unto them in his ⁷ doctrine,

3 Harken ; Behold, ⁸ there went out a sower to sow :

4 And it came to pass, as he sowed, some ⁹ fell by the way side, and the ¹⁰ fowls of the air came and devoured it ¹¹ up.

5 And ¹² some fell on ¹³ stony ground, where it had not much earth ; and ¹⁴ immediately it sprang up, because it had no ¹⁵ depth of earth :

6 ¹⁶ But when the sun was ¹⁷ up, it was scorched ; and because it had no root, it withered away.

7 And ¹⁸ some fell among ¹⁹ thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And ²⁰ other fell on good ground, and ²¹ did yield fruit that sprang up and increased ; and brought forth, ²² some thirty, and some sixty, and some an hundred.

9 And he said ²³ unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him ²⁴ the ²⁵ parable.

11 And he said unto them, Unto you ²⁶ it is given ²⁷ to know the mystery of the kingdom of God : but

Revised Version—again he began ; ² is gathered ; ³ very ; ⁴ boat ; ⁵ all the multitude were by ; ⁶ in ; ⁷ teaching ; ⁸ the sower went forth to ; ⁹ seed ; ¹⁰ birds came ; ¹¹ Omit up ; ¹² other ; ¹³ the rocky ; ¹⁴ straight-way ; ¹⁵ deepness ; ¹⁶ and when ; ¹⁷ risen, it ; ¹⁸ the ; ¹⁹ others fell into the good ; ²⁰ yielded fruit, growing up and increasing ; ²¹ thirtyfold, and sixtyfold, and a hundredfold ; ²² Who hath ears ; ²³ parables ; ²⁴ Omit it ; ²⁵ Omit to know ; ²⁶ Omit these ; ²⁷ haply they should turn again, and it should be forgiven ; ²⁸ saith ; ²⁹ shall ye ; ³⁰ and when ; ³¹ straightway cometh Satan, and ; ³² which hath been sown in them ; ³³ in like manner are they that are sown upon the rocky places, who ; ³⁴ joy ; ³⁵ they have ; ³⁶ but endure for a while ; then, when tribulation or ; ³⁷ because of the word, straightway they stumble ; ³⁸ others are ; ³⁹ that ; ⁴⁰ these are they that have heard the word ; ⁴¹ those ; ⁴² that were sown upon the good ground ; ⁴³ accept ; ⁴⁴ bear fruit.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The seed in the four kinds of soil, Mark 4 : 1-9. T.—The seed in the four kinds of soil, Mark 4 : 10-20. W.—Blessing upon the sower, Isa. 32 : 13-20. Th.—Unfruitful, Isa. 5 : 1-7. F.—Choked by riches, 1 Tim. 6 : 9-19. S.—Seed in good soil, Acts 2 : 37-47. S.—An explanation by Jesus, Matt. 13 : 10-23.

THE LESSON EXPLAINED

I. THE TEACHER.—1, 2. He began again ; on the very day of our last Lesson (see Matt. 13 : 1). A very great multitude (Rev. Ver.). The Greek word denotes an exceedingly large crowd. A ship ; Rev. Ver., "boat." On this lake only smaller fishing craft were used. Sat in the sea ; the boat, perhaps, rode at anchor a short distance from the shore. On the land ; pro-

bled. By parables. A parable is a story from ordinary life, picturing moral or spiritual truth.

II. THE PARABLE.—3-6. **Hearken.** Jesus here begins a new method of teaching, and asks special attention to it, at the beginning and end of the first parable. Behold. Possibly a man was even then sowing a field in sight of the people. By the way side ; that is, on the hard footpath, which ran through the field. Luke adds, "and it was trodden down." Stony ground ; not a soil mingled with stones, but ground where a thin covering of soil lay on the surface of rock that allowed no deep rootage.

7-9. **Among thorns.** In the rich soil of Galilee, thorns and thistles grew rapidly. The custom was to burn these down before preparing the ground for sowing ; but the roots of them remained, as the ploughing was a mere scratching of the surface. The roots sprouted and grew up again, choking the young grain. Good ground ; because, unlike the other three, it was soft, deep and clean. Thirtyfold . . . sixtyfold . . . hundredfold (Rev. Ver.). These three represent the lowest,



THISTLE OF PALESTINE

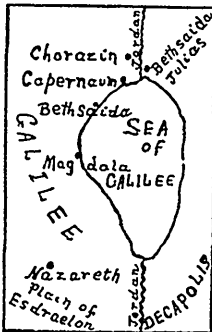
bably the beach curved where the people were assem-

the intermediate and the highest degrees of fruitfulness. He that hath ears to hear; a call to give special attention.

III. THE INTERPRETATION.—10-13. Alone; after He had "sent the multitude away" and gone "into the house", Matt. 13: 36. **Mystery.** In the New Testament this refers to something unknown until revealed, and not to what we call "mysterious." The disciples were initiated into the "mystery" of the kingdom and knew it; outsiders did not know it. See, and not perceive...hear, and not understand. Jesus' parables presented spiritual truth in such a way that those who wished to learn, could see it clearly; but those who were prejudiced against Him could not see it, because of their prejudice. Lest...they be converted. These words, quoted from Isa. 6: 9, express, not Jesus' wish, but what He knows will be the final attitude of His enemies. His wish was that all men might be converted and forgiven. **How then...know all parables?** Mark alone records this question. This parable was so simple; how will they understand more difficult ones?

14-20. Soweth the word; Luke, "the word of God"; then word of mouth teaching, now the Bible. **The way side.** "The way side is the heart beaten and dried by the passage of evil thoughts." Satan; Matthew, "the wicked one", Luke, "the devil." Taketh away; "catcheth", Matt. 13: 19. **In like manner** (Rev. Ver.); on the same principle of interpretation. **With gladness;** as Herod heard John (Mark 6: 20); but having no persistence, they are offended easily. **Thorns.** Three kinds of thorns are named here. **Receive,** Rev. Ver., "accept."

THE GEOGRAPHY LESSON.



For the most part, the fields in Palestine are unfenced. Well used paths marked the boundaries of properties. The harvest reapers still use the primitive sickles employed long ago, and the women and the boys bind up into sheaves the grain that has been cut. Sometimes these sheaves are loaded on the back of a donkey and carried to the threshing floor, which is usually a platform on high ground in the open air. Unmuzzled

oxen drag a heavy sledge over the sheaves to thresh out the grain. The chaff and grain are then thrown against the wind and separated.

LESSON QUESTIONS

- 1, 2 When did Jesus resume His teaching? How many came to hear Him? Where did He go from the crowd? How did He teach them? What is a parable?
- 3-6 What did Jesus ask His audience to do? Why did He say, "Behold?" Explain "way side." Explain "stony ground."
- 7-9 What about the growth of thistles and thorns in the soil of Galilee? How was the ground cleared of these? What remained in the ground? What trouble did these give? In what ways was the fourth soil "good?" What degrees of fruitfulness did Jesus mention? How did Jesus call attention to His parable?
- 10-13 Explain "alone." What does "mystery" mean? Why did Jesus teach by parables? Does v. 12 express a wish of Jesus? What attitude did Jesus' enemies take to His teaching? Was it Jesus' wish that His teaching should not be understood by His enemies? What prophecy did He quote? Explain v. 13.
- 14-20 What was "the word" in Jesus' time? Now? What three kinds of thorns did Jesus speak of?

FOR DISCUSSION

- 1. Our own responsibility, or the opposite, for the sort of soil our hearts are.
- 2. Why is it that the same gospel produces such different fruits in different people? Discuss fully.

A LESSON FOR LIFE.

As Bunyan's pilgrim journeyed to the Celestial City, he met By-ends, who said of himself: "We never strive against wind and tide. We are always most zealous when Religion goes in his silver slippers; we love much to walk with him in the street if the sun shines and the people applaud him." By-ends represents those who declare themselves followers of Jesus so long as no sacrifice is demanded of them. But Jesus' true follower will go through anything with this Leader.

Prove from Scripture—That Jesus was meek.
Shorter Catechism—Ques. 22. How did Christ, being the Son of God, become man? A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

The Question on Missions—2. Who are the pupils in these schools? They are either themselves professing Christians, or the children of Christian parents. There are other schools to which children can go, but they all have heathen influences. The church wants its children to be educated in a Christian way.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 455; 217; 46 (Ps. Sel.); 215 (from PRIMARY QUARTERLY); 448.

FOR WRITTEN ANSWERS

1. What four kinds of soil are mentioned in the Lesson? What is meant by each?

.....

2. How do you explain the varying fruitage from the good soil?

.....

July 21, 1912

Lesson III.

THE GROWTH OF THE KINGDOM

BETWEEN THE LESSONS—The parables of this passage continue the discourse of our Lord to the multitude on the shore of the Sea of Galilee which we began to study last week. They refer to the growth of the kingdom.

GOLDEN TEXT—Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew 6 : 10.

Memorize vs. 26-28. THE LESSON PASSAGE—Mark 4 : 26-32 ; Matthew 13 : 33.

26 And he said, So is the kingdom of God, as if a man should cast seed ¹ into the ground ;

27 And should sleep, and rise night and day, and the seed should spring ² and grow up, he knoweth not how.

28 ³ For the earth bringeth forth fruit of herself ; first the blade, then the ear, ⁴ after that the full corn in the ear.

29 But when the fruit is ⁵ brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, ⁶ Whereunto shall we liken the

Revised Version—upon the earth ; ² up and grow, he ; ³ ripe, straightway he putteth forth the sickle ; ⁴ How shall ; ⁵ in what parable shall we set it forth ; ⁶ upon ; ⁷ though it be less ; ⁸ are upon the earth ; ⁹ yet ; ¹⁰ yet ; ¹¹ yet ; ¹² *omit* it ; ¹³ the ; ¹⁴ putteth out ; ¹⁵ birds of the heaven can lodge ; ¹⁶ thereof ; ¹⁷ it was all leavened.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The growth of the kingdom, Mark 4 : 26-32. T.—God's husbandry, 1 Cor. 3 : 1-11. W.—They shall spring up, Isa. 44 : 3-5. Th.—Ezekiel's vision, Ezek. 47 : 1-9. F.—His dominion, Ps. 72 : 1-8. S.—Not with observation, Luke 17 : 20-25. S.—The seed and the leaven, Luke 13 : 18-30.

THE LESSON EXPLAINED



I. THE SEED GRAIN.—26, 27. This parable is the only one peculiar to Mark. It is a brief sermon on the text, "The kingdom of God cometh not with observation", Luke 17 : 20. As if Jesus does not define the kingdom; He treats it descriptively. Should cast ; literally, "had cast", a finished action. Should sleep, and rise! He can only wait, until the hidden seed be acted upon by forces above and beyond him. He knoweth not how ; nor need he greatly care, since the process

of growth is hidden from him. "Modern science has failed to find the slightest explanation of what the life in a seed is." But the fact of its growth is independent of explanations.

28, 29. Bringeth forth. of herself ; "automatically", as the Greek word is, through the energies and powers God has given. Man can hinder nature by trampling down the soil, or by allowing it to grow weeds. He can help, too, but only up to a certain point. The meaning here is, that growth is beyond mere human external aid or control. It is God that gives the increase (1 Cor. 3 : 6, 7). "The living, growing power of the gospel, is the power of the living mind and heart of the living God." Blade ; the green shoot. Ear ; running up the stalk and showing at the top. Full corn ; ripened grain held in the ear. The three stages indicated may refer to the gradual growth of the individual Christian life, and the growth of the kingdom of

kingdom of God ? or ⁷ with what comparison shall we compare it ?

31 *It is* like a grain of mustard seed, which, when it is sown ⁸ in the earth, ⁹ is less than all the seeds that ¹⁰ be in the earth :

32 ¹¹ But when it is sown, ¹² it groweth up, and becometh greater than all ¹³ herbs, and ¹⁴ shooteth out great branches ; so that the ¹⁵ fowls of the air may lodge under the shadow ¹⁶ of it.

Matt. 13 : 33 Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till ¹⁷ the whole was leavened.

¹⁸ Then the full ; ¹⁹ in what parable shall we set it forth ; ²⁰ upon ; ²¹ the ; ²² putteth out ; ²³ birds of the heaven

God in the world. Brought forth ; literally, "yielded itself." The meaning is, that the end for which the seed was planted has now been gained. The sickle. Compare Rev. 14 : 15.

II. THE MUSTARD SEED.—30-32. This parable points chiefly to the outward and visible growth of the kingdom. Whereunto ? Rev. Ver., "How ?" Comparison. compare ? Rev. Ver., "In what parable shall we set it forth ?" This method of asking a question, before beginning a discourse, was practised among Jewish teachers. Mustard seed. It attains a growth from 10 to 12 feet high, and has the appearance of a tree. (See Matt. 13 : 32.) The contrast is indicated between the small seed and the large plant that grows from it. Less than all the seeds. It was the smallest seed the Eastern husbandman usually sowed, and it produced the largest garden or field plant which he grew. Great branches ; great—as compared with other plants. Fowls ; Rev. Ver., "birds." May lodge ; not to nest, but to rest and to feed upon the seeds. The rock-pigeons of Palestine are very fond of the seeds of the mustard plant.

III. THE LEAVEN.—Matt. 13 : 33. While this parable teaches the same general truth as the parable of the mustard seed—large growth from small beginnings,—it also emphasizes the inward and pervasive growth of the kingdom in the heart and life. Leaven ; a piece of sour dough-paste that was used as yeast. Its effect upon dough is due to minute living organisms disseminated through it in great numbers." Leaven in every other place in the New Testament is used to represent the working of evil. (See 1 Cor. 5 : 6, 7 ; Gal. 5 : 9.) Our Lord had the courage to employ it as an emblem of the best thing in all the world—the kingdom of God entering into the heart and life of the individual and the community. Hid ; by the common process of kneading. Three measures of meal. The measure here mentioned was a Hebrew "seah" containing about a peck and a half. "Three measures", more than the usual quantity needed for the food supply

of a home. Until the whole was leavened. The language indicates an actual, past accomplishment. (See Ps. 72 : 11 ; Isa. 2 : 2, 4.)

These parables reveal that Jesus was well aware of the fact that great blessings grow from small beginnings. The current idea in Jesus' day was that the Messiah's kingdom would come suddenly amid glory and show, fully grown and equipped for conquest. Instead of that Jesus in these parables teaches that it will be the outcome of an obscure and seemingly insignificant beginning.

ORIENTALISM

The universal method of building houses in the East is in the form of a hollow square, with an open court or yard in the centre. This yard is therefore entirely shut in by the walls of the house around it. The windows of the house all open into this court, and the most of the work that falls to the housekeeper is done here. The bread is mixed and baked in the oven, out of doors. Here the sour dough, or leaven, kept from the last baking, is put into the meal, and when the whole of it is leavened, the women prepare it for the oven, which is simply a heap of dried clay with a cavity in the centre and a hole in the top to allow the smoke out. A fire is kindled beneath this, and when it is heated enough, the fire is taken out and the dough is put in the cavity to bake.

LESSON QUESTIONS

26, 27 In how many of the Gospels is this parable of the seed grain found? What text in Luke's Gospel does it expand? How does Jesus deal with the kingdom in the parable? After the seed is sown, what only can the husbandman do? Can the life of a seed be explained?

28, 29 Explain, "bringeth forth fruit of herself." How has the earth gained its energies? How can man hinder the work of nature? Explain "blade", and "ear", and "full corn."

30-32 To what feature of the kingdom does this parable point? Is the question in v. 30 an unusual way of beginning a discourse? How high does the mustard plant grow? Explain "less than all the seeds." Why did birds alight upon the branches?

Matt. 13: 33. What feature of the kingdom is brought out by this parable? What was "leaven?" What does

it usually represent in the New Testament? By whom and where, and for what purpose was the leaven hidden? What was the capacity of a "measure?" Find in the Psalms and Isaiah a prophecy in line with this parable (Ps. 72 : 11 ; Isa. 2 : 2, 4).

FOR DISCUSSION

1. God's part and our part in the growth of our bodies—their relations to one another.
2. Great things spring from little things: discuss as bearing upon the formation of habits.

A LESSON FOR LIFE

In certain districts of Nova Scotia you can find rare and beautiful flowers that are not native to this continent. Botanists have traced the origin of their appearance back to the straw wrappings around articles that came in ships from far across the seas. The seeds of these plants were carried in this secret and unintended way to our shores, and getting into the soil, they have spread through large regions carrying charm and sweetness with them. It is not otherwise that the virtues and beauties of human character have come to be seen in us. The seeds of Jesus' teaching and example have been imported into our hearts. They are not native to our hearts' soil, but through His mercy and grace they grow there.

Prove from Scripture—*That angels obey Jesus.*

Shorter Catechism—*Ques. 23. What offices doth Christ execute as our Redeemer?* A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

The Question on Missions—3. From what kind of homes do the children come? Most of the homes are quite poor, with only earthen floors and paper windows, and no heating in the winter. There is little furniture, and fewer ornaments. The better homes have brick floors, and are partly heated with open coal fires.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 122 ; 225 ; 115 (Ps. Sel.) ; 483 (from PRIMARY QUARTERLY) ; 202.

FOR WRITTEN ANSWERS

1. What does the parable of the seed growing teach about the kingdom?
2. What does the parable of the mustard seed teach about beginnings?
3. What does the meal represent in the parable of the leaven?
4. Give a Bible promise that all nations shall become Christian.....

BETWEEN THE LESSONS—The parable of The Sower taught that the obstacles to progress are sometimes found in our own hearts. This parable teaches that obstacles sometimes come from without. It was spoken immediately after the parable of The Sower.

GOLDEN TEXT—Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.—Matthew 13 : 30.

Memorize vs. 37-39. **THE LESSON PASSAGE**—Matthew 13 : 24-30, 36-43.

24 Another parable ¹put he forth unto them, saying, The kingdom of heaven is likened unto a man ²which sowed good seed in his field :

25 But while men slept, his enemy came and sowed tares ³among the wheat, and went ⁴his way. 26 But when the blade ⁵was sprung up, and brought forth fruit, then appeared the tares also.

27 ⁶So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? ⁷from whence then hath it tares ?

28 ⁸He said unto them, An enemy hath done this. ⁹The servants ⁹said unto him, Wilt thou then that we go and gather them up ?

29 But he ¹⁰said, Nay ; lest ¹¹while ye gather up the tares, ye root up ¹²also the wheat with them.

30 Let both grow together until the harvest : and in the time of ¹³harvest I will say to the reapers, Gather ¹⁴ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

36 Then ¹⁵Je'sus sent the multitude away, and went into the house : and his disciples came unto

Revised Version—¹set he before them ; ²that ; ³also ; ⁴away ; ⁵sprung up ; ⁶And the ; ⁷Omit from ; ⁸And he ; ⁹say ; ¹⁰said ; ¹¹happily ; ¹²Omit also ; ¹³the ; ¹⁴up first ; ¹⁵he left the multitudes, and ; ¹⁶Explain ; ¹⁷Omit unto them ; ¹⁸these are the sons of ; ¹⁹sons of the evil one ; ²⁰Omit the ; ²¹up ; ²²with fire ; ²³cause stumbling ; ²⁴the weeping and ; ²⁵He that hath ears let.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The wheat and the tares, Matt. 13 : 24-30. T.—The wheat and the tares, Matt. 13 : 36-43. W.—The deceiver, Gen. 3 : 1-8. Th.—Be not deceived, 2 Thess. 2 : 3-12. F.—Be diligent, 2 Pet. 3 : 9-14. S.—Thomas for wheat, Jer. 12 : 8-17. S.—The harvest, Rev. 14 : 13-19.

THE LESSON EXPLAINED

I. THE SOWINGS.—24, 25. Another. The word is emphatic. Put he forth unto them ; Rev. Ver., "Set he before them", as one sets food before guests. The kingdom of heaven ; which Jesus came to establish on earth. Likened. He does not yet tell them what the kingdom is ; He suggests what it is like. Good seed. "Good" is emphatic ; it was not mixed with other seeds. While men slept. These men were not careless. The sleep was the night rest. His enemy. He did this in hateful spite. Tares ; a



BEARDED DARNEL

noxious, poisonous weed, called darnel, which in its growth resembles wheat. Among the wheat ; all over the field. Went his way ; went away, so as not to be discovered.

II. THE GROWING.—26, 27. Then appeared. Until the growth of the sowings had reached this advanced stage, the difference could not be seen. The heads of the darnel were unlike the heads of the wheat. Didst thou not sow (Rev. Ver.) ? The question did not imply any doubt, but surprise that from the good seed sown, tares should have grown up. The tares were growing all over the field.

him, saying, ¹⁶Declare unto us the parable of the tares of the field.

37 ¹⁷He answered and said ¹⁷unto them, He that soweth the good seed is the Son of man ;

38 ¹⁸The field is the world ; ¹⁹the good seed ¹⁸are the children of the kingdom ; ²⁰but the tares are the ¹⁹children of the wicked one ;

39 ²⁰The enemy that sowed them is the devil ; ²¹the harvest is the end of the world ; and the reapers are ²⁰the angels.

40 As therefore the tares are gathered ²¹and burned ²¹in the fire ; so shall it be in the end of ²¹this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that ²²offend, and them ²²which do iniquity ;

42 And shall cast them into ²³a furnace of fire : there shall be ²⁴wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their father. ²⁵Who hath ears to hear, let him hear.

28, 29. An enemy hath done this. Knowing that the seed was good, and that the field had tares in it, the householder understood what had been done. Gather them up ? They thought of pulling up the tares by the roots, a common practice in Palestine. Nay. The refusal to allow them to do this is emphatic. Lest. There was a probability that both tares and wheat would be uprooted, their roots being intertwined in the soil.

III. THE REAPING TIME.—30. Let both grow together until the harvest. This is the main point in the parable. They shall be separated at the last—in the time of the harvest. Gather. first the tares. We are not told whether they were gathered before or after the cutting of the crop. As the wheat was ripe, it would not make any difference when the tares were gathered. Burn them ; because noxious. My barn ; or "garner", as in Matt. 3 : 12.

IV. WHAT IT ALL MEANS.—36-39. Left the multitudes (Rev. Ver.). He was perhaps taken in the boat, where He had been sitting, to Capernaum. Went into the house ; His temporary residence. His disciples ; the Twelve and others (see Mark 4 : 10). Declare ; explain. The parable of the tares. He had spoken two more parables at that time (vs. 31-33), but this one seemed to them the most important. The Son of man. Jesus frequently used this name to describe Himself. While implying Messiahship, it refers to Him as humanity's new Head and Representative. The world ; not merely the small territory of Judea. Good seed ; not the word, but the sons of the kingdom (Rev. Ver.), that is, true believers.

Sons of the evil one (Rev. Ver.) ; that is, the people under the power of Satan, the enemy of Jesus. The end of the world ; "The consummation of the age", Rev. Ver. Margin. This phrase is found only in Matthew. It points to the closing of the present Christian dispensation, not in the sense of destruction, but completion. Reapers .angels. They will do the commanded work of separating and gathering. (See Matt. 24 : 31.)

40-43. Burned ; and so finally separated from the wheat. All things that cause stumbling (Rev. Ver.) ; that is, into sin. Which do iniquity ; evil-doers. Furnace ; Rev. Ver., "The furnace." This refers to the old practice of punishment by burning (see 2 Sam. 12 : 31 ; Jer. 29 : 23 ; Dan. 3 : 6). Wailing and gnashing of teeth ; figuratively expressive of the suffering inflicted. Shine forth as the sun ; as it comes from behind clouds, Dan. 12 : 3. He that hath ears (Rev. Ver.) . Let every one who has spiritual discernment attend to this.

THE GEOGRAPHY LESSON



Everywhere in the cultivated fields of Palestine, tares, or false-wheat stalks, grow. While growing, it is difficult to distinguish between wheat and tares. When they head out, the difference is seen at once. If the tare seeds get into the flour made from the wheat that grew beside them, they cause distressing sickness. The Arabs, to this day, do not separate the tares and wheat until after threshing is done. Then they sift the growing tares, but this causes interference with the wheat stalks that means loss to the valuable crop.

LESSON QUESTIONS

- 24, 25 What did Jesus come to establish on earth ? How did He speak about it ? In what way was the seed "good ?" What prompted the enemy to sow tares ? What are tares ? Where were the tares sown ?
- 26, 27 When does the difference between the wheat and the tares appear ? How are they known apart ?

FOR WRITTEN ANSWERS

- 1. Why could not the fruit of the tares be made into flour with the wheat ?
- 2. What is meant by "the end of the world ?"
- 3. Who are their reapers ? What are their duties ?

Why did the servants ask about the tares ?

28, 29 What explanation did the householder give about the tares ? How did he know an enemy had sown them ? What did the servants suggest ? Why did he refuse to allow them to do this ?

30 When would he separate the wheat and the tares ?

36-39 After speaking the parable, where did Jesus go ? Who followed Him ? Why ? Explain "Son of man." Explain "good seed." Explain "the end of the world."

40-43 What shall take place at the end of this age ? What does "the furnace" refer to ? Are we to take v. 42 literally ? What shall be the future state of the righteous ?

FOR DISCUSSION

- 1. The bearing this parable has on our criticism of others.
- 2. The judgment as a sure discerner between good and evil lives.

A LESSON FOR LIFE

Two men living on the same street were much put out to find that their once beautiful grasslawns were growing up with weeds. One of the men resolved to attack the weeds and clear them out. When he had uprooted them, his lawn was all spotted with bare places and holes and depressions, and its beauty was gone. The other man left the weeds alone, and began to enrich the grass by loam and fertilizers, at the same time casting carefully selected seed over it. When the midsummer days came, his lawn was weedless and covered with a rich grass. More good seed is better than much weeding.

Prove from Scripture—That Christ's enemies shall be destroyed.

Shorter Catechism—Review Questions 21-23.

The Question on Missions—4. What ages are the pupils when they enter school ? They must be between the ages of seven and seventeen, and unmarried. Many come in quite late, because their parents were not formerly Christians, and did not send them to school.

Lesson Hymns—Book of Praise, Ps. S. 1. 7 (Supplemental Lesson) ; 240 ; 251 ; 1 (Ps. S. 1.) ; 513 (from PRIMARY QUARTERLY) ; 246.

Lesson V.

THE WORTH OF THE KINGDOM

August 4, 1912

BETWEEN THE LESSONS—After our Lord had concluded His explanation of the parable of The Wheat and The Tares in the house in Capernaum, He spoke the parables of to-day's Lesson to His disciples there.

GOLDEN TEXT—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6 : 33.

Memorize vs. 45, 46. **THE LESSON PASSAGE**—Matthew 13 : 44-53. Read Matthew 8 : 24-27; Luke 8 : 23-25.

44 ¹ Again, the kingdom of heaven is like unto ² treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a ³ merchant man, seeking goodly pearls :

46 ⁴ Who, when he had found one pearl of great price, ⁵ went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

48 Which, when it was ⁶ full, they drew ⁷ to shore, and ⁸ sat down, and gathered the good into vessels, but ⁹ cast the bad away.

Revised Version—*Omit* again; ² a treasure hidden in the field; which a man found, and hid; and in his joy he goeth; ³ man that is a merchant seeking; ⁴ and having found; ⁵ he went; ⁶ filled; ⁷ upon the beach; ⁸ they; ⁹ the bad they cast away; ¹⁰ in; ¹¹ righteous; ¹² the weeping and; ¹³ *Omit* four words; ¹⁴ *Omit* Lord; ¹⁵ And he said unto; ¹⁶ who hath been made a disciple to the; ¹⁷ a; ¹⁸ *Omit* that.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The worth of the kingdom, Matt. 13 : 44-53. T.—Heavenly treasure, Luke 18 : 18-30. W.—That which endureth, John 6 : 22-27. Th.—Better than merchandise, Prov. 3 : 13-22. F.—Better than gold, Prov. 8 : 10-19. S.—Loss and gain, Phil. 3 : 7-14. S.—First things first, Matt. 6 : 19-21, 31-34.

THE LESSON EXPLAINED

I. THE KINGDOM PICTURED.—44. Treasure; gold, jewels—not coin (see Jer. 41 : 8). Hid; a common way of concealing such treasure, owing to the unsettled condition of the country. Which a man found (Rev. Ver.). The treasure when found belonged, not to the finder, but to the owner of the field. In the parable, the finder had not been a seeker. He hideth; from others, both the location and the fact of hiding. For joy; because of the worth of the treasure, he selleth all that he hath, and buyeth that field, so that, as owner of the field, he will be owner of the treasure. The moral question of the act is not noticed, as it had nothing to do with the teaching of the parable.

45, 46. Seeking. It was the merchant's business to seek for such. Pearls. He sought many. Found one pearl; a single pearl. The others were worthless as compared with this, so he sold all that he had, and bought it.

47, 48. Like the parable of The Tares, this parable of The Drag Net explains the mingling of good and evil in the church. Net; a drag net which encloses all sorts of fish by reason of its great length, and the fact that it sweeps the sea from surface to bottom. Escape from it was impossible. Sat down; deliberately, to do their work of separation. There is a time for everything, and the time for sorting is when the fishing is ended. The bad; literally, "the putrid."

49, 50. The end of the world. See last Lesson, v. 39. Sever; separate, same word as in Matt. 25 : 32. The wicked; morally impure. Just; Rev. Ver., "righteous." Furnace of fire; figurative for the pain of their future punishment. All evil must be destroyed, and if men will not separate themselves from it, they must suffer when the destruction takes place.

II. THE KINGDOM PUBLISHED.—51-53. Unto them; the twelve disciples, and others who believed in Jesus. Have ye understood? He was ready to explain these parables. Yea, Lord. They understood

49 So shall it be ¹⁰ at the end of the world : the angels shall come forth, and sever the wicked from among the ¹¹ just.

50 And shall cast them into the furnace of fire : there shall be ¹² wailing and gnashing of teeth.

51 ¹³ Je'sus saith unto them, Have ye understood all these things? They say unto him, Yea, ¹⁴ Lord.

52 ¹⁵ Then said he unto them, Therefore every scribe ¹⁶ which is instructed unto the kingdom of heaven is like unto a man *that is* ¹⁷ an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, ¹⁸ *that* when Je'sus had finished these parables, he departed thence.



FISHERMEN SEPARATING THEIR FISH

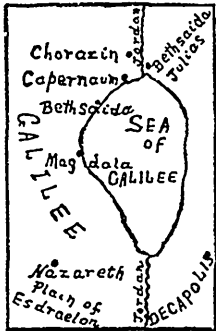
truly, if not perfectly in detail. Therefore; because you understand. Scribe; a student first, and then a teacher, of the Old Testament. Made a disciple to (Rev. Ver.). The kingdom of heaven is here personified as the teacher; and, since Jesus is the Lord of the kingdom, a "scribe who hath been made a disciple to the kingdom" (Rev. Ver.), means a teacher who has sat at His feet, learned His method and caught His spirit. Bringeth forth; literally "fingeth forth." The meaning is that the house is well furnished; there is no stint, but rather a lavish hand towards a guest. Things new and old. Jesus had both to impart in His instructions to the disciples. The Jewish scribes had only "things old" in their store. "A true theology is both old and new. The theology which is simply old is dead; that which is simply new is false."

53. Finished these parables. They form a regular and perfect whole which He is therefore said to have finished. Departed; from Capernaum. The word

indicates a change of abode, as well as departure.

After this, Jesus did not remain so long in one place because of Herod's opposition.

THE GEOGRAPHY LESSON



Fish was a common article of food among the Jews, and there were many in our Lord's time who fished the waters of the sea of Galilee. The shores of the sea were occupied by towns and hamlets that had been built up by the fishing industry, for the catch from the sea supplied the markets of the whole country round. Present day methods of drying and salting fish were unknown then, and the product in these forms was sent far and wide. Fishing on the Lake of Galilee was a very dangerous occupation, for the sudden tempests that swept the lake raised engulfing seas.

LESSON QUESTIONS

- 44. What kind of treasure was this? Why was it hidden? Who owned such hidden treasure? What did the finder do?
- 45, 46. What was the merchant's business? With what success? To obtain the one priceless pearl, what did he do?
- 47, 48. What other parable is this parable like? What do they both explain? Describe this net. When it was filled with fish, what did the fishermen do? What is taught by their sitting down? What does "the bad" literally mean?
- 49, 50. Explain "sever." Explain "furnace of fire." What must be done to all evil? What will overtake those who will not forsake evil?
- 51, 52. What question did Jesus put to His disciples? Explain "scribe." How is the kingdom of heaven conceived here? Explain "bringeth forth." What kinds of treasures had Jesus? What kind had the Jewish scribes? Describe a "true theology."

FOR WRITTEN ANSWERS

- 1. What did the treasure and the pearl cost the men who bought them?
-
-
- 2. Describe the way the net was used.....
-
-
- 3. What does this parable teach about the end of the world?
-
-
- 4. Why did Jesus ask if the disciples understood the parables?
-
-

53. What do these parables form? Whence did Jesus depart? What was the nature of His ministry after this?

FOR DISCUSSION

- 1. Life's prizes must be bought.
- 2. Discuss the need of both old knowledge about anything, and new knowledge.

A LESSON FOR LIFE

In South Africa there was a chief of a strong tribe, who resisted the appeals of the missionary to become a Christian, while at the same time he proved himself to be unintentionally a good friend to Christianity in his region. He said to those of his people who professed to be converted to the new faith: "If I see you become better men and women by being Christians, better in your work and your homes, and kinder to each other, I will allow you to remain Christians; but if you do not become better, I will make you give up being Christians and separate you from the missionary." This is just the test that Christianity itself seeks; and one reason why our religion does not make greater progress here at home where the message of the gospel is well known. When those who profess to be Christians live the Christlike so truly that no one can mistake it, their words will have greater effect on the unconverted. Men may close their ears to a sermon. They cannot close their eyes to a goodly life.

- Prove from Scripture—That godliness is gain.
- Shorter Catechism—Ques. 24. How doth Christ execute the office of a prophet? A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.
- The Question on Missions—5. What sleeping accommodation have they in school? From six to ten sleep in a room on a long brick or wooden platform, with a straw mat over it. Each supplies his own quilt, in which he wraps himself, also using his clothes to cover him. A brick does for a pillow.
- Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 50; 67; 50 (Ps. Sel.); 123 (from PRIMARY QUARTERLY); 22.

Lesson VI. A TROUBLED SEA AND A TROUBLED SOUL August 11, 1912

BETWEEN THE LESSONS—The Lessons of the last five Sabbaths have dealt with the events of one day by the Sea of Galilee and in Capernaum. On the evening of that day Jesus and His disciples started to cross the lake.

GOLDEN TEXT—God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas.—Psalm 46 : 1, 2.

Memorize vs. 38, 39. **THE LESSON PASSAGE**—Mark 4 : 35 to 5 : 20. Read Matthew 8 : 28-34.

35 And ¹ the same day, when ² the even was come, he saith unto them, Let us ³ pass over unto the other side.

36 And ⁴ when they had sent away the multitude, they took him even as he was in the ⁵ ship. And ⁶ there were also with him other little ships.

37 And there ⁷ arose a great storm of wind, and the waves beat into the ⁸ ship, so that it was now full.

38 And he ⁹ was in the ¹⁰ hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ?

39 And he ¹¹ arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye ¹² so fearful ? how is it that ye have no faith ?

41 And they feared exceedingly, and said one to another, ¹⁴ What manner of man is this, that even the wind and the sea obey him ?

Ch. 5 : 1 And they came ¹⁵ over unto the other side of the sea, into the country of the ¹⁶ Gad'renes.

2 And when he was come out of the ¹⁷ ship, immediately there met him out of the tombs a man with an unclean spirit.

3 Who had his dwelling ¹⁸ among the tombs ; and no man could ¹⁹ bind him, no, not with ²⁰ chains :

4 Because that he had been often bound with fetters and chains, and the chains had been ²¹ plucked asunder by him, and the fetters broken in pieces : ²² neither could any man tame him.

5 And always, night and day, ²³ he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 ²⁴ But when he saw Je'sus ²⁵ afar off, he ran and worshipped him.

7 And ²⁶ cried with a loud voice, ²⁷ and said, What have I to do with thee, Je'sus, thou Son of the ²⁸ most high God ? I adjure thee by God, ²⁹ that thou torment me not.

8 For he said unto him, Come ³⁰ out of the man, thou unclean spirit.

9 And he asked him, What is thy name ? And he ³¹ answered, saying, My name is Legion : for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there ³² nigh unto the mountains a great herd of swine feeding.

12 And ³³ all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And ³⁴ forthwith Je'sus gave them leave. And the unclean spirits ³⁵ went out, and entered into the swine : and the herd ³⁶ ran violently down a steep place into the sea, ³⁷ (they were about two thousand;) and ³⁸ were choked in the sea.

14 And they that fed ³⁹ the swine fled, and told it in the city, and in the country. And they ⁴⁰ went out to see what it was that ⁴¹ was done.

15 And they came to Je'sus, and ⁴² see him that was possessed with ⁴³ the devil, and had the legion, sitting, and clothed, and in his right mind : ⁴⁴ and they were afraid.

16 And they that saw it ⁴⁵ told them how it befell ⁴⁶ to him that was possessed with ⁴⁷ the devil, and ⁴⁸ also concerning the swine.

17 And they began ⁴⁹ to pray him to depart ⁵⁰ out of their coasts.

18 And ⁵¹ when he was come into the ship, he that had been possessed with ⁵² the devil prayed him that he might be with him.

19 ⁵³ Howbeit Je'sus suffered him not, but saith unto him, Go ⁵⁴ home to thy friends, and tell them how great things the Lord hath done for thee, and ⁵⁵ hath had compassion on thee.

20 And he ⁵⁶ departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

21 And ⁵⁷ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

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22 And ⁵⁸ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

23 And ⁵⁹ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

24 And ⁶⁰ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

25 And ⁶¹ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

26 And ⁶² he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

27 And ⁶³ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

28 And ⁶⁴ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

29 And ⁶⁵ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

30 And ⁶⁶ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

31 And ⁶⁷ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

32 And ⁶⁸ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

33 And ⁶⁹ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

34 And ⁷⁰ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

35 And ⁷¹ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

36 And ⁷² he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

37 And ⁷³ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

38 And ⁷⁴ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

39 And ⁷⁵ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

40 And ⁷⁶ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

41 And ⁷⁷ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

42 And ⁷⁸ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

43 And ⁷⁹ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

44 And ⁸⁰ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

45 And ⁸¹ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

46 And ⁸² he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

47 And ⁸³ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

48 And ⁸⁴ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

49 And ⁸⁵ he departed, and began to publish in Decapolis how great things Je'sus had done for him : and all men did marvel.

THE LESSON EXPLAINED

I. THE TEMPEST STILLED.—35-41. The same day ; that He had spoken the parables concerning the kingdom of heaven. The other side ; the Eastern shore of the lake, where He could rest in the solitude of the place. They took him ; they to whom the ship belonged. As he was ; without any preparation or equipment. Other little ships. People had come out in these, to be near Him as He spoke. A great storm ; a hurricane of wind. The Sea of Galilee, lying 600 feet below ocean level, is often visited by sudden storms. Pillow ; the leathern cushion of the helms-

man's seat. Awake him. In their extremity faith fled and fear came. Carest thou not ? The pathetic appeal of terrified man. Rebuked ; the act of a master. Peace ; to silence the wind's roaring. Be still ; to calm the threatening, angry waves. Have ye not yet faith ? (Rev. Ver.) After all you have seen of My power, can you not trust Me ? And they ; the crew and the disciples. Feared ; not terror, as in the storm, but awe at His power.

II. A SUFFERER HEALED.—Ch. 5: 1-5. Gerasenes (Rev. Ver.) ; belonging to Gergasa, now Khersa.

A short distance south of Khersa there is a place that answers to the description here. **Out of the tombs.** The natural caves in the wild region were used as burial places. **A man.** Matthew speaks of two, but one would be the more prominent. Matthew says he was so fierce that he made the roads impassable. Luke says his body was covered with self-inflicted wounds. He had the unnatural strength of the maniac. (See Acts 19 : 16.)

6-10. **Ban and worshipped him ;** in spite of the demons. **What have I ?** The utterance of the demon in the man. **Torment me not ;** by driving him out. **Legion.** This was to terrify Jesus, for the Roman legion of 6,000 men was the instrument of punishment most dreaded then. The answers show the man's disordered mind. He has a double consciousness and passes with insane absence of order from singular to plural, as he says,—for we are many. **Out of the country.** Luke says "into the abyss" (Rev. Ver.), that is, of Hades.

11-14. **Great herd of swine ;** denoting a lawless country, for the Jewish law forbade the eating of swine's flesh and the keeping of swine herds, Lev. 11 : 7, 8. **All the devils ;** with one consenting wish. **Forthwith.** He did not need to deliberate in any case that came before Him. **Were choked.** The destruction of the swine purchased a man from the devil's power and so gave peace and safety to the neighborhood. **Told it in the city ;** to those to whom the swine belonged, and to every one they met.

III. **A HELPER WON.**—15-20. **Clothed ;** he had been naked, Luke 8 : 27. **Were afraid ;** of the power that had wrought the change. **They that saw it told them.** The eye witnesses of the cure of the man and the destruction of the swine, now connect the two events in their report to their masters. **They began to pray him ;** the owners of the swine were annoyed at their losses and doubtless feared further similar losses. He answered their prayer, and went away. **As he was entering into the boat** (Rev. Ver.). The healed man, with a heart swelling with gratitude, prayed. **that he might be allowed to follow Jesus ;** an expected and proper desire. **Tell them.** Jesus was asked to depart, but He left this representative behind in Gerasa. **Decapolis.** When the Romans conquered Syria B.C. 65, they restored "ten cities", called therefore the Decapolis. These lay east of the Sea of Galilee.

THE GEOGRAPHY LESSON.

The Gallean fishermen, while using hooks and spears, employed chiefly the drag net or seine. One end of this large net was made fast to the shore ; the other end was anchored at the bottom and kept upright by a float, so that a wall of mesh caught the shoals of fish. When a catch was made, the filled net was hauled ashore, and sitting on the beach, the fishermen sorted out the mass

they had taken. Some kinds of fish were not allowed by the law as food. These were "bad."

LESSON QUESTIONS

35-41 Explain "the same day." What was "the other side?" Who took Jesus across the lake? Why had these "other ships" gathered? What was the situation of the Sea of Galilee? Explain "pillow." Why did the disciples awaken Jesus? Why did He say "Peace?" Why, "Be still?"

Ch. 5: 1-5 Explain "Gerasenes." What were "the tombs?" What does Luke say about "the man?"

6-10 When the man saw Jesus, what did he do? What did the demon say? Why did he call himself "legion?" How many were in a legion?

11-14 Give a reference to a law forbidding swine-keeping. (See Lev. 11 : 7, 8). How was it that Jesus so quickly granted the demon's request? Was the drowning of the swine a wasteful act? What did the swineherds do when the swine were drowned?

15-20 What were the people afraid of? Why did they ask Jesus to go away? Why did the healed man wish to accompany Jesus?

FOR DISCUSSION

1. Jesus, as the Queller of storms—in the individual soul, in industrial disturbances; in national and racial strifes.

2. Was the destruction of the swine justifiable? If so, on what grounds?

A LESSON FOR LIFE

There is an old Russian proverb that is often quoted by the coast dwellers of that land: "With God go over the sea—without Him, not over the threshold." A multitude that no man can number have proved that in all the storms of life's voyage He is mightier far than winds of temptation and waves of sorrow. But the sad experience of those who try to go through life without Him is no less instructive. Take Him into your ship.

Prove from Scripture—*That God is a Helper.*

Shorter Catechism—*Ques. 25. How doth Christ execute the office of a priest?* A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

The Question on Missions—6. What food do they eat? Mostly boiled millet, thick for breakfast, and thin for supper. With this they have boiled or salted vegetables, and steamed bread made of millet or bean flour. All the utensils needed are a bowl and a pair of chopsticks.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 223; 162; 34 (Ps. Sel.); 162 (from PRIMARY QUARTERLY); 493.

FOR WRITTEN ANSWERS

1. What caused the sudden storms on the Sea of Galilee?

2. Why did the Gadarens want Jesus to leave their country?

Lesson VII.

THE RULER'S DAUGHTER

August 18, 1912

BETWEEN THE LESSONS—After casting out the legion of devils from the man in Gadara, our Lord probably returned across the Sea of Galilee that same day to Capernaum, where the people eagerly assembled about Him again.

GOLDEN TEXT—And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.—Mark 5: 41.

Memorize vs. 41, 42. **THE LESSON PASSAGE**—Mark 5: 21-24, 35-43. Study Mark 5: 21-43. Read Matthew 9: 18-26; Luke 8: 41.

21 And when Jesus¹ was passed over again by ship unto the other side,² much people gathered unto him; and he was³ nigh unto the sea.

22 And,⁴ behold, there cometh one of the rulers of the synagogue, Jairus by name; and⁵ when he saw him, he fell at his feet.

23 And⁶ besought him greatly, saying, My little daughter⁷ lieth at the point of death: I pray thee,⁸ come and lay thy hands on her, that she may be⁹ healed; and¹⁰ she shall live.

24 And¹¹ Jesus went with him; and¹² much people followed him, and¹³ thronged him.

35 While he yet spake,¹⁴ there came from the ruler of the synagogue's house¹⁵ certain which said, Thy daughter is dead: why troublest thou the Master any further?

36¹⁶ As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue,¹⁷ Be not afraid, only believe.

37 And he suffered no man to follow¹⁸ him, save Peter, and James, and John the brother of James.

Revised Version—¹ had crossed over again in the boat unto; ² a great multitude was gathered; ³ by the; ⁴ Omitt behold; ⁵ seeing him, he falleth at; ⁶ beseecheth him much; ⁷ is at; ⁸ that thou come; ⁹ made whole; ¹⁰ Omitt she shall; ¹¹ he went; ¹² a great multitude followed; ¹³ they; ¹⁴ they come from; ¹⁵ saying, Thy; ¹⁶ But Jesus, not heeding the word spoken, saith; ¹⁷ Fear not; ¹⁸ with him; ¹⁹ they come to; ²⁰ he beholdeth a tumult, and many weeping and wailing greatly; ²¹ entered in; ²² a tumult; ²³ child; ²⁴ he, having put; ²⁵ forth, taketh; ²⁶ of the child and her mother and them; ²⁷ goeth in where the child was; ²⁸ taking the child by; ²⁹ he saith unto; ³⁰ rose up; ³¹ twelve years old; ³² amazed straightway; ³³ amazement; ³⁴ much; ³⁵ this; ³⁶ he.

Daily Readings—(Courtesy, I.B.R.A.)—M—The ruler's daughter, Mark 5: 21-24, 35-43. T—The ruler's daughter, Mark 5: 25-34. W—Christ's power over death, John 5: 17-25. Th—Th' sleep of death, John 11: 3-15. F—Tabitha, Acts 9: 36-42. S—The widow's son restored, Luke 7: 11-16. S.—Faith's reward, Matt. 9: 18-26.

THE LESSON EXPLAINED

I. FAITH CONFESSED.—

21-24. Passed over again; from the country of the Gadarenes. The other side; to Capernaum. Nigh unto the sea; just outside the city, among the crowds that met Him on the shore. One of the rulers. Each synagogue had a body of rulers, who superintended the services and had power of discipline. (See Acts 13: 15.) Jairus; the Greek form of Jair (see Judges 10: 3). He had petitioned Jesus before this for another (Luke 7: 3); now he comes for his own need. Fell at his feet. On his knees before Jesus, according to Oriental custom he bends down until his forehead touches the ground. My little daughter. Luke tells us that she was twelve years old and an only daughter.

At the point of death. Compare Matt. 9: 18. She had been dying when he left home, and now might be dead. Come and lay thy hands on her; as Jairus had perhaps seen Jesus do in other cases. We are not



CHRIST RAISING DAUGHTER OF JAIRUS:
Gustav Richter

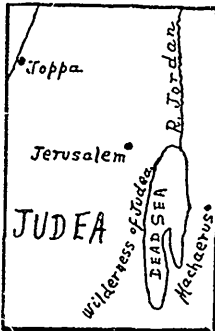
to think that he doubted Jesus' power to heal his child without touching her; he may have craved to have Jesus in his home. His faith is clearly expressed in his appeal. Jesus went; started to go with him.

II. FAITH TRIED.—35-40. While he yet spake; to the woman who had touched His garment, vs. 25-34. There came. Several came, one acted as spokesman. Thy daughter is dead. This announcement would sorely try the faith of Jairus. Why troublest thou? Do not worry the Master by having Him come to a dead body. As soon as; Rev. Ver., "But Jesus, not heeding the word spoken." Be not afraid. Fear and faith are here joined by Jesus, and faith is to dispel fear. Believe; literally, "continued to believe." Suffered no man. . . save, etc. This is the first time we hear of His choosing these three. Cometh to the house. What He begins He will finish. Tumult; the confused noise and commo-

tion of the hired mourners and neighbors. Sleepeth. Death and sleep are alike to Jesus. (Compare John 11 : 11 ; Acts 7 : 60 ; 1 Thess. 4 : 14-18.) Laughed; so sure were they that she was dead. This proves the reality of the miracle. Put them all out ; the hired mourners, who were without faith, and so, of no use.

III. FAITH REWARDED.—41-43. Taking the child by the hand (Rev. Ver.). Usually, Jesus touched those He healed, to express sympathy, and to show that the power came from Him. *Talitha cumi*. These are Aramaic (Syriac) words, the popular form of Hebrew used. "Talitha" was a term of endearment, "little maid." The damsel arose. There was no effort necessary on the part of Jesus. (Compare 1 Kgs. 17 : 21.) For she was not an infant, but twelve years of age. Astonished ; Rev. Ver., "amazed." Charged them ; the five with Him. No man should know it ; to keep down excitement, that would hinder His work. Something given her to eat ; to prove that she was really restored.

THE GEOGRAPHY LESSON



Six miles north of Jerusalem, a little east of the road that runs to Samaria, is the small village of Er-Ram, formerly the city of Ramah. Very few people inhabit the place, but those who live here have preserved the customs and fashions of dress that the young daughter of Jairus knew in the time of our Lord. In Ramah the girls wear a loosely made cotton dress trimmed with a fancy colored embroidery. Over their dark hair they drop a wide, scarf-like piece of white cloth. Some jewelry is always found among their adornments.

LESSON QUESTIONS

21-24 Where did Jesus "pass over" from? What were the duties of the synagogue rulers? What is the Old Testament form of the name "Jairus"? Give a reference passage. (Judg. 10 : 3.) Explain, "fell at His feet." What does Luke say about Jairus' "little daughter"? Why did Jairus ask Jesus to go to his house?

35-40 To whom was Jesus speaking when the messengers came? What tidings did they bring? Did these tidings turn Jesus away? What did He say? What three persons did He allow to go with Him? Explain "tumult." What did Jesus say about the girl's condition? How did the mourners treat His remark?

41-43 Why did Jesus usually touch those He healed? What did He say to the little girl? What effect had His words and touch? Why did He command them to give her food?

FOR DISCUSSION

1. Faith in Christ makes trouble light : adduce incidents from the age of persecutions and from our common everyday life.
2. The appropriateness of sleep as a name for death.

A LESSON FOR LIFE

In a Canadian town there is a man who has had a life of trouble and loss ; but through it all he has been calm and hopeful, and true to right. His faith is spoken of by his friends as an unusual and beautiful virtue. Recently, a man who had heard about him, said : "I must go and see that man, and get him to tell me the secret of his happiness." When he went, he asked : "Are you the man with the great faith?" For answer, he was quietly told, "No, I am the man with the little faith in the great God."

Prove from Scripture—That Jesus has overcome death.

Shorter Calvinism—Ques. 23. How doth Christ execute the office of a king? A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

The Question on Missions—7. How do they dress? Mostly in blue cotton clothes ; in the summer single, in the winter thickly wadded, so that the little tots can hardly waddle. Shoes are all cloth ; trousers are tied round the waist and ankles ; shirts and coats button down the side. In summer no hats are worn, in the winter they are worn even in the house.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson) ; 71 ; 75 ; 29 (Ps. Sel.) ; 553 (from PRIMARY QUARTERLY) ; 215.

FOR WRITTEN ANSWERS

1. What condition did Jesus demand of Jairus for the healing of his child?
2. What disciples did Jesus take to the house with Him?
3. Translate "Talitha cumi."

Lesson VIII.

THE VISIT TO NAZARETH

August 25, 1912

BETWEEN THE LESSONS—A few weeks intervened between the last Lesson and this; but there is no detailed record of Jesus' ministry during the period. He made a tour of Galilee and came to Nazareth.

GOLDEN TEXT—He came unto his own, and they that were his own received him not.—John 1: 11 (Rev. Ver.)

Memorize vs. 18, 19. **THE LESSON PASSAGE**—Luke 4: 16-30.

16 And he came to Nazareth, where he had been brought up: and¹, as his custom was, he went into the synagogue on the sabbath day, and stood up² for to read.

17 And there was delivered unto him the book of the prophet³ Esai'as. And⁴ when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he⁵ hath anointed me to preach⁶ the gospel to the poor; he hath sent me⁷ to heal the broken-hearted, to⁸ preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To⁹ preach the acceptable year of the Lord.

20 And he closed the book, and¹⁰ he gave it¹¹ again to the minister, and sat down. And the eyes of all¹² them that were in the synagogue were fastened on him.

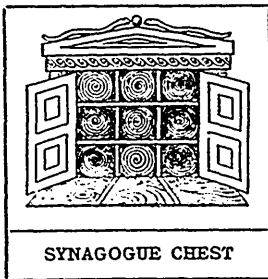
21 And he began to say unto them,¹³ This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the¹⁴ gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Revised Version—he entered, as his custom was, into; ²Omit for; ³Isaiah; ⁴he opened the book, and found; ⁵Omit hath; ⁶good tidings; ⁷Omit four words; ⁸proclaim release; ⁹proclaim; ¹⁰Omit he; ¹¹back to the attendant; ¹²Omit three words; ¹³To-day hath this scripture been fulfilled; ¹⁴words of grace; ¹⁵Doubtless ye will say; ¹⁶parable; ¹⁷at; ¹⁸thine own; ¹⁹acceptable; ²⁰a of a truth I say unto you. There were many widows in; ²¹Elijah; ²²there came a great famine over all; ²³and unto; ²⁴but only to Zarephath, in the land of; ²⁵there were many lepers in; ²⁶Elisha; ²⁷but only; ²⁸they were all filled with wrath in; ²⁹as they; ³⁰Omit rest of verse; ³¹they; ³²cast him forth out; ³³throw him.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The visit to Nazareth, Luke 4: 16-21. T.—The visit to Nazareth, Luke 4: 22-30. W.—The Messiah's work, Isa. 61. Th.—The widow of Zarephath, 1 Kgs. 17: 8-10. F.—Naaman the leper, 2 Kgs. 5: 1-3, 9-14. S.—"What wisdom is this?" Mark 6: 1-6. S.—"They cast Him out", Matt. 21: 33-46.

THE LESSON EXPLAINED



and relatives were still in this place. Synagogue; the place where the Jews met for instruction and worship. The sabbath day; literally, "the day of the Sabbath", that is, the day of the rest. The seventh day of the week. Stood up for to read. The Jews read the scriptures publicly, standing, out of reverence for them. Delivered unto him; by the attendant, who took it out of the chest of the synagogue in which the sacred rolls were kept. Esai'as; the Greek form of the Hebrew word, Isaiah. Found the place. Two passages are combined, Isa. 53: 6 and 61: 1, 2. The whole passage is here treated figuratively.

18-20. Spirit of the Lord is upon me; and therefore He spoke the truth of God. Anointed me; set me apart for this work, as kings and priests are set apart for their high duties. Preach. heal; the twofold

23 And he said unto them,¹⁵ Ye will surely say unto me this¹⁶ proverb, Physician, heal thyself: whatsoever we have heard done¹⁷ in Capernaum, do also here in¹⁸ thy country.

24 And he said, Verily I say unto you, No prophet is¹⁹ accepted in his own country.

25 But²⁰ I tell you of a truth, many widows were in Israel in the days of²¹ Eli'as, when the heaven was shut up three years and six months, when²² great famine was throughout all the land;

26²³ But unto none of them was²⁴ Eli'as sent, ²⁵save unto Sarep'ta, a city of Sid'on, unto a woman that was a widow.

27 And²⁶ many lepers were in Is'ra'el in the time of²⁷ Elise'us the prophet; and none of them was cleansed,²⁸ saving Na'man the Syrian.

28 And²⁹ all they in the synagogue,³⁰ when they heard these things,³¹ were filled with wrath.

29 And³² rose up, and³³ thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might³⁴ cast him down headlong.

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

task of Jesus. Preaching was first in importance. The gospel; good tidings. The poor; especially in spirit (see Matt. 5: 3; 11: 28). Brokenhearted; overwhelmed with sorrow. Deliverance to the captives; to all captives, whether in physical or spiritual captivity. Them that are bruised; shattered in circumstances and broken in spirit. The acceptable year of the Lord; when the Lord is gracious through the preaching of Jesus. Closed the book; by rolling up the roll. He did not finish the quotation from Isa. 61: 1, 2, as the time for stern words had not yet come. Sat down; to speak, as was the custom.

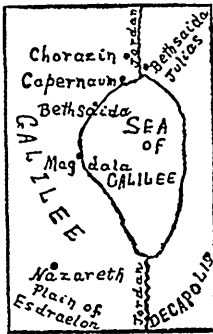
II. A SERMON AT NAZARETH.—21-23. This day is this scripture fulfilled; that is, the prophecy He had quoted, because of His advent, is to have a glorious fulfilment. All bare him witness. There was a general agreement as to His gracious words. His promises were encouraging, His exposition of scripture was comforting. Joseph's son. They presently ceased to approve Him and began to assail Him. The fact of His parentage destroys for them all His power and grace. Ye will say; for He read their hearts. Physician, heal thyself. Do, in Your own case, the work You say You can do for others. That is, prove here in Nazareth that You did work miracles in Capernaum. They were sceptical regarding His claims. "Whoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder", was spoken of the "impregnable Rock", Christ. A thousand times, kings and empires, scholars

and philosophers, and ambitious "practical" men have set themselves up against this meek and lowly Man of Nazareth, and as often have their presumptuous onsets failed. The "word of the Lord abideth forever"—the word that God has spoken; and the "Word made flesh", the living Christ, no mere man shall ever be able to dispossess of His rightful way. Man's pride boasts its conquest of the forces of nature. The answer is the sudden plunge of the great Titanic in mid-ocean. It needed but a touch of the mighty mass of ice, and queen of the seas sank, a mere helpless hulk.

24-27. No prophet is accepted in his own country; a statement of fact based upon experience. He will not work the miracle they secretly demand, because by so doing He would accomplish nothing. But I tell you. The meaning of vs. 25-27 is, that the Old Testament shows how the benefits promised in the passage He had read from Isaiah, did not depend upon birth or place, but had been bestowed upon people who were not in Israel.

III. REJECTED AT NAZARETH.—28-30. Filled with wrath; when they heard Him say they were not worthy to have miracles wrought for them. Thrust him out. By physical force they expelled Him and led him as to execution. The hill. Behind Nazareth there is an abrupt rocky cliff thirty or forty feet high. But he passing through. Miraculous power is not affirmed here, though some think He used it. Ederheim says, "He aved them by a look of commanding majesty." (Compare John 18 : 6.)

THE GEOGRAPHY LESSON



Nazareth, where our Lord was brought up, is in Lower Galilee. Although shut in by hills, it was the great junction town at which converged all the many caravan routes from Lower Palestine and Egypt into Asia Minor and Assyria. From the heights of the Nazareth range near by can be seen many of the famous places in Upper Palestine. In this range there is a hill called the Mount of Precipitation, identified by tradition as the hill from which the angry mob tried to cast Jesus down to death.

LESSON QUESTIONS

16, 17 Where had Jesus been before coming to Nazareth? For what was the synagogue used? Why did readers of the scripture stand up? Who gave Jesus the book to read? What passages did He read? How did He treat the passage read?

18-20 Explain "anointed." Explain "gospel." What twofold work did Jesus come to do? Which was the greater? Explain "brokenhearted." Explain "captives." What did Jesus omit from Isa. 61 : 2? What was the customary position of a speaker in the synagogue?

21-23 In whom are the great prophecies of scripture fulfilled? How did the people bear witness to Jesus? Did they continue to approve of His words? Why? How did He know they had become opposed to Him? Explain "Physician, heal Thyself." Where had He already wrought miracles?

24-27 Why would He not work a miracle for them? Give the meaning of vs. 25-27.

28-30 Why were they angered at Him? How did they expel Jesus? Did He use miraculous power to escape?

FOR DISCUSSION

1. The gospel as a transformer of human life.
2. Unpopularity—is it a good or a bad thing?

A LESSON FOR LIFE

The Emperor Julian was determined to destroy the power of Jesus Christ, and so he went to war to gain influence. While he was in a battle, one of his councillors met a Christian, and asked him what Jesus was doing, and the Christian answered, "He is making a coffin for His enemies." So it has ever been. His enemies try to hurl Jesus from the edge of the cliff, but in vain. Julian is forgotten, but Jesus goes on His glorious way, blessing the world.

Prove from Scripture—That Jesus was a Jew.

Shorter Catechism—Review Questions 24-26.

The Question on Missions—8. What are the school working hours? Rising bell rings at 5.30 with an hour's study before breakfast. Morning prayers are at 8.30 followed by school hours about as in Canada. In the evening the pupils study from one to two hours, in the schoolrooms.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 35; 127; 90 (Pa. Sel.); 35 (from PRIMARY QUARTERLY); 185.

FOR WRITTEN ANSWERS

1. Describe Nazareth's location.....

.....

2. What passages from Isaiah did Jesus read?.....

.....

3. Why did the people of Nazareth reject Jesus?.....

.....

Lesson IX. THE DEATH OF JOHN THE BAPTIST September 1, 1912

BETWEEN THE LESSONS—Herod's feast and John's violent death, by Herod's order, took place at Machærus, where John had been imprisoned by Herod. Jesus was in Galilee at the time on a preaching and healing tour. **GOLDEN TEXT**—Be thou faithful unto death, and I will give thee the crown of life.—Revelation 2 : 10 (Rev. Ver.).

Memorize vs. 27, 28. **THE LESSON PASSAGE**—Mark 6 : 14-29. Read Matthew 14 : 1-12.

14 And king Her'od heard ¹ of him; (for his name ² was spread abroad :) and he said, ³ That John the Bap'tist ⁴ was risen from the dead, and therefore ⁵ mighty works do shew forth themselves in him.

15 ⁶ Others said, ⁷ That it is Eli'as. And others said, ⁸ That it is a prophet, or as one of the prophets.

16 But ⁹ when Her'od heard ¹⁰ thereof, he said, It is John, whom I beheaded : he is risen ¹¹ from the dead.

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for ¹² Herodias' sake, his brother Philip's wife : for he had married her.

18 For John ¹³ had said unto Her'od, It is not lawful for thee to have thy brother's wife.

19 ¹⁴ Therefore Herodias had a quarrel against him, and would have killed him ; but she could not :

20 For Her'od feared John, knowing that he was a ¹⁵ just man and ¹⁶ a holy, and ¹⁷ observed him ; and when he heard him, he ¹⁸ did many things, and heard him gladly.

21 And when ¹⁹ convenient day was come, that Her'od on his birthday made a supper to his lords, ²⁰ high captains, and ²¹ chief estates of Galilee :

22 And when the daughter of ²² the said Herodias came in, and danced, ²³ and pleased Her'od and

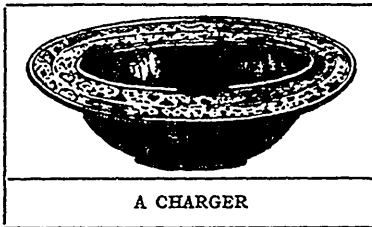
Revised Version—¹ thereof ; ² had become known ; ³ Omit That ; ⁴ is risen ; ⁵ do these powers work in ; ⁶ But others ; ⁷ It is Elijah ; ⁸ It is a prophet, even as ; ⁹ Herod, when he heard thereof, said, John ; ¹⁰ Omit three words ; ¹¹ the sake of Herodias ; ¹² Omit had ; ¹³ And Herodias set herself against him, and desired to kill him ; and she ; ¹⁴ righteous ; ¹⁵ a ; ¹⁶ kept him safe ; ¹⁷ was much perplexed ; and he heard ; ¹⁸ and the ; ¹⁹ the chief men of ; ²⁰ Herodias herself ; ²¹ she pleased ; ²² at meat ; ²³ out ; ²⁴ forthwith give me in ; ²⁵ but for the sake of his oaths, and of them that sat at meat ; ²⁶ straightway ; ²⁷ forth a soldier of his guard, and commanded to bring her head ; ²⁸ thereof.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The death of John the Baptist, Mark 6 : 14-20. T.—The death of John the Baptist, Mark 6 : 21-29. W.—John's fearless teaching, Luke 3 : 7-20. Th.—Herod's rash oath, Matt. 14 : 1-12. F.—Working of strong drink, Isa. 28 : 1-8. S.—An ancient king convicted, Dan. 5 : 1-9. S.—"To him that overcometh", Rev. 2 : 7-11.

THE LESSON EXPLAINED

I. A CONDEMNING CONSCIENCE.—14-16. King Herod ; so called. His proper title being "tetrarch" (see Matt. 14 : 1), that is, the ruler of a fourth part. He was Herod Antipas, a son of Herod the Great. Heard ¹ of the work Jesus was doing. John the Baptist was risen from the dead. Herod's guilty conscience overcame his profession of belief that there is no resurrection. The Sadducees, to whom he belonged, held that belief. Therefore, John had wrought no miracles when alive, John 10 : 41. Herod thinks that John risen must have supernatural power. Elias ; Greek for Elijah. According to Mal. 4 : 5 he was expected to return as the herald of Messiah's kingdom. And others ; thought he was some prophet with power like Elijah's. But, Herod, said. These opinions did not influence Herod.

II. A RASH OATH.—17-20. For ; introduces the reason for Herod's opinion, namely, his murder of John the Baptist. Bound him in prison ; in the fortress Herod's father had built at Machærus, east of the Dead Sea. Herodias ; sister-in-law and niece of Herod. She had agreed to leave her husband Philip and become



A CHARGER

Herod's wife on condition that Herod put away his wife, the daughter of Aretas, an Arabian prince. Josephus says that, when Herod's wife heard of what was to be done, she fled to her father, who later avenged her by attacking Herod and conquering him. John had said ; "said repeatedly." Would have killed. She had a settled wish to kill John, but she could not

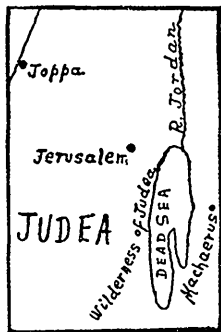
persuade Herod to allow her. Feared John. This was why he spared John. Matt. 14 : 5 says Herod feared the people also. And observed him ; Rev. Ver., "kept him safe", from her plots. Did many things ; Rev. Ver., "was much perplexed." To satisfy his conscience he performed many good works, but he refused to put away Herodias. Heard him gladly ; perhaps after John was in prison. (Compare Acts 21 : 22-26.)

21-23. Convenient day ; for Herodias to effect her purpose. Birthday. Birthdays were celebrated by the Egyptians, Persians, Greeks and Romans. (See Gen. 40 : 20.) The Jews disapproved of the custom. Daughter of, Herodias ; Salome, daughter of Philip. Danced ; immodestly, as a professional dancing girl.

Ask of me. It was customary to reward dancing girls. He swore; took an oath. Half of my kingdom; the extravagant language of intoxication.

III. A CRUEL CRIME.—24-29. What shall I ask? Herodias was waiting for this moment. Herod drunk might do what Herod sober refused. The head of John the Baptist. No jewel, no palace, no robe, would reward her daughter for dancing. Straightway with haste; urged by her mother. Give me by and by; Rev. Ver., "Forthwith give me"; immediately, lest Herod change his mind. Charger; a large platter. Exceeding sorry; not penitent but worried. He had been outwitted. His oath's sake. His rash oath was more sacred to this misguided man than human life. He also feared the taunts of the men who sat with him. An executioner; a soldier of the guard. Gave it to her mother. Herodias would now feel that John's criticism of her was done with. His disciples; John's disciples, some of whom remained near him during his imprisonment. Matthew adds (ch. 14: 12) that these disciples went and told Jesus what had occurred.

THE GEOGRAPHY LESSON



Machærus, or the "Black Fortress" in Perea, was situated a few miles east of the Dead Sea near to the borders of Arabia. Long ago this massive castle and dungeon went down to dusty death. The site where Herod the great had built the fortress is extremely unlovely. Rugged, frowning hills covered with sun-dried grass rise on every side. From the tops of these,

looking westward on a clear day, you can catch a glimpse of the low lying Dead Sea. Beyond that, on the higher horizon are the ragged ridges of the wilderness of Judea, John the Baptist's early home.

LESSON QUESTIONS

14-16 What was Herod's proper title? Explain "tetrarch." Whose son was Herod Antipas? Of whom had Herod heard? Who did he take Jesus to be? What led him to think Jesus was John the Baptist? To what Jewish sect did Herod belong? What was their belief? Who was Elias?

17-20 Where had Herod put John? Where was the prison? Who had built it? Who was Herodias?

FOR WRITTEN ANSWERS

1. Why had Herod imprisoned John the Baptist?
-
2. Who was Herodias?
-
3. Why did Herod order that John should be killed?
-

On what condition had she become Herod's wife? Who was Herod's lawful wife? What became of her when Herod married Herodias? What had John said about Herod's conduct? Did John speak about it once only? How did Herodias regard John? Why would Herod not allow her to kill John?

21-23 Explain "convenient day." What nations celebrated birthday anniversaries? What was the amusement at Herod's supper? What kind of dance was this? What did Herod promise to the dancer? What does his language reveal?

24-29 For what did Herodias' daughter ask Herod? Who told her to ask for John's head? Explain "charger." Was Herod glad to keep his promise? Why did he keep it? What did John's disciples do after he was killed?

FOR DISCUSSION

1. Weakness eventually becomes wickedness.
2. Is it ever right to do wrong?

A LESSON FOR LIFE

In Venice, the celebrated Bridge of Sighs connects a prison that is divided into two parts by a canal. After the prisoners were condemned in one part, they were taken over this bridge into the other part for execution. In this second part the stairways and halls are quite dark, and rough pieces of stone that jut from the walls strike the newcomer on head, face and limbs, and draw from him groans and cries of pain. Into such a place Herod had come by his follies and crimes. A warning to all who give way to their evil desires and passions!

Prove from Scripture—*That faithfulness brings blessing.*

Shorter Catechism—*Ques. 27. Wherein did Christ's humiliation consist? A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.*

The Question on Missions—9. What games have they? They have no team games. The girls play jacks or bounce a ball; the boys fly kites, kick a shuttlecock, "cock-fight" standing on one leg, or form a string of "sheep" while one tries to catch the tail end. They are very fond of football, but cannot afford to buy the balls.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 276; 284; 65 (Ps. Sel.); 530 (from PRIMARY QUARTERLY); 282.

Lesson X.

THE MISSION OF THE TWELVE

September 8, 1912

BETWEEN THE LESSONS—Jesus had called the first disciples shortly after His appearance (Lesson IX., First Quarter, Mark 1: 14-25), and the Twelve had been chosen as permanent disciples during His Galilean ministry (Lesson III., Second Quarter, Mark 3: 7-19; Matt. 5: 13-10). Now He sends them out to work.

GOLDEN TEXT—He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matthew 10: 40.

Memorize vs. 7, 8. THE LESSON PASSAGE—Matthew 9: 35 to 10: 15. Study Matthew 9: 35 to 10: 15; 10: 40 to 11: 1. Read Mark 6: 7-12; Luke 9: 1-6.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Ch. 10: 1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

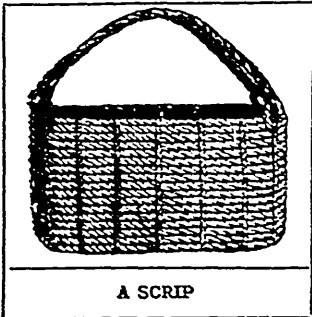
4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gen-

Revised Version—the; 2 all manner of disease and all manner of sickness; 3 for them; 4 were distressed and scattered, as sheep not having a shepherd; 5 Omit will; 6 he called; 7 and gave them authority over unclean; 8 disease; 9 sickness; 10 Omit four words; 11 Canaanite; 12 charged; 13 any way; 14 enter not into any city of the Samaritans; 15 Omit have; 16 Get you no gold; 17 no wallet for; 18 nor; 19 staff; 20 labourer; 21 food; 22 village; 23 search out who; 24 forth; 25 as ye enter into the house; 26 as ye go forth out; 27 that; 28 Gomorrah; 29 judgement.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The mission of the Twelve, Matt. 9: 35 to 10: 6. T.—The mission of the twelve, Matt. 10: 7-15. W.—Like Master, like servant, Matt. 10: 16-23. Th.—Fear not, Matt. 10: 29-36. F.—Take up thy cross, Matt. 10: 37 to 11: 1. S.—Ezekiel commissioned. Ezek. ch. 2. S.—"Be not dismayed", Jer. 1: 7-19.

THE LESSON EXPLAINED



men to accept it. Healing; giving health and new life to the sick and afflicted. The multitudes. Crowds gathered about Him wherever He went. Compassion; sympathy, suffering with another's suffering. Fainted; Rev. Ver., "were distressed", as sheep harassed by wild beasts and without a shepherd. Israel was God's flock. Its leaders were intended to be shepherds, but they often failed in their duty. (See Ezek. 34: 3-6.) The harvest truly is plenteous.

I. THE NEEDY MULTITUDES.—35-38. Cities and villages; of Galilee (see Mark 6: 1-6). Teaching; explaining the facts of the gospel. Preaching; proclaiming the good news and urging

pointing to the fields of corn ready for harvesting. He compared with them the spiritual harvest which awaited workers. (See Luke 10: 2.) The labourers; Jesus and the Twelve. Pray ye therefore. The first thing He set the laborers to do was to pray for more laborers. Send forth; commission, with special gifts for special service.

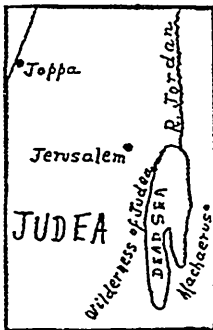
II. THE CHOSEN HELPERS.—Ch. 10: 1-4. His twelve disciples. They had been chosen some time before (see Mark 3: 13, 14). Gave them power. How great is His power when He can confer this power. Twelve apostles. The word "ap-*osto*le" denotes, primarily, a messenger sent forth on some business of importance (see 1 Kgs. 14: 6). Our word missionary has the same meaning. (For detailed explanation of the names and characteristics of the twelve apostles see Lesson III., Second Quarter.)

III. THE HELPERS INSTRUCTED.—5-10. Sent forth; two by two, Mark 6: 7. Go not, etc. At first they were to help Israel, later they were to go into all the world. The Samaritans; were descendants of the foreign peoples brought in by the Assyrian king. (See 2 Kgs. 17: 24.) The bitterest feeling existed between the Jews and the Samaritans. Ezra 4: 2, 3 tells how it began. As ye go, preach; just as

Jesus had been doing, Mark 1: 14, 15. They were to proclaim the kingdom, call for repentance, announce the gospel, and prove their divine appointment by miracles of healing. Lepers. This disease is not classed with others, as it called for ceremonial treatment. Freely give. Miracles and gifts of grace are not to be sold for a price. Provide neither, etc. Thus they were taught contentedness. The three metals mentioned denote money, large and small. Purses; girdles or belts. Scrip; a bag in which bread was kept. The workman is worthy of his meat. The support of Christ's servants is not a charity, but a debt. (See Luke 10: 7; 1 Cor. 9: 14.)

11-15. Search out who . . . is worthy (Rev. Ver.); by asking others and by conversation. There abide; to influence, and so help, the community. Salute it; in the usual way (see Luke 10: 5). Let your peace return. A prayer or blessing is said to return when it fails of success (see Ps. 7: 16; Isa. 55: 11). Shake off the dust; as was the Jewish custom in regard to the dust of heathen countries, which was regarded as pollution. (See 1 Kgs. 2: 5.) More tolerable. It is worse not to believe the gospel than to be like the men of Sodom. (See Matt. 11: 22-24.) Sodom and Gomorrah. See Gen. 18: 20; 19: 24.

THE GEOGRAPHY LESSON



In Joppa, which is one of the most ancient seaports in the world, the "House of Simon the Tanner" is still shown to the traveler as the home of Peter while he preached in that city. The house is situated near the shore. Following the plan of Eastern houses, it is built around the open stone-paved courtyard. In the yard is a well and a fig-tree. On the outer side of the stone and plaster walls

a staircase leads up to the flat roof. It would be in houses of this kind that the disciples stayed on their tour.

LESSON QUESTIONS

35-38 Where were these "cities and villages?" Explain "teaching and preaching." What feeling did the sight of the people waken in Jesus? What were they like? To what did He compare the people? What suggested the comparison? How many "laborers" were at work in Christ's harvest? How did Jesus advise to secure other laborers?

Ch. 10: 1-4 Give a reference regarding Jesus calling His disciples. (Mark 3: 13, 14.) What does His gift of power to His disciples show? Define "apostle." Name the apostles.

5-10 How does Mark say Jesus sent forth the apostles? (Mark 6: 7.) To whom were the apostles first sent? To whom were they sent later? Who were the Samaritans? What were the duties of the apostles? Why are "lepers" mentioned separately? What do the three metals mentioned denote? Explain "purses", "scrip." How should we regard the support of Christ's servants?

11-15 How were the apostles to find "the worthy" ones? Why should they abide in one house? Explain "Let your peace return." Explain "Shake off the dust." What is worse than being like the men of Sodom?

FOR DISCUSSION

1. The importance of prayer for missions.
2. Privileges bring responsibilities.

A LESSON FOR LIFE

Browning has a poem about a poor boy at his trade, praising God morning and noon and night. One suggests that he should become Pope at Rome, and praise God there. He leaves his trade and becomes a priest. Gabriel takes the boy's place, and praises God there. The boy becomes Pope. Soon Gabriel comes to tell him to return to his trade, because God misses the praise that once came from him there. The praise that pleases God best is that which is sung in the place where our life belongs.

Prove from Scripture—That Jesus is one with His servants.

Shorter Catechism—*Que.* 28. *Wherinn consisteth Christ's exaltation?* A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The Question on Missions—10. What do they study in school? In the Primary Schools, Scripture, Chinese Readers, Writing, Geography, Arithmetic, Music, Nature Study, Elementary Science, all in Chinese characters, except Arithmetic, which has the Arabic notation as we have it. In the High School they study in Chinese much the same subjects as in Canada, and also the English language.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 232; 241; 101 (Ps. Sel.); 459 (from PRIMARY QUARTERLY); 234.

FOR WRITTEN ANSWERS

1. What is the primary meaning of the word apostle?

2. Give the names of the twelve apostles.

Lesson XI.

JUDGMENT AND MERCY

September 15, 1912

BETWEEN THE LESSONS—Probably these words of truth and tenderness were spoken by Jesus in Capernaum after the return of the twelve apostles from the tour of work He had sent them to in last Lesson.

GOLDEN TEXT—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matthew 11 : 28.

Memorize vs. 28, 30. **THE LESSON PASSAGE**—Matthew 11 : 20-30. Read Luke 10 : 12-22

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not :

21 Woe unto thee, Chora'zin I woe unto thee, Beths'aida I for if the mighty works¹, which were done in you, had been done in Tyre and Sid'on, they would have repented long ago in sackcloth and ashes.

22² But I say unto you, It shall be more tolerable for Tyre and Sid'on³ at the day of judgment, than for you.

23 And thou, Capernaum,⁴ which art exalted unto heaven,⁵ shalt be brought down to hell : for if the mighty works⁶, which have been done in thee, had been done in Sod'om, it would have remained until this day.

24⁷ But I say unto you, That it shall be more tolerable for the land of Sod'om in the day of judgment, than for thee.

Revised Version—had been done in Tyre and Sidon which were done in you ;² Howbeit ;³ in ;⁴ judgement ;⁵ shalt thou be exalted ;⁶ thou shalt go down unto Hades ;⁷ had been done in Sodom which were done in thee ;⁸ season ;⁹ that thou didst hide these ;¹⁰ understanding ;¹¹ didst reveal ;¹² yea, Father ;¹³ was well-pleasing in ;¹⁴ have been delivered ;¹⁵ one ;¹⁶ save ;¹⁷ doth any know ;¹⁸ willoeth to reveal.

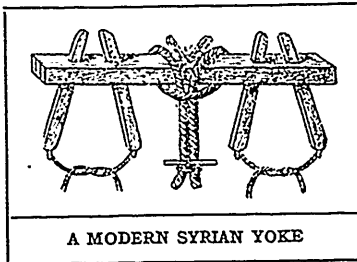
Daily Readings—(Courtesy, I.B.R.A.)—M.—Judgment and mercy, Matt. 11 : 20-30. T.—Judgment decreed, Amos 3 : 1-11. W.—Tyre and Sidon, Isa. 23 : 1-14. Th.—A merciful deliverer, Luke 1 : 68-75. F.—Repentance and mercy, 2 Chron. 2 : 5-12. S.—Christ our Judge, Acts 17 : 24-31. S.—Plenteous in mercy, Ps. 80.

THE LESSON EXPLAINED

I. JESUS WARNING.—20. Upbraid ; reproach, a strong word. The cities. Others besides those here named may have been included. Mighty works ; miracles of healing. Repented not. It is implied that they knew they ought to repent. Woe ; not a desire to see it come upon them, but a statement of fact that it would come because of their unbelief (Compare Job 10 : 15 ; 1 Cor 9 : 16.)

Chorazin ; mentioned only here and in Luke 10 : 13 : in the land of Gennesaret. It is now a poor village. Bethsaida ; a busy place in northern Galilee. The native town of Peter, Andrew and Philip. Tyre and Sidon ; were two very ancient and famous heathen cities in Phenicia (see Josh. 19 : 28, 29). Sackcloth and ashes ; signs of sorrow and repentance. Sackcloth was a coarse cloth made into a garment resembling a sack and drawn over the head ; ashes were then sprinkled on the head. More tolerable ; because they had sinned against less light than these cities in Galilee, which Jesus, the Son of God, had visited.

23, 24 Capernaum ; a flourishing city ; called our Lord's own city in Matt. 9 : 1. As such it was the centre of His work and enjoyed the help of His example. In this way it was exalted unto heaven in opportunity and privilege. Thou shalt go down unto Hades (Rev. Ver.) ; a figure for the deepest degradation. "Hades" means the place or state of the dead. The word for hell is Gehenna and means the place of future punishment. Sodom ; referred to as a conspicuous example of God's punishment of wickedness (see Gen., ch. 19).



A MODERN SYRIAN YOKE

To contrast Capernaum with Sodom is far more severe than to compare the other two places with Tyre and Sidon.

II. JESUS WORSHIPPING.

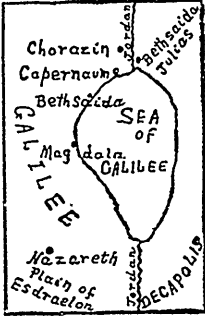
—25-27. Answered ; not to anything audibly spoken, but to some circumstances suggesting such thoughts. I thank thee ; make frank acknowledgment of a situation in a resigned and thankful way. Lord of heaven and earth ; and so supreme Disposer of all events.

25. He gives thanks for the fact that the gospel is not addressed to the intellect, and so within reach of the wise and prudent only. It is for all, because it has been revealed unto the lowly and docile and teachable, and the greatest in understanding may be, ought to be, meek and lowly in heart. Even so, etc. This is the language of one who has been perplexed for a time with matters that were now seen to be wisely ordered. All things ; the whole counsel of God regarding man's redemption. No man knoweth, etc. ; that is, the Father and the Son are known to each other in a way that unaided human intellect cannot fully understand. (See John 17 : 7, 8 ; Eph. 1 : 20-22.)

III. JESUS WELCOMING.—28-30. Come ; come now, the same expression as in ch. 4 : 19. Unto me ; since the Pharisees and John have not satisfied you. Labour and are heavy laden. See ch. 23 : 4. They had sought God through forms and ceremonies that were burdensome. I will give you rest ; literally, "I will rest you." He does not take life's burdens away, but helps us to bear them. Yoke ; a Jewish

figure for following a teacher. We take Jesus' yoke on us, when we give ourselves wholly to Him; then we learn of Him. Meek and lowly; not austere and proud like the Pharisees. Shall find rest. Rest flows from Christ to those who are His (compare Jer. 6: 16). This rest is not physical; it comes unto our souls, and includes everlasting rest in heaven.

THE GEOGRAPHY LESSON



The exact site of Chorazin is a matter of dispute, but many ancient and modern authorities claim that it stood about two miles north of Capernaum, where there are extensive and interesting ruins; among them being a synagogue. The region is now quite uninhabited. The long grass waves where once were busy streets. From the higher spots of the place one can catch sight of the Sea of Galilee to the south. Here, in the days of His flesh, our Lord probably came many times from Capernaum to teach and heal, thus giving the people the greatest religious privileges possible.

LESSON QUESTIONS

20-22 When and where were the words of this Lesson probably spoken by Jesus? Why did Jesus upbraid these cities? Explain "woe." Tell what you know of Chorazin. What men were born in Bethsaida? Where were Tyre and Sidon? What was sackcloth? Why was it worn? Why will Tyre and Sidon fare better in the judgment than Chorazin and Bethsaida?

23, 24 What was Capernaum called? (Matt. 9:1.) What did this mean for it? Explain "Hades." What was Gehenna? Why did Jesus refer to Sodom?

25-27 Had Jesus heard a voice when He "answered?" What does "Lord of heaven and earth" mean? Explain "hid." What does the language of v. 24 indicate? What is the meaning of "all things?" Who only knows the Father? Who only knows the Son? Can man

unaided know these? How is man aided? (John 14: 5-11.)

28-30 When is Jesus willing to welcome us? What helpers had failed to help the Jews? How had they sought God? Does Jesus take life's burdens away? How then does He give rest? Explain "yoke." When do we take upon us Jesus' yoke?

FOR DISCUSSION

1. The chief sources of national troubles.
2. We are ourselves responsible if we are restless.

A LESSON FOR LIFE

When desert caravans need water, they send a camel rider to search for a well; then, in a short time, they send another rider, and soon again another. As soon as the first one finds water, and just as he stoops to drink, he cries out, "Come!" The next one repeats the call "Come!" and so it goes back to the whole caravan. In the dry and parched land of life there are many who have not heard of "the water of life." Shall we longer fail to cry "Come!" to them? We have found Him; let us make Him known. It is a simple thing to do. It requires no great education or training. Any one who himself knows Jesus, the Fountain of living water, can tell of Him to another. It is the only way in which Christ can effectually be made known. The great company of believers throughout the ages has grown from more to more just by children of God telling of the great salvation in Jesus Christ.

Prove from Scripture—That Jesus gives peace.

Shorter Catechism—Ques. 29. How are we made partakers of the redemption purchased by Christ? A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

The Question on Missions—11. What other work have they in school? All must keep their rooms tidy. The boys grind the millet flour which they eat, turning the millstone with long levers. The girls sew and help in the kitchen work. In the High School the boys have charge of their own boarding arrangements.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 14; 125; 31 (Ps. Sel.); 142 (from PRIMARY QUARTERLY); 239.

FOR WRITTEN ANSWERS

1. Where were Chorazin, Bethsaida, Tyre and Sidon?
2. Why are some people ignorant of God?
3. What is it to take Jesus' yoke?
4. Explain, "My yoke is easy, and My burden is light."

Lesson XII. THE FEEDING OF THE FIVE THOUSAND September 22, 1912

BETWEEN THE LESSONS—In Lesson X. we saw how Jesus sent His disciples out on a preaching and healing tour. They had returned from that tour, which had occupied some weeks, and are again with Him.

GOLDEN TEXT—Jesus said unto them, I am the bread of life.—John 6 : 35.

Memorize vs. 41, 42. **THE LESSON PASSAGE**—Mark 6: 30-44. Read Matthew 14 : 13-21; Luke 9 : 12-17 ; John 6 : 1-13.

30 And the apostles ¹gathered themselves together unto Je'sus, and ²told him all things, ³both what they had done, and ⁴what they had taught.

31 And he ⁴said unto them, Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat.

32 And they ⁵departed into a desert place by ship privately.

33 And the people saw them ⁶departing, and many knew ⁷him, and ran afoot thither out of all cities, and outwent them, ⁸and came together unto him.

34 And ⁹Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, ¹⁰This is a desert place, and now the time is far passed :

36 Send them away, that they may go into the country ¹¹round about, and into the villages, and

buy themselves ¹²bread : for they have nothing to eat.

37 ¹³He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat ?

38 ¹⁴He saith unto them, How many loaves have ye ? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them ¹⁵to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And ¹⁶when he had taken the five loaves and the two fishes, ¹⁷he looked up to heaven, ¹⁸and blessed, and brake the loaves, and ¹⁹gave them to his disciples to set before them ; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up ²⁰twelve baskets full of the fragments, and of the fishes.

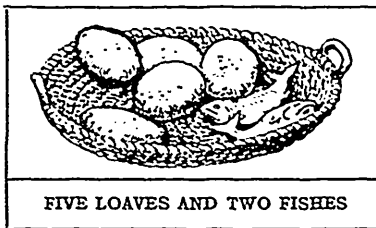
44 And they that ²¹did eat of the loaves were ²²about five thousand men.

Revised Version—¹gather themselves ; ²they ; ³whatsoever they ; ⁴saith ; ⁵went away in the boat to a desert place apart ; ⁶going ; ⁷them, and they ran there together on foot from all the cities ; ⁸Omit rest of verse ; ⁹he came forth and saw a great multitude, and he had compassion on them ; ¹⁰The place is desert, and the day is now far spent ; ¹¹and villages round about ; ¹²some what to eat ; ¹³But he ; ¹⁴And he ; ¹⁵that all should sit ; ¹⁶he took the ; ¹⁷and looking up ; ¹⁸he blessed ; ¹⁹he gave to the disciples ; ²⁰broken pieces, twelve basketsful, and also of ; ²¹ate ; ²²Omit about.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The feeding of the five thousand, Mark 6 : 30-44. T.—The manna, Ex. 16 : 11-18. W.—"Give unto the people", 2 Kgs. 4 : 33-44. Th.—Four thousand fed, Matt. 15 : 29-39. F.—"They were filled", John 6 : 5-14. S.—Bread from heaven, John 6 : 49-58. S.—The Bread of Life, John 6 : 26-35.

THE LESSON EXPLAINED

I. THE COMPASSIONATE JESUS.—30-34. The apostles gathered . . . unto Jesus ; on their return from their tour (see Mark 6 : 7). And told him all things ; made a full report to Him of their work. Vs. 12, 13 imply that they had met with success. Ye yourselves ; ye alone, away from the crowd. He was thoughtful for their comfort after their exhausting labors. Desert place ; that is, an uninhabited spot, not a desert in the modern sense. Many coming and going. His fame was very great now, and Passover pilgrims probably added to the crowd. (See John 6 : 4) By ship ; to the northeastern shore of the Sea of Galilee. Privately ; not secretly, but by themselves, for the people saw them departing—the people mentioned in v. 31. Know him ; recognized Him. Ran afoot ; hurried around the head of the lake, the distance being about six or eight miles. All cities ; along the way that the people ran. Outwent them ; reached the place before the boat landed. Came out ; either from the boat or from the place to which He had gone after leaving the boat. The people had gathered ; He came forth to them. (See John 6 : 3.) Had compassion (Rev. Ver.). His heart was deeply touched and therefore He healed their sick (see Matt. 14 : 14 ; Luke 9 : 11). As sheep, etc. Those



FIVE LOAVES AND TWO FISHES

who should have shepherded them were unfaithful. Began to teach ; as soon as He came to them.

II. THE PERPLEXED DISCIPLES.—35-38. Now far spent. He had continued teaching for a considerable time, but the afternoon is here denoted. After 3 p.m. was called the first evening (compare v. 47). His disciples came ; probably interrupting His teaching and healing work. The time is far passed ; the evening meal time, earlier with them than with us. Send them away. There was compassion in this request, for, in that uninhabited region, the night coming on, the hungry crowd might be harmed. Give ye them to eat. "Ye" is emphatic. This must have perplexed the disciples. How could they manage it ? Two hundred pennyworth. A penny or denarius, worth about fifteen cents, was a day's wage for a laborer. Its purchasing power was of course greater than with us. It was the price of a measure of wheat in famine times (see Rev. 6 : 6). How many loaves . . . ? These were thin, small cakes made of barley meal. Two fishes ; small dried fish. John says these loaves and fishes were found with a lad in the crowd.

III. THE SATISFIED PEOPLE.—39-44. Sit down ; recline, the usual posture at meals. By companies ;

literally, "in garden plots." Their bright-colored dress upon the green grass that spring day gave the appearance of garden beds. There was no confusion, no disorder; Jesus was in command. When he had taken This was a significant part of the miracle. His touch made this small supply enough and more than enough. He looked up to heaven; a preliminary act to the blessing. Asking a blessing on food was a universal Jewish custom. Break the loaves. They were brittle and were always broken, not cut. He gave (Rev. Ver.); more exactly, "kept giving." Probably, as He gave to the disciples, the miraculous increase took place, for "kept giving" means that they came again and again to Him. Did all eat. Those on the edge of the crowd fared as well as those nearest Him, for the disciples continued to do His bidding. Were filled; their hunger satisfied. They took up; John says, at Jesus' command. Broken pieces (Rev. Ver.); the clean pieces as they came from His hands, not crumbs or fragments in the modern sense. Twelve baskets full. Each apostle had a basket. Five thousand men. Matthew (ch. 14: 21) adds, "beside women and children."

His disciples? Explain "privately." What did the crowd do? What distance did the crowd travel? Explain "all cities." Who arrived at "the desert place" first? What effect had the sight of the crowd on Jesus? What did He begin to do?

35-38 Did Jesus continue His teaching for some time? How long? What seems to have interrupted it? What did the disciples say? Why did they say this? What did Jesus reply? What was a penny's value? Describe "loaves", "fishes." Where were these found? (John 6: 9.)

39-44 Describe the arranging of the crowd? When they were all in order, what did Jesus do? Where did He look? What custom did He then observe? Why did He "break" the bread? What is the exact meaning of "He gave"? Did those near Him fare better? Explain "broken pieces." How many were fed? Were there others? (Matt. 14: 21.) Who were these?

FOR DISCUSSION

1. Have we a right to holidays when there is work to be done? Discuss the yeas and nays.
2. Was "Give ye them to eat", a reasonable command?

A LESSON FOR LIFE

Napoleon, pursuing an enemy, came to a burned bridge. Calling his engineer, he said, "Measure this river immediately, that we may bridge it." The engineer answered, "I cannot, my instruments are in camp." "Measure the river", repeated Napoleon. So the engineer walked to the water's edge and pulled his cap down until its peak was in line with the farther shore. Then, turning right about, he noticed where this line struck the ground. He paced this and reported. The bridge was built, and the engineer was promoted because he obeyed a seemingly unreasonable order. Obedience to Christ conquers opposing difficulties.

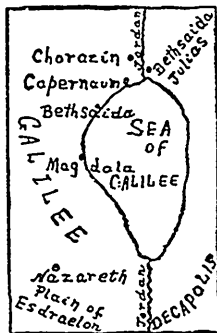
Prove from Scripture—That Jesus gives spiritual life.

Shorter Catechism—Review Questions 27-29.

The Question on Missions—12 What religious work do they do? In the Primary Schools there are Christian Endeavor Societies. The meetings are conducted by the pupils, and many of the addresses are given by them. Some of the High School pupils teach in the Sunday School, and some help in street preaching.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Supplemental Lesson); 426; 429; 14 (Ps. Sel.); 513 (from PRIMARY QUARTERLY); 447.

THE GEOGRAPHY LESSON



Two towns in Jesus' time bore the name of Bethsaida. One was near Capernaum. It was the birth place of Philip, Andrew and Peter. The other called Bethsaida Julias, was on the north-eastern shore of the Sea of Galilee, and east of the Jordan. It was called Julias, in honor of Julia, daughter of Augustus. It lay on a gentle hill separated from the Sea of Galilee by a plain three miles wide. Near this Bethsaida Jesus

fed the five thousand who followed Him out of the cities (see Luke 9: 10). All this region is now ruined and desolate.

LESSON QUESTIONS

30-34 Where had the apostles been? What did they do when they returned? What did Jesus say to them? Explain "desert place." Why were there "many coming and going?" Where did Jesus go with

FOR WRITTEN ANSWERS

1. Why did Jesus wish to take the disciples away?

.....

2. Why did the disciples want the people sent away?

.....

3. Describe the feeding of the multitude

.....

Lesson XIII.

REVIEW

September 29, 1912

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 21 to 29), and the Question on Missions for the Quarter (Question 13 is given below).

GOLDEN TEXT—The words that I speak unto you, they are spirit, and they are life.—John 6 : 63.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The seed in the four kinds of soil, Mark 4 : 1-20. T.—The growth of the kingdom, Mark 4 : 26-32. W.—The wheat and the tares, Matt. 13 : 24-30. Th.—The worth of the kingdom, Matt. 13 : 44-53. F.—The ruler's daughter, Mark 5 : 21-24, 35-43. S.—The visit to Nazareth, Luke 4 : 16-30. S.—The feeding of the five thousand, Mark 6 : 30-44.

Prove from Scripture—*That Jesus' words shall endure.*

The Question on Missions—13. What do the pupils expect to do after leaving school? After seven years in Primary School, and four years in High School, some help in the hospital, some become teachers. It is hoped that a number will go on to college and become doctors, and ministers. We hope our pupils will become good leaders for the Christian church in China.

Lesson Hymns—Book of Praise, Ps. Sel. 7 (Sup. Lesson); 250: 12 (Ps. Sel.); 251 (PRIMARY QUARTERLY); 293.

REVIEW CHART—THIRD QUARTER

LEAF OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 3 : 20-35.	Malignant Unbelief.	This is the condemnation. —John 3 : 19.	1. Jesus and His relatives. 2. Jesus and His enemies. 3. Jesus and His Disciples.
II.—Mark 4 : 1-20.	The Seed in the Four Kinds of Soil.	Receive with meekness the engrafted word.—Jas. 1 : 21.	1. The teacher. 2. The parable. 3. The interpretation.
III.—Mark 4 : 26-32 Matt. 13 : 33.	The Growth of the Kingdom.	Thy kingdom come.—Matt. 6 : 10.	1. The seed grain. 2. The mustard seed. 3. The heaven.
IV.—Matt. 13 : 24-30 36-43.	The Wheat and the Tares.	Gather ye together first the tares.—Matt. 13 : 30.	1. The sowings. 2. The growing. 3. The reaping time. 4. What it all means.
V.—Matt. 13 : 44-53.	The Worth of the Kingdom.	Seek ye first the kingdom of God.—Matt. 6 : 33.	1. The kingdom pictured. 2. The kingdom published.
VI.—Mark 4 : 35 to 5 : 20.	A Troubled Sea and Troubled Soul.	a God is our refuge and strength.—Ps. 46 : 1, 2.	1. The tempest stilled. 2. A sufferer healed. 3. A helper won.
VII.—Mark 5 : 21-24 35-43.	The Ruler's Daughter.	And he took the damsel by the hand.—Mark 5 : 41.	1. Faith confessed. 2. Faith tried. 3. Faith rewarded.
VIII.—Luke 4 : 16-30.	The Visit to Nazareth.	He came unto his own.—John 1 : 11.	1. A Sabbath at Nazareth. 2. A sermon at Nazareth. 3. Rejected at Nazareth.
IX.—Mark 6 : 14-29.	The Death of John the Baptist.	Be thou faithful unto death.—Rev. 2 : 10.	1. A condemning conscience. 2. A rush out. 3. A cruel crime.
X.—Matt. 9 : 35 to 10 : 15.	The Mission of the Twelve.	He that receiveth you receiveth me.—Matt. 10 : 40.	1. The needy multitudes. 2. The chosen helpers. 3. The helpers instructed.
XI.—Matt. 11 : 20-30.	Judgment and Mercy.	Come unto me.—Matt. 11 : 28.	1. Jesus warning. 2. Jesus worshipping. 3. Jesus welcoming.
XII.—Mark 6 : 30-44.	The Feeding of the Five Thousand.	Jesus said unto them, I am the bread of life.—John 6 : 35.	1. The compassionate Jesus. 2. The perplexed disciples. 3. The satisfied people.

A Glance at Peaks Passed

The pith of the Quarter's Lessons may be recalled by means of these statements based on the Lessons :

1. Happiness departs from divided hearts.
2. Indifference, shallowness, worldliness, are foes of truth.
3. God's kingdom is coming slowly, but it is coming.
4. Tares flourish to-day, that will fall to-morrow.
5. Membership in the kingdom is worth all we now have and are.
6. When Christ is in command, every voyage is safe.
7. Jesus is raising multitudes to-day who were dead in sin.
8. Christianity's programme was prophesied by man and approved of God.
9. It is right to break a promise that it would be sinful to keep.
10. Some who have been disciples (learners) for years have not yet become apostles (messengers).
11. In doing the will of God lies the welfare of man.
12. God can prepare a table in the wilderness.

FOR WRITTEN ANSWERS

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

Lesson I. How did Jesus disprove the charge that He was in league with Satan ?

Lesson II. Of what four kinds of soil did Jesus speak ?

Lesson III. How great was the growth of the mustard seed ?

Lesson IV. What was the effect of tares in food ?

Lesson V. What is the teaching of the parable of the drag net ?

Lesson VI. What suggested to the demoniac the name of "Legion ?"

Lesson VII. In what state did Jesus say the ruler's daughter was ?

Lesson VIII. From what book did Jesus read in the Nazareth synagogue ?

Lesson IX. Which Herod was it that put John the Baptist to death ?

Lesson X. Give the names of the twelve apostles.

Lesson XI. What cities did Jesus "upbraid ?"

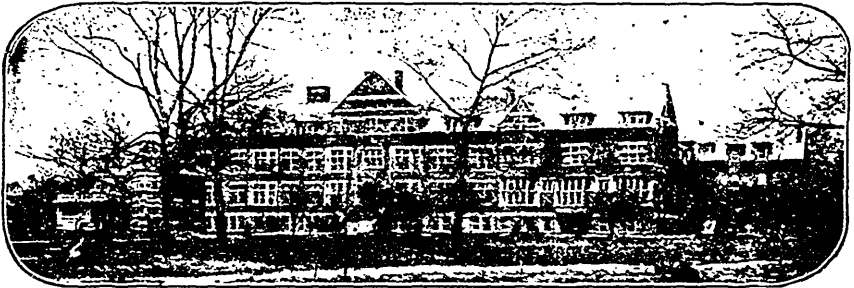
Lesson XII. Where was the "desert place ?" What was it like ?

SCHOLARS' REGISTER

JULY-SEPTEMBER, 1912

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

Name.....		Address.....					Class.....	
DATE 1912	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
July 7								
July 14								
July 21								
July 28								
Aug. 4								
Aug. 11								
Aug. 18								
Aug. 25								
Sept. 1								
Sept. 8								
Sept. 15								
Sept. 22								
Sept. 30								
Totals								



ST. ANDREW'S COLLEGE
TORONTO, ONT.

A RESIDENTIAL and DAY SCHOOL for Boys.
Preparation for the Universities, Business and Royal
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Calendar sent on Application. Autumn Term commences **Sept. 11th, 1912**

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