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THE HOME · STUDY QUARTERLY



Sabbath School Publications.
Presbyterian Church in Canada.

Rev. R. Douglas Fraser
Editor & Business Manager.
60. Bond Street, Toronto



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The Home Study Quarterly

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

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No. 3

The Wrong Centre

For many hundreds of years it was believed that the earth was the centre round which the sun, moon and other heavenly bodies revolved. But at last it was discovered that the sun is the real centre, with the earth revolving about it.

It is a mistake, like that of the early astronomers, for any one to think that self is the centre, expecting all other persons to serve him and all events to be ordered according to his liking and advantage. The true centre of human lives is God, and our real business in the world is to move in the path of His appointing.



The Scholars at Work

II. *By John Lowden, Esq.*

Superintendent, Kew Beach Presbyterian
Sabbath School

We endeavor to impress upon the scholars the great blessing accruing to them in later years from the memorizing of scripture in their younger days, as well as the present benefit of a knowledge of God's Word.

We also take up the Shorter Catechism in all the classes above the Primary, and, at the close of the hour, have the whole School repeat the Question for the day in concert.

Still further to encourage the memorizing of scripture and the good old Catechism Questions, we offer a Silver Medal to all scholars who will, at the close of the year, repeat the Golden Texts for the year and the whole of the Shorter Catechism. Last year we had the pleasure of presenting three medals.

It is our aim to show the scholars that they are a most important part of the church, and to encourage their regular attendance at its stated services. One Sabbath morning every month, a special service for the young is held, when the centre of the church is set apart for their use. This has proved profitable to both parents and scholars, and has *been the means of increasing their attendance at the church services*.

Our scholars are, this year, making a special effort along the line of missionary work. In all the classes above the Primary, the scholars have been each given five cents as "talent" money, with which they are working, and, from present appearances, we look for a large increase for the year 1910. One of our Adult Classes will support a pupil at Point-aux-Trembles, and our Primary Department, a native helper in one of our foreign fields.

Our service of praise in the School has been very much improved by the introduction of an orchestra during the past year. We find the scholars taking a deeper interest in this part of the service, and the singing goes with a swing. I would recommend all Schools to try an orchestra. It is surprising how much latent musical talent is found in a congregation, when one starts to look for it. And musical talent thrives by being set at work.

Toronto



A Fourfold Portrait

By Rev. Professor James W. Falconer, B. D.

III. LXXX

The author of the Third Gospel is addressed in Paul's epistle as "Luke, the beloved physician", and in the Gospel there are many signs of medical knowledge. No fewer than

five of Jesus' miracles of healing are mentioned in Luke only, while diseases are spoken of from the medical standpoint. It was a great joy to this Christian doctor to describe, with loving care, the marvelous cures wrought by the Saviour. In Luke, we see that Jesus is the Great Physician, who is able to help us in all our times of need.

This Gospel was written for a nobleman named Theophilus, who was probably a man of considerable wealth; and yet the book is full of passages that point out the danger of riches. Luke alone relates the parable of the Rich Man and Lazarus. In the version of the Sermon on the Mount given by Luke, the first beatitude is, "Blessed be ye poor", while the first woe is, "Woe unto you that are rich." Jesus had seen the grave perils that threatened those who devoted all their time and energy to the heaping up of riches, and, while He never said that it was a sin to have money, He warned people against having their treasure on earth. It is natural, therefore, to find that the Jesus of Luke's Gospel has many tender promises and blessings for the poor. It is in this Gospel that we find Jesus preaching from the text, "He hath anointed Me to preach the gospel to the poor."

Luke has been called the painter's Gospel, because it has so many beautiful things from the life of Jesus. It is the poet's Gospel also, for it opens with the hymns concerning the birth of Christ. Luke tells us that when the people heard Jesus, they were struck with the charm of His language. "They wondered at the gracious words which proceeded out of his mouth." Few passages can surpass the exquisite beauty of the fifteenth chapter, where we have the parables of the Lost Piece of Silver, the Lost Sheep and the Lost Son. For Luke, Jesus is the fairest among the sons of men, the chief among ten thousand.

Presbyterian College, Halifax

The "Tug-of-War" Hymn

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

"The Son of God goes forth to war" (the Supplemental Hymn for the Quarter) is a battle hymn of the Christian soldier. It was called the "tug-of-war" hymn by the brave

little cripple of whom Mrs. Ewing tells, in her exquisite little tale, *The Story of a Short Life*. Leonard had two heroes. One was a Cavalier ancestor, who had been killed at the battle of Naseby, when only sixteen. The other was a winner of the Victoria Cross, who became Leonard's fast friend.

But Leonard himself became as true a hero as either of the two whom he so greatly admired. He had not been always a cripple. But one day, while he was watching some field day manœuvres at a military camp near his home, he was cruelly maimed by a terrible accident.

It was not all at once that he became brave and patient under his sufferings. But the "Uncle Rupert" of the Naseby fight, who looked down upon him from a portrait by Vandyck, and the V. C. whom he often met, had fired him with the ambition to meet his troubles in the soldier spirit.

One day the V. C., with three hundred soldiers behind him was singing the tug-of-war hymn in the chapel of the camp. The crippled lad lay on a couch in the barrack master's hut, for a fancy had taken him to be brought back within sight of the uniforms and the drill he so dearly loved.

As the men sang, he was fighting his last fight and the end was near. When they came to the lines of the last verse, "They climbed the steep ascent of heaven

Through peril, toil and pain", the men sang on; but the V. C. stopped, as if he had been shot. For a man's hand had come to the barrack master's window and pulled the white blind down.



The Owner of the Colt

It is an ass's colt, never yet used to carry a man, and the mother beast stands by it. There come two men, and untie the ass, and coolly lead it away, the colt following.

"Here, you! What are you doing? That's Daniel's beast! What business have you with it?" "The Lord hath need of it." That was all; but that, strange to say, was enough. They knew who the Lord was, those loungers of Bethphage; and they knew that the Lord's need was not to be gainsaid.

What were the remarks of Mr. Daniel, when he came out after the ass, and found it gone, and the colt too? I believe he said, "The Lord needed her? Then I am glad He took her."

And when later in the day, Mr. Daniel heard of the wonderful procession that had made its way down the Mount of Olives and up the narrow streets of Jerusalem to the shining Temple, the hosannas, the palm branches, the garments thrown down, the royal progress, his dark eyes flashed proudly, and he clasped his hands, and he exclaimed, "Praise God! That was *my* colt!"

Yet, why so much talk of a colt? Why, indeed? For the Lord has had need of so many things, sends for so many things, uses so many things, and glorifies them, every one, in the using!

This dime that the poor lad lays aside from his scanty wages, that he may reverently place it in the contribution-box on Sunday, the Lord has need of it, and will use it as part of a new triumphal entry.

This talent of a modest girl, an ability so slight as hardly to be called a talent, yet yielded gladly to the service of those about her, the Lord has need of it, and uses it to win His victories.—Amos R. Wells, in *Bible Miniatures*.



What Canada is Doing for Her Indians

By Rev. R. B. Heron, B.A.

[Mr. Heron was Principal of the Industrial School at Regina for five years previous to the recent closing of the School by the Government.—EDITORS.]

By treaty with the Government, the Indians of Canada were promised schools for their children, instructors to teach the older men to farm, and a yearly money payment to each individual. Besides this, blocks of land were reserved in different parts of the country for each band or tribe. On each of these Reserves, or in the centre of a group of Reserves, a Government Agent is located, to transact business which the Indians are not yet able to do for themselves. The Agent's house, office, storerooms and stables, and also the houses for the Interpreter and Farm Instructor, form a little village, in marked contrast, in construction and ap-

pointments, with the surrounding Indian log houses and canvas teepees. The Indian women get many valuable hints from observing the housekeeping about the Agency homes. Twenty years ago, few Indians attempted to farm. They considered it degrading to spend their time "digging in the earth". To-day, on many of the Reserves, most of the Indians are doing some farming; nearly all have adopted the white man's mode of dress; and all are being influenced by their contact with the white man's civilization. It is true they learn bad things as well as good from the white man; but wherever earnest effort is made to teach them the useful and the right things, there is usually a gratifying response.

When the Dominion Government began the work of establishing schools for Indian children, in accordance with the treaty made with the people, it was found that a number of the churches had already commenced this educational work, and had spent a good deal of money on buildings and equipment. The policy adopted was to turn the work over to the different churches already in the field, these to provide the teaching staff, the Government to provide further buildings and equipment, and also make a yearly grant of money, on the basis of attendance, to each school. Some of the schools have a boarding department, and also a farm and garden in connection. Some have shops where trades are taught.

Starting their work when the people were veritable savages, the missionaries have been the leaders in the advance made by these people towards Christian civilization and citizenship. It is largely due to the work of the missionaries, that we find many Indians to-day occupying positions of trust as farmers, engineers, teachers and ministers of the gospel. The missionaries found the Indians painted, uneducated pagans. They learned their language, reduced it to writing, created for them a literature and taught them to read and write. Besides this, the missionaries have given medical treatment, and opened their homes to both old and young. In these homes, the women have received valuable instruction in housekeeping and the care of the sick.

BIBLE DICTIONARY FOR THIRD
QUARTER, 1910

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

Bar-jo'-na. "Son of John", a surname of the apostle Peter, meaning that he was the son of a man named John.

Beth'-a-ny. A small village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus. Bethany means "House of Dates", and likely when the village was first named, date palms grew there, though none are found there now. The modern name is el'-Azariyeh, or "Lazarus' Village".

Beth'-pha-ge. A village near Bethany. The exact site is unknown. The name means "House of Figs".

Cæ'-sar. An official title of the Roman emperors who succeeded the great Julius Cæsar.

Cæ-sa-re'-a Phi-lip'-pi. A city at the foot of Mount Hermon, at the main source of the Jordan, and in the angle of a small plain, with hills on all sides of it except on the west. It was enlarged and adorned by Herod Philip, who named it after Tiberius Cæsar and himself.

Christ. The Anointed One, a title corresponding to the Hebrew name Messiah. It is our Lord's official title, as Jesus is His personal name.

Da'-vid. The youngest son of Jesse, a Bethlehemite, and the second king of Israel.

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. The Jews expected his return in person before the coming of the Messiah.

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

Gen'-tiles. All nations of the world other than the Jews.

He'-ro-di-ans. Adherents of the Herods, who owed what power they possessed to the Roman government. "They vied with the Sadducees in scepticism, and with the Greeks in licentiousness, pandered to the vice and cruelty of the Herods and trucked to the Romans."

James and John. Two brothers, sons of Zebedee, who were called, along with Peter and Andrew, to be followers of Jesus, and who also became apostles.

Jer-e-mi'-as. That is, Jeremiah, a great prophet, who prophesied for forty-one years in the reigns of Josiah, Jehoiakim and Zedekiah, kings of Judah.

Jer'-i-cho. An important city in a plain six miles west of the Jordan. The Baptism of Jesus in the Jordan occurred not far from this city. The hill of Quarantania, to the

immediate west, is pointed out as the traditional site of His Temptation. At the end of His ministry, when Jesus was passing through the city, He healed two blind men. At the same time he visited the house of Zacchæus, whose conversion is one of the most graphic stories in the Gospels. Travelers to-day between Jerusalem and Jericho require an armed escort, for fear of falling among thieves, as did the man in the parable of the Good Samaritan.

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

Je'-sus. The name given to our Lord by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31. It means "Saviour", and expressed His special office.

John the Bap'-tist. Son of Zacharias and Elisabeth; the immediate forerunner of Jesus. Having rebuked Herod for marrying his brother's wife, he was put to death through a plot laid by Herodias.

Jor'-dan. The most important river in Palestine, flowing from the Lebanon Mountains to the Dead Sea. It was in this river that Jesus, at about thirty years of age, was baptized by John.

Ju-dæ'-a. The southernmost division of Palestine under the Roman government, the middle one being Samaria.

Mo'-ses. The great Jewish leader and lawgiver. No name, save that of Abraham, their ancestor, was held in greater reverence by the Jews, than that of Moses.

Naz'-a-areth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

Oi'-ives. A mountain, or rather a chain of hills, east of Jerusalem, and separated from it by a valley. It is associated with the closing events of Christ's life and His ascension.

Phar'-i-sees. One of the three chief Jewish sects, the other two being the Sadducees and Essenes.

Sad'-du-cces. A Jewish sect that denied the immortality of the soul and hence also the resurrection.

Sa'-tan. "The adversary", so called because he is hostile to all goodness and the chief opponent of God and man.

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

Si'-on. Or Zion, one of the hills on which Jerusalem was built, but often used as a name for the whole city.

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

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. SILENCE.

II. SINGING.

O day of rest and gladness,

O day of joy and light,

O balm of care and sadness,

Most beautiful, most bright !

On thee the high and lowly,

Before the eternal throne,

Sing Holy, Holy, Holy,

To the great Three in One. Amen.

—Hymn 383, Book of Praise

III. RESPONSIVE SENTENCES. Luke 4 :
18, 19.*Superintendent.* The Spirit of the Lord is
upon Me,*School.* Because He hath anointed Me to
preach the gospel to the poor ;*Superintendent.* He hath sent Me to heal
the broken-hearted,*School.* To preach deliverance to the
captives,*Superintendent.* And recovering of sight
to the blind,*School.* To set at liberty them that are
bruised,*Superintendent and School.* To proclaim
the acceptable year of the Lord.IV. SINGING. Hymn 250, Book of
Praise. (It is expected that this Hymn
from the Supplemental Lessons will be mem-
orized during the Quarter.)V. PRAYER. Closing with the Lord's
Prayer repeated in concert.VI. BIBLE WORK. From the Supple-
mental Lessons.

VII. SINGING. Psalm or Hymn selected.

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING in the TEACHERS MONTH-
LY, 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, in the
older classes, the 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. Cate-
chism. 3. The Question on Missions from the
Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn selected.

II. PRAYER, asking a blessing on the
offering.III. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one or more of the fol-
lowing 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. Ps. 34 :
13-15.*Superintendent.* Keep thy tongue from
evil,*School.* And thy lips from speaking guile.*Superintendent.* Depart from evil, and do
good ;*School.* Seek peace and pursue it.*Superintendent and School.* The eyes of
the Lord are upon the righteous, and His
ears are open unto their cry.

V. SINGING.

In heavenly love abiding,

No change my heart shall fear,

And safe is such confiding,

For nothing changes here :

The storm may roar without me,

My heart may low be laid,

But God is round about me,

And can I be dismayed ?

—Hymn 193, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

Lesson I.

PICTURES OF THE KINGDOM

July 3, 1910

LESSON SETTING—The parables of The Mustard Seed and The Leaven followed immediately on that of The Tares (vs. 24-30, Lesson XIII., last Quarter), and were spoken by the seshore, v. 1. The parables of The Hid Treasure, The Pearl of Great Price and The Drag-net came after the explanation of the parable of The Tares, and were spoken in the house to which Jesus had returned with His disciples, v. 36.

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

*Memorize v. 44. **THE LESSON PASSAGE**—Matthew 13 : 31-33, 44-52.

31 Another parable ¹ put he forth unto them, saying, The kingdom of heaven is like ² to a grain of mustard seed, which a man took, and sowed in his field :

32 Which indeed is ³ the least of all seeds : but when it is grown, it is ⁴ the greatest among herbs, and becometh a tree, so that the birds of the ⁵ air come and lodge in the branches thereof.

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 ⁶ the whole was leavened.

44 ⁷ Again, the kingdom of heaven is like unto ⁸ 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 ⁹ merchant man, seeking goodly pearls :

46 ¹⁰ Who, when he had found one pearl of great

Revised Version—¹ set he before them ; ² unto ; ³ less than ; ⁴ greater than the ; ⁵ heaven ; ⁶ it was all ; ⁷ *Omit* again ; ⁸ a treasure hidden in the field, which a man found, and hid ; and in his joy he goeth ; ⁹ man that is a merchant ; ¹⁰ and having ; ¹¹ he ; ¹² filled ; ¹³ up on the beach ; and they ; ¹⁴ the bad they cast away ; ¹⁵ in the ; ¹⁶ righteous ; ¹⁷ the weeping ; ¹⁸ *Omit* four words ; ¹⁹ *Omit* Lord ; ²⁰ And he said unto ; ²¹ who hath been made a disciple to the.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Pictures of the kingdom, Matt. 13 : 31-33, 44-52. T.—The growing seed, Acts 19 : 1-20. W.—Treasure found, Phil. 3 : 1-14. Th.—A goodly pearl, Prov. 3 : 13-26. F.—Fate of the wicked, Luke 17 : 20-30. S.—Not of this world, John 13 : 28-37. S.—Everlasting, Dan. 7 : 8-14.

THE LESSON EXPLAINED



MUSTARD PLANT

I. THE MUSTARD SEED AND THE LEAVEN.—31, 32. **Another parable**; taken, like the parables of The Sower and The Tares, from the vegetable world. **Kingdom of heaven** ; the kingdom over which Jesus rules, and which He came to establish on earth. **Mustard seed**. "Small as a mustard seed" was a common Jewish proverb for a very minute particle (compare ch. 17 : 20). **Sowed in his field** ; "his own garden", Luke 13 : 19 (Rev. Ver.). So Jesus proclaimed His kingdom first amongst His own people, the Jews. **Least of all seeds** ; that is, of those commonly used by Jewish farmers. **Grown** . . . **greatest among herbs** ; sometimes as high as a horse and its rider, though commonly of less size than this. **A tree** ; as we commonly speak of a rose tree. **Birds of the air**. In summer the mustard

bushes on the Plain of Gennesaret are alive with bullfinches and rock-pigeons, feeding on the seeds found from four to six in a pod. **Lodge** ; literally, "pitch tent". So the kingdom of Christ, small in its beginnings, will grow, until it shall have covered the whole world, and men of every race shall have come into it.

33. **Leaven** ; like our yeast. **A woman** ; to whom the task of baking would naturally fall. **Hid** ; by kneading it in. **Three measures of meal** ; equal to a Jewish ephah, about four and a half of our pecks, a usual quantity for a baking (see Gen. 18 : 6 ; Judg. 6 : 19 ; 1 Sam. 1 : 24). **Whole was leavened**. So the kingdom of Christ will not only spread to every land, but will completely change the lives of all who receive it.

Vs. 34-43 belong to Lesson XIII., last Quarter.

II. THE HID TREASURE AND THE PRECIOUS PEARL.—44. **Treasure hid in a field**. It was customary in the East, where there were no banks, for people to bury part of their riches in the ground, for safe keeping, guarding the secret carefully. Even to this day the Arabs keep a keen lookout for treasures thus concealed. **Man hath found** ; by some lucky chance. **Hideth** ; so that no one else may get it. **For joy** ; over his great prize. **Selleth all** ; for the sake of greater gain. **Buyeth that field** ; and its treasure thus becomes his own. So Matthew (ch. 9 : 9) and Barnabas (Acts 4 : 36, 37) gave up all their

*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.

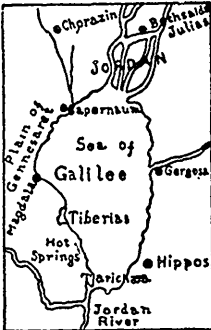
worldly possessions for the sake of Christ's kingdom.

45, 46. Merchant man, seeking goodly pearls; going to the fisheries, to buy from the divers. **One pearl of great price;** large, well shaped and pure, such as was only now and then discovered. **Sold all;** risking his whole stock for the gain to be made from this single gem. So, for what Jesus has to give, it is worth while sacrificing the whole world.

III. THE DRAG-NET.—47-50. Net . . . cast into the sea; one side kept close to the bottom by weights, and the other buoyed up by corks or bladders, so that it stands up in the water like a wall. When it has been spread, the fishermen draw it by both ends to the land. **Of every kind.** All fish in the way of the net would be taken. So, amongst those brought into the church through the preaching of the gospel, there will be both good and bad. **End of the world.** Until then, the good and bad must be permitted to live together in the church. **Angels . . . sever (separate) . . . wicked from . . . just.** They can do this without the mistakes we should make. **V. 50** pictures the awful fate of the wicked who do not really repent.

51, 52. Understood; "taken in". **Every scribe;** teacher of religious truth, as each of the Twelve was to be. **Disciple to the kingdom of heaven** (Rev. Ver.); that is, a pupil of Jesus, who is the Lord of that kingdom. **Like . . . an householder . . . bringeth forth;** flingeth forth in generous abundance. **Things new and old.** The disciples were to teach both the truths of the Old Testament and those learned from Jesus.

ORIENTAL SIDELIGHT



Fishermen on the Sea of Galilee, in our Lord's day, as is still the case, sometimes carried on their trade in partnership. The nets used were of two different sorts. One was the drag-net (see on v. 47). The other net used was the casting net, which one man throws with a turn of his hand. This net was of circular form like an umbrella, and once it was plunged in the water, it was drawn out with the captured fish. This method is now most used.

LESSON QUESTIONS

31, 32 What did Jesus liken to a mustard seed ?

FOR WRITTEN ANSWERS

1. How is Christ's kingdom like a mustard seed ? How like leaven ?
2. How great value should we set upon gospel blessings ?
3. When and by whom are the good to be separated from the bad in the church ?

Where did He say a man sowed this seed ? To whom did Jesus first proclaim His kingdom ? How was He treated by His own people ? (John 1 : 11.) How large does the mustard bush sometimes become? How widely will Christ's kingdom spread? (Rev. 11:15.)

33, 34 What is leaven ? What use, in the parable, did a woman make of leaven ? What was the result ? What do we learn from this about Christ's kingdom ? Where does Paul speak of leaven ? (1 Cor. 5 : 6-8.)

33-46 How did the man come upon the hid treasure? How did the merchant discover the precious pearl ? What was each willing to sacrifice to get possession of his discovery ? What should we be ready to give up for the sake of gospel blessings ?

47-50 What kinds of fish did the drag-net bring ashore ? What kinds of people will be found in the church ? When will they be separated ? By whom?

51, 52 From what two sources were the disciples of Jesus to draw their teaching ?

FOR DISCUSSION

1. Great results from small beginnings.
2. The worth of gospel blessings.

A LESSON FOR LIFE

A traveler, one day, entered a valley in South Africa, and drew near to a settler's door. A boy at the door was amusing himself by throwing stones, and one fell at the traveler's feet. He was in the act of playfully returning it, when he saw the light flashing from it in a way that stopped his hand and quickened the beating of his heart. It was no common stone, but a precious diamond, and there were multitudes more in the valley. Worth infinitely more than all the diamonds in the world are the blessings of the gospel ; and these may be ours for the asking.

Prove from Scripture—*That Jesus shall reign everywhere.*

Shorter Catechism—*Ques. 61. What is forbidden in the fourth commandment ?* A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works about worldly employments, or recreations.

The Question on Missions—(Third Quarter, OUR WORK AMONG THE INDIANS.)—1. How many Indians are there in Canada, and where do they reside ? There are about 110,000 Indians in Canada. They are scattered throughout all the provinces and territories of the Dominion. It is supposed that the Indians came to this continent from Asia.

Lesson II.

REVIEW

July 10, 1910

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.

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 power of faith, Matt. 9 : 18-31. T.—Warning and invitation, Matt. 11 : 20-30. W.—Growing hatred to Jesus, Matt. 12 : 22-30, 38-42. Th.—The multitudes fed, Matt. 14 : 13-21. F.—Jesus walks on the sea, Matt. 14 : 22-36. S.—The Canaanitish woman, Matt. 15 : 21-28. S.—Parable of the sower, Matt. 13 : 1-9, 18-23.

Prove from Scripture—*That God's Word is living.*

Shorter Catechism—*Ques. 62. What are the reasons annexed to the fourth commandment?* A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day.

The Question on Missions—2. What language do the Indians speak? Each band has a dialect of its own. These dialects are in most cases not understood by other bands. Of the written languages, that of the Dakotas and Crees is the most widely known and used. These languages differ greatly in their tones, the Dakota being softer than the Cree.

REVIEW CHART

THE GOSPEL OF THE KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 9 : 18-34.	The Power of Faith.	All things are possible.—Mark 9 : 23.	1. A father's faith. 2. Faith for oneself. 3. Faith tested. 4. Necessity of faith.
II.—Matt. 10 : 1-15.	The Mission of the Twelve.	Freely ye have received.—Matt. 10 : 8.	1. The men. 2. The mission. 3. The methods.
III.—Matt. 11 : 1-11.	The Question of John the Baptist.	But the witness which I have.—John 5 : 36 (Rev. Ver.).	1. John questioning. 2. John answered. 3. John praised.
IV.—Matt. 11 : 20-30.	Warning and Invitation.	Come unto me, all ye.—Matt. 11 : 28.	1. Warning. 2. Thanksgiving. 3. Invitation.
V.—Matt. 12 : 1-14.	Two Sabbath Incidents.	I will have mercy.—Matt. 12 : 7.	1. In the fields. 2. In the synagogue.
VI.—Prov. 23 : 29-35.	Temperance Lesson.	At the last it biteth.—Prov. 23 : 32.	1. The drunkard's sorrow. 2. The drunkard's safety. 3. The drunkard's slavery.
VII.—Matt. 12 : 22-32, 38-42.	Growing Hatred to Jesus.	He that is not with me.—Matt. 12 : 30.	1. A wicked charge. 2. A complete answer. 3. A convincing proof.
VIII.—Matt. 14 : 1-12.	The Death of John the Baptist.	He that is slow to anger.—Prov. 16 : 32.	1. John imprisoned. 2. Herod feasting. 3. John murdered.
IX.—Matt. 15 : 29-39.	The Multitudes Fed.	Jesus said unto them.—John 6 : 35.	1. The healing. 2. The feeding. 3. The fragments.
X.—Matt. 14 : 22-36.	Jesus Walks on the Sea.	Then they that were in the ship.—Matt. 14 : 33.	1. Jesus at prayer. 2. Jesus walking on the sea. 3. Jesus healing.
XI.—Matt. 15 : 21-28.	The Canaanitish Woman.	Great is thy faith.—Matt. 15 : 28.	1. Faith seeking. 2. Faith tested. 3. Faith rewarded.
XII.—Matt. 13 : 1-9, 18-23.	The Parable of the Sower.	Wherefore putting away all filthiness.—James 1 : 21 (Rev. Ver.).	1. The parable. 2. The interpretation.
XIII.—Matt. 13 : 24-30, 36-43.	The Parable of the Tares.	Then shall the righteous shine.—Matt. 13 : 43.	1. The growing. 2. The gathering. 3. The teaching.
I. (Present Quarter) — Matt. 13 : 31-33, 44-52.	Pictures of the Kingdom.	The kingdom of God is not meat and drink.—Rom. 14 : 17.	1. The mustard seed and the leaven. 2. The hid treasure and the precious pearl. 3. The drag-net.

A Sentence Review

The following sentences are numbered to correspond with the Lessons to be reviewed. Recall the Lesson to which each belongs : 1 (Last Quarter). Jesus rewards faith with blessing. 2. Every Christian should be a missionary. 3. The works of Jesus prove His claims. 4. Rejecting Jesus brings woe, accepting Him brings joy. 5. The Sabbath is kept by worshiping God and doing good to others. 7. We must be on the side of Jesus or against Him. 8. The true king is the one who is master of himself. 9. Jesus can supply all our needs. 10. Jesus always sees us, though we cannot see Him. 11. Jesus teaches us to pray with earnestness and perseverance. 12. We should receive the Word of God into our hearts. 13. A time is coming when the good and the bad will be separated. 1 (Present Quarter). Christ's kingdom grows from small beginnings to great results.

FOR WRITTEN ANSWERS

[This leaf may be detached, if so desired, by members of the HOME DEPARTMENT, after the Lesson for July 17 has been studied.]

- Lesson I. (Last Quarter). How did Jesus show His power over (1) disease, (2) death (3) evil spirits ?
- Lesson II. What powers did Jesus give to the Twelve ?
- Lesson III. What question did John send to ask of Jesus, and what was Jesus' answer ?
- Lesson IV. What is meant by the yoke of Christ ?
- Lesson V. Show from Jesus' example that deeds of mercy are lawful on the Sabbath.
- Lesson VI. To what are the final effects of drink likened ?
- Lesson VII. How did the Pharisees explain the miracles of Jesus ?
- Lesson VIII. By what means did Herodias lead Herod to put John the Baptist to death ?
- Lesson IX. Mention some differences between the miracle of feeding the 5,000 and that of feeding the 4,000.
- Lesson X. What did Jesus' walking on the water prove ?
- Lesson XI. How did the Syrophenician woman show her great faith ?
- Lesson XII. By what four kinds of soil did Jesus picture the hearers of the gospel ?
- Lesson XIII. At the end of the world, what will happen to the righteous, and what to the wicked ?
- Lesson I. (Present Quarter). In what respect is Christ's kingdom like (1) mustard seed, (2) leaven ?

Lesson III.

PETER'S CONFESSION

July 17, 1910

BETWEEN THE LESSONS—After the feeding of the Four Thousand, near Bethsaida Julias, on the northeastern shore of the Sea of Galilee (see ch. 15 : 29-30, Lesson IX., Second Quarter, May 29). Jesus crossed to the western side of the lake, and went to Magdala, ch. 15 : 39. Here the Pharisees sought from Him a sign, which He refused, vs. 1-4. He then re-crossed the lake to Bethsaida, or the way warning the disciples against the leaven, that is, the doctrine of the Pharisees and Sadducees, vs. 5-12. Arriving at Bethsaida, He healed a blind man, Mark 8 : 22-26.

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

Memorize v. 26. **THE LESSON PASSAGE**—Matthew 16 : 13-28.

13 When Je'sus came into the 2 coasts of Cæsare'a Philip'pi, he asked his disciples, saying, 3 Whom do men say that 4 I the Son of man 5 am ?

14 And they said, Some say 6 that thou art John the Bap'tist : some, 7 Eli'as ; and others, 8 Jeremi'as, or one of the prophets.

15 He saith unto them, But 3 whom say ye that I am ?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon 9 Bar-jo'na : for flesh and blood hath not revealed 11 unto thee, but my Father which is in heaven.

18 And I 10 say also unto thee, That thou art Pe'ter, and upon this rock I will build my church ; and the gates of 11 hell shall not prevail against it.

19 12 And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he 13 his disciples that they should tell no man that he was 14 Je'sus the Christ.

21 From that time 15 forth began Je'sus to show unto his disciples, how that he must go unto Jeru-

Revised Version—1 Now when : 2 parts ; 3 Who ; 4 Omit I ; 5 is ; 6 Omit that thou art ; 7 Elijah ; 8 Jeremias ; 9 Bar-Jonah ; 10 also say ; 11 Hades ; 12 Omit And ; 13 the ; 14 Omit Jesus ; 15 Omit forth ; 16 the third day be raised up. And Peter ; 17 never ; 18 a stumblingblock ; 19 mindest not the things of God, but the things of men ; 20 would ; 21 shall ; 22 forfeit his life ; 23 life ; 24 shall he render unto ; 25 deeds ; 27 of them that stand here ; 28 in no wise.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Peter's confession, Matt. 16 : 13-28. T.—A previous confession, John 6 : 66-71. W.—The only name, Acts 4 : 1-12. Th.—Peter's witness, Acts 10 : 34-43. F.—Martha's confession, John 11 : 18-27. S.—The Corner Stone, 1 Pet. 2 : 1-10. Confession by Christ, Matt. 10 : 16-33.

THE LESSON EXPLAINED

I. THE SON OF GOD.—13. The coasts; the district. Of Cæsarea Philippi. See Geography Lesson. Asked his disciples; after praying alone, as was His custom before any important occasion (see Luke 3 : 21 ; 6 : 12). Men say. Luke (Luke 9 : 18) says "the people", that is, the common people, distinguished from the powerful classes, the Pharisees and priests and Sadducees. These were His enemies, but the people had been friendly to Him. The Son of man ; a title of the Messiah, Dan. 7 : 13. Some... John the Baptist ; Herod's opinion, ch. 14 : 1.2. Some, Elias ("Elijah", Rev. Ver.) ; who was expected to appear as the Messiah's forerunner, Mal. 4 : 5. Others, Jeremias ("Jeremias", Rev. Ver.) ; named as representing the prophets.

15-17. Who say ye (Rev. Ver.) ; those who had lived closest to Him. Had they learned that He



ANCIENT KEYS AND KEYS ON SHOULDER

was the Messiah ? Peter answered ; now, as so often, the spokesman for the Twelve. The Christ ; the Greek for the Hebrew Messiah, both titles meaning "the Anointed One". The Son of the living God ; the God whom Israel had worshiped, while the nations round them worshiped idols. Blessed ; happy, because in his heart there was such knowledge and faith. Simon ; his old name before Jesus made him a new man. Bar-Jona ; son of John, which means "the grace of the Lord". It was this grace that had made a new man of Simon. Flesh and blood ; no human power, in yourself or any other. But my Father. Peter had learned to know Jesus as Saviour, and also to know God as Father.

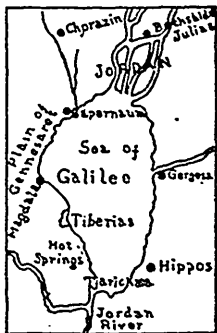
18-20. Thou art Peter ; "a rock". The disciple was becoming worthy of the name given to him in John 1 : 42. Upon this rock. Peter, as the first to

confess Christ, was the first stone in His church. Others, to be built into that church, must have the same faith. **Gates of Hades** (Rev. Ver.); the place of the dead, and therefore used to mean death. No destroying power, such as death is, shall prevail against Christ's church. **Unto thee**; as representing all the disciples. **The keys**; the sign of authority to admit others into the kingdom of heaven. **Bind**; forbid. **Loose**; permit. So long as the disciples sought guidance in their decisions from the Holy Spirit, Jesus in heaven would confirm these decisions. **Tell no man**; perhaps lest the people should seek to make Him an earthly king.

II. THE SUFFERING SAVIOUR.—21-23. Must go unto Jerusalem; not because He was compelled to do so, but because it was the way appointed for Him to do His work of saving men (see Luke 24 : 26 ; Acts 3 : 19). **Elders . . . chief priests . . . scribes**; the three classes making up the Sanhedrin or great Jewish Council. **Be killed**; crucified by the Romans. **Raised up** (Rev. Ver.); from the dead. **Far from thee**. The Master's way of saving the world seemed strange and terrible to Peter. **Satan**. Through the lips of Peter, Jesus heard the tempter's voice. **An offence**; a stumbling-block. **Saviour** . . . of men ; " dost not side with God, but men."

III. THE SUPREME EXAMPLE.—24-28. Deny himself; forsake self as master and make Jesus Master. **Take up his cross**; sacrifice self as Jesus sacrificed Himself. **Save his life**; by trying to get out of life all he can for himself. **Lose it**; miss the best blessings of life, as the selfish person always does. **Lose his own soul**; or "life" (Rev. Ver.). The Greek word for "soul" and "life" is the same. **Son of man coming**. Perhaps this refers to the destruction of Jerusalem in A.D. 70, when some of the disciples were still living. In this terrible event, they would see Jesus coming in judgment on the Jews.

THE GEOGRAPHY LESSON



CESAREA PHILIPPI, that is, "Caesarea of Philip", so named to distinguish it from Caesarea Palestina on the seacoast, was situated to the north of the Sea of Galilee, on a triangular plateau 1,159 feet above the level of the Mediterranean. The older name was Paneas, but Philip, son of Herod the Great and ruler of Trachonitis, a region east of the Jordan, enlarged and beautified the town, and re-named it Caesarea.

in honor of the Roman emperor, Tiberius Caesar, adding "Philippi" to secure the memory of his own name.

LESSON QUESTIONS

13, 14 From what city on the Sea of Galilee had Jesus come? Near to what city had He now come? What custom of His did He now follow? What did He afterwards ask His disciples? Who did they say the people thought Jesus was?

15-17 What second question did Jesus ask of His disciples? Who answered this question for them all? What was the answer? Who did Jesus say had made this known to Peter? How did Paul say Jesus had been proved to be the Son of God? (Rom. 1 : 4.)

18-20 What does the name Peter mean? How did Peter become the first stone in Christ's church? What promise did Jesus make concerning His church? What is meant by the disciples' being given "the keys"?

21-23 What did Jesus say was to happen to Him at Jerusalem?

24-28 How does Jesus say people lose their lives? How can they save them?

FOR DISCUSSION

1. True and false opinions about Jesus.
2. The soul worth more than the world.

A LESSON FOR LIFE

In one of Longfellow's poems, is pictured an image standing in Rome of the middle ages, with uplifted arm and having on its lifted finger a golden ring inscribed with the words, "Strike here". Where the shadow of the finger fell, a man dug in the ground, and found a secret stairway leading to a hall containing untold wealth; but the man himself perished. It would not make up for the loss of the soul, though we should get all the world can give.

Prove from Scripture—That Christ is the church's Corner Stone.

Shorter Catechism—Ques. 63. Which is the fifth commandment? A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

The Question on Missions—3. Why do the Indians reside upon Reserves? Because, by treaty made with the Government, certain portions of land called "Reserves" were set apart for the sole use of the Indian. An Indian may, however, by proving able to support himself, leave the Reserve. Lately, some of the Reserve lands have been sold by the Indians to the Government.

FOR WRITTEN ANSWERS

1. What was Peter's great confession?
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-
2. For what did Peter "rebuke" Jesus? Give Jesus' reply
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-

BETWEEN THE LESSONS—The Lesson follows immediately upon that for last Sabbath.

GOLDEN TEXT—This is my beloved Son, in whom I am well pleased; hear ye him.—Matthew 17 : 5.

Memorize vs. 1, 2. THE LESSON PASSAGE—Matthew 17 : 1-8, 14-20.

1 And after six days Je'sus taketh ¹ Pe'ter, James, and John his Brother, and bringeth them up into an high mountain apart.

2 And ² was transfigured before them : and his face did shine as the sun, and his ³ raiment was white as the light.

3 And, behold, there appeared unto them Mo'ses and ⁴ Eli'as talking with him.

4 ⁵ Then answered Pe'ter, and said unto Je'sus, Lord, it is good for us to be here : if thou wilt, ⁶ let us make here three tabernacles ; one for thee, and one for Mo'ses, and one for ⁴ Eli'as.

5 While he ⁷ yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, ⁸ which said, This is my beloved Son, in whom I am well pleased ; hear ye him.

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

7 And Je'sus came and touched them, and said, Arise, and be not afraid.

8 And ⁹ when they had lifted up their eyes, they saw no ¹⁰ man, save Je'sus only.

Revised Version—¹ with him Peter and James ; ² he ; ³ garments became ; ⁴ Elijah ; ⁵ And Peter answered ; ⁶ I will ; ⁷ was yet speaking ; ⁸ saying ; ⁹ lifting up ; ¹⁰ one, save ; ¹¹ Om*i* certain, and down ; ¹² epileptic, and suffereth grievously ; ¹³ oft-times ; ¹⁴ And Jesus ; ¹⁵ bear with ; ¹⁶ him ; and the devil went out from him, and the boy ; ¹⁷ Om*i* very ; ¹⁸ it ; ¹⁹ he saith ; ²⁰ little faith.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The transfiguration, Matt. 17 : 1-8, 14-20. T.—A voice from heaven, John 12 : 23-33. W.—The Father's voice, Mark 1 : 1-11. Th.—Peter's remembrance, 2 Pet. 1 : 12-21. F.—The Father's witness, John 8 : 12-20. S.—Evil spirits cast out, Luke 4 : 37-44. S.—Sleeping disciples, Luke 9 : 28-42.

THE LESSON EXPLAINED

I. AT THE MOUNTAIN TOP.—1-3. After six days ; that is, following Peter's confession (see last Lesson, ch. 16 : 13-28). Luke's "eight days" (Luke 9 : 28) includes the day of the confession and that of the Transfiguration. Peter, James, and John ; the three disciples most intimate with Jesus. An high mountain. See Geography Lesson. Luke says that Jesus went to pray, Luke 9 : 28. Transfigured ; changed in appearance. Face did shine ; as if the inner glory of His divine nature were breaking through. Raiment . . . white as the light ; like the sun's rays : "as snow" (like that on Hermon's summit, see Geography Lesson), "as no fuller on earth can white them" (Mark 9 : 3), a heaven-wrought whiteness : "white and glistening" (Luke 9 : 29), that is, flashing, like spears glittering in the sun. Moses ; Israel's lawgiver. Elijah (Rev. Ver.) ; representing Israel's prophets. In the appearance of these two the whole history of Israel was pictured. Talking with him ; about His approaching death, Luke 9 : 31.

4-8. Then answered Peter. His words were called forth by the vision. Good . . . to be here. Peter's thought was : "Why not stay in this blessed place, rather than go away and suffer that cruel death." Three tabernacles ; that is, booths or huts made of tree branches, like those used at the Feast of Tabernacles, Lev. 23 : 39-43. A bright cloud ; the Shekinah, or "glory of the Lord" (see Ex. 40 : 34, 35). Overshadowed them ; probably Jesus, Moses and Elijah. A voice ; the voice of God, as in Luke 3 : 22 ; John 12 : 28. My beloved Son. God confirms the confession of Peter

14 And when they were come to the multitude there came to him a ¹¹ certain man, kneeling down, to him, and saying,

15 Lord, have mercy on my son : for he is ¹² lunatick, and sore vexed : for ¹³ oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 ¹⁴ Then Je'sus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I ¹⁵ suffer you ? bring him hither to me.

18 And Je'sus rebuked ¹⁶ the devil ; and he departed out of him : and the child was cured from that ¹⁷ very hour.

19 Then came the disciples to Je'sus apart, and said, Why could not we cast ¹⁸ him out ?

20 And ¹⁹ Je'sus said unto them, Because of your ²⁰ unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.

18 And Je'sus rebuked ¹⁶ the devil ; and he departed out of him : and the child was cured from that ¹⁷ very hour.

19 Then came the disciples to Je'sus apart, and said, Why could not we cast ¹⁸ him out ?

20 And ¹⁹ Je'sus said unto them, Because of your ²⁰ unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.



THE TRANSFIGURATION: Raphael

and the other disciples in ch. 16 : 16. Hear ye him ; believe in and obey Him, for both the law represented by Moses, and the prophets by Elijah, pointed to Him, and were fulfilled in Him. Fell on their face ; in reverence, for God was there. Sore afraid ; frightened almost out of their wits. Jesus . . . touched . . . said ; and His friendly human touch and words removed their fears. Jesus only. He alone is henceforth to be the Guide and Teacher of God's people.

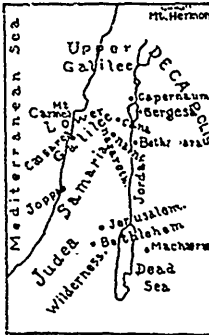
Vs. 9-13 tell of the conversation between Jesus and the three disciples on the way down the mountain side.

II AT THE MOUNTAIN FOOT.—14-16. The

multitude; who had gathered round the nine disciples, seeking Jesus. **Man, kneeling**; throwing himself on his knees. **Have mercy on my son**; and upon the father also, whose heart was breaking for grief. **Lunatick**; literally "moon-struck" (Latin *luna*, moon), Rev. Ver., "epileptic". **Falleth into the fire.. water**; in the fits caused by the disease. **Disciples (the nine) .. could not cure him**; though Jesus had given them power to work such miracles, ch. 10 : 1.

17-20. Faithless; not to believe that Jesus' power could heal, even though He was not present. **Perverse**; stupid and slow to learn. **Generation**; people, including father, disciples and crowd. **Suffer you**; Rev. Ver., "bear with you". Jesus' patience was sorely tried. **Bring him .. to me**. There is never any failure in Jesus' power or pity. **Rebuked the devil**; the evil spirit which had been tormenting the boy (Rev. Ver.). **Cured**. The worst case is not too bad for the Great Physician. **Why could not we ?** The disciples were afraid that they had lost their power. **Your little faith** (Rev. Ver.). They had not trusted Jesus enough. **Grain of mustard seed**; the smallest of garden seed. **Mountain .. shall remove**. Jesus did not mean an actual mountain, but mountain-like hindrances.

THE GEOGRAPHY LESSON



MOUNT HERMON is the most conspicuous feature in the scenery of Palestine, rising 9,200 feet above the Mediterranean in a dome-like summit, usually covered with snow till late in summer. From the top there is a magnificent view. Tyre and Carmel are seen towards the west, and on the south the mountains of Upper, and the plains of Lower Galilee. The Lake of Hülch and the Sea of Galilee lie beneath as on a map. The scene of the Transfiguration was probably a level place on the southern slope of this mountain. Mount Hermon afterward became a sacred centre, and small temples were built on the slopes on every side, while the highest point was encircled with a

wall of masonry, and seems to have had an altar built upon it.

LESSON QUESTIONS

1-3 To what place did Jesus go? Whom did He take with Him? For what purpose did He go up the mountain? What change took place in His face? What in His garments? What persons from heaven came to talk with Him? About what did they talk? Where are we told that Moses' face shone? (Ex. 34 : 29, 30.) Of whom is it said that his face became like that of an angel? (Acts 6 : 15.)

4-8 What did Peter propose to do? What sort of cloud appeared? Whom did it overshadow? What did God say concerning Jesus? Where is He called the Brightness of God's glory? (Heb. 1 : 3.)

Tell of the conversation on the way down from the mountain.

14-16 What sick one was brought to Jesus? Who had been unable to heal him?

17-20 What did the disciples ask Jesus? What did He reply? What did He say faith would make them able to do?

FOR DISCUSSION

1. God's testimony to Jesus.
2. Mountains that faith has removed.

A LESSON FOR LIFE

"Bring him to Me; his hurt is past your healing; From death, from death's black doom you cannot free;

The word of hope, the doom of death repealing
Is Mine : Bring him to Me."

—Dr. Charles W. Gordon.

Prove from Scripture—That faith is powerful.

Shorter Catechism—Ques. 64. What is required in the fifth commandment? A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

The Question on Missions—4. How are the Indians governed? The Indians on each Reserve choose their "chief", and "men in council". The Government appoints Agents, Farm Instructors and Inspectors for the oversight of the work and conduct of the Indians.

FOR WRITTEN ANSWERS

1. Describe the change in Jesus' appearance called the Transfiguration.....

.....

2. Whose voice did the disciples hear, and what did it say?.....

.....

3. Why could the disciples not cure the sick child?.....

.....

Lesson V.

A LESSON ON FORGIVENESS

July 31, 1910

BETWEEN THE LESSONS—After the Transfiguration, while Jesus and His disciples were journeying through Galilee, He foretold His death and resurrection, ch. 17 : 22, 23. When they had reached Capernaum, the incidents of the Tribute Money (ch. 17 : 24-27) and the dispute amongst the disciples as to which was the greatest (ch. 18 : 1) took place. They brought the question to Jesus, and in reply He set a little child amongst them, as an illustration of true greatness, vs. 2-6. In vs. 7-20, our Lord continued His discourse with His disciples.

GOLDEN TEXT—If ye forgive men their trespasses, your heavenly Father will also forgive you.—Matthew 6 : 14. Memorize vs. 21, 22. **THE LESSON PASSAGE**—Matthew 18 : 21-35.

21 Then came ¹ Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ?

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

23 Therefore is the kingdom of heaven likened unto a certain king, which would ² take account of his servants.

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

25 But forasmuch as he had not ³ to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

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

27 ⁴ Then the lord of that ⁵ servant was moved with compassion, ⁶ and loosed him, and forgave him the debt.

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

Revised Version—¹ Peter, and said to him ; ² make a reckoning with ; ³ wherewith ; ⁴ And the ; ⁵ servant, being ; ⁶ released ; ⁷ that servant ; ⁸ hold ; ⁹ what ; ¹⁰ So ; ¹¹ Omit at his feet ; ¹² Omit all ; ¹³ that which was due ; ¹⁴ exceeding ; ¹⁵ lord called him unto him, and saith to him, Thou wicked ; ¹⁶ besoughtest ; ¹⁷ mercy ; ¹⁸ Omit unto him ; ¹⁹ So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your heart.

Daily Readings—(Courtesy, I.B.R.A.)—M.—A lesson on forgiveness, Matt. 18 : 21-35. T.—Coals of fire, Prov. 25 : 13-22. W.—Joseph and his brethren, 1-12. F.—Saul's acknowledgment, 1 Sam. 26 : 13-25. Gen. 9 : 14-21. Th.—David spares Saul, 1 Sam. 26 : S.—Repentance and forgiveness, Luke 17 : 1-5. S.—“With the same measure”, Luke 6 : 27-38.

THE LESSON EXPLAINED

I. A QUESTION.—21, 22. **Came Peter** ; seeking further explanation of what Jesus had said. **How oft shall my brother sin** ; like the one Jesus had mentioned in v. 15. **And I forgive him ?** Of course the “brother” in v. 15, when he acknowledged his fault, was to be forgiven. The question was, how often this was to be done. **Seven times ?** Of course the Jewish rabbis said three times. Peter meant to be generous, going far beyond the rabbis. **I say.** Jesus speaks with kingly authority. **Seventy times seven** ; that is, forgiveness is to have no end. The phrase points back to Gen. 4 : 24, where Lamech expresses his determination to be avenged “seventy and seven fold”. The follower of Jesus is to be as eager and persistent in forgiving, as wicked men are in seeking vengeance.

II. A PARABLE.—23-25. **Therefore** ; because “the kingdom of heaven” is a kingdom of forgiveness. Only those whom God forgives can enter into it, and no one who is unforgiving can remain in it. **A certain king** ; an Eastern monarch, with absolute power over the property and lives of his subjects. **Take account of** ; make a reckoning with. **His servants** ; that is, governors of provinces, or nobles who collected taxes from the people for the king. These were all “servants” (literally “slaves”) to the king. **One . . . owed him ten thousand talents** ; more than \$10,000,000 of our money,—an

dred pence : and he laid ⁸ hands on him, and took ⁹ him by the throat, saying, Pay ⁹ me that thou owest.

29 ¹⁰ And his fellowservant fell down ¹¹ at his feet, and besought him, saying, Have patience with me, and I will pay thee ¹² all.

30 And he would not : but went and cast him into prison, till he should pay ¹³ the debt.

31 So when his fellowservants saw what was done, they were ¹⁴ very sorry, and came and told unto their lord all that was done.

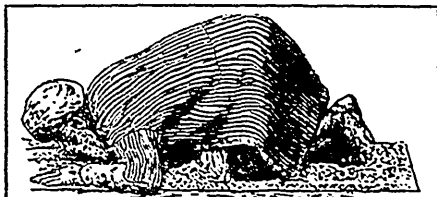
32 Then his ¹⁵ lord, after that he had called him, said unto him, O thou wicked servant, I forgive thee all that debt, because thou ¹⁶ desiredst me :

33 Shouldst not thou also have had ¹⁷ compassion on thy fellowservant, even as I had ¹⁷ pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due ¹⁸ unto him.

35 ¹⁹ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

immense sum, picturing our debt to God of numberless duties undone and commands disobeyed. **Not to pay** ; having wasted, in extravagant living, the taxes he had collected. **Sold.** The Jewish law allowed a debtor to be sold (Lev. 25 : 39) and also, perhaps, his wife, and children. **Payment to be made** ; out of the money got from the sale.



ORIENTAL MODE OF WORSHIP

26, 27. **Fell down, and worshipped him** ; throwing himself flat on his face. **Have patience** ; give me time. **I will pay** ; easy enough to promise, but impossible to perform. **Moved with compassion** ; and how much more will God have compassion upon sinners who repent ! **Loosed him** ; set him free from imprisonment, the first benefit. **For-**

gave him the debt; canceled it altogether, a second benefit. A third benefit was the continuing of the servant in office, in the hope that he would do better in the future.

28-30. The same servant went out; from the king's presence, fresh from his own wonderful release. One of his fellow servants; some officer under him. An hundred pence; \$16.00, the "penny" here being a Roman denarius worth 16 cents. This represents the debt of man to man, so much smaller than every man's debt to God. Laid hands on him; seized him roughly. Took him by the throat; literally, "went to choking him". Such brutal treatment of a debtor by a creditor was permitted by ancient custom, and even by the Roman law. Pay me; to the last farthing. Fell down. . . pay thee all; the very same act and promise as those of his creditor before the king, v. 26. Cast him into prison; perhaps saying that the man deserved punishment, that he was in debt by his own fault, that to let him off would encourage dishonesty. But not one of these reasons did the heartless creditor wish to have applied to himself.

31-34. Fellow servants. . . very sorry; deeply vexed and grieved. Told. . . their lord; laying bare the man's real character. Thou wicked servant; so cruel and unjust, besides being dishonest. I forgave thee. So God forgives us,—the great reason why we should forgive others. As I had pity. Had he done ten thousand times what he was asked to do, it would not have equaled what his lord had done for him. Far more do God's forgivenesses outnumber ours. Wrath. There is no passion like this in God's anger, but His indignation against sin is ever burning. Tormentors; those who tried by torture to find out if the debtor had any money in hiding.

III. A WARNING.—35. So likewise. . . my Father; who hates above all things a merciless spirit. From your hearts; no sham or lip forgiveness, but real and thorough, again and again, times without number, because the heart loves to forgive. Every one; who wishes truly to be called a child of God.

ORIENTAL SIDELIGHT

In the East, an arrested debtor, however poor he might seem, was always suspected to have a hidden store. It was the business of the officers called tormentors, to wring from the prisoner, by torture, a disclosure of the whereabouts of any treasure he might have concealed. One instrument of torture was a wooden block or form, called stocks, in which

the feet, hands and neck of the prisoner were confined.

LESSON QUESTIONS

21, 22 Which disciple came to Jesus? What question did he ask? How often did the Jewish rabbis say one should forgive? How many times did Peter suggest? What did Jesus say? What did Paul write to the Ephesians about forgiving? (Eph. 4 : 32.)

23-27 Who only can enter the kingdom of heaven? Who cannot remain in it? Of what sort of king did Jesus speak in the Lesson parable? What did this king do with his servants? How much did one of them owe the king? What did the king order to be done with him? Why did the king at last cancel the debt? What psalm says that there is forgiveness with God? (Ps. 130 : 4.)

28-30 How did the servant forgiven by the king treat his fellow servant?

31-34 What punishment did he receive?

35 In what way does Jesus say we should forgive others?

FOR DISCUSSION

- 1. The debt which God has forgiven us.
2. How and why we should forgive others.

A LESSON FOR LIFE

An Inca of Peru had showed great kindness to one of his officers, giving him a high position and loading him with honors. But the officer rebelled against his sovereign, and tried to drive him from his throne. The rebel was defeated, captured, and brought before the Inca for sentence. But instead of ordering him to death, the Inca pardoned him, and gave him back all his high offices. The officer burst into tears, and vowed that henceforth he would be true and loyal to his lord,—a vow which he kept to the end of life. Our Father in heaven has forgiven us more offences than we can number. Surely His pardoning love should move us to serve Him with loving and loyal hearts.

Prove from Scripture—That we should be forgiving.

Shorter Catechism—Review Questions 61-64.

The Question on Missions—5. What do pagan Indians worship? They worship the great Good Spirit (Manitou), and lesser spirits, such as Thunder, Wind and Sun, which they think have power to do them harm. Dances and feasts are given in honor of the gods. The sun dance is one in which is tested their power to endure suffering. Heaven, to them, is The Happy Hunting Grounds.

FOR WRITTEN ANSWERS

- 1. Give Peter's question and Jesus' answer?
2. What illustration did Jesus use of our debt to God? What, of the debt of others to us?
3. Mention the great reason why we should be forgiving.

Lesson VI.

JESUS ON THE WAY TO JERUSALEM

August 7, 1910

BETWEEN THE LESSONS—There is no break between the Lesson for last Sabbath and to-day's Lesson.

GOLDEN TEXT—Jesus said, Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven.—Matthew 19 : 14.

Memorize vs. 13-15. **THE LESSON PASSAGE**—Matthew 19 : 1, 2, 13-26.

1 And it came to pass, ¹that when Je'sus had finished these ²sayings, he departed from Gal'ilee, and came into the ³coasts of Jude'a beyond Jor'dan;

2 And great multitudes followed him ; and he healed them there.

13 Then were there brought unto him little children, that he should ⁴put his hands on them, and pray : and the disciples rebuked them.

14 But Je'sus said, Suffer ⁵little children, and forbid them not, to come unto me : for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And, behold, one came ⁶and said unto him, Good Master, what good thing shall I do, that I may have eternal life ?

17 And he said unto him, Why ⁷callest thou me good ? *there is none good but one, that is, God :* but if thou wilt enter into life ⁸keep the commandments.

18 He saith unto him, Which ? ⁹Je'sus said, Thou shalt ⁹do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear

Revised Version—¹Omit that ; ²words ; ³borders ; ⁴lay ; ⁵the ; ⁶to him and said, Master ; ⁷askest thou me concerning that which is good ? One there is who is good : but if thou wouldst enter into ; ⁸And ; ⁹not kill ; ¹⁰observed : what lack ; ¹¹wouldst ; ¹²Omit and ; ¹³was one that ; ¹⁴And Jesus said ; ¹⁵It is hard for a rich man to ; ¹⁶a needle's eye ; ¹⁷And when the ; ¹⁸astonished exceedingly ; ¹⁹And Jesus looking upon them, said to.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus on the way to Jerusalem, Matt. 19 : 1, 2, 13-26. T.—Gather the children, Deut. 31 : 7-13. W.—"Jesus called a little child", Matt. 18 : 1-14. Th.—Danger of riches, Luke 12 : 13-21. F.—Vanity of riches, Eccles. 2 : 1-11. S.—Treasure in heaven, Matt. 6 : 16-23. S.—The blessing, Mark 10 : 13-22.

THE LESSON EXPLAINED

I. THE NEEKY MULTITUDES.—1, 2. Jesus . . . departed from Galilee; took final leave of this province, after a ministry in it covering about a year and nine months. Came into the coasts of Judea beyond Jordan. The meaning is, that Jesus came through the region "beyond Jordan", that is, Perea (see Geography Lesson), to the eastern borders of Judea, perhaps in the neighborhood of Jericho. Great multitudes followed him; on His journey through Perea, which occupied several months. He healed them there; that is, in Perea, as He journeyed through it with His disciples.

II. THE LITTLE CHILDREN.—13. Brought unto him; doubtless by mothers. Little children. The Greek word is that used of children from eight days to twelve years old. Put his hands on them (as a sign of blessing), and pray. It was a Jewish custom to bring children to the chief teacher in the synagogue, to be blessed by him. Disciples rebuked them; the mothers for their impurity.



CHRIST AND THE RICH YOUNG RULER

14, 15. Suffer ; "permit", "let them alone". Forbid them not. The command is made emphatic by being put in negative as well as positive form. Mark says that Jesus was "much displeased" (Mark 10 : 14) with the disciples for trying to turn the children away. To come unto me. Jesus never found the visits of children unseasonable. Of such ; of children and those who have the childlike spirit of humility, teachableness, obedience, trust and love. The kingdom of heaven; the kingdom in which

Christ is King. Laid his hands on them; in blessing. The mothers would never forget this, and would speak of it to the children. Out of that company doubtless came many followers of Jesus.

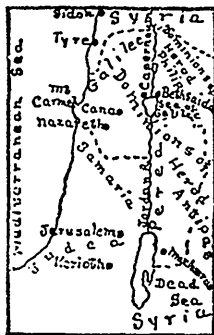
III. THE RICH YOUNG MAN.—16, 17. Behold, one. Luke says "a certain ruler" (Luke 18 : 18), that is, of the synagogue. Came; Mark, "running and kneeling" (Mark 10 : 17), in eager haste and earnestness. Good Master ("Teacher"). The expression "good" shows that the young man regarded

Jesus as more than an ordinary teacher. **What good thing?** What heroic or generous deed, to be paid as a price. **Have eternal life**; a life of perfect happiness, strength and peace, in this world and the world to come. **Why askest thou me concerning . . . good?** (Rev. Ver.). A question to bring out what was in the seeker's heart. **None good but . . . God**; and those who would be good, therefore, must be like God. **Keep the commandments**; in which God's character is reflected.

18-22. Which? The Jews reckoned 613 commands in Moses' law. **Jesus said**; naming those of the Ten Commandments belonging to the Second Table, all summed up in, **Thou shalt love thy neighbour as thyself**. True love to one's neighbor is the surest proof of love to God (1 John 4: 20, 21), which shows itself in keeping the Commandments of the First Table also. **Young man**; in whom, because he was young, Jesus would be specially interested. **All these . . . have I kept**. His life outwardly had been blameless: no wonder Jesus "loved him", Mark 10: 21. **What lack I yet?** He felt he had not the joy and peace he longed for. **Sell that thou hast . . . follow me**; a command that would test which he valued more, his property or eternal life. **Went away sorrowful**; not ready to give up his riches for Christ's sake.

23-26. **Hard for a rich man** (Rev. Ver.). The difficulty is not in riches, but in the love of them. **Camel . . . the eye of a needle**. An expression familiar to the Jews of our Lord's time. It described something extremely difficult. **Who then can be saved?** if being saved is so hard, as Jesus pictures it to be. **With God . . . possible**. He can so change the heart, that sacrifices for Christ will become easy.

THE GEOGRAPHY LESSON



PEREA, which means simply, "The Land Across", lay on the eastern side of the Jordan valley, from just below the Sea of Galilee to part way down the shore of the Dead Sea. Northward the people were Greek, and across the Jordan was Samaria, with its mixed population; but the Jews looked upon Perea, Galilee and Judea as the three Jewish provinces. Galilean pilgrims to the feasts at Jerusalem,

by taking the Perea route, were able to travel all the way to the holy city on Jewish soil.

LESSON QUESTIONS

1, 2 Towards what city was Jesus now setting His face? (Luke 9: 51.) Whom did He send before Him? (Luke 10: 1.)

13-15 Who were brought to Jesus? By whom? For what purpose? Mention a similar Jewish custom. Who rebuked the mothers? Why? How did Jesus feel towards the disciples? What did he bid them permit the children to do? What did He say about them? What did He do to them? What friend of Paul's was trained in the scriptures from his childhood? (2 Tim. 3: 15.)

16, 17 Who now came to Jesus? How did he address Jesus? What did He ask? Give Jesus' answer.

18-22 What did the young man say he had done? How did Jesus feel towards him? What did He bid him do? Why did not the young man obey?

23-26 How hard is it for a rich man to become a Christian? Who can make it easy? How does God do this?

FOR DISCUSSION

1. The childlike spirit: what is it?
2. The rich young ruler's mistake.

A LESSON FOR LIFE

Spurgeon used to tell of a bottle containing an apple, which stood on the mantel shelf in his grandmother's parlor. The apple quite filled the body of the bottle, and it was a mystery to the boy Spurgeon, how it ever got through the neck. At last, one day, walking in an orchard, he saw a bottle on a tree, with a tiny apple growing inside, then he understood. The apple was put into the bottle when it was very small, and grew there. It is always easier for us to become followers of Jesus when we are young than when we grow older.

Prove from Scripture—That Christians should be childlike.

Shorter Catechism—Ques. 65. What is forbidden in the fifth commandment? A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their several places and relations.

The Question on Missions—6. What are Indian homes like? The wandering tribes live in rounded tents (teepees), while those more settled dwell in little log shacks, with mudded fire-places. The more advanced occupy neat log or frame houses furnished with stoves, beds, tables, etc., using tents only in the summer months.

FOR WRITTEN ANSWERS

1. How did Jesus show His love for children?

.....

2. What did Jesus bid the young ruler do, and why did he refuse?

.....

Lesson VII.

THE LABORERS IN THE VINEYARD

August 14, 1910

BETWEEN THE LESSONS—After the incident of the Rich Young Ruler, Peter reminded Jesus that the Twelve had left all to follow Him, and asked what their reward would be. Jesus replied, that, in the world to come, they would sit with Him on twelve thrones, as judges of the twelve tribes of Israel. All who made sacrifices for Him would receive a hundredfold, and be heirs of eternal life. But, He added, many that were first should be last, and the last should be first. Ch. 19 : 27-30.

GOLDEN TEXT—Many that are first shall be last ; and the last shall be first.—Matthew 19 : 30.

Memorize vs. 6, 7. **THE LESSON PASSAGE**—Matthew 20 : 1-16.

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them ; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ?

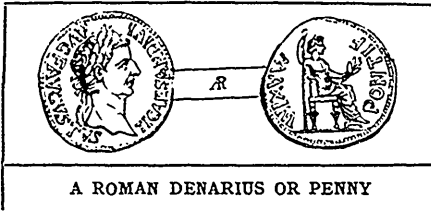
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and

Revised Version—1 in the marketplace idle ; and to them he said ; and to them he said ; 2 the ; 3 Omit idle ; 4 he ; 5 Omit rest of verse ; 6 And when ; 7 pay ; 8 would receive ; 9 Omit had ; 10 householder ; 11 spent ; 12 of the day and the scorching heat ; 13 and said to one of them ; 14 up that which is thine ; 15 it is my will to give ; 16 or is ; 17 Omit rest of verse.

Daily Readings—(Courtesy, I.B.R.A.)—M.—First and last, Matt. 19 : 27-30. T.—The laborers in the vineyard, Matt. 20 : 1-16. W.—Need of laborers, Rom. 10 : 6-17. Th.—Gifts well used, Rom. 12 : 1-8. F.—The laborer's aim, Eph. 3 : 1-12. S.—Wages, John 4 : 27-38. S.—Reward of service, 2 Tim. 4 : 1-8.

THE LESSON EXPLAINED



I. THE WORK.—1, 2. The kingdom of heaven ; the rule of God in the hearts of individuals and nations, begun here, to be perfected in the world to come. Like unto . . . an householder ; the owner of a farm or estate. Went out ; into " the marketplace " (v. 3), where those seeking work would be gathered. Early in the morning ; at the beginning of the day, which was reckoned from six to six. To hire labourers into his vineyard. Likely the time of grape-gathering is referred to, when many hands would be required to do the work properly and promptly. Palestine has always been noted for its grape vines, on which a single bunch of grapes sometimes weighs ten pounds. A penny a day. The " penny " was the Roman silver denarius, worth about 16 cents of our money, but having, in those days, from four to six times the purchasing power of that sum. It was then good pay for a day's work.

3-7. The third hour ; 9 a.m. Whatsoever is

7 give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more ; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ?

14 Take that thine is, and go thy way : I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ?

16 So the last shall be first, and the first last ; for many be called, but few chosen.

and to them he said ; 2 the ; 3 Omit idle ; 4 he ; 5 Omit had ; 10 householder ; 11 spent ; 12 of the day and the scorching heat ; 13 and said to one of them ; 14 up that which is thine ; 15 it is my will to give ; 16 or is ; 17 Omit rest of verse.

right. No bargain is made this time ; only a promise of fair dealing is given. These laborers will get what is just. Sixth (12 noon) and ninth hour (3 p.m.) . . . likewise. The work was urgent, and more laborers were required. Eleventh hour ; 5 p.m., only an hour of the working day left. Others standing idle ; not idle in habit, but unemployed and looking for work. Why . . . idle ? . . . no man hath hired us. They would not have stood all day in the market-place idle, unless they had wanted work and could not get it.

II. THE PAYMENT.—8-10. Even ; 6 p.m. Steward ; the overseer. Give them their hire. The law of Moses forbade putting off the payment of laborers till the morrow, Deut. 24 : 15. Beginning from the last ; those hired at the eleventh hour. Unto the first ; those who had been at work since the morning. Every man a penny ; though they had no claim for so much. The first came ; having seen what the eleventh hour laborers received. More. They had worked twelve times as long ; would they receive twelve times as much ? They likewise . . . a penny ; according to the agreement of v. 2.

III. THE COMPLAINT.—11, 12. Murmured ; each man receiving his pay with a grumble uttered to the overseer, but at the goodman of the house, that is, the owner of the vineyard, so that he could overhear. These last ; a contemptuous reference to the " one hour " men. Wrought ; Rev. Ver. " spent ", as we should say " put in ". Equal unto us ; in point of payment. Borne the burden and

heat ; worked the whole day under the burning sun. Perhaps "heat" means the sirocco or southeast wind, hot, dry and dust-laden. For this they thought they ought to receive larger pay.

IV. THE ANSWER.—13-15. Friend ; "Comrade", a familiar, kindly address to one man singled out amongst the complainers. No wrong ; no injustice. Didst thou not agree . . . ? A definite bargain was made, and the vineyard owner had kept his word. Take . . . thine ; the fair day's pay for your day's work. It is my will, etc. (Rev. Ver.). The third, sixth and eleventh hour laborers had trusted the master without making a bargain, now he would reward their confidence. Thine eye evil ; looking with a grudge at the good fortune of others. I am good ; generous, doing more than strict justice requires.

16. The last . . . first. Jesus means that those who serve Him out of love, not bargaining with Him for a reward, but trusting Him to do rightly by them, will have the highest place. First last. Those who serve Jesus for gain will be counted the least worthy of all. Many be called ; into the service of Jesus. Few chosen ; or choice. Few are the choice followers of Jesus, who serve Him all for love, and not for reward. God counts those first in whom love has conquered the desire to be first.

ORIENTAL SIDELIGHT

A traveler in Persia writes : " We observed every morning, before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting to be hired for the day to work in the surrounding fields. The custom struck me as a most happy illustration of our Saviour's parable, particularly when, passing by the same place late in the day, we found others standing idle, and remembered His words, ' Why stand ye here all the day idle ? ' as most applicable to their situation ; for on putting the very same question to them, they answered us, ' Because no man hath hired us. ' "

LESSON QUESTIONS

1-7 Who, in the Lesson parable, went out to hire laborers ? For what kind of work ? At what time were the first laborers hired ? What rate of wages was agreed upon ? At what later hours did the vineyard owner hire other laborers ? What arrangement was made with these ? Where are the people of Israel described as God's vineyard ? (Isa. 5 : 1-7.)

Where does Jesus call Himself the Vine and His disciples the branches ? (John 15 : 1, 5.) What prophet speaks of Israel as an empty vine ? (Hos. 10 : 1.)

8-10 When were the laborers paid ? By whom ? Which of them were paid first ? What did these receive ? What did the first hired laborers expect ? What did they receive ?

11, 12 Tell about the complaint which they made.

13-15 By what title did the vineyard owner address one of these men ? Of what did he remind him ? What did he say was his will ? Explain " thine eye evil ", and " I am good ".

16 Who does Jesus teach will have the highest place ? Into whose service are many called ? What is meant by " chosen " ? Peter afterwards condemned serving Christ for gain. Find the passage in one of his Epistles. (1 Pet. 5 : 2.)

FOR DISCUSSION

1. Importance of obeying God's first call.
2. How God judges our service.

A LESSON FOR LIFE

It is told of Thomas Aquinas, one of the most famous saints and writers of the Middle Ages, that one day, as he was worshipping in his accustomed chapel, the Saviour thus spoke to him : " Thomas, thou hast written much and well concerning Me. What reward shall I give thee for thy work ? " Thomas answered, " Nothing but Thyself, O Lord ! " Let love to Jesus fill our hearts, and it will drive out all selfish thoughts of reward for serving Him. It will be enough for us, that in our service we enjoy His presence.

Prove from Scripture - That eternal life is God's gift.

Shorter Catechism Ques. 66. What is the reason annexed to the fifth commandment ? A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

The Question on Missions—7. How do Indians earn a living ? Many of the men still follow their old pursuits—hunting, trapping and fishing, the women doing bead work and tanning the skins. Of late years, some have taken to farming, a few to various trades.

FOR WRITTEN ANSWERS

1. At what different hours were the laborers hired ?
2. Who of them complained, and about what ?
3. What kind of service ranks highest with Jesus ?

BETWEEN THE LESSONS—There is no break between the Lesson for last Sabbath and to-day's Lesson.
GOLDEN TEXT—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20 : 28.

Memorize vs. 25-27 **THE LESSON PASSAGE**—Matthew 20 : 17-34.

17 And ¹Jesus going up to Jeru'salem took the twelve disciples ²apart in the way, and said unto them,

18 Behold, we go up to Jeru'salem; and the Son of man shall be ³betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him ⁵to the Gentiles to mock, and to scourge, and to crucify ⁶him: and the third day he shall ⁷rise again.

20 Then came to him the mother of ⁸Zeb'edee's children with her sons, worshipping him, and ⁹desiring a certain thing of him.

21 And he said unto her, What ¹⁰wilt thou? She saith unto him, ¹¹Grant that these my two sons may sit, ¹²the one on thy right hand, and ¹³the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink ¹⁴of the cup that I ¹⁵shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 ¹⁶And he saith unto them, ¹⁷Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left ¹⁸, is not mine to give, but ¹⁹it shall be given to them for whom it ²⁰is prepared of my Father.

24 And when the ten heard ²¹it, they were moved with indignation ²²against the two brethren.

Revised Version—1 as Jesus was going up to Jerusalem, he; ²apart, and in the way he said; ³delivered; ⁴Omit unto the; ⁵unto; ⁶Omit him; ⁷be raised up; ⁸the sons of Zebedee; ⁹asking; ¹⁰wouldest; ¹¹Command; ¹²Omit the; ¹³one on thy left hand; ¹⁴Omit of; ¹⁵am about to drink (Omit rest of verse); ¹⁶Omit and; ¹⁷My cup indeed shall ye drink (Omit rest of verse); ¹⁸hand; ¹⁹is for them; ²⁰hath been; ²¹concerning; ²²rulers; ²³lord it over; ²⁴their great ones; ²⁵over; ²⁶Not so shall it be; ²⁷would become; ²⁸shall; ²⁹would be first among you shall; ³⁰went out; ³¹was passing; ³²Lord, have mercy on us; ³³that they; ³⁴out; ³⁵should; ³⁶And Jesus being moved with compassion; ³⁷straightway they received their sight; ³⁸Omit they.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus nearing Jerusalem, Matt. 20 : 17-23. T.—Jesus nearing Jerusalem, Matt. 20 : 24-34. W.—Sufferings foretold, Mark 8 : 27-33. Th.—Seeking greatness, Mark 9 : 30-37. F.—Christ's example, John 13 : 1-17. S.—To open blind eyes, Isa. 42 : 1-8. S.—Mark's narrative, Mark 10 : 32-45.

THE LESSON EXPLAINED

I. THE CRUCIFIXION FORETOLD.—17-19. Jesus going up to Jerusalem; "up" from Perea, to the ridge on which the holy city stood. The twelve disciples. Mark 10 : 32 pictures their dread, as they followed Jesus. Apart; from the crowds going to keep the near-at-hand Passover at Jerusalem. Son of man; Jesus' favorite title for Himself. Betrayed; by Judas, the false disciple (see ch. 26 : 14-16). Chief priests and . . . scribes; the members of the Sanhedrin or great Jewish Council. Condemn him to death. See ch. 26 : 66. The Gentiles; the Romans. Mook . . . scourge . . . crucify. All these things were done under the orders of Pilate, the Roman governor. Third day . . . rise again. See ch. 28.

II. AMBITION REBUKED.—20, 21. Mother of Zebedee's children; Salome (see ch. 27 : 55, 56 and Mark 15 : 40 ; 16 : 1). With her sons; James and John, Mark 10 : 35. Worshipping; prostrating herself before Him, like one seeking a favor from a king. Desiring a certain thing. A woman and a near relative, it was not easy for Jesus to refuse. What wilt thou? A question to bring her secret wishes into the light of day. Sons . . . on thy right

25 But Jesus called them *unto him*, and said, Ye know that the ²²princes of the Gen'tiles ²³exercise dominion over them, and ²⁴they that are great exercise authority ²⁵upon them.

26 ²⁶But it shall not be so among you; but whosoever ²⁷will be great among you, ²⁸let him be your minister;

27 And whosoever ²⁹will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they ³⁰departed from Jer'icho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus ³¹passed by, cried out, saying, ³²Have mercy on us, O Lord, thou son of Da'vid.

31 And the multitude rebuked them, ³³because they should hold their peace: but they cried ³⁴the more, saying, ³⁵Have mercy on us, O Lord, thou son of Da'vid.

32 And Jesus stood still, and called them, and said, What wilt ye that I ³⁶shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 ³⁶So Jesus had compassion on them, and touched their eyes: and ³⁷immediately their eyes received sight, and ³⁸they followed him.

22, 23. Ye. James and John had joined in the request. Know not; neither how great was the honor asked or by what a terrible price of suffering it must be won. The cup; an emblem amongst the Hebrews of both good and evil fortune, Ps. 11 : 6; 23 : 5. Baptized. Jesus calls His sufferings on the cross a baptism through which He is to pass to the new life after His resurrection. So our baptism represents the old sinful nature as dying, that the new holy nature may live in us. We



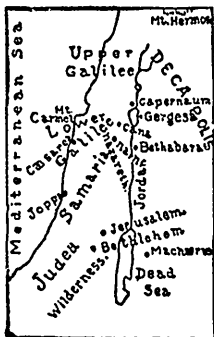
BLIND BEGGARS

are able; bold words, but rashly spoken, without fully counting the cost. **Ye shall drink indeed.** James was the first apostle to suffer a martyr's death (Acts 12: 1, 2) and John had a long life of labors and trials. **Prepared of my father.** Places of honor in the kingdom of God are not given by favoritism, but to those who prove their fitness.

24-28. **Ten . . . moved with indignation;** showing in themselves the same spirit of ambition. **Jesus called them.** They had kept away from Him in their quarrels. **Princes of the Gentiles;** the rulers over worldly kingdoms. **Lord it over them** (Rev. Ver.); use their power, not for the people's good, but for their own advantage. **Exercise authority;** play the tyrant. Oriental rulers were commonly arbitrary and tyrannical. **Great . . . minister** ("servant"). It is not seeking greatness, but seeking selfish greatness that Jesus condemns. **Chief . . . servant;** slave. **Son of man;** the Messiah. **Ministered unto;** served. **Minister;** serve. **Ransom;** the price paid for the freedom of a slave. So Jesus gave His "life" to free us from sin.

III. **TWO BLIND MEN HEALED.**—29-34. **Departed from Jericho;** for Jerusalem (see on v. 17). **A great multitude;** going to the Passover feast at Jerusalem. **Two blind men;** beggars (see Mark 10: 46). **Have mercy on us.** Their sightless eyes would add force to their appeal for help. **Son of David;** a title of the Messiah. **What will ye . . . ?** They might have desired alms. **Our eyes . . . opened.** By asking this greater blessing, they showed that the eyes of their minds had been opened to see the Saviour's power and goodwill. **Compassion;** pity, often mentioned in this Gospel (see chs. 9: 36; 14: 14; 15: 32). **Touched their eyes;** to give the men confidence. **Received their sight** (Rev. Ver.). They were completely cured.

THE GEOGRAPHY LESSON



Jericho was situated in the valley of the Jordan, about five miles west of the river, and about six miles north of the Dead Sea. The distance between Jerusalem and Jericho was some seventeen miles. Three roads connected the two cities. Of these the central one is the most direct, and it was this road which Jesus took on His last journey to Jerusalem. It was an extremely difficult path.

LESSON QUESTIONS

17-19 To what city was Jesus going? Explain "up" in v. 17. What great feast was near at hand? Whom did Jesus take apart? Of what did He tell them? Find other predictions which Jesus uttered of His own death. (Ch. 16: 21; 17: 22.)

20-23 Whose mother came to Jesus? With what request? What was Jesus' reply? What does "cup" signify? What would the two disciples be allowed to share with Jesus? In what manner did this come to pass? To whom are the chief places in God's kingdom given?

24-28 How did the ten disciples show the same spirit as James and John? In what way did Jesus tell them they might become truly great? Wherefore did He come into the world? Explain "ransom".

29-34 What city was Jesus leaving? Who cried after Him? What did they ask? Describe Jesus' curing of their blindness? How did they show their gratitude?

FOR DISCUSSION

1. The willingness of Jesus to die on the cross.
2. Jesus' idea of greatness and the world's.

A LESSON FOR LIFE

One of the stories in the Arabian Nights tells of a remarkable ointment which, if rubbed on the eyes, made one see all the riches in the world: the gold hidden in the mines, and the diamonds treasured in secret places. Jesus does something far more wonderful than that for us. He opens the eyes of our souls, so that we see the greatness and the glory of heavenly blessings which will last and satisfy us, after all the gold and diamonds in the world have perished and passed away.

Prove from Scripture—That Christ has redeemed us.

Shorter Catechism—Ques. 67. Which is the sixth commandment? A. The sixth commandment is, Thou shalt not kill. **Ques. 68.** A. What is required in the sixth commandment? A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

The Question on Missions—8. What schools for Indian children are under the care of our church? There are 8 Day Schools and 8 Boarding Schools. These are situated in the provinces of Ontario, Manitoba, Saskatchewan, and British Columbia. The Industrial School carried on for many years at Regina, has recently been closed, and its pupils have been distributed amongst various Boarding Schools in Saskatchewan.

FOR WRITTEN ANSWERS

1. How did Jesus say that His disciples might become great?
2. In what way did the two blind men whom Jesus cured show their gratitude?

Lesson IX.

JESUS ENTERING JERUSALEM

August 28, 1910

BETWEEN THE LESSONS—The healing of the blind men (see ch. 20 . 29-34, last Lesson) was followed by Jesus' visit to Zaccheus' house in Jericho (Luke 19 . 1-10) and the parable of The Pounds, Luke 19 : 11-28. On the Friday before Passover week, Jesus came to Bethany, where the anointing by Mary took place on Saturday, ch. 26 : 6-13 ; Mark 14 : 3-9 ; John 12 : 1-11.

GOLDEN TEXT—Hosanna to the son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest.—Matthew 21 : 9.

Memorize vs. 10, 11. **THE LESSON PASSAGE**—Matthew 21 : 1-17.

1 And when they drew nigh unto Jeru'salem, and ¹ were come to Beth'phage, unto the mount of Olives, then ² sent Je'sus two disciples,

2 Saying unto them, Go into the village ³ over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4 ⁵ All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of ⁶ Sion, Behold, thy King cometh unto thee, meek, and ⁷ sitting upon an ass, and ⁸ a colt the foal of an ass.

6 And the disciples went, and did ⁹ as Je'sus ¹⁰ commanded them,

7 And brought the ass, and the colt, and put on them their ¹¹ clothe, and they set him thereon.

8 And ¹² a very great multitude spread their garments in the way ; ¹³ others cut ¹⁴ down branches from the trees, and ¹⁵ straved them in the way.

9 And the multitudes that went before¹⁶, and that followed, cried, saying, Hosan'na to the son of Da'vid :

Revised Version—¹ came unto ; ² Je'sus sent ; ³ that is ; ⁴ one say aught ; ⁵ Now this is come to pass ; ⁶ Zion ; ⁷ riding ; ⁸ upon ; ⁹ even ; ¹⁰ appointed ; ¹¹ garments ; and he sat thereon ; ¹² the most part of the ; ¹³ and ; ¹⁴ Omit down ; ¹⁵ spread ; ¹⁶ him ; ¹⁷ stirred ; ¹⁸ multitudes ; ¹⁹ the prophet, Jesus, from ; ²⁰ entered ; ²¹ the ; ²² he saith ; ²³ a ; ²⁴ make ; ²⁵ robbers ; ²⁶ But ; ²⁷ that were ; ²⁸ moved with indignation ; ²⁹ are saying ? ³⁰ Yea : did ; ³¹ forth ; ³² to ; ³³ Omit he.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus entering Jerusalem, Matt. 21 : 1-17. T.—Reason for the rejoicing, John 12 : 12-19. W.—Weeping for Jerusalem, Luke 19 : 37-48. Th.—Praise by children, Ps. S. F.—A previous cleansing, John 2 : 13-22. S.—Hezekiah's cleansing, 2 Chron. 29 : 15-20. S.—"In the name of the Lord", Ps. 118 : 14-26.

THE LESSON EXPLAINED

I. THE PROCESSION OF THE KING.—1-3. Drew nigh unto Jerusalem ; on the way from Bethany (see Between the Lessons and Geography Lesson), on Sunday morning, April 2, A.D. 30. To Bethphage ("House of Figs" or "Figtown"), a village near Bethany ("House of Dates"), on the way to Jerusalem. Mount of Olives. See Geography Lesson. Sent . . . two disciples ; likely by



ORIENTAL MONEY CHANGER

a short footpath, while Jesus and the other disciples kept to the main road. An ass tied, and a colt. Mark (ch. 11 : 2) and Luke (ch. 19 : 30) say, "a colt tied, whereon never man sat", and which therefore

Blessed is he that cometh in the name of the Lord ; Hosan'na in the highest.

10 And when he was come into Jeru'salem, all the city was ¹⁷ moved, saying, Who is this ?

11 And the ¹⁸ multitude said, This is ¹⁹ Je'sus the prophet of Nazareth of Galilee.

12 And Je'sus ²⁰ went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold ²¹ doves.

13 And ²² said unto them, It is written, My house shall be called ²³ the house of prayer ; but ye ²⁴ have made it a den of ²⁵ thieves.

14 ²⁶ And the blind and the lame came to him in the temple ; and he healed them.

15 And when the chief priests and ²¹ scribes saw the wonderful things that he did, and the children ²⁷ crying in the temple, and saying, Hosan'na to the son of Da'vid ; they were ²⁸ sore displeased,

16 And said unto him, Hearst thou what these ²⁹ say ? And Je'sus saith unto them, ³⁰ Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

17 And he left them, and went ³¹ out of the city ³² into Bethany ; and ³³ he lodged there.

was suited for sacred use (see Deut. 21 : 3 ; 1 Sam. 6 : 7 ; John 19 : 41). The Lord hath need ; for His entry into Jerusalem. Straightway . . . send them. Jesus' supernatural knowledge is shown in His telling just where the animals would be found, and in His declaring the willingness of their owner to let them go.

4-7. That it might be fulfilled. The prophecy quoted in v. 5 is from Zech. 9 : 9, with the first clause added from Isa. 62 : 11. Daughter of Sion ; a common name for Jerusalem, the city being partly built on Mount Sion or Zion. Meek . . . upon an ass. In the East the horse was ridden by kings when they went forth to war, the ass in times of peace. Jesus' riding upon the ass signified that He was the Prince of peace. Put on . . . their clothes ; their upper garments or cloaks.

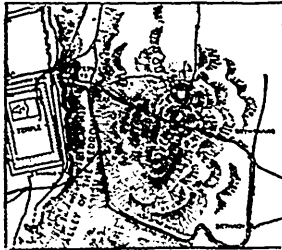
8-11. A very great multitude ; made up largely of Passover pilgrims. Spread their garments ; an act of respect not infrequently shown, amongst the Jews, by disciples to their rabbis or teachers. Branches ; of palm trees, John tells us, John 12 : 13. Went before . . . followed ; the crowds dividing into two parts, one in advance of Jesus, the other in the rear. Hosanna ; Hebrew for "Save, we pray", like our "God save the king". Son of David ; the Messiah. He that cometh ; another title of

the Messiah. **In the name of the Lord** ; sent by Him and representing Him. **In the highest** ; in heaven. May our praises on earth be echoed and approved in heaven. **City . . . moved** ; literally "shaken as by an earthquake". **Who is this?** A question from the people of the city. **Jesus the prophet of Nazareth of Galilee** ; the answer of the crowd, many of whom were Galileans, proud of their own Countryman.

II. THE KING IN THE TEMPLE.—12-14. Jesus went into the temple ; on Monday, April 3. **Cast out** ; as at an earlier Passover, John 2 : 13-17. **Sold and bought** ; oxen and sheep, with wine, salt and oil, for sacrifices. **In the temple** ; in the Court of the Gentiles. **Moneychangers** ; who, for a fee, changed the money of visitors from foreign countries into Hebrew coins. **Sold doves** ; the offerings of poor people. **It is written** ; in Isa. 56 : 7 ; Jer. 7 : 11. **The house of prayer.** The Court of the Gentiles was the one place in the temple area where Gentiles could worship. **Den of thieves** ; a place for greedy gain-getting. **Blind and . . . lame.** There was no place more fitting than God's house for them to seek help. **Healed them** ; the work He loved more than the needful task of judgment.

15-17. Chief priests and scribes ; the religious rulers. **Children crying** ; taking up the shouts of the crowd, v. 9. **Sore displeased** ; angry at the disturbance of these young voices, while they had nothing to say against the traffic carried on in the holy place. **Yea. "Yes, of course"** ; the praise of children is the most natural thing in God's house. **Into Bethany** ; the part of the Mount of Olives about Bethany. **Lodged** ; spent the night in the open air.

THE GEOGRAPHY LESSON



THE MOUNT OF OLIVES is the name given to the range of hills facing Jerusalem on the east, and lying round about from northeast to southeast, separated from the city by the Valley of Jehoshaphat or Kidron. Three roads lead to the summit of the mountain on the cityward side. The central path leads straight up the ascent, while those to the north and south make a detour to lessen the steepness. All three roads join together

near the bridge over the Kidron close to the Garden of Gethsemane, and go to St. Stephen's Gate, immediately north of the temple site. It is probable that over this bridge was the road from the east into Jerusalem from the earliest times.

LESSON QUESTIONS

To what village had Jesus come? What took place there the day after His arrival?

1-7 To what city was Jesus going? Whither did He send two of His disciples by the way? For what purpose? What answer were they to give to any one who might question them? What proof is found here of Jesus' supernatural knowledge? What prophecy was fulfilled in Jesus' entry into Jerusalem? Where is the Messiah called the Prince of peace? (Isa. 9 : 6.)

8-11 Who accompanied Jesus to Jerusalem? How did they show their respect for Him? What did they shout? What effect had this on the people of the city? Who found fault with the multitude? Give Jesus' answer. (Luke 19 : 39, 40.)

12-14 Whom did Jesus drive out of the temple? When had He done the same thing before? Whom did He heal in the temple?

15-17 What religious rulers came to Jesus? With whom did they find fault? What was Jesus' reply?

FOR DISCUSSION

1. "The Lord hath need of them."
2. Honoring God's house.

A LESSON FOR LIFE

A familiar story in British history is that of young Sir Walter Raleigh, who, one day, when his Queen, Elizabeth, came to a merry place in the road, took off his new and costly mantle of plush and spread it on the ground for her to walk over. The gallant young courtier was proud that anything of his could be of use to his sovereign. We have in Jesus a King far greater and more glorious than any earthly ruler. No higher honor can we have than to do Him even the very smallest service.

Prove from Scripture—That Christ is a King.

Shorter Catechism—Review Questions 65-68.

The Question on Missions 9. What is taught in the schools? In all schools, the teaching of Bible truths forms an important part, and the elementary branches of study are taught. Boarding schools give the boys instruction in farming, and the girls instruction in general housework.

FOR WRITTEN ANSWERS

1. What did Jesus' riding upon an ass signify?

.....

2. How did the crowds do Him honor?

.....

Lesson X.

TWO PARABLES OF JUDGMENT

September 4, 1910

BETWEEN THE LESSONS—On the evening of the triumphal entry into Jerusalem, Sunday, April 2, A.D. 30 (see last Lesson, vs. 1-17), Jesus returned to spend the night at Bethany. On Monday, April 3, He went again to Jerusalem. On the way occurred the cursing of the barren fig tree, vs. 18-22. After teaching all day in the temple, Jesus, at night, again went to Bethany.

GOLDEN TEXT—Therefore say I unto you, The kingdom of God shall be taken from you.—Matthew 21 : 43. Memorize vs. 45, 46. **THE LESSON PASSAGE**—Matthew 21: 28-46. Study Matthew 21: 23-46.

28 But what think ye? A ¹certain man had two sons; and he came to the first, and said, Son, go work ²to day in my vineyard.

29 ³He answered and said, I will not: but afterward he repented⁴, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of ⁵them twain did the will of his father? They say ⁶unto him, The first. Je'sus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye ⁷had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a ⁸certain householder, which planted a vineyard, and ⁹hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into ¹⁰a far country:

34 And when the ¹¹time of the fruit drew near, he sent his servants to the husbandmen, ¹²that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them ¹³likewise.

Revised Version—¹ *Omit* certain; ² the vineyard; ³ And; ⁴ himself; ⁵ the twain; ⁶ *Omit* unto him; ⁷ saw it, did not even repent yourselves afterward; ⁸ man that was a; ⁹ set a hedge about it; ¹⁰ another country; ¹¹ season of the fruits; ¹² to receive his fruits; ¹³ in like manner; ¹⁴ afterward; ¹⁵ the husbandmen, when they saw the son; ¹⁶ take his; ¹⁷ took; ¹⁸ forth; ¹⁹ killed; ²⁰ therefore the lord; ²¹ shall come; ²² miserable; ²³ the; ²⁴ was made; ²⁵ was from the Lord; ²⁶ away; ²⁷ shall be; ²⁸ he that falleth; ²⁹ to pieces; ³⁰ scatter him as dust; ³¹ *Omit* had; ³² And; ³³ hold; ³⁴ multitudes.

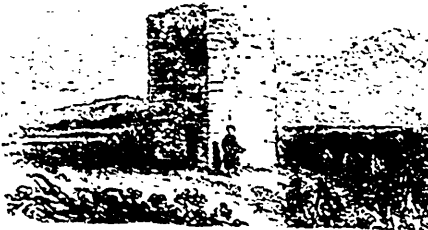
Daily Readings—(Courtesy, I.B.R.A.)—M.—Two parables of judgment, Matt. 21: 23-32. T.—Two parables of judgment, Matt. 21: 33-46. W.—Prophets rejected, Jer. 25: 1-11. Th.—Stephen's charge, Acts 7: 37-53. F.—God pleading with Israel, Ezek. 20: 1-17. S.—The Son rejected, Acts 2: 14-24. S.—“Not this man”, John 18: 33-40.

THE LESSON EXPLAINED

On Tuesday, April 4, Jesus was once more found in the temple teaching. Vs. 23-27 tell of the ques-

tioning of His authority by the chief priests and elders, and of Jesus' reply. The fruits of which they shared, and which, therefore, it was right that they should help to cultivate. I will not; “I don't choose to”,—a rude, unmannerly, sulky refusal. Repented, and went; was sorry, and showed his sorrow by his obedience. I go, sir; literally, “I, sir”, with stress on the “I”. This one would not act like his insolent brother. There is polite submission in the “sir”. Went not. The submission was in word only, not in deed.

31, 32. It was the nay-sayer, not the yea-sayer, who did the will of his father. Jesus saith unto them; that is, the “chief priests” and “elders”, v. 23. Publicans and . . . harlots; the low and the vile and the unworthy. Go into the kingdom of God; are saved from their sins. Before you; who are so sure of being saved. John; the Baptist. In the way of righteousness; teaching people to be righteous according to the law of Moses. Ye believed him not; would not accept his teaching, ch. 3: 7. Repented not; too proud to take an example from publicans and harlots. Thus the chief priests and elders, members of the Sanhedrin, are the son who promised obedience and disobeyed, while the publicans and harlots are the son who refused obedience and afterwards obeyed.



A WATCH TOWER IN A VINEYARD

tioning of His authority by the chief priests and elders, and of Jesus' reply.

I. THE TWO SONS.—28-30. A certain man; a father. Two sons; boys living in his house, and therefore owing him obedience. Son; or, “My child”. The father expected to be obeyed; he had a right to control his child's labor. Vineyard;

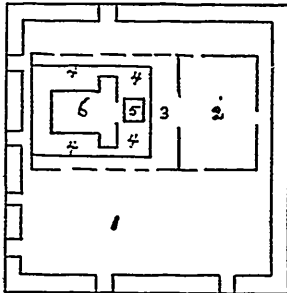
II. THE WICKED HUSBANDMEN.—33, 34.

Another parable; spoken, like that of the Two Sons, as Jesus was teaching in the temple. **Planted a vineyard**; like those commonly seen on Judean hillsides. **Hegged it**; with a wall of stone or fence of prickly pear, to keep out wild beasts. **Digged a winepress**; consisting of two vats, one higher, so that the juice of the grapes might run into the other which was lower. The places for the vats were often dug out of the soil. **A tower**; for keeping watch against thieves. **Let it out**; rented it, either for money or on shares, the owner and the workers (**husbandmen**) each to receive a share of the fruit. **A far country**; leaving the husbandmen in perfect freedom. The vineyard was a picture of Israel, God's chosen people (see Isa. 5 : 1-7).

35-41. His servants; the prophets sent of God to teach Israel what He required of them. **Beat . . killed . . stoned**. For example, Isaiah is said to have been sawn ununder, and Jeremiah to have been stoned to death. **More**. So patient is God. **Like-wise**; obstinate in their wicked hate. **Son**; Jesus Himself. **Cast him out . . slew him**. Jesus was delivered by the Jews to the Gentile Romans and these crucified Him outside Jerusalem. Vs. 40, 41 describe the punishment of the wicked husbandmen.

42-46. In the scriptures; Ps. 118 : 22. **Stone . . rejected**; as unfit for use. **Head of the corner**; the stone binding the two walls together and supporting the roof. The rejected stone is Jesus Himself. **The kingdom of God**; with all its blessings and privileges. **Nation bringing forth . . fruits**; not any particular nation, but every nation that gives to God the service that is due to Him. **Grind him to powder**; the awful fate of those who set themselves in opposition to God.

THE GEOGRAPHY LESSON



1. Court of the Gentiles. 2. Court of the Women. 3. Court of the Men. 4. Court of the Priests. 5. Altar. 6. Temple.

HEROD'S TEMPLE, with its courts, stood on Mount Moriah, one of the hills on which Jerusalem was built. The temple area was enclosed by a battlemented wall, with gates opening into an outer court, the Court of the Gentiles. Raised above was an inner court, into which only Is-

raelites were permitted to enter. The eastern portion of the inner court was called the Court of the Women, because the women could not approach nearer than this to the temple proper. Nine gates opened into the Court of the Men, and beyond this was the Court of the Priests.

LESSON QUESTIONS

Who questioned Jesus as He taught in the temple? What did they ask Him? What was His reply?

28-32 What is the first parable in the Lesson? What did the father bid each of his sons do? What answer did the first son make? How did he show that he was sorry for so answering? Give the answer of the second son. How did he act? Where is it said that obedience is better than sacrifice? (1 Sam. 15 : 22.) To whom did Jesus speak? Who did he say would be saved before them? Why? Show that we must repent if we would be saved. (Acts 2 : 38.)

33, 34 What is the second Lesson parable? What did the owner do for his vineyard? How did he leave the husbandmen free?

35-41 How did these treat the owner's servants? What did they do to his son?

42-46 What illustration does Jesus give of the doom of those who oppose God?

FOR DISCUSSION

1. Profession and performance.
2. Our opportunities and our responsibilities.

A LESSON FOR LIFE

In a lonely Highland valley, at the foot of a lofty cliff, lies a huge rock that has fallen from the face of the precipice. A shepherd was passing beneath it, when suddenly it came down, leaping and bounding,—and it fell; and the man that was beneath it is there now,—ground to powder. That is Jesus' own illustration to picture the doom of those who reject Him. How terrible that doom must be, and how eagerly we should come to Him to be saved from it!

Prove from Scripture—That Jesus was crucified.

Shorter Catechism—Ques. 69. What is forbidden in the sixth commandment? A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto. **Ques. 70.** Which is the seventh commandment? A. The seventh commandment is, Thou shalt not commit adultery.

The Question on Missions—10. How are the schools maintained? The schools are maintained by the church and the Dominion Government. The church provides the buildings and equipment, and also supplies clothing, and pays the greater part of the salaries. The Government gives a grant for every pupil, and provides hospitals and all medical supplies. Special grants are made if required.

FOR WRITTEN ANSWERS

1. How did each of the two sons treat his father's command?

2. Why was the kingdom of God to be taken away from the Jews?

BETWEEN THE LESSONS—There is no break between last Lesson and to-day's.

GOLDEN TEXT—Many are called, but few are chosen.—Matthew 22: 14.

Memorize vs. 8, 9. **THE LESSON PASSAGE**—Matthew 22: 1-14.

1 And Jesus answered and spake ¹ unto them again by parables, and said,

2 The kingdom of heaven is ² like unto a certain king, which made a marriage ³ for his son.

3 And sent forth his servants to call them that were bidden to the ⁴ wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them ⁵ which are bidden, Behold, I have ⁶ prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come ⁷ unto the marriage ⁸.

5 But they made light of it, and went their ways, one to his ⁹ farm, another to his merchandise:

6 And the ⁹ remnant took his servants, and entreated them ¹⁰ spitefully, and ¹¹ slew them.

7 But ¹² when the king heard *thereof*, he was wroth: and he sent ¹³ forth his armies, and destroyed those murderers, and burned ¹⁴ up their city.

Revised Version—¹ again in parables unto them, saying: ² likened; ³ feast; ⁴ marriage feast; ⁵ that; ⁶ made ready; ⁷ to; ⁸ own; ⁹ rest laid hold on; ¹⁰ shamefully; ¹¹ killed; ¹² the king was wroth; ¹³ Omit forth; ¹⁴ Omit up; ¹⁵ unto the partings of; ¹⁶ And those; ¹⁷ filled; ¹⁸ But; ¹⁹ behold; ²⁰ Omit four words: ²¹ out; ²² the; ²³ Omit are.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The king's marriage feast, Matt. 22: 1-14. T.—Unworthy excuses, Luke 14: 12-24. W.—Wisdom's invitation, Prov. 9: 1-11. Th.—Jews reject the gospel, Acts 13: 42-52. F.—Fate of rejectors, Prov. 1: 20-33. S.—Marriage supper of the Lamb, Rev. 19: 4-10, S.—The great invitation, Rev. 22: 8-17.

THE LESSON EXPLAINED

I. THE INVITATION REFUSED.—1, 2. Jesus answered; not to the words, but to the unspoken needs, desires and questions of the people. Again; not terrified by the anger of the rulers (see vs. 45, 46, last Lesson). By parables; pictures from life to make His teaching clear. The kingdom of heaven; the kingdom in which God rules, and in which heaven's laws are obeyed. A marriage feast (Rev. Ver.). The Greek word is plural, because such a feast lasted several days, seven in Judg. 14: 17. For his son; the heir to his throne. The wedding feast pictures the blessings of the gospel.

3, 4. Sent forth his servants; representing John the Baptist and Jesus. To call . . . bidden; literally, "to call the called", to summon those who had already been invited by the Old Testament prophets (see Isa. ch. 55). Would not come. The Jewish people, as a whole, refused the invitations of John and Jesus (see John 1: 11; 5: 40). Other servants; the apostles and other preachers of the gospel, after the death and resurrection of Jesus. Oxen and . . . fatlings. The "fatlings" were smaller animals such as lambs and calves specially fed for the occasion. They set forth the abundant provision of the gospel. All . . . ready: come. God's invitation, through His servants, is very loving and earnest.

5, 6. Made light of it; treated it with indifference, as people too often treat God's wonderful provision and loving invitations. Farm . . . merchandise. How many count their fields and their business more important than their souls. The rest (Rev. Ver.). Instead of being indifferent, these showed active opposition to the king. They were like these

8 Then saith he to his servants, The wedding is ready, but they ⁵ which were bidden were not worthy.

9 Go ye therefore ¹⁵ into the highways, and as many as ye shall find, bid to the marriage ³.

10 ¹⁶ So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was ¹⁷ furnished with guests.

11 ¹⁸ And when the king came in to ¹⁹ see the guests, he saw there a man which had not on a wedding garment:

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

13 Then said the king to the servants, Bind him hand and foot, ²⁰ and take him away, and cast him ²¹ into ²² outer darkness; there shall be ²³ weeping and gnashing of teeth.

14 For many are called, but few ²³ are chosen.

Revised Version—¹⁵ likened; ¹⁶ feast; ¹⁷ marriage feast; ¹⁸ that; ¹⁹ that; ²⁰ and take him away, and cast him ²¹ into ²² outer darkness; there shall be ²³ weeping and gnashing of teeth.

14 For many are called, but few ²³ are chosen.

who persecuted the preachers of the gospel in the days of the Acts (see Acts 8: 59; 12: 2).



HIGHWAYS AND BYWAYS IN A CITY

II. THE INVITATION ACCEPTED.—7, 8. The king . . . was wroth; and angry, and with good reason, at the disloyalty and rebellion shown in refusing the royal summons. Sent forth his armies. This refers to the army of the Romans under Titus, who came against Jerusalem in A.D. 70, forty years after our Lord's parable was spoken. Destroyed those murderers. Hundreds of thousands of Jews were slain by the Romans. Burned up their city. Titus utterly destroyed Jerusalem. Wedding . . . ready; and guests must be found. God's plans can never fail. Bidden . . . not worthy. They

* This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

had shown this by not improving their opportunities.

9, 10. The highways ; either the crossing places of country roads, or places in the city whence great roads start in different directions. As many as ye shall find. So the gospel is to be offered to all people everywhere. Bad and good. The bad are invited to come to Christ, that they may be made good. Augustine said of Christ's love to the church, " He loved her foul that He might make her fair." Wedding . . furnished with guests. These represent the Gentiles, to whom the gospel was preached when the Jews had rejected it.

III. THE WEDDING GARMENT.—11, 12. King came in ; with a smiling welcome and gracious words for His guests. A man . . not on a wedding garment ; a festive robe such as, according to Eastern custom, the king himself provided for each guest. It stands for the new heart, which God gives (Ezek. 36 : 26), and which all must have before they can enter His kingdom, John 3 : 3. Friend ; " Comrade ", a familiar and kindly form of address. How earnest thou in ? Not by the door surely, or he would, like the rest, have received the wedding robe. Speechless ; literally, "gagged". He had no excuse.

13, 14. Bind him hand and foot ; like a criminal to be carried away to punishment. Outer darkness. Eastern feasts are commonly held at night. Weeping and gnashing of teeth ; bitter grief and dark despair. An awful doom awaits those who reject God's loving invitation. Many are called ; both Jews and Gentiles,—the gospel is for all. Few are chosen. The chosen are those who obey the gospel invitation. These were few in Jesus' time.

ORIENTAL SIDELIGHT

The story is told of the vizier of an Eastern king, to whom his lord sent a garment of honor. The officer through whose hand the royal robe passed, sent, out of spite, a plain dress. Had the vizier appeared before the king in this garb, it would have implied that he was in disgrace at court ; he therefore substituted another, the gift of the previous king, and in this entered the city. When this became known, the courtiers called the vizier a dog, who had despised the royal apparel, and made the king so angry that the vizier lost his life.

LESSON QUESTIONS

1-4 What blessings are pictured by the wedding feast ? Whom do the " servants " of v. 3 represent ?

Who would not come at their invitation ? Who are the " other servants ". Where does Isaiah speak of " a feast of fat things " ? (Isa. 25 : 6.)

5, 6 How did some treat the second invitation ? Where are we warned against neglecting salvation ? (Heb. 2 : 3.) How did some in the parable show active opposition to the king ? Where is woe pronounced on those who strive against their Maker ? (Isa. 45 : 9.)

7-10 How did the king show his anger ? What historical event is referred to in v. 7 ? Whither were the king's servants now sent for guests ? Whom do these guests represent ? Where does Paul say that God is God of the Gentiles as well as the Jews ? (Rom. 3 : 29.)

11-14 For what does the wedding garment stand ? Who gives the new heart ? Who are the called ? Who the chosen ?

FOR DISCUSSION

- 1. The gospel a feast.
2. The danger of neglecting salvation.

A LESSON FOR LIFE

The Indian owners of the land on which a flourishing manufacturing city of Ontario is built, sold it, long ago, for less than half a dollar an acre. We pity their folly ; but they were not nearly so foolish as those who barter their soul's salvation for the paltry gain or fleeting pleasures which the world offers. " Fool ! " " Fool ! " " Fool ! " we shall one day bitterly call ourselves, if we make such an exchange. But there is still time to act more wisely, and so win an eternal inheritance of blessing.

Prove from Scripture—That the gospel is for all. Shorter Catechism—Ques. 71. What is required in the seventh commandment ?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour. Ques. 72. What is forbidden in the seventh commandment ? A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

The Question on Missions—11. What is done for the graduate ? On leaving school, the graduate is provided with a complete outfit of clothing. In many cases the Government gives him a yoke of oxen and a plow. A colony, directed by a Government official, has been established, in which a graduate may settle. Hospitals on Reserves are free to the graduate.

FOR WRITTEN ANSWERS

- 1. How does the Lesson teach God's earnest desire that we should be saved ?
2. What two ways of rejecting God's offers are described ?
3. What must we have before we can enter the kingdom of God ?

Lesson XII.

THREE QUESTIONS

September 18, 1910

BETWEEN THE LESSONS—To-day's Lesson follows close upon that for last Sabbath.

GOLDEN TEXT—Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.—Matthew 22; 21.

Memorize vs. 37-39. THE LESSON PASSAGE—Matthew 22: 34-46. Study Matthew 22: 15-22, 34-46.

34 But ¹ when the Pharisees had heard that he had put the Sadducees to silence, ² they were gathered together.

35 ³ Then one of them, ⁴ which was a lawyer, asked him a question, tempting him, ⁵ and saying,

36 Master, which is the great commandment in the law?

37 Je'sus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the ⁷ first and great commandment.

39 And ⁸ the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

Revised Version—¹ the Pharisees, when they; ² gathered themselves; ³ And one; ⁴ Omit which was; ⁵ Omit and saying; ⁶ And he; ⁷ great and first; ⁸ a second like unto it is this; ⁹ hangeth the whole law; ¹⁰ Now while; ¹¹ a question; ¹² the; ¹³ the Spirit; ¹⁴ put; ¹⁵ underneath thy feet; ¹⁶ calleth; ¹⁷ one was.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Three questions, Matt. 22: 15-22. T.—Three questions, Matt. 22: 34-46. W.—Craftiness rebuked, Luke 20: 19-26. Th.—Render what is due, Rom. 13: 1-8. F.—The great commandment, Deut. 6: 1-13. S.—The second law, Lev. 19: 9-18. S.—Convincing words, John 7: 32-46.

THE LESSON EXPLAINED

At the close of the parable of The King's Marriage Feast (see last Lesson, vs. 1-14), the Pharisees left the temple to plow how they might have Jesus brought as a prisoner before the Roman governor, Pilate (compare Luke 20: 20). They sent some of their disciples, and, along with these, representatives of the Herodians, the Jewish party who favored the rule of the Herods, to ask Him whether Jews ought to pay taxes to the Romans. Had He answered, "No", the Herodians would at once have had Him reported to the Roman authorities as encouraging rebellion. The answer "Yes" would dis-

please the common people, who hated the Romans and their taxes. Jesus answered by asking for a penny or Roman denarius (worth about 16c.), with the head of Cæsar, the Roman Emperor upon it. He told the questioners that since they, by using Cæsar's coins, accepted the benefits of the Roman government, they should pay the Roman taxes in return. At the same time, He said that they should give to God what belonged to Him, the love of their hearts and the service of their lives. Vs. 15-22.

Vs. 23-33 tell how Jesus solved a puzzle brought to Him by the Sadducees, the Jewish sect who did not believe in the resurrection nor in the existence of angels or spirits.

I. A LAWYER'S QUESTION.—34-36. The Pharisees; who, in opposition to the Sadducees,



HEAD OF THE EMPEROR TIBERIUS

believed in the resurrection and a future life. Put the Sadducees to silence; literally "muzzled" them. Gathered together; a plotting crew, to contrive some new trap. A lawyer. Mark and Luke call him a scribe, Mark 12: 28, Luke 20: 39. He was a student and teacher of Moses' law and of the rules of the rabbis. Tempting him; putting to a further test the Teacher who had answered the Sadducees wisely, vs. 23-33 (compare Mark 12: 28). Master; "Teacher", the customary title of a Jewish rabbi or scribe. Which; out of the 613 precepts which the scribes reckoned in the law.

The great commandment; first in importance.

II. OUR LORD'S ANSWER.—37, 38. Jesus said; quoting Deut. 6: 4, 5, which every devout Jew still repeats twice every day. The Lord thy God; the one living and true God, Creator, Preserver, Guide, Saviour, Father, Giver of every blessing. All thy heart . . . soul . . . mind. The three words teach, that, with all the powers of our nature, we should serve God in love. Mark adds "strength" (Mark 12: 30): our love should be earnest and full of enthusiasm. First and great commandment; because it sums up the Commandments of the First Table (see Ex. 32: 15, 16; 34: 1), and because, if we obey this law, we shall be obeying every law.

39, 40. Second; quoted from Lev. 19: 18. Like unto it. This includes the Commandments of the

Second Table, as that includes those of the First. **Love thy neighbour**; that is, any one who needs our help, as Jesus teaches in the parable of the Good Samaritan, Luke 10 : 25-37. **As thyself**; the measure of our love to our fellows. Compare the Golden Rule, ch. 7 : 12. **Hang all the law and the prophets** (that is, all the teaching of the Old Testament). Any one who truly loves God and his neighbor is obeying that teaching.

III. A COUNTER QUESTION.—41-43. Pharisees . . . gathered together; to plan what they should do next. **Jesus asked them**; not to puzzle them, but to correct their mistake. **What think ye of Christ ?** that is, the Messiah. **Son** (descendant) of **David**. A true answer (Luke 1 : 32 ; Rom. 1 : 3), but not the whole truth. **How then . . . David ?** that is, if the Messiah were his son, and nothing more. **In the Spirit** (Rev. Ver.); that is, guided by the Holy Spirit. **Call him Lord**; in Ps. 110 : 1. The Jews rightly believed that this Psalm referred to the Messiah.

44-46. The Lord; Jehovah in Hebrew. **Unto my Lord**. David would not have called any king on earth in his day his "Lord" or superior. Therefore he must here be pointing to the heavenly King or Messiah. **Sit . . . on my right hand**; as joint Ruler with Me, having equal power. **Enemies underneath thy feet** (Rev. Ver.); a common Eastern way of picturing complete triumph. **How is he his son ?** Only in His human nature could the Messiah be David's son, while in His divine nature He is the Son of God. **No man was able**, etc. So conclusively had Jesus proved that the Messiah is God's Son. **Durst . . . ask him**; that is, for the purpose of trapping Him.

ORIENTAL SIDELIGHT

In the time of our Lord, coins of copper, silver and gold were used in Palestine. Copper coins were issued by Herod the Great and his successors. Greek coins in circulation were the silver drachma, worth about 16c., and the tetradrachma worth about 66c. The Romans also, when Palestine fell under their rule, brought in their money. The silver denarius, called a "penny" in Matt. 18 : 28, was worth about 16c.; the assarion, or as, was a copper coin worth about 1c.; the quadrans, also copper, was $\frac{1}{4}$ of an as. The two mites which the poor widow cast into the temple treasury (Mark 12 : 42), were each worth $\frac{1}{2}$ a quadrans, that is $\frac{1}{8}$ of a cent.

LESSON QUESTIONS

By whom was Jesus asked a question about paying taxes to the Romans ? Who were the Herodians ? What was the purpose of the question ? Who next tried to puzzle Jesus ?

34-36 Who now came forward to question Jesus ? How many precepts did the scribes reckon in the law ? What did the lawyer ask Jesus ? Where does Jesus charge the scribes with laying heavy burdens upon the people ? (Ch. 23 : 4.)

37, 38 What did Jesus answer to the lawyer's question ? What use do Jews still make of this passage ? In what way should we love God ? Explain "first and great commandment". Give the highest reason for our loving God. (1 John 4 : 11.)

39, 40 What is the "second" commandment ? Where does Jesus teach who our neighbor is ?

41-43 What counter question did Jesus ask ? What was His purpose ?

44-46 Show that Ps. 110 : 1 must refer to the Messiah. Whose Son, besides David's, is the Messiah ?

FOR DISCUSSION

1. The payment of taxes, a duty of citizenship.
2. Jesus both human and divine.

A LESSON FOR LIFE

The sun is far bigger than the miner's lamp, but the light is the same in the sun and in the lamp. So our love to God should be far greater than to any earthly person or object, for He is infinitely more worthy of our love. But love to God and love to our neighbor are, after all, the same, and we cannot truly love God unless we also love our neighbor. And the more intensely we love God, the more eagerly will our love to those about us spur us on to do them all the good we can in all the ways we can.

Prove from Scripture—*That Jesus is a living Saviour.*

Shorter Catechism—Review Questions 69-72.

The Question on Missions—12. Are Indians becoming good Christian citizens ? The work of Christianizing the Indian has been slow, yet much has been done. Paganism is dying out. Many of the Indians have cast aside their blankets, and adopted the dress of the white man. Neat, comfortable homes and fields of grain show progress.

FOR WRITTEN ANSWERS

1. Give Jesus' answer to the question about taxes.....
-
-
2. What two commandments did He call the greatest ?.....
-
-
3. How did He show that the Messiah is the Son of God ?.....
-
-

Lesson XIII. REVIEW, SUPPLEMENTAL LESSONS September 25, 1910

TO MAKE READY FOR THE REVIEW—Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 61 to 72), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

LESSON SETTING—Paul wrote the Epistle to the Galatians either from Ephesus, about A.D. 55, or from Corinth in the winter or spring of A.D. 57-58. Galatia was a region in the interior of Asia Minor, where Paul had preached the gospel and founded churches. To these churches false teachers had come, who attacked Paul's standing as an apostle and tried to persuade the people, that, to be Christians, they must be circumcised and keep the Jewish law. In the Epistle, Paul answers the attack, and shows that Christians are free from the Jewish law. But, though they are thus free, they are none the less bound, as passages like the Lesson teach, to live pure and holy lives.

GOLDEN TEXT—If we live in the Spirit, let us also walk in the Spirit.—Galatians 5: 25.

Memorize vs. 22, 23. **THE LESSON PASSAGE**—Galatians 5: 15-26.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 ¹This I say then, Walk ²in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: ³and these are contrary the one to the other: ⁴so that ye ⁵cannot do the things that ye would.

18 But if ye ⁶be led of the Spirit, ye are not under the law.

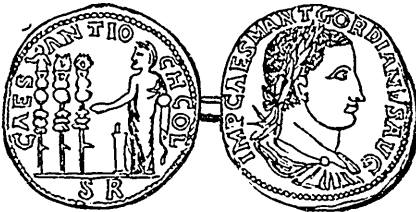
19 Now the works of the flesh are manifest, which are *these*; ⁷Adultery, fornication, uncleanness, lasciviousness,

⁸Idolatry, ⁹witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.

Revised Version—¹But I say; ²by; ³for; ⁴Omit so; ⁵may not; ⁶are led by; ⁷Omit Adultery; ⁸sorcery, enmities, strife, jealousies, wraths, factions, divisions; ⁹Omit murders; ¹⁰forewarn you, even as I did forewarn you, that; ¹¹practise; ¹²kindness; ¹³faithfulness; ¹⁴of Christ Jesus; ¹⁵passions and the lusts thereof; ¹⁶by the Spirit let us also walk; ¹⁷vainglorious.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Flesh and Spirit, Gal. 5: 15-26. T.—Dying and living, Rom. 8: 1-14. W.—Darkness and light, Eph. 5: 6-21. Th.—Putting off and putting on, Col. 3: 1-14. F.—Denying and living, Titus 2: 1-15. S.—Be separate! 2 Cor. 6: 11-18. S.—“Think on these things”, Phil. 4: 1-9.

THE LESSON EXPLAINED



A COIN OF ANTIOCH: A City in the Roman Province of Galatia

I. THE SPIRIT'S GUIDANCE.—15, 16. **Bite and devour**; like wild beasts, instead of loving and serving one another, as Paul had just been urging them to do, v. 13. The false teachers (see Lesson Setting) had divided the Galatian Christians into opposing parties, between whom there had arisen bitter strife. **Consumed one of another.** If this quarreling continued, there was danger of its destroying the churches which Paul had founded. **This I say.** “What I mean is this.” Paul (v. 13) had been warning the Galatians not to think, that because they were free from Jewish law, they had the right to follow the desires of “the flesh”. He now goes on to explain His meaning. **Walk in the Spirit**; live under the guidance and influence of the

21 Envyings, ⁹murders, drunkenness, revellings, and such like; of the which I ¹⁰tell you before, as I have also told you in time past, that they which ¹¹do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, ¹²gentleness, goodness, ¹³faith.

23 Meekness, temperance: against such there is no law.

24 And they that are ¹⁴Christ's have crucified the flesh with the ¹⁵affections and lusts.

25 If we live ²in the Spirit, ¹⁶let us also walk in the Spirit.

26 Let us not be ¹⁷desirous of vain glory, provoking one another, envying one another.

Holy Spirit, doing what He directs. **Not fulfil the lust**; not carry out the desire. **Of the flesh**; the lower nature in man, which impels him selfishly to seek only his own pleasure and gain.

17, 18. **Flesh lusteth against the Spirit.** Two mighty forces are at war with each other in every soul,—one “the flesh”, including all desires for the pleasing of self; the other, “the Spirit”, that is, God's Holy Spirit, impelling us to do God's will. **So that**, etc. It is God's will that this conflict should go on; but, in the Christian, the power of the Spirit continually increases and that of the flesh lessens, until the Spirit rules alone. **Led of the Spirit**; literally “driven” of the Spirit, so as to do His will, not one's own. **Not under the law.** No outward law is needed by those who obey the Spirit; for they of themselves do what is right.

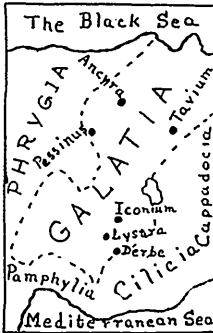
II. THE SPIRIT'S FRUITS.—19-21. **Works of the flesh**; the sins to which the flesh prompts. **Manifest**; commonly seen in that ancient world. Seventeen of these sins are named, divided into groups of four. **Adultery**, etc.; sins of impurity. **Idolatry**; and its kindred sin of sorcery (Rev. Ver.), the practice of magic arts. **Hatred**, etc.; sins springing from the spirit of division introduced by the false teachers. **Drunkenness**, etc.; sins of intemperance. **Shall not inherit.** They show by their deeds that they are not sons of God, and there-

fore cannot be heirs of His kingdom, with all its blessings.

22-24. Fruit of the Spirit; which springs up in the life, when He dwells in the heart. **Love**; always first with Paul (1 Cor. ch. 13): where love is, all other virtues are also found. **Joy**; because sure of salvation. **Peace**; with God and man. **Longsuffering**; patience under insult. **Gentleness**; kindness in speech and deed. **Goodness**; the outflow of a loving heart. **Meekness**; thinking little of self. **Temperance**; self control. **No law**; for no charge can be brought by any law against those showing in their lives such virtues. **Christ's**; and those who really belong to Him. **Crucified the flesh**; as the body of Jesus was nailed to the cross. **Affections (passions) and lusts**; such as those mentioned in vs. 19-21. These, in the Christian, are dead, and so long as he yields to the Spirit, they will have no power over him.

III. THE SPIRIT'S LIFE.—25, 26. If we live in the Spirit; if He is dwelling in our hearts, controlling all its desires and purposes. **Walk in the Spirit**; show in our outward life that He is directing and guiding us. **Not desirous of vain glory**; not seeking honor for ourselves. **Provoking one another**; not challenging to conflict, like the parties in the Galatian churches. **Envy**; one another. Envy is a work of the flesh (v. 21), and therefore must not be allowed in the life.

THE GEOGRAPHY LESSON



The name GALATIA is used in two senses. At first, it denoted the country in the centre and towards the north of Asia Minor settled, about B.C. 280 by tribes from Gallia, as France was anciently called. The chief cities of this region were Tavi-um, Pessinus and Ancyra. But Galatia, for eighty years before the Epistle to the Galatians was written (from B.C. 25), had been the name of a Roman province, including, besides the original Galatia, parts of Phrygia, Lycaonia and Pisidia to the south. In this province stood the cities of Antioch in Pisd-

ia, Iconium, Lystra and Derbe, visited by Paul on his First Missionary Journey, Acts, chs. 13 and 14. Ancyra is now Angora, the capital of its district, which is noted for its breed of goats, with fine silky hair eight inches long. From this a kind of yarn is made, which is manufactured into camlet cloth, while fine Oriental leather is made of the skin. The Angora goat is bred for its hair at the Cape of Good Hope and in Australia.

LESSON QUESTIONS

From what law does Paul say Christians are free? What are they, none the less, bound to do?

15, 16 What had Paul been urging the Galatians to do? What were they doing? What was likely to result from such quarreling? Against what had Paul been warning? Under whose guidance should we live?

17, 18 What two great forces are at war in every soul? What does "the flesh" include? To what does the Spirit impel us? Whose will is it that this conflict should go on? Which power continually increases in the Christian? Why is no law needed by those whom the Spirit leads?

19-24 How many "works of the flesh" are named? Name the fruits of the Spirit. Why is there no law against these?

25, 26 Who dwells in the heart of the Christian? How can we show that He is in our heart?

FOR DISCUSSION

1. Evils that result from intemperance.
2. What the Holy Spirit does for us.

A LESSON FOR LIFE

Said Pasha, a ruler of Egypt about the middle of last century, once, to prove his courage, caused a piece of road two-thirds of a mile long to be strewn with gunpowder a foot deep. He then walked solemnly along the road, smoking a pipe, followed by a numerous suite, all of whom were obliged to smoke. The fall of a single spark meant deadly peril. Equally foolish is it to begin taking an occasional glass of liquor to show our manliness. For that glass may set on fire within us an appetite that will destroy us, as it has destroyed countless multitudes before us.

Prove from Scripture—That temperance is a fruit of the Spirit.

FOR WRITTEN ANSWERS

1. What is it to "walk in the Spirit"?

.....

2. Between what forces is a war going on in every soul?

.....

3. How is it shown that the Holy Spirit is dwelling in our hearts?

.....

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1910

[This Record, with Questions for Written Answers on page 73, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

DATE 1910	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
July 3.....								
July 10.								
July 17								
July 24.....								
July 31.								
Aug. 7								
Aug. 14								
Aug. 21								
Aug. 28								
Sept. 4								
Sept. 11								
Sept. 18								
Sept. 25								
Totals								

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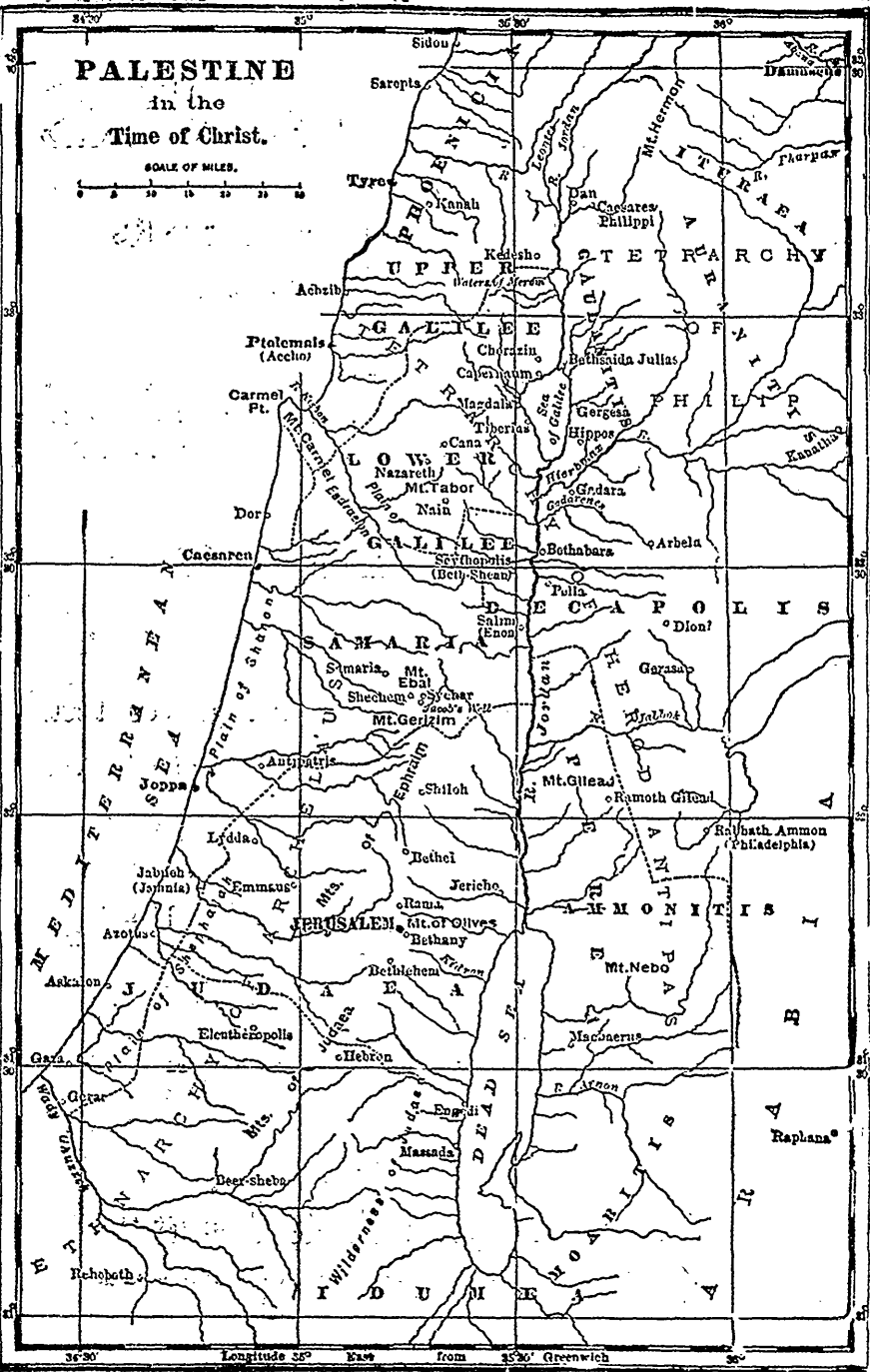
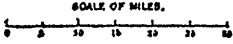
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