

# The Home Study Quarterly

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Vol. XX. Toronto, January, February, March, 1914

No. 1

## Two New Features

Two new features will appear in the HOME STUDY QUARTERLY and LEAFLET for 1914.

The first is, A Prayer, which takes the place of, A Lesson for Life, in the materials for each week's study. It is hoped that those who use the QUARTERLY and LEAFLET will indeed study the Prayer week by week, so as to get its meaning into mind and heart. It will be most helpful, not employed as a mere form, but if it suggests to each reader words in which his own needs and desires may find expression. Members of the Home Department, especially, who cannot attend the Sunday School Service, will be glad of the Prayer. It will be to them like hearing the voice of the leader in public prayer, and will be an additional link uniting them with the other Departments of the School.

The second new feature is a place below For Written Answers for each scholar to sign his or her name. This will prevent mistakes from being made in giving the scholars credit for their answers. The scholar should keep the QUARTERLY or LEAFLET, with the marks placed opposite the signature, as a record of work done.

## The Call of the Year

Quit you like men, be strong ;  
There's a burden to bear,  
There's a grief to share,  
There's a heart that breaks 'neath a load  
of care—  
But fare ye forth with a song.

Quit you like men, be strong ;  
There's a battle to fight,  
There's a wrong to right,

There's a God who blesses the good with  
might—  
So fare ye forth with a song.

Quit you like men, be strong ;  
There's a work to do,  
There's a world to make new,  
There's a call for men who are brave and  
true—  
On ! on with a song !

Quit you like men, be strong ;  
There's a year of grace,  
{ There's a God to face,  
There's another heat in the great world  
race—  
Speed ! speed with a song !

—William Herbert Hudnut

## Robinson Crusoe's Canoe

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

After Robinson Crusoe had been on his desert island for some time, he undertook the building of a canoe. With immense labor the task was completed, and the canoe lay before his eyes. It was of the right shape, and was in every way fitted for floating on the water. But it had been made too large for its builder to carry it down to the sea, from which it lay a hundred feet away. So it lay on the shore like a log.

Now God has made men to live in the world as His children. They are intended to love Him, serve Him and to grow constantly more like Him. But the selfishness that is in men holds them back from doing and being what God meant them to do and be. They are like Crusoe's canoe, which could not move a foot toward the sea for which it was built.

But Jesus Christ came into the world to lift men out of their selfishness. Like some powerful helper who might have carried the canoe down to the water and set it afloat on the waves, so the Saviour brings men to the Father and sets them living according to the Father's will. Into all who trust this mighty deliverer a new life enters, and they go joyfully on, like a boat with its sails spread to a favoring breeze, to become daily more worthy of being called children of God.

### Is Your Class Organized?

*By Rev. R. Douglas Fraser, D.D.*

That is, is it just a class with a teacher, and depending altogether on the teacher to hold it together; or, is it a class with its own officers and committees, and which can keep agoing, even if it should lose its teacher for a while?

It used to be, that only the Adult Bible Classes organized. Now, all classes of the 'teen age are encouraged to organize and are open to receive the CHARTER CERTIFICATE, which is the recognition our church gives to organized classes. A letter to Rev. J. C. Robertson, Toronto, our General Secretary of Sabbath Schools and Young People's Societies, will bring all necessary information about the Charter Certificate, which is furnished without charge to all classes that qualify.

To qualify is simple. The class, having made up its mind that it is desirable to organize, elects five officers: President, Vice-President, Secretary, Treasurer, and Teacher, and as many committees as are necessary to carry on its work. Then it applies for the Charter Certificate, which should be framed and hung up in the classroom or on the wall in the main schoolroom near to where the class sits.

But why organize?

There are at least these four good and sufficient reasons:

(1) Organization holds the class together. It makes a strong bond amongst the members.

(2) It is fine training to be an officer or a member of an active committee. This is one way—and perhaps the best way—of getting ready for the bigger responsibilities of life

and of Christian work that will come by and by.

(3) An organized class is in the best shape not only for its Sunday Lesson study, but is a full-fledged Club, prepared to arrange for all sorts of good times through the week, or to take up any of the almost innumerable forms of Christian service suitable for boys and girls of the 'teen age. A little Leaflet lately issued names some 500 such activities. A letter to the Editors of the HOME STUDY QUARTERLY will bring the Leaflet.

(4) A fourth, and very strong, reason for organizing, is, that the class will thus be splendidly prepared for merging into the Adult Classes, when the proper age has been reached. It will thus become the most natural thing possible to stay on in the School. The Boys' or Girls' organized class will join with other classes of the same sort in the School, with the result of a strong, already trained Adult Class,—which is the crown and glory of any Sunday School.

*Is your class organized?* If not, talk over these four reasons amongst yourselves and with your teacher. If your class is not organized, *why not?* And, *why not right away?*

### One of Christ's Athletes

*By Rev. A. S. Morton, B.D.*

There are in Knox College Library, Toronto, printed copies of a letter written 1,758 years ago to tell of the death of Polycarp, at Smyrna, near Ephesus, in the province of Asia.

It was the season of the worship of the Roman emperor. As if a sinful man could be at the same time a god! Part of the festivities was sports at the arena, which was a sandy space surrounded like our football grounds by a vast grandstand,—tier upon tier of stone seats. From beneath these, athletes would come out to enter into contests for prizes, for that is the meaning of the word athletics; or gladiators would come out to fight and kill one another with the sword; or, again, famished lions would be let loose to devour prisoners for the amusement of the pitiless crowd.

The Christians were loyal enough to the emperor, but refused to worship him as a god, or to take part in such cruel sports ; so they were often accused of disloyalty and persecuted savagely. On the Sabbath Day, Feb 23, A.D. 155, a group of Christians had already been cast to the beasts before the very eyes of the holiday makers, but the mob cried out for more and demanded the life of Polycarp, the bishop, or, as we would say, the minister, of the Christians of the city.

Now Polycarp was a very old man,—eighty-six years old. When he heard that the police had come for him, he went quietly down to them and ordered a meal to be prepared for them, asking only that he should be allowed to pray during that time. The Christians always thought of the martyrs who died on the arena for the cause of Christ as athletes on His side. No doubt Polycarp prayed God for strength to play his part in the games bravely and to be a good athlete.

The police took Polycarp with them and brought him to the arena before the dense mass of heathen and Jews who had called for his blood. There must have been some Christians there, perhaps far back at the top, hoping to encourage and comfort their brave fellow Christian in his suffering ; for a voice came as if from heaven : "Be strong, Polycarp, and play the man."

The police brought the old man before the Roman governor's stand and the pro-consul said to him : "Swear by the genius of Caesar. take the oath and I will let you go ; revile Christ." But Polycarp replied : "For eighty and six years have I been His servant. and how can I blaspheme my King who saved me ?"

The governor then sent his herald into the arena to announce three times : "Polycarp has confessed that he is a Christian" All the multitude of heathens and Jews cried out with uncontrollable wrath and a loud shout : "Let them loose a lion on him !" But the governor rather ordered that he should be burned. At that the people ran to bring wood from the factories near by. When Polycarp was bound to the stake and all ready for the fire, he looked up to heaven and said : "O Lord God, I bless Thee that Thou hast granted to me this day and this

hour that I may share, among the martyrs, in the cup of Christ." Then the executioner lit the fire, but there must have been a strong wind blowing, for the flames did not quite reach the brave man. Finally the executioner stabbed him and put him out of suffering. Last of all, the body was placed on the fire and burnt.

Knox College, Toronto

### Where Does the Money Go ?

"Say, there's a Scotchman come since you were here last. He is a Presbyterian, and has pitched his tent down the trail there. It's about five miles, but I suppose you will ride over and see him." Thus the student missionary in the Alberta foothills was addressed late one Saturday afternoon by the man of the house where he had come to stay for the night.

After supper the missionary saddled his horse and rode to visit the Scotchman. It was about eight o'clock at night when he arrived at the tent before which a big man was standing with his arms folded upon his chest.

"Are you Mr. ——— ? Well, I am the Presbyterian missionary for this district, and I just thought I would run over and see you."

The Scotchman grew cold. He acted as though he didn't want to see any missionary, Presbyterian or otherwise. After one or two vain attempts to get him talking, the student thought that it was useless for that time anyway. He felt that the sooner he got away the better the newcomer would be pleased.

"Papa, who's that ?" The words came from the tent door to which the men had their backs turned. On looking behind the student saw a little boy and girl in their night dresses, who had pulled back the tent flaps to see who the stranger was.

The student always carried Sunday School papers,—EAST AND WEST, KING'S OWN and JEWELS, as well as LEAFLETS, in a bag on his saddle. Straightway he presented each tot with a couple of papers and promised to bring them some more.

Then turning to their father, he extended his hand with, "Well, good-by for the present Mr. ——." But tears were streaming down the settler's cheeks. Had the papers awakened memories of bygone days and stirred hopes for his children?

"Where did you say you were preaching to-morrow?"

"Over at ——, about two miles the other side of ——'s, the man who met you last week."

The next day the Scotchman and his wife and two children walked that seven miles to service; the father carrying the children by turns.

Later it appeared that this Presbyterian had been an elder of a church in Edinburgh, and latterly in Indian Territory, but for a number of years he had not attended any place of worship. Throughout the summer he came regularly to church, invited the student to visit him when and as long as he liked, and every time the student went he was asked to have family worship. The missionary always gave the Sunday School papers credit as being the chief means in that experience.

Those Sunday School papers were paid for from the Children's Day, now Rally Day, Fund; and if it wasn't for that money, given by our boys and girls, many student missionaries, like the one spoken of, would not have such papers to distribute.

### Eastern Loaves

The Eastern loaf is very different in appearance from the bread in use amongst ourselves. A common form of loaf is circular, about six inches in diameter and an inch thick. But the most popular kind of loaf is very thin, and of considerable size,—sometimes eighteen inches or more in diameter. The dough is rolled out, and then, by a dexterous casting between the hands and forearms, the desired thinness is secured. Such loaves have a peculiar, but not unpleasant, toughness. They are often folded up in quarter size and placed beside a guest's plate, and more than one European traveler

has mistaken a loaf thus placed for a table napkin. All kinds of Oriental bread are broken when being used, not cut.

The best bread in the East is made of wheat meal flour, though barley and Indian corn are also used. This is mixed with water and kneaded into dough. The kneading in ancient Egypt was done with the feet, but amongst the Jews it was done with the hands, kneading troughs,—shallow wooden bowls—being used.

In the family bread was baked daily as required, since it became unpalatable when stale. A common amount for a daily baking was an "ephah,"—three "seahs" or "measures"—equal to about four and a half of our pecks. Sometimes the bread was baked without, but more commonly with, leaven or yeast. When leaven was used the dough was left in the trough to ferment, while the baker might sleep, having left a low unstirred fire to help the process.

There were various methods of baking. The earliest mentioned is baking on the heated stones of the hearth, the embers being drawn aside and around the bread. Elijah's cake (1 Kgs. 19 : 6) was baked on the hot embers; so was the bread of John 21 : 9. A simple oven is made by putting fuel, generally grass, thorns or small twigs, into a large earthenware jar. When the jar is sufficiently heated the thin loaves are placed on the outside of it, or a hole is made in the ground and plastered round. Into this the same sort of fuel is put, along with a few large pebbles to retain the heat. When the smoke and flame have left a glow of hot embers, the loaves are slapped upon the sides and fired in a minute or two. A kind of oven common in Eastern houses is a hollow in the floor, often of one of the principal rooms, about four feet by three, coated with clay and heated by being filled with burning fuel.

Three of the common Eastern loaves were reckoned a meal for one person. One was prison fare or a charity dole. The "two hundred pennyworth" mentioned in John 6 : 7 was about five thousand barley loaves. a mouthful for each of the hungry multitude.

## \* AN ORDER OF SERVICE : First Quarter

## Opening Exercises

I. OPENING PRAYER. All stand.

## II. SINGING.

Father of heaven, whose love profound  
A ransom for our souls hath found,  
Before Thy throne we sinners bend ;  
To us Thy pardoning love extend.

—Hymn 3, Book of Praise

III. RESPONSIVE SENTENCES : Proverbs  
3 : 1-6.

*Superintendent.* My son, forget not My law ; but let thine heart keep My commandments :

*School.* For length of days, and long life, and peace, shall they add unto thee.

*Superintendent.* Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart :

*School.* So shalt thou find favour and good understanding in the sight of God and man.

*Superintendent.* Trust in the Lord with all thine heart ; and lean not unto thine own understanding.

*All.* In all thy ways acknowledge Him, and He shall direct thy paths.

## IV. PRAYER.

V. SINGING. Hymn 80, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VI. BIBLE WORK. From the Supplemental Lessons.

## VII. READING OF LESSON PASSAGE.

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

## Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope.

The Class Treasurer may collect and count the money.

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

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING.

When, His salvation bringing,  
To Zion Jesus came,  
The children all stood singing  
Hosanna to His name ;  
Nor did their zeal offend Him,  
But, as He rode along,  
He bade them still attend Him,  
And smiled to hear their song.

—Hymn 540, Book of Praise

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

III. RESPONSIVE SENTENCES : 1 John 4 : 9, 10.

*Superintendent.* In this was manifested the love of God toward us, because that God sent His only begotten Son into the world. that we might live through Him.

*School.* Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

## IV. PRAYER.

## V. SINGING.

Gracious Spirit, Love divine,  
Let Thy light within me shine ;  
All my guilty fears remove,  
Fill me full of heaven and love.

—Hymn 552, Book of Praise

## VI. BENEDICTION.

## Lesson I.

## JESUS AND THE CHILDREN

January 4, 1914

**A FOREWORD**—The Lessons from the Gospels in 1912 brought us up to the beginning of the last six months of Jesus' life on earth. The 1914 Lessons contain the story of that wonderful half year, from about the time of our Lord's leaving Galilee, where the greater part of His ministry had been carried on, right up to the crucifixion, resurrection and ascension.

**GOLDEN TEXT**—Gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.—1 Peter 5: 5 (Rev. Ver.).

\* Memorize ch. 10: 14, 15, 16. **THE LESSON PASSAGE**—Mark 9: 30-37; 10: 13-16. Study Mark 9: 30-41; 10: 13-16. Read Matthew 18: 1-35.

30 And they <sup>1</sup> departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered: <sup>2</sup> into the hands of men, and they shall kill him; and <sup>3</sup> after that he is killed, <sup>4</sup> he shall rise the third day.

32 But they understood not <sup>5</sup> that saying, and were afraid to ask him.

33 And <sup>6</sup> he came to Capernaum: and <sup>7</sup> being in the house he asked them, What <sup>8</sup> was it that ye disputed among yourselves by the way?

34 But they held their peace: for <sup>9</sup> by the way they had disputed among themselves, who *should be* the greatest.

35 And <sup>10</sup> he sat down, and called the twelve, and <sup>11</sup> saith unto them, If any man <sup>12</sup> desire to be first, <sup>13</sup> the same shall <sup>14</sup> be last of all; and <sup>15</sup> servant of all.

**Revised Version**—<sup>1</sup> went forth from thence; <sup>2</sup> up into; <sup>3</sup> when he; <sup>4</sup> after three days he shall rise again; <sup>5</sup> the; <sup>6</sup> they; <sup>7</sup> when he was in; <sup>8</sup> were ye reasoning in the way; <sup>9</sup> they had disputed one with another in the way, who was the greatest; <sup>10</sup> he; <sup>11</sup> would be; <sup>12</sup> minister; <sup>13</sup> little; <sup>14</sup> taking him; <sup>15</sup> receiveth me; <sup>16</sup> unto him little children, that; <sup>17</sup> them (*Omit rest of verse*); <sup>18</sup> moved with indignation, and; <sup>19</sup> Omit and; <sup>20</sup> in no wise; <sup>21</sup> Omit up; <sup>22</sup> and blessed them, laying his hands upon them.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Jesus and the children, Mark 9: 30-41. T.—Jesus and the children, Mark 10: 13-16. W.—Adoration, Ps. 3. Th.—The helper of the fatherless, Ps. 10: 12-18. F.—“Feed My lambs,” John 21: 15-19. S.—Stoop to rise, Luke 22: 24-30. S.—The child in the midst, Matt. 18: 1-14.

## THE LESSON EXPLAINED

## I. THE CHILDREN'S SAVIOUR.—30. Went forth from thence (Rev. Ver.); from the neighborhood of Caesarea Philippi, a beautiful city in northern Palestine, east of the Jordan near its source. Passed through Galilee; going westward and crossing the Jordan. Would not . . . any man . . . know it; wishing to avoid crowds.

31, 32. For he taught his disciples; the reason why Jesus sought quiet. Son of man; a title of the Messiah taken from Dan. 7: 13, and Jesus' favorite designation of Himself, since it expressed His oneness with men. Is delivered; given over by the Sanhedrin, the great Jewish council. Hands of men; the Romans, who at that time ruled over Palestine. (See ch. 15: 1.) Kill him; by crucifying Him, ch. 15: 25. Rise the third day. See ch. 16: 6. Understood not. The thought of a great conquering Messiah who should set up an earthly kingdom still filled their minds. Were afraid; lest they should be forced to receive the un-



"A CHILD IN THE MIDST"

welcome truth that the Messiah was to die.

33, 34. A little child (Rev. Ver.); likely belonging to the family of the house. Had taken him in his arms (Rev. Ver.). Says Luther, "pressed him to

## II. THE CHILDREN'S FRIEND.—33-35. To Capernaum; an important town on the northwestern shore of the Lake of Galilee. In the house; where they were to lodge. Disputed among themselves. Instead of asking Jesus to explain His teaching, they had begun quarreling with one another. Held their peace; for shame. Who should be the greatest; in the great earthly kingdom for which they still looked. Sat down; the posture for solemn teaching. First . . . last of all. The Christian way to be first is to be last, to fall to the rear, to put oneself out of sight. Minister (servant) of all (Rev. Ver.); to serve others instead of getting others to serve. The Greek word for "minister" denotes an attendant at table.

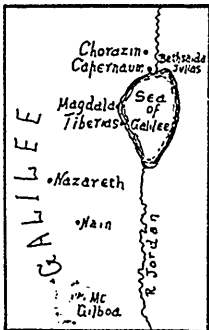
35, 36. A little child (Rev. Ver.); likely belonging to the family of the house. Had taken him in his arms (Rev. Ver.). Says Luther, "pressed him to

\*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.

his heart." One of such little children (Rev. Ver.); not a child in years only, but one with a childlike spirit,—humble and willing to serve. In my name; because he belongs to Me. Receiveth me . . . him that sent me; because the spirit of humility and service is the spirit of Jesus and of the Father also. To receive a little child is to welcome him into the heart and to make his character our's. Whoever does this receives Jesus and is filled with His spirit and life.

III. THE CHILDREN'S KINGDOM.—Ch. 10 : 13-16. This incident occurred some weeks later, while Jesus was on His way to Jerusalem. They; the mothers, of course. Touch them; as Jewish mothers used to ask famous teachers to lay their hands on their children's heads and bless them. Disciples rebuked them (Rev. Ver.). The master, they thought, had too much work to be troubled with children. Of such is the children of God; the kingdom in which God rules. The little ones are in that kingdom, and will never be out of it unless they turn away from the Saviour. Took them up in his arms. He was asked only to touch. Jesus always does more than He is asked to do.

THE GEOGRAPHY LESSON



On the northwestern shore of the Lake of Galilee may be seen to-day a big open pasture, with stones in heaps and irregular rows scattered all over it. These mark the places where houses used to stand along the narrow, crooked streets of CAPERNAUM. The synagogue of Capernaum, in which Jesus worshiped and taught and worked miracles, stood down near the shore. The town commanded a beautiful view across the lake

to the long, level-topped bluffs which wall in the lake on its eastern side.

LESSON QUESTIONS

30 Where had Jesus and His disciples been? Why did Jesus wish His movements kept secret?

What question had Jesus asked at Caesarea Philippi? Give Peter's answer. (Ch. 8 : 27-29.)

31, 32 What did Jesus tell His disciples? Why did they not understand Him? Why were they afraid to ask an explanation? What had Peter said when Jesus made a similar announcement shortly before? Give our Lord's reply. (Ch. 8 : 31-33.)

33-35 To what town did Jesus and His disciples come? What did He ask them? Why were they silent? Who did He say was the greatest?

36, 37 What did Jesus say about receiving a little child in His name? What was His meaning?

Ch. 10 : 13-16 Who brought little children to Jesus? What did they ask? How did the disciples act? What did Jesus say? What did He do?

FOR DISCUSSION

1. Is it wrong to be ambitious?
2. In what ways may we hinder others from coming to Jesus?

A PRAYER

We praise Thee, our Saviour, for the glimpses we have of Thee as a child in the home at Nazareth, for the record of Thy ministry to the children and Thy welcome for them. Give us the spirit of the child as we serve Thee. May our home be glorified by Thy presence and by our dependence on Thee for blessing on all our affairs. Amen.

Prove from Scripture—That children can serve God.

Shorter Catechism—Ques. 82. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

The Question on Missions—(First Quarter, WITH A SUNDAY SCHOOL FIELD WORKER.)—1. Have all children and young people a chance to go to Sunday School? No, because in many places, even where there is a church service, there is no Sunday School, and many live too far away to attend either church or Sunday School.

Lesson Hymns—Book of Praise: 80 (Supplemental Lesson), 477, 474, 75 (Ps. Sel.), 590 (from PRIMARY QUARTERLY), 250.

FOR WRITTEN ANSWERS

1. What did Jesus say was about to happen to Himself? .....
2. Who did He teach is truly great? .....
3. How did He show His love to little children? .....

SIGN NAME HERE .....

## Lesson II.

## \*THE MISSION OF THE SEVENTY

January 11, 1914

**BETWEEN THE LESSONS**—The sending out of the Seventy took place just before Jesus' final departure from Galilee.

**GOLDEN TEXT**—It is not ye that speak, but the Spirit of your Father that speaketh in you.—Matthew 10 : 20 (Rev. Ver.).

Memorize vs. 1, 2. **THE LESSON PASSAGE**—Luke 10 : 1-16. Study Luke 10 : 1-24.

1 After these things the Lord appointed <sup>2</sup> other seventy also, and sent them two and two before his face into every city and place, whither he himself <sup>3</sup> would come.

2 Therefore said he unto them, The harvest <sup>4</sup> truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he <sup>5</sup> would send forth labourers into his harvest.

3 Go your ways : behold, I send you forth as lambs <sup>7</sup> among wolves.

4 Carry <sup>8</sup> neither purse, nor scrip, nor shoes : and salute no man <sup>9</sup> by the way.

5 And into whatsoever house ye <sup>10</sup> enter, first say, Peace be to this house.

6 And if <sup>11</sup> the son of peace be there, your peace shall rest upon <sup>12</sup> it : if not, it shall turn to you again. 7 And in <sup>13</sup> the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto

**Revised Version**—<sup>1</sup> Now after ; <sup>2</sup> seventy others, and ; <sup>3</sup> was about to come ; <sup>4</sup> And he said unto ; <sup>5</sup> is plenteous, but ; <sup>6</sup> Omit would ; <sup>7</sup> in the midst of wolves ; <sup>8</sup> no purse, no wallet, no shoes ; <sup>9</sup> on the ; <sup>10</sup> shall enter ; <sup>11</sup> a ; <sup>12</sup> him : but if ; <sup>13</sup> that same ; <sup>14</sup> Omit your ways ; <sup>15</sup> thereof and ; <sup>16</sup> Omit very ; <sup>17</sup> from your ; <sup>18</sup> that cleaveth to our feet, we ; <sup>19</sup> howbeit know this ; <sup>20</sup> Omit unto you ; <sup>21</sup> Omit But ; <sup>22</sup> It shall , <sup>23</sup> were done ; <sup>24</sup> would have repented long ago , <sup>25</sup> Howbeit ; <sup>26</sup> in , <sup>27</sup> judgement ; <sup>28</sup> shalt thou be exalted unto heaven ? thou shalt be brought down unto Hades ; <sup>29</sup> rejecteth.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 59 Old Bailey, London, England.)—M.—The mission of the Seventy, Luke 10 : 1-16. T.—The mission of the Seventy, Luke 10 : 17-24. W.—Instructions to the Twelve, Matt. 10 : 16-24. Th.—An Old Testament missionary, Jonah, ch. 3. F.—New Testament missionaries, Acts 13 : 44-52. S.—The harvest field surveyed, John 4 : 31-33. S.—Speak as God commands, Jer. 1 : 7-19.

## THE LESSON EXPLAINED

## I. THE APPOINTMENT.—

1. After these things. See ch. 9 : 51-62. Seventy others (Rev. Ver.) ; besides the Twelve. Two and two ; for companionship and because the witness of two to Christ's words and works would carry more weight than of one.

2, 3. Harvest . . . great. The barley harvest in Palestine was about the middle of April, and the wheat harvest two weeks later.

Here, of course, Jesus means the ingathering of people into His kingdom. The description fits also our great mission fields

in Canada and amongst the heathen. Labourers . . .

few ; only the little company whom Jesus had gathered about Him. So, in our day, the missionaries are too few for the work. Pray ye therefore ; a way of helping on mission work open to all.

Lord of the harvest ; to whom all men belong and who has a right to their worship and service. Send forth labourers ; "send forth with haste and urgency" Lambs among wolves. The wolves were the Jews who were coming to hate Jesus and His followers more and more bitterly.

11 Even tho' <sup>11</sup> very dust <sup>17</sup> of your city, <sup>18</sup> which cleaveth on us, we do wipe off against you : <sup>19</sup> notwithstanding be ye sure of this, that the kingdom of God is come nigh <sup>20</sup> unto you.

12 <sup>21</sup> But I say unto you, <sup>22</sup> that it shall be more tolerable in that day for Sod'om, than for that city.

13 Woe unto thee, Chora'zin ! woe unto thee, Bethsaida ! if for the mighty works had been done in Tyre and Sid'on, which <sup>23</sup> have been done in you, they <sup>24</sup> had a great while ago repented, sitting in sackcloth and ashes.

14 <sup>25</sup> But it shall be more tolerable for Tyre and Sid'on <sup>26</sup> at the <sup>27</sup> judgment, than for you.

15 And thou, Capernaum, <sup>28</sup> which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.

**II. THE INSTRUCTIONS.**—4-6. No purse (Rev. Ver.) ; a little bag for money, made in modern times of woven silk or yellow cotton, the mouth being closed by carefully whipping the neck round. No wallet (Rev. Ver.) ; a bag of kid's skin, with straps fastened to the ends by which it hangs from the shoulder, and holding one or two days' allowance of bread, raisins, olives, cheese, etc. No shoes (Rev. Ver.) ; sandals, the simplest sort being merely a plain sole of leather bound to the feet with a leather thong. None but those worn on the feet were to be carried. Only necessities were to be taken. Salute no man by the way. Eastern salutations are very formal and consume much time, and the Lord's business required haste. Peace be to this house ; a usual Eastern salutation. It was only greetings "by the way ;" these wasted time. Son of peace ; a kindly disposed person.



MAN'S OUTDOOR COSTUME

Jesus means the ingathering of people into His kingdom. The description fits also our great mission fields

\* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

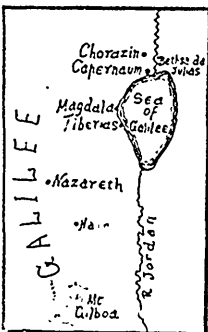


7-11. Remain ; not seeking more pleasant quarters. Go not from house to house ; to be feted about as was usual with famous Jewish rabbis or teachers when they visited a town. Heal the sick ; like Jesus Himself and like modern medical missionaries. The kingdom of God is come nigh ; so near that they had only to give their hearts to God to be in that kingdom and enjoy all its blessings. Even the . . . dust, etc. Not the smallest thing that belongs to you will we have. It is said that Pharisees shook the dust from their feet on passing from heathen territory to their own land.

III. THE AUTHORITY.—12-16. More tolerable ; easier. For Sodom ; the city by the Dead Sea destroyed in Abraham's time for its great wickedness, Gen. 19 : 24, 25. Chorazin ; perhaps the modern Kerazeh two miles north of the Lake of Galilee. Bethsaida ; on the Lake of Galilee just where the Jordan enters it. Mighty works ; the miracles of Jesus. Tyre and Sidon ; ancient seaports of Phœnicia north of Palestine. Sackcloth ; a coarse, dark cloth made from the hair of goats and camels. To wear this and to put ashes on the head were signs of mourning. Capernaum . . . exalted to heaven ; full of pride and expectation of a great future. Down unto Hades (Rev. Ver.) ; the place of the dead, an expression for complete destruction. Capernaum has so completely disappeared that its very site is uncertain. The cities in which Jesus had preached and wrought miracles would be the more severely punished because their opportunities had been so great.

Vs. 17-24 tell of Jesus' reception of the Seventy on their return.

THE GEOGRAPHY LESSON



GALILEE, in the days of our Lord, was thickly dotted with towns and villages. It possessed forests, meadows and pastures, well tilled fields and gardens, vineyards and olive orchards, broad acres covered with wheat and barley, and fountains, streams, lakes and rivers which made it a land of great beauty. Caravans of camels and donkeys were to be seen every day on the main roads, carrying grain and olive oil, fruits and lake fish to places along the route.

oil, fruits and lake fish to places along the route.

LESSON QUESTIONS

1 Explain "after these things." Why were the Seventy sent out "two and two?" Who were the first two foreign missionaries? (Acts 13: 2-4) Whither were the Seventy sent?

2, 3 What did Jesus mean by the "harvest?" Where are our church's great harvest fields? Of what great need did Jesus speak? What similar need exists now? How can all help in mission work? To what did Jesus liken His enemies? Where does Paul speak of "grievous wolves?" (Acts 20: 29.)

4-6 What usual provision for a journey were the Seventy to omit? Why? Why were they to omit salutations by the way? Where is the command, "Be courteous?" (1 Pet. 3: 8.)

7-11 How were the Seventy to conduct themselves in the places whither they went?

12-16 Why would the cities of Jesus' day be more severely judged than ancient cities?

FOR DISCUSSION

1. What constitutes a call to be a missionary?
2. Should missionaries now be sent out without provision being made for their support?

A PRAYER

More love to Thee, O Christ! Let this be our earnest prayer. May we show our love by our readiness to serve in the way of Thy choosing. Forgive us for the cowardice that has made us keep silence about Thee even before those we love most. Pardon our indifference to the progress of Thy kingdom and the glory of Thy name. And enable us to say from the heart, "Here am I; send me." May we go where we are sent, do what we are bidden, and rejoice in Thee. Amen.

Prove from Scripture—That we should pray for missions.

Shorter Catechism—Ques. 83. Are all transgressions of the law equally heinous? A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

The Question on Missions—2. What are we doing to start new Schools? Each of our ten Home Mission superintendents has this as part of his duty. In addition, field workers are sent to new districts into which people are coming to help in starting Sunday Schools.

Lesson Hymns—Book of Praise: 80 (Supplemental Lesson), 417, 449, 46 (Ps. Sel.), 417 (from PRIMARY QUARTERLY), 436.

FOR WRITTEN ANSWERS

1. Whither did Jesus send the Seventy? .....

.....

2. What was to be their work? .....

.....

SIGN NAME HERE.....

## Lesson III.

## THE GOOD SAMARITAN

January 18, 1914

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

GOLDEN TEXT—Thou shalt love thy neighbour as thyself.—Mark 12 : 31.

Memorize v. 25. THE LESSON PASSAGE—Luke 10 : 25-37.

25 And, behold, a certain lawyer stood up, and tempted him, say,ng, Master, what shall I do to inherit eternal life ?

26 <sup>1</sup> He said unto him, What is written in the law ? how readest thou ?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right : this do, and thou shalt live.

29 But he, <sup>2</sup> willing to justify himself, said unto Je'sus, And who is my neighbour ?

30 <sup>2</sup> And Je'sus answering said, A certain man <sup>4</sup> went down from Jeru'salem to Jer'icho, and <sup>5</sup> fell among <sup>6</sup> thieves, which <sup>7</sup> stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance <sup>8</sup> there came down a certain priest that way : and when he saw him, he passed by on the other side.

Revised Version—<sup>1</sup> And he ; <sup>2</sup> desiring ; <sup>3</sup> Jesus made answer and said ; <sup>4</sup> was going ; <sup>5</sup> he ; <sup>6</sup> robbers ; <sup>7</sup> both stripped him and beat him ; <sup>8</sup> a certain priest was going down ; <sup>9</sup> in like manner a Levite also ; <sup>10</sup> came to the place, and saw him, passed ; <sup>11</sup> was moved with compassion ; <sup>12</sup> came ; <sup>13</sup> on them oil ; <sup>14</sup> Omit three words ; <sup>15</sup> Omit unto him ; <sup>16</sup> I when I come back again, will ; <sup>17</sup> Omit now ; <sup>18</sup> proved neighbour ; <sup>19</sup> And Jesus said.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The Good Samaritan, Luke 10: 25-37. T.—Good for evil, Matt. 5 : 43-48. W.—Love in deed and in truth, 1 John 3 : 15-24. Th.—"Love one another," 1 John 4 : 7-13. F.—Deeds acceptable to God, Isa. 58 : 6-11. S.—The reward of right doing, Ps. 15. S.—The law to be taught, Deut. 6 : 1-9.

## THE LESSON EXPLAINED

I. THE LAWYER'S QUESTIONS.—25. A certain lawyer ; one whose business it was to study and teach Jewish laws. Stood up. Perhaps Jesus had been sitting, after the fashion of Eastern teachers, on a raised place, with His listeners, also seated, in a semicircle on a lower level. Tempted him ; tried to lead Him into making some wrong statement. Master, Teacher. It was a law amongst the Jews that one's teacher was to be revered and honored more than one's father. What shall I do. What heroic deed shall I do? Or, what great sacrifice shall I make? To inherit eternal life ; the blessed life, to which the Jews looked forward when the Messiah should have set up His kingdom. This life was looked upon as endless.

26-29. In the law. A lawyer ought to know the answer plainly written in the law. Thou shalt love the Lord thy God ; a quotation from Deut. 6 : 4-9, one of the four passages written on the phylacteries or strips of parchment which strict Jews placed in small cube-shaped leather cases, with four divisions, which they wore on the forehead and left arm. The other three passages were Ex. 13 : 1-10 ; 11-16 ; and Deut. 11 : 13-21. Heart . . . soul . . . strength . . . mind. God is so to be loved that He will be served with all the powers of body, mind and spirit. Thy neighbour as thyself ; not on the phylacteries, but quoted from Lev. 19 : 18. This do . . . live. If one can keep these laws, Jesus teaches, he shall have eternal life ; but our Lord does not teach that any mere man can do this. Willing to justify himself ; wishing to put himself in the right. His point is, that the two laws are not sufficient, because they leave doubt as to who is one's neighbor.

32 And <sup>9</sup> likewise a Le'vite, when he <sup>10</sup> was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samar'itan, as he journeyed, came where he was : and when he saw him, he <sup>11</sup> had compassion on him,

34 And <sup>12</sup> went to him, and bound up his wounds, pouring <sup>13</sup> in oil and wine, and <sup>14</sup> set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow <sup>15</sup> when he departed, he took out two pence, and gave them to the host, and said <sup>16</sup> unto him, Take care of him ; and whatsoever thou spendest more, <sup>17</sup> when I come again, I will repay thee.

36 Which <sup>18</sup> now of these three, thinkest thou, <sup>19</sup> was neighbour unto him that fell among the <sup>6</sup> thieves ?

37 And he said, He that shewed mercy on him. <sup>19</sup> Then said Je'sus unto him, Go, and do thou likewise.

38 He made answer and said ; <sup>4</sup> was going ; <sup>5</sup> he ; <sup>6</sup> robbers ; <sup>7</sup> both stripped him and beat him ; <sup>8</sup> a certain priest was going down ; <sup>9</sup> in like manner a Levite also ; <sup>10</sup> came to the place, and saw him, passed ; <sup>11</sup> was moved with compassion ; <sup>12</sup> came ; <sup>13</sup> on them oil ; <sup>14</sup> Omit three words ; <sup>15</sup> Omit unto him ; <sup>16</sup> I when I come back again, will ; <sup>17</sup> Omit now ; <sup>18</sup> proved neighbour ; <sup>19</sup> And Jesus said.

II. THE LORD'S PARABLE.—30-32. Jesus answering ; literally, "taking him up," that is, to reply to him. A certain man ; likely a real person. Was going down (Rev. Ver.) It is a descent of over 3,000 feet from Jerusalem to Jericho. See Geography Lesson. Stripped him ; besides plundering him. Boat him (Rev. Ver.) ; to disable him. A certain priest ; perhaps on his way home after his turn of service at the temple in Jerusalem. Saw him ; so that there could be no plea of ignorance. Passed by etc. ; literally, "went by opposite."



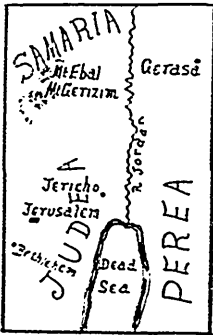
THE GOOD SAMARITAN

In like manner a Levite ; one of the assistants to the priests, also chosen from the tribe of Levi 33-35. A certain Samaritan. Samaria lay in

the middle of Palestine, with Galilee to the north and Judea to the south. Its inhabitants were a mixed race (see 2 Kgs. 17 : 24), and were, on this account, much disliked by the Jews. (See John 4 : 9.) Came where he was ; not to be kept away by fear of danger to himself. Moved with compassion (Rev. Ver.). A kind heart placed him far above those who despised him. Bound up his wounds, pouring on them oil (from the olive) and wine (Rev. Ver.). These were mixed and used as a salve. Luke, himself a doctor, is keenly interested in the treatment. His own beast ; likely an ass. Inn ; the ruins of which are to be seen near a gorge on this perilous road. Two pence ; silver denarii, each worth about 17 cents of our money.

36, 37. Which . . . was neighbour unto him ? Jesus teaches that the point is not : "Who is neighbor to me ?" but, "To whom am I neighbor ?" And the answer is : To any one whom I can help."

**THE GEOGRAPHY LESSON**



The Jericho Road, from Jerusalem to Jericho, a distance of 17 miles, has always been a dangerous way for solitary travelers. "The very scenery in a portion of the road, the bold projecting crags, the dark shadows in which everything lies buried below the towering heights of the hills above, seem to tempt to robbery and murder." It has been known as "the Bloody Way," and to this day those who travel over it

are safeguarded by representatives of the Turkish government.

**LESSON QUESTIONS**

25 What was the business of Jewish lawyers ? What does "tempted" mean ? By what title did the lawyers address Jesus ? How were teachers regarded amongst the Jews ? What question did the lawyer

ask ? Explain "eternal life." Who else asked a similar question of Jesus ? (Matt. 19 : 16.) What did the jailor at Philippi ask of Paul and Silas ? (Acts 16 : 30.)

26-29 What answer did Jesus give ? What were phylacterics ? What passages were written on these ? Where does Jesus speak of phylacterics ? (Matt. 23 : 5.) What did Jesus say to the lawyer's reply ?

30-32 Explain "down" in v. 30. What happened to the man in the Lesson parable ? Who passed by without helping him ?

33-35 Who afterwards came along ? Who were the Samaritans ? How did the Jews regard them ? Why ? What did the Samaritans do to help the wounded man ?

36, 37 What did Jesus now ask of the lawyer ? What was the answer ? To whom are we neighbors ?

**FOR DISCUSSION**

1. "Justified by faith" says Paul (Rom. 5 : 1) : "Justified by works" says James (James 2 : 21). Do Paul and James really contradict each other ?

2. Are there "higher" and "lower" races amongst mankind ?

**A PRAYER**

O Saviour, make us dissatisfied with our fitful attempts at living. As we consider Thee, may new love take possession of us for those for whom Thou didst die. Make us more like Thee. May we long to be perfect as our Father is perfect. So may joy come to us and to those about us. Amen.

Prove from Scripture—*That kindness is a duty.*  
Shorter Catechism—*Ques. 81. What doth every sin deserve ?* A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

The Question on Missions—3. To what districts have our field workers been sent ? Chiefly to Northern Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. Some work has been done also in Quebec, where the Protestants are few and scattered and find it hard to keep up Sunday Schools.

Lesson Hymns—Book of Praise : 80 (Supplemental Lesson), 455, 457, 27 (Ps. Sel.), 429 (from PRIMARY QUARTERLY), 456.

**FOR WRITTEN ANSWERS**

1. What question did the lawyer ask of Jesus ?.....  
.....
2. What did Jesus ask in turn, and what answer did He receive ?.....  
.....
3. "Who is my neighbor ?" Give briefly Jesus' answer to this question.....  
.....

SIGN NAME HERE.....

## Lesson IV.

## SERVING JESUS

January 25, 1914

**LESSON SETTING**—The Lesson sets before us three incidents,—the first two of which occurred about the middle of our Lord's ministry, while the third belongs to a period near its close.

**GOLDEN TEXT**—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matthew 25 : 40 (Rev. Ver.).

Memorize vs. 40-42. **THE LESSON PASSAGE**—Luke 8 : 1-3 ; 9 : 57-62 ; 10 : 38-42.

1 And it came to pass <sup>1</sup> afterward, that he went <sup>2</sup> throughout every city and village, preaching and <sup>3</sup> showing the glad tidings of the kingdom of God : and <sup>4</sup> the twelve were with him.

2 And certain women which had been healed of evil spirits and infirmities, Mar'y <sup>5</sup> called Mag'dalene, <sup>6</sup> out of whom went seven devils,

3 And Joan'na the wife of Chu'za Her'od's steward, and Susan'na, and many others, which ministered unto <sup>7</sup> him of their substance.

Ch. 9 : 57 And <sup>8</sup> it came to pass, that, as they went in the way, a certain man said unto him, <sup>9</sup> Lord, I will follow thee whithersoever thou goest.

53 And Je'sus said unto him, <sup>10</sup> Foxes have holes, and <sup>11</sup> birds of the <sup>12</sup> air have nests ; but the Son of man hath not where to lay his head.

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

60 <sup>13</sup> Je'sus said unto him, <sup>14</sup> Let the dead <sup>15</sup> bury their <sup>16</sup> dead : but go thou and <sup>17</sup> preach the kingdom of God.

Revised Version.—<sup>1</sup> soon afterwards ; <sup>2</sup> about through cities and villages ; <sup>3</sup> bringing the good tidings ; <sup>4</sup> with him the twelve ; <sup>5</sup> that was ; <sup>6</sup> from whom seven devils had gone out ; <sup>7</sup> them ; <sup>8</sup> Omit five words ; <sup>9</sup> Omit Lord ; <sup>10</sup> The ; <sup>11</sup> heaven ; <sup>12</sup> But he said ; <sup>13</sup> Leave ; <sup>14</sup> to ; <sup>15</sup> own dead ; <sup>16</sup> published abroad ; <sup>17</sup> I will follow thee, Lord ; but first suffer me to bid farewell to them that are at my house ; <sup>18</sup> But Jesus ; <sup>19</sup> Omit four words ; <sup>20</sup> went on their way, he ; <sup>21</sup> the Lord's feet ; <sup>22</sup> she came up to him ; <sup>23</sup> did leave ; <sup>24</sup> But the Lord answered ; <sup>25</sup> anxious ; <sup>26</sup> for.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Serving Jesus, Luke 8 : 1 to 3 ; 9 : 57-62 ; Luke 10 : 38-42. T.—Faithful and unfaithful, Matt. 24 : 42-51. W.—Service as unto the Lord, Eph. 6 : 1-10. Th.—A faithful servant's prayer, Neh. 1 : 4-11. F.—Our great example, John 13 : 3-17. S.—For His sake, 1 Peter 2 : 17-25. S.—Christian service, Rom. 12 : 10-21.

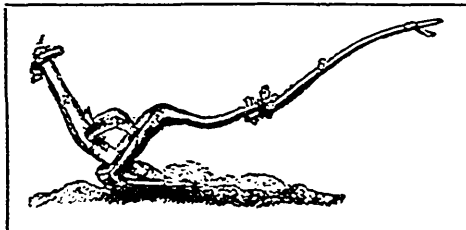
## THE LESSON EXPLAINED

**I. THE MINISTERING WOMEN.**—Soon afterwards (Rev. Ver.). Luke has just told the story of the anointing of Jesus by a sinful woman at a feast in the house of Simon a Pharisee, ch. 7 : 36-50. Every city and village; that is, in Galilee. Preaching; proclaiming like a herald. Bringing the good tidings (Rev. Ver.); all one Greek word,—“evangelizing” or “gospeling” (“evangel” is just “goepel” or the “God story,” “glad tidings” indeed, because it tells of God's saving love). Kingdom of God; which Jesus came to establish, the kingdom in which God rules over loving and loyal subjects. The twelve; not all Jesus' disciples, but those chosen to be trained for the Lord's work. This was a special mission tour.

2, 3. Certain women. Luke's is the Gospel in which women are especially prominent (see chs. 7 : 11-17 ; 18 : 1-3 ; 21 : 1-4 ; 23 : 27, 29). Healed of evil spirits; messengers of Satan who entered into people and became their masters. Infirmities; sicknesses. All the women had received healing from Jesus. Mary . . . Magda-

lone; literally, “Mary of the Migdol or Watch Tower.” Magdal a (Matt. 15 : 39) or Magadan (Rev. Ver.) is just a Greek form of the Hebrew Migdol. This place, the home of Mary, is on the southwestern shore of the Lake of Galilee, and is now named Mejdell. This Mary is not the woman of Simon's feast (ch. 7 : 36-50) nor a specially wicked woman. Herod's steward; the manager of his estates. This Herod was Antipas, king of Galilee. Ministered unto them; provided for their needs. Substance; wealth.

**II. THE DOUBTFUL DISCIPLES.**—Ch. 9 : 57, 58. A certain man; a scribe (see Matt. 18 : 19). I will follow thee. He had been a hearer of Jesus, and now he proposes to become a permanent disciple. Foxes have holes. The fox of Palestine is grey, about 14 inches long, with a bushy tail almost the same length. It captures poultry and small birds and animals, and is also very fond of



MODERN SYRIAN PLOW

1. The “kabusah” grasped by the left hand. 2. The handle or stilt. 3. The beam. 4. A support secured by a wedge. 5. The couplings. 6. The pole. 7. The share.

grapes. Birds . . . have nests; literally, “encampments,” roosts, where they rest at night. Not where to lay his head; not because of poverty, but because

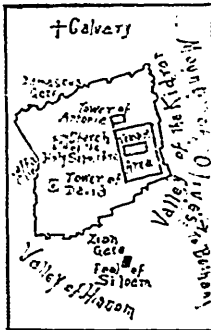
of the wandering life which He led.

59-62. Follow me. The second man was not a volunteer, but Jesus called him. First . . . bury my father. This would not have taken much time, since, in the East, burial takes place a few hours after death. Leave the dead, etc. (Rev. Ver.); a proverb meaning that in sorrowing for the dead we should not forget the living. Go thou and preach; the most important work in the world. I will follow thee; another volunteer. First . . . bid . . . farewell; a request showing that the man's heart was still in his old life and its enjoyments. Plough . . . looking back. In such a case the furrow is sure to be crooked. Fit; "well placed." Jesus will have no lukewarm service.

III. MARY AND MARTHA.—Ch. 10 : 38-40. A certain village; Bethany, John 11:1, 18. (See Geography Lesson.) Martha; meaning "Lady" or "Mistress." Sister . . . Mary; probably the younger. Sat at the Lord's feet (Rev. Ver.); the usual position of a pupil while being instructed by a Jewish teacher. Cumbered; drawn about in different directions, distracted. Dost thou not care . . . ? Martha lost her temper so far as to blame Jesus for Mary's leaving her all the work of preparing a meal.

41, 42. Martha, Martha; spoken in a kind, gentle tone and likely with a smile. Anxious (Rev. Ver.); the same word as in ch. 12 : 22. Troubled; in a tumult or bustle. One thing is needful. Jesus did not desire an elaborate meal: one dish would be enough. Indeed there was something more important than preparing food for Him,—to listen to His teaching. This was the "one thing needful." Good part; not that Martha's part was bad. Jesus does not condemn Martha; He defends Mary.

THE GEOGRAPHY LESSON



BETHANY stands on the eastern slope of the Mount of Olives, about a mile from Jerusalem. The small stone houses of the village are whitewashed, and, after the fashion of Eastern towns, are set rather closely together. The roofs are flat. Windows are few, usually small, and most of them have no glass. The road which passes through the village is surrounded by

olive orchards and farmers' fields. Local guides point out a ruined house at the edge of the village nearer to Jerusalem as the home of the sisters Mary and Martha and their brother Lazarus.

LESSON QUESTIONS

1. Whether did Jesus now go? Who worked along with Him?

2, 3. Who provided for the needs of Jesus and the Twelve? What had Jesus done for these women? Of what place was Mary Magdalene a native? How did the risen Jesus make Himself known to her? (John 20 : 16.)

Ch. 9 : 57, 58. Who volunteered to become a follower of Jesus? What did Jesus say to him? Find a saying of Jesus about counting the cost. (Ch. 14 : 28.)

59-62. What did a second man say when Jesus summoned him as a follower? What was Jesus' reply? What did this mean? What did another volunteer wish to do before beginning to follow Jesus? What prophet made a similar request? (1 Kgs. 19 : 20.)

Ch. 10 : 38-42. What two sisters did Jesus visit? What did Mary do for Him? What did Martha do? What did Jesus reply when Martha found fault?

FOR DISCUSSION

1. Which helped Jesus more during His earthly ministry—men or women?

2. Does true religion make people indifferent to the things of this world?

A PRAYER

Teach us of Thee, Lord Jesus. We are so ignorant, so wrapped up in ourselves and our own concerns, so content to be weak when we might be strong. Be Thou our helper as we struggle with sin. Show us how to overcome. May we live to the praise of Thy glory and lead others to the Lamb of God by our lives, by our words and by our prayers. Amen.

Prove from Scripture—That Jesus is our Master. Shorter Catechism—Review Questions 82-84.

The Question on Missions—4. Does the field worker do anything else besides starting new Schools? Yes. He discovers Schools not reported, visits old ones and encourages teachers and officers in their work, helps to start Bible Classes, Cradle rolls and Teacher Training Classes and shows samples of our Lesson Helps, Illustrated Papers and other Sunday School Supplies.

Lesson Hymns—Book of Praise : 80 (Supplemental Lesson), 252, 255, 94 (Ps. Sel.), 80 (from PRIMARY QUARTERLY), 245.

FOR WRITTEN ANSWERS

1. Describe the three disciples mentioned in the second part of the Lesson.....
2. How did Mary and Martha respectively show their affection for Jesus?.....

SIGN NAME HERE.....

Lesson V.

## THE UNFRIENDLY NEIGHBOR

February 1, 1914

**BETWEEN THE LESSONS**—To-day's Lesson continues the narrative from the point reached in that for last Sabbath.

**GOLDEN TEXT**—Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.—Luke 11 : 9.

Memorize vs. 9, 10. **THE LESSON PASSAGE**—Luke 11 : 1-13.

1 And it came to pass, <sup>1</sup> that, as he was praying in a certain place, <sup>2</sup> when he ceased, one of his disciples said unto him, Lord, teach us to pray, <sup>3</sup> as John also taught his disciples.

2 And he said unto them, When ye pray, say, 'Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. <sup>6</sup> Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins ; for we <sup>4</sup> also forgive every one that is indebted to us. And <sup>7</sup> lead us not into temptation ; <sup>8</sup> but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say <sup>9</sup> unto him, Friend, lend me three loaves ;

6 For a friend of mine <sup>9</sup> in his journey is come to me, and I have nothing to set before him ?

7 And he from within shall answer and say, Trouble me not ; the door is now shut, and my children are with me in bed ; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will <sup>10</sup> rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10 For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

11 <sup>11</sup> If a son shall ask bread of any of you that is a father, will he give him a stone ? or <sup>12</sup> if he ask a fish, <sup>13</sup> will he for a fish give him a serpent ?

12 Or if he shall ask an egg, will he <sup>14</sup> offer him a scorpion ?

13. If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

**Revised Version**—<sup>1</sup> Omit that ; <sup>2</sup> that when ; <sup>3</sup> even as ; <sup>4</sup> Father, Hallowed ; <sup>5</sup> Omit rest of verse ; <sup>6</sup> ourselves also ; <sup>7</sup> bring ; <sup>8</sup> to ; <sup>9</sup> is come to me from a journey ; <sup>10</sup> arise ; <sup>11</sup> And of which of you that is a father shall his son ask a loaf, and he ; <sup>12</sup> Omit if he ask ; <sup>13</sup> and he ; <sup>14</sup> give.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The Unfriendly Neighbor, Luke 11 : 1-13. T.—The model prayer, Matt. 6 : 5-15. W.—Our gracious Lord, Ps. 145 : 8-21. Th.—Ask in His name, John 16 : 23-33. F.—Prevailing prayer, Gen. 18 : 23-33. S.—Not to be denied, Matt. 15 : 21-28. S.—"The Lord heareth," Ps. 34 : 1-17.

## THE LESSON EXPLAINED

**I. THE LORD'S PRAYER.**—1. As he was praying. It is a mark of Luke's Gospel, that it refers frequently to Jesus' prayers (compare chs. 3 : 21 ; 6 : 12 ; 22 : 41, etc.). A certain place ; somewhere in Perea, a region east of the Jordan, through which Jesus, with His disciples, was journeying to Jerusalem. Lord, teach us to pray. It was the custom for Jewish rabbis or teachers to draw up forms of prayer for their disciples or scholars. Even as John (Rev. Ver.). Nothing is known of a form of prayer taught by John.

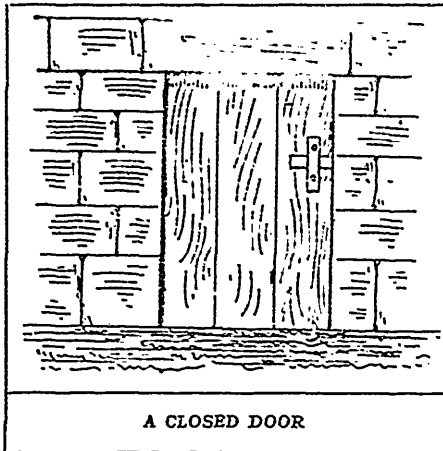
2. When ye pray, say ; not necessarily in the same words, but in the same spirit and with the same desires. Our Father. The "our" links together as brethren those who offer this prayer. "Father" is Jesus' special title for God. It teaches us to come to God with the confidence of children (see John 1 : 12). Which art in heaven ; and therefore to be approached with reverence as well as confidence. Hallowed ; treated as holy. Thy name ; not only the title, God, but everything which makes God known, including His word, day and house. Thy kingdom

come . . . thy will be done ; a prayer that God's rule may be set up and extended. As in heaven ; willingly and perfectly by the angels. So in earth ; amongst men.

3, 4. Give us. First in our prayers should come God's honor, kingdom and will ; our own needs should have the second place. Daily bread ; "bread of the coming day," a prayer in the morning for to-day's bread and in the evening for to-morrow's bread. Forgive us our sins ; our wrongs against God and man. For we also forgive. We must practise forgiveness if we would receive it. Lead us not into temptation ; keep us from coming under the power of temptation, which we must meet. Deliver us from evil ; free us from the power of Satan, "the evil one" (see Matt. 6 : 13, Rev. Ver.).

**II. THE FRIEND AT****MIDNIGHT.**—5-8. At

midnight. According to Jewish laws of hospitality, shelter, but not food, might be demanded after sundown. Lend me ; allow me the use of, as a friendly act, not for reward. Three loaves. Bread was made of wheat,



A CLOSED DOOR

barley and other grains into flat, round cakes, a handbreadth wide and about an inch thick. The door is . . . shut. The door of an Eastern house leads through a blank street wall into a passage through which is reached the inner court, round which the rooms are built. In bed. The Eastern bed is simply a mat and quilt to lie upon and a coverlet. **Importunity**; shamelessness (compare ch. 18:5).

**III. ENCOURAGEMENT IN PRAYER.—9, 10.** And I say. The story just told how the urgent neighbor fared; Jesus will tell how His disciples will fare, if they pray. **Ask . . . seek . . . knock**; keep asking, seeking, knocking as a habit. Prayer must be continuous and earnest. **Receiveth . . . findeth . . . opened**; a threefold assurance that God will answer prayer.

**11-13. A father.** A friend (vs. 5-8) can be induced to help one; how much more a father! **A loaf** (Rev. Ver.) . . . a stone. Stones might look like the flat Oriental loaves. **A fish . . . a serpent.** The stone would be useless, the serpent dangerous. **Egg . . . a scorpion.** The scorpion rolled up might resemble an egg. Bread, dried fish and hard-boiled eggs are ordinary food in the East. **V. 13** argues that, if imperfect earthly fathers will give their children what is good, much more will God, who is our Father, give us what we need. **Holy Spirit.** Matt. 7:11 has "good things." The Holy Spirit is God's best gift.

**EASTERN HOUSES**

Travelers who visit **ES SALT**, a prosperous town east of the Jordan, find in it houses like that which Jesus had in mind when He spoke about the unfriendly neighbor. They are well built of stone, and are tidily kept. The windows, however, are in many cases to be found only in the upper story rooms, and heavy blank walls on the ground level give even a small stone building an air of fortress-like seclusion. With the street door shut and barred, it might be difficult to rouse a sleepy **Es Salt** neighbor, especially if he did not wish to be roused.

**LESSON QUESTIONS**

1 What mark of Luke's Gospel is found in v. 1? Mention some occasions on which Jesus prayed. Through what region was He now passing? What custom of Jewish teachers is here referred to? Where did Paul write, "Pray without ceasing?" (1 Thess. 5:17.)

2 How many petitions in the Lord's prayer have to do with God's honor, kingdom and will? What does "our" signify? How are we taught to pray to God with confidence? Why should we come to Him with reverence? What is meant by "name"? What does the third petition mean? How is the kingdom of God described in Rom. 14:17?

3, 4 How many petitions refer to our own needs? Explain "daily bread." What is the condition of forgiveness? Does the last petition contradict James 1:12?

5-8 What Jewish law of hospitality does v. 7 suggest? Describe Eastern loaves. How were Eastern houses built? What were Eastern beds like?

9-13 By what argument does Jesus here prove that God will answer prayer?

**FOR DISCUSSION**

1. Does Jesus discourage provision for the future?
2. Are all prayers always answered?

**A PRAYER**

Inspire us, Lord, by the example of Solomon and Hezekiah and Daniel, of Peter and John and the modern successors of these servants of God, men and women who have learned to take everything to Him in prayer. Give us more faith, more desire for communion with Thee, more hunger to be in Thy company always. And may it be so evident that we have been with Thee that others also will wish to come with us and learn of Thee. Amen.

*Prove from Scripture—That God is our Father.*

**Shorter Catechism—Ques. 85.** *What doth God require of us, that we may escape his wrath and curse due to us for sin? A.* To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

**The Question on Missions—5.** *How does a field worker start a Sunday School? The missionaries are asked to arrange meetings for all the places under their charge where there should be Sunday Schools but are none. Where this cannot be done, the field worker arranges the meeting himself by announcing it in the public school and by visiting the people.*

**Lesson Hymns—Book of Praise:** 80 (Supplemental Lesson), 25, 293, 76 (Ps. Sel.), 16 (from PRIMARY QUARTERLY), 24.

**FOR WRITTEN ANSWERS**

1. How many parts has the Lord's Prayer, and with what does each deal? . . . . .
2. How does the parable of the friend at midnight assure us that God will answer prayer? . . . . .
3. By what further argument does Jesus prove our prayers will be answered? . . . . .

**SIGN NAME HERE.** . . . . .

## Lesson VI.

## DARKNESS AND LIGHT

February 8, 1914

**BETWEEN THE LESSONS**—There is no break between the Lesson for last Sabbath and to-day's.  
**GOLDEN TEXT**—Look therefore whether the light that is in thee be not darkness.—Luke 11 : 35 (Rev. Ver.).

Memorize v. 23. **THE LESSON PASSAGE**—Luke 11 : 14-26, 33-36.

14 And he was casting out a devil, <sup>1</sup> and it was dumb. And it came to pass, when the devil was gone out, the dumb <sup>2</sup> spake ; and the <sup>3</sup> people wondered.

15 But some of them said, <sup>4</sup> He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth.

18 <sup>5</sup> If Sa'tan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils <sup>6</sup> through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out ? therefore shall they be your judges.

20 But if I <sup>7</sup> with the finger of God cast out devils, <sup>8</sup> no doubt the kingdom of God <sup>9</sup> is come upon you.

21 When <sup>10</sup> a strong man <sup>11</sup> armed keepeth his palace, his goods are in peace :

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him <sup>12</sup> all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me : and he

**Revised Version**—<sup>1</sup>which was ; <sup>2</sup>man ; <sup>3</sup>multitudes marvelled ; <sup>4</sup>By Beelzebub the prince of the devils casteth he out devils ; <sup>5</sup>And if Satan also is divided : <sup>6</sup>by ; <sup>7</sup>then is the <sup>8</sup>Omit is ; <sup>9</sup>the ; <sup>10</sup>fully armed guardeth his own court ; <sup>11</sup>his whole armour ; <sup>12</sup>The unclean spirit when he is gone ; <sup>13</sup>passeth ; <sup>14</sup>waterless ; <sup>15</sup>turn back ; <sup>16</sup>is come ; <sup>17</sup>evil ; <sup>18</sup>becometh worse ; <sup>19</sup>lamp ; <sup>20</sup>cellar ; <sup>21</sup>the stand ; <sup>22</sup>enter ; <sup>23</sup>thy ; <sup>24</sup>thine ; <sup>25</sup>Omit therefore ; <sup>26</sup>it is ; <sup>27</sup>Look therefore whether the light that is ; <sup>28</sup>therefore thy whole body ; <sup>29</sup>it shall be wholly full ; <sup>30</sup>lamp with its bright shining doth.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Darkness and light, Luke 11 : 14-26. T.—Darkness and Light, Luke 11 : 29-36. W.—The true Light, John 1 : 1-13. Th.—Walk in the Light, 1 John 1 : 1-10. F.—The Light of the World, John 3 : 16-21. S.—The self deceived, Isa. 5 : 20-25. S.—"As children of light," Eph. 5 : 6-16.

## THE LESSON EXPLAINED

## I. A WICKED ACCUSATION.—14-16.

Casting out a devil (Rev. Ver. Margin, "demon"); one of the evil spirits on whom the Lord's time laid the blame of all bodily ills and all kinds of wickedness. Dumb ; so called because it made the man dumb. Matthew (see Matt. 12 : 22) says "blind" also. The people

destruction of Beelzebub's followers (see 2 Kgs. 1 : 3, 10-12). This was like our Lord's second temptation in the wilderness, Matt. 4 : 5-7.

II. A CONVINCING ANSWER.—17-20. Knowing their thoughts ; by His divine power of reading men's hearts. Kingdom divided ; the members of it fighting against one another. House . . . against a house ; a family in which there is division. If Satan (the same as Beelzebub) . . . be divided, etc. ; as he would be if Jesus were his servant and yet was casting out the demons which were his subjects. Your sons ; those amongst the Jews who pretended to cast out demons by repeating certain magic words. With the finger of God ; by God's power. The kingdom of God. Jesus, by destroying the power of Satan, was making way for God's kingdom.

21-23. A strong man ; a description of Satan. Keepeth his palace ; that is, the palace of Beelzebub, "lord of the mansion" (see on v. 15). A stronger ; that is, Christ, who is mightier than the prince of demons. All his armour ; that is, the demons or evil powers and influences by which Satan works mischief in the world. These Jesus overcomes. Divideth his spoils ; the souls taken captive by Satan, and especially those from whom Jesus drove out demons. V. 23 declares that, in the contest between Jesus and Satan, every one must be on one side or the other. There is no middle ground.

24-26. The unclean spirit ; like the one which



A HEAVY ARMED SOLDIER

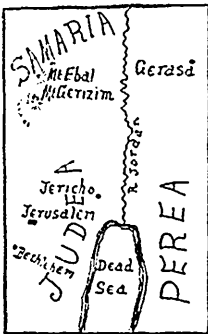
wondered. They thought that no power could work such a cure. Through Beelzebub. The name likely means "lord of the mansion," that is the pit which is the home of the demons. Tempting him ; trying to persuade Him to defend Himself by doing something unworthy. A sign from heaven ; like Elijah's



Jesus had just cast out of the man (Rev. Ver.) Passeth through waterless places (Rev. Ver.). Demons were supposed to haunt the desert, avoiding water as the emblem of cleansing. My house; so the evil spirit calls the soul from which it had been cast out, because no one else had taken possession of it. The Holy Spirit had not taken the place of the evil spirits. Swept and garnished; the more attractive, therefore, and with more for the foul spirits to destroy. Seven other spirits; like those cast out of Mary Magdalene (see ch. 8:2). Last state . . . worse than the first; because the evil cast out has not been replaced by good and therefore returns in greater force.

III. A SOLEMN WARNING.—33-36. Jesus here uses two illustrations. The first is from a lamp, which, if it is to give light, must be placed "on the stand" (Rev. Ver.). If it is put in a "cellar" (Rev. Ver.) or "under a bushel," it is just as if the light had become darkness. The second illustration is from the eye, which is in the body what a lamp is in the house. Now, if the eye is not single, that is, healthy, but evil, that is, diseased, its owner might as well be in darkness, for he cannot see. So Jesus warned His hearers, that sin, if yielded to, might so blind the inward eye of the soul, that it would be unable to tell the difference between good and evil. It is those whose whole body is full of light, that is, who do not admit the darkness of sin, and who therefore see the truth of His message.

THE GEOGRAPHY LESSON



One of the spots which Jesus visited in Perea, may have been the site of the ancient RAMOTH-GILEAD (modern Gerasa), one of the Cities of Refuge, and was otherwise a place of considerable importance. From it could be seen in the distance to the right the hills which formed the southern border of Galilee, where Jesus spent the greater part of His ministry, while the two heights standing in the centre distance are Ebal and Gerizim in Samaria, the mountains respectively of Curse and Blessing (see Deut. 11: 29, 30).

LESSON QUESTIONS

14-16 What miracle did Jesus work? How had the evil spirit shown its power? What effect had the miracle on the people? What accusation was made against Jesus? Who was Beelzebub? How was Jesus tempted? Show that He was exposed to our temptations. (Heb. 4: 15.)

17-23 How did Jesus know His hearers' thoughts? What answer did He make? To whom did He liken Satan? Who is the overcomer of the evil one? Who tells us that we can vanquish Satan? (James 4: 7.)

24-26 What made it possible for the evil spirit to return after he had been driven out? Where are we told to be filled with the Spirit? (Eph. 5: 18.)

33-36 What two illustrations does Jesus here use? What must be done with a lamp if it is to give light? In what condition must the eye be if it is to serve the body? Against what does Jesus warn His hearers? Where are Christians called "children of light?" (Eph. 5: 8.)

FOR DISCUSSION

1. Is there such a thing now as possession by evil spirits?
2. What are some of the reasons why people do not decide for Christ?

A PRAYER

O Light that lightest every man that cometh into the world, we pray Thee to shine upon us. Illumin our darkness. May we choose to live in the light, to walk in the light, to point others to the Light. Forgive us that we are so willing to share in the works of darkness. Glorify Thyself in us and in those we meet day by day. Amen.

Prove from Scripture—That Christians should give light.

Shorter Catechism—Ques. 56. What is faith in Jesus Christ? A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

The Question on Missions—6. How does he get about from place to place? In Saskatchewan and Alberta in summer he has a horse and buggy, and visits newer districts. In winter he works along the railway helping the older Schools to do better work. In Ontario, Manitoba and British Columbia nearly all the work is done by train, stage and walking.

Lesson Hymns—Book of Praise: 80 (Supplemental Lesson), 245, 240, 44 (Ps. Sel.), 576 (from PRIMARY QUARTERLY), 250.

FOR WRITTEN ANSWERS

1. Of what was Jesus accused? .....
2. What was His answer? .....

SIGN NAME HERE.....

## Lesson VII.

## CHRIST'S HATRED OF SHAMS

February 15, 1914

BETWEEN THE LESSONS—The Lesson continues Luke's narrative without a break.

GOLDEN TEXT—Be not deceived; God is not mocked.—Galatians 6:7.

Memorize v. 42. THE LESSON PASSAGE—Luke 11:37-51. Study Luke 11:37-54.

37 <sup>1</sup> And as he spake, a <sup>2</sup> certain Pharisee <sup>3</sup> besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees <sup>4</sup> make clean the outside of the cup and <sup>5</sup> the platter; but your inward part is full of <sup>6</sup> ravening and wickedness.

40 Ye <sup>7</sup> fools, did not he that made <sup>8</sup> that which is without make <sup>9</sup> that which is within also?

41 <sup>10</sup> But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and <sup>11</sup> all manner of herbs, and pass over judgment and the love of God: <sup>12</sup> these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the <sup>13</sup> uppermost seats in the synagogues, and <sup>14</sup> greetings in the markets.

44 Woe unto you, <sup>15</sup> scribes and Pharisees, hypocrites! for ye are as <sup>16</sup> graves which appear not, and the men that walk over them <sup>17</sup> are not aware of them.

Revised Version—Now as; <sup>2</sup> Omit certain; <sup>3</sup> asketh; <sup>4</sup> cleanse; <sup>5</sup> of; <sup>6</sup> extortion; <sup>7</sup> foolish ones; <sup>8</sup> the outside; <sup>9</sup> the inside; <sup>10</sup> Howbeit give for alms those things which are within; <sup>11</sup> every herb; <sup>12</sup> but; <sup>13</sup> chief; <sup>14</sup> the salutations in the marketplaces; <sup>15</sup> Omit four words; <sup>16</sup> the tombs; <sup>17</sup> know it not; <sup>18</sup> And one; <sup>19</sup> answering saith; <sup>20</sup> in saying this; <sup>21</sup> lawyers also; <sup>22</sup> tomb; <sup>23</sup> So ye are witnesses and consent unto the works; <sup>24</sup> Omit indeed; <sup>25</sup> unto; <sup>26</sup> kill; <sup>27</sup> Zachariah, who; <sup>28</sup> sanctuary; yea, I say.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Christ's hatred of shams, Luke 11:37-44. T.—Christ's hatred of shams, Luke 11:45-54. W.—A prayer for sincerity, Ps. 19:7-14. Th.—Self examination, Rom. 2:17-24. F.—Profession and practice, James 2:1-13. S.—Known by fruits, Matt. 7:15-23. S.—Be sincere, Gal. 6:1-7.

## THE LESSON EXPLAINED

I. JESUS CRITICIZED.—37, 38. A . . Pharisee; a member of the Jewish sect which laid great stress on the observance of the law of Moses and the rules laid down by the rabbis or teachers. To dine (Rev. Ver. Margin, "breakfast"); a slight meal taken about 9 or 10 a.m. The other two Jewish meals were dinner at mid-day, and supper, the more important, in the evening. Sat down to meat; at table. The Greek is one word, meaning to lie down or recline. The Jewish custom at meals was to lie on a couch, resting on the left elbow, with the feet outward. Small tables stood in front of the couches. Washed. The washing before meals, and, with the stricter Pharisees, between the courses, was done by pouring, the hands being held with fingers up. Such washing was made a religious ceremony.

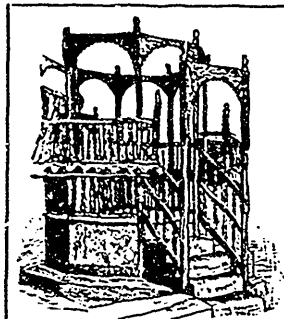
39-41. Cleanse the outside (Rev. Ver.); the least important side, which the food did not touch. Cup; the cup used for drinking. Platter; a fat dish, the "charger" on which John the Baptist's head was sent, Matt. 14:8, 11. The Jewish scribes had laid down a multitude of minute rules about the cleansing of vessels. So the Pharisees were very particular about the religious forms and ceremonies which could be seen by men. Your inward part. The most important part of the man, his heart, is not cleansed. Extortion and wickedness (Rev. Ver.). Greed for gain was a special sin of the Pharisees (see Mark 12:40). He that made . . . outside . . . inside also (Rev. Ver.); therefore the soul should be kept clean for Him, as well as vessels for food. Give for

alms . . . things . . . within (Rev. Ver.); give the contents of cup and platter to the poor; that will take away the defilement of extortion. All things . . .

clean. The true way to keep vessels clean is to use them for charity, not merely to wash them with care.

## II. THE PHARISEES CONDEMNED.

—42-44. Woe unto you. A curse is upon you. Tithe; tenth. The Jews were required to give two tenths of all the produce of their lands



READING PLACE IN A SYNAGOGUE

for religious purposes. Mint; much used in salads and cooked dishes. Rue; a heavy-smelling, shrubby plant, 2 to 4 feet high, used as a medicine. The Pharisees tithed these herbs of little value, for a show. Pass over judgment; neglect the difference between right and wrong. Love of God; the chief commandment, ch. 10:27. Chief seats (Rev. Ver.); on the

semicircular Lench on a dais facing the congregation. Salutations Rev. Ver.); a mark of honor. Tombs which appear not (Rev. Ver.). It was the custom to whitewash the stones used to cover graves, so as to make them conspicuous. The Pharisees are likened to graves not thus marked.

III. THE LAWYERS CONDEMNED.—45-51. Lawyers; or scribes, those whose business it was to study and teach the Jewish laws. Reproached; literally, "insulted." Burdens; countless rules to be obeyed. Ye yourselves touch not. The lawyers had ways of evading the rules which they laid on others (see Mark 7: 11). Ye build . . . your fathers (ancestors) killed. The monuments, which the lawyers pretended were to honor the prophets, really pointed to the builders' hatred of God's messengers. The proof was their treatment of Jesus Himself. Wisdom of God; God in His wisdom. Jesus knew what was in God's mind. Blood of Abel. See Gen. 4: 2-15. Zachariah (Rev. Ver.). See 2 Chron. 24: 20, 21.

Jesus went on to accuse the scribes of preventing the people from understanding God's word. The Pharisees and scribes became the more angry at Him, and sought an opportunity to accuse Him.

THE GEOGRAPHY LESSON

A photograph made at BEEROTH, a town 6 or 7 miles north of Jerusalem, throws light upon the Eastern custom of washing the hands before meals. The house opens on a courtyard sheltered on all sides either by the house itself or by high walls of stone, but open to the sky. In fair weather the courtyard is used as a general living room. A piece of matting is spread over part of the ground and seven elderly men, wearing long, loose robes and cloth turbans, are seated there round a big earthen bowl full of boiled lamb and rice. The friends are helping themselves from the one dish, eating with their fingers. No individual dishes are being used. It was very necessary, when food was taken in this way, to have the hands carefully washed, and this became a religious ceremony.

LESSON QUESTIONS

37, 38 Who were the Pharisees? To what meal did one of them invite Jesus? Describe the ordinary Jewish meals. What was the usual posture at meals? At what was the Pharisee surprised? Where do we read of Jesus' washing the disciples' feet? (John 13: 3-5.)

FOR WRITTEN ANSWERS

1. Describe the kind of purity which God requires.....
- .....
2. For what did Jesus condemn the Pharisees? .....
- .....
3. What fault did He find with the lawyers?.....
- .....

SIGN NAME HERE.....

39-41 About what kind of cleansing were the Pharisees very particular? What kind did they neglect? With what special sin did Jesus charge them? How did He say they might cleanse their hearts? What is it that really defiles? (Mark 7: 15.)

42-44 What is a tithe? How many tithes were the Jews required to give? Why did the Pharisees tithe herbs? What did they neglect? What did they seek? To what did Jesus liken them?

45-51 Who were the lawyers? What did one of them say to Jesus? What were the "burdens"? How did the lawyers pretend to honor the prophets? What were their real feelings? How was this proved? Explain "wisdom of God."

FOR DISCUSSION

1. Are forms of worship of any value?
2. Is it right that people should be held responsible for the deeds of their ancestors?

A PRAYER

O Thou who art the Truth, make us true in thought and word and deed. Reveal to us our self-deceptions, save us from trying to deceive those about us, deliver us from the desire of deceiving them. We thank Thee that all things are open to Thee. Try us, and know our thoughts, and see if there be any wicked way in us. Cleanse us from all defilement and give us joy in Thyself. Amen.

Prove from Scripture—That we should be sincere.

Shorter Catechism—Ques. 87. What is repentance unto life? A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

The Question on Missions—7. What kind of meetings are held? Besides Sunday Services, a field worker generally holds meetings every night in the week except Saturday. Sometimes only teachers are present, or in a new place, a few parents. The field worker speaks on some part of the Sunday School work, inviting those present to ask questions.

Lesson Hymns—Book of Praise. 80 (Supplemental Lesson), 219, 108, 91 (Ps. Sel.), 570 (from PRIMARY QUARTERLY), 217.

## Lesson VIII.

## FAITH DESTROYING FEAR

February 22, 1914

**BETWEEN THE LESSONS**—There is no break between the last Lesson and that for to-day.  
**GOLDEN TEXT**—Every one who shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12 : 8 (Rev. Ver.).

## Memorize vs. 8, 9. THE LESSON PASSAGE—Luke 12 : 1-12.

1 In the mean time, when <sup>1</sup> there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 <sup>2</sup> For there is nothing covered <sup>3</sup>, that shall not be revealed; <sup>4</sup> neither hid, that shall not be known.

3 <sup>5</sup> Therefore whatsoever ye have <sup>6</sup> spoken in darkness shall be heard in the light; and <sup>7</sup> that which ye have spoken in the ear in <sup>8</sup> closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them <sup>9</sup> that kill the body, and after that have no more that they can do.

5 But I will <sup>10</sup> forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten <sup>11</sup> before God?

**Revised Version**—<sup>1</sup> the many thousands of the multitude were gathered together; <sup>2</sup> But there; <sup>3</sup> up; <sup>4</sup> and hid; <sup>5</sup> Wherefore; <sup>6</sup> said in the; <sup>7</sup> what ye; <sup>8</sup> the inner chambers; <sup>9</sup> which; <sup>10</sup> warn; <sup>11</sup> in the sight of; <sup>12</sup> Omit even; <sup>13</sup> Omit therefore; <sup>14</sup> And I.; <sup>15</sup> Every one who; <sup>16</sup> in the presence of; <sup>17</sup> every one who; <sup>18</sup> Spirit; <sup>19</sup> before; <sup>20</sup> the rulers and the authorities, be not anxious; <sup>21</sup> Omit thing; <sup>22</sup> that very hour.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Faith destroying fear, Luke 12 : 1-12. T.—In the shadow of His hand, Isa. 51 : 9-16. W.—A song of trust, Ps. 118 : 1-14. Th.—Patient faith rewarded, Rev. 3 : 7-12. F.—An aged apostle encouraged, Acts 18 : 1-11. S.—A youthful disciple encouraged, 2 Tim. 1 : 1-12. S.—"Be not afraid," 1 Peter 3 : 8-17.

## THE LESSON EXPLAINED

**I. HYPOCRISY CONDEMNED.**—1. In the meantime; immediately after the events of last Lesson. The many thousands (Rev. Ver.); literally, "myriads," tens of thousands. Were gathered together; attracted by the tumult within and without the Pharisee's house (see ch. 11 : 53, 54). Trode one upon another; in their confusion and excitement. His disciples; as distinguished from the general public. The leaven; fermenting dough used to lighten or raise other dough. Of the Pharisees. Matt. 16 : 12 explains that Jesus meant the doctrine or teaching of the Pharisees (see also Mark 8 : 15). Hypocrisy. "Hypocrite" is from a Greek word meaning an actor, and, in the New Testament, denotes one who pretends to be religious while he is not so.

2, 3. Nothing covered up (Rev. Ver.) . . . not be revealed, etc. Hypocrisy is useless as well as wicked, for, at the last, its secrets will be proclaimed abroad. Inner chambers (Rev. Ver.); store chambers, usually placed in the inner part of the house, which is especially necessary in the East, where the outer walls of clay are so easily dug through. The housetops. To this day proclamations are often made from the flat Oriental housetops.

**II. COURAGE NEEDED.**—4, 5. My friends. Jesus is not afraid that His "friends" will be hypocrites. Be not afraid. But they will need courage if they are to remain steadfast. Kill the body. The opposition gathering against Jesus Himself made Him certain that His disciples would be persecuted. No more. Whatever cruelties may be heaped on Christ's followers, these must stop with death; they can go no farther. Fear him; that is, God, but fear without trying to shun. After he hath killed. Death cannot come without God's permission. Power

7 But <sup>12</sup> even the very hairs of your head are all numbered. Fear not <sup>13</sup> therefore: ye are of more value than many sparrows.

8 <sup>14</sup> Also I say unto you, <sup>15</sup> Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me <sup>16</sup> before men shall be denied <sup>17</sup> before the angels of God.

10 And <sup>17</sup> whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy <sup>18</sup> Ghost it shall not be forgiven.

11 And when they bring you <sup>19</sup> unto the synagogues, and <sup>20</sup> unto magistrates, and powers, take ye no thought how or what <sup>21</sup> thing ye shall answer, or what ye shall say;

12 For the Holy <sup>18</sup> Ghost shall teach you in <sup>22</sup> the same hour what ye ought to say.

(authority) to cast into hell. Although the evil one tries to bring us into hell, it is only God who has authority to send us thither.

6, 7. Five sparrows; amongst the smallest and commonest sorts of birds. Two farthings. A better



A SPARROW

translation would be "peace." Not one . . . forgotten before God. Each of these tiny birds even is individually present to the mind of God. Hairs numbered. So minute is God's care for His children. Fear not therefore. Let trust in God drive out every terror.

**III. CONFESSION REQUIRED.**—8-10. Confess me; declare to the world, that he believes in Me as the Messiah or Christ. The Son of Man; the title

which reveals Jesus' sympathy with men, however poor and despised they may be. **Confess**; declare that he is a loyal and faithful follower. **Before the angels**; the attendants of Jesus when He shall come again (see ch. 9 : 26). **He that denieth**; like Peter, ch. 22 : 34, 61. **Speak . . . against the Son of man . . . forgiven**; because this sin, great as it is, may arise from not understanding who Jesus really is. **Blasphemeth (speaketh evil) against the Holy Spirit (Rev. Ver.) . . . not be forgiven**; because the Holy Spirit speaks within through our own conscience, and to speak against Him is, therefore, to go contrary to conscience, deliberately choosing evil instead of good. So long as we do this, repentance, and therefore pardon, is impossible.

**IV. HELP PROMISED.—11, 12. They**; persecutors. **Before the synagogues (Rev. Ver.)**; the local courts held in the synagogues and presided over by the elders. **Rulers, and . . . authorities (Rev. Ver.)**; higher powers than the synagogue, such as the Sanhedrin, the chief Jewish council, the law courts of Herod and the Roman government. **Be not anxious (Rev. Ver.)**; but trust in God. **How or what**; "how" the manner, "what" the matter. **What ye shall say**; in defence. **The Holy Spirit shall teach you (Rev. Ver.)**; and therefore there will be no danger of sinning against the Holy Spirit by ill advised words. **In that very hour (Rev. Ver.)**; even while the trial is proceeding.

**JERUSALEM HOUSES**

A view from a house roof in JERUSALEM shows the houses so crowded together that one could not make out where the streets run between them. The streets, in fact, are only narrow, crooked lanes. Some of the houses have but a single story, some have a second story reached by an out-of-door stair case leading up from a walled courtyard. Some houses have flat roof spaces separated from the neighbor's premises by high boundary walls, giving a sort of upper room with sides, but no roof, of its own. In the walls there are sometimes peep holes, made of tubular tiles, for the women of the family to look through, without being seen.

**LESSON QUESTIONS**

1-3 What had brought the crowds about Jesus? To whom did He speak? Against what did He warn

them? Explain the word "hypocrite." Why is hypocrisy senseless? What is the doom of the hypocrite? (Matt. 24 : 51.)

4, 5 What did Jesus call His disciples? Why would they need courage? What was the worst that their enemies could do? Who was most to be feared? Why? Where is "the fear of the Lord" called "the beginning of wisdom?" (Ps. 111 : 10.)

6, 7 What two illustrations did Jesus give of God's minute care? Why should God's children not fear? Where does a psalmist say "I will not fear?" (Ps. 56 : 4.)

8-10 What is it to confess Christ? What is it for Him to confess us? Why can blasphemy against the Holy Ghost not be forgiven? Where do we read of a sin unto death? (1 John 5 : 16.)

11, 12 What courts are spoken of in vs. 11, 12? How were the disciples to be able to answer their accusers?

**FOR DISCUSSION**

1. "There is no fear in love," 1 John 4 : 18. Does v. 5 of the Lesson contradict this?
2. Does v. 10 limit God's willingness to forgive?

**A PRAYER**

O Thou in whom we live and move and have our being, we lift our hearts in praise to Thee, and ask Thee that Thou wilt enable us to live to the honor and praise of Thy holy name. May our lives draw others to Thee. May our faith be strong. May we be undiscouraged, eager for a blessing on others, zealous in Thy service, sure always that Thou wilt be true to Thy word through Jesus Christ our Lord. Amen.

**Prove from Scripture—That faith conquers fear.**

**Shorter Catechism—Review Questions 85-87.**

**The Question on Missions—8.** What is done when there are not enough children for a Sunday School? In some places an Adult Bible Class is commenced, and this, along with the few children, forms a School. In other places a Home Department is started, and the HOME STUDY QUARTERLY is distributed to the homes to be studied there.

**Lesson Hymns—Book of Praise : 80 (Supplemental Lesson), 263, 261, 125 (Ps. Sel.), 526 (from PRIMARY QUARTERLY), 264.**

**FOR WRITTEN ANSWERS**

1. Why did Jesus say that His disciples should not fear their foes? .....
2. What promise did Jesus make to those who confess Him? .....
3. Why can blasphemy against the Holy Spirit not be forgiven? .....

**SIGN NAME HERE** .....

**BETWEEN THE LESSONS**—To-day's Lesson continues the narrative from the point reached in the Lesson for last Sabbath.

**GOLDEN TEXT**—Where your treasure is, there will your heart be also.—Luke 12 : 34.

Memorize v. 15. **THE LESSON PASSAGE**—Luke 12 : 13-21. Study Luke 12 : 13-34.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you ?

15 And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

17 And he thought within himself, saying, What

**Revised Version**—1 out of the multitude ; 2 bid my brother divide ; 3 But he ; 4 keep yourselves from all covetousness ; 5 reasoned ; 6 not where ; 7 corn ; 8 Omit and ; 9 foolish one ; 10 is thy soul ; 11 and the things which thou hast prepared, whose shall they be.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Trusting in riches and trusting in God, Luke 12 : 13-21. W.—Vainly we trust in riches, Jer. 17 : 5-11. Th.—Danger of riches, Luke 18 : 18-30. F.—An old man's counsel, 1 Tim. 6 : 12-19. S.—Choosing the best, 1 Kgs. 3 : 5-15. S.—First things first, Matt. 6 : 24-34.

### THE LESSON EXPLAINED



A JEWISH JUDGE

**I. A COVETOUS REQUEST.**—13. One out of the multitude (Rev. Ver.). See v. 1. This man was not a disciple, but wished to make gain for himself through the influence of Jesus. **Master**; teacher, a title of honor and respect, meaning the same as "rabbi" (see

of the body. **Consisteth not**, etc. The meaning is, that one cannot sustain his life or win true happiness by his possession. The rich man dies as well as the poor man. Only God can prolong life, and only serving God with one's possession can bring happiness.

**II. A WARNING PARABLE.**—16, 17. Spake a parable. A parable is literally a "likeness" or "comparison." It may be called "an earthly story with a heavenly meaning." **Ground.** The soil of Palestine was very fertile, sometimes producing a hundredfold, Matt. 13 : 8. **A certain rich man.** It is not wrong to be rich, but riches may hinder one from following Jesus (see ch. 18 : 22, 23). **Brought forth plentifully.** Wheat, barley, spelt, millet, beans and lentils were the chief grains of Palestine. **Not where to bestow my fruits** (Rev. Ver.). "Fruits" include the products of the field as well as of the orchard. The man speaks of my fruits, as if he did not owe them all to God (see also v. 18).

18, 19. **I will pull down**; at once; he was eager to get at it. **My barns**; sheds with flat roofs. But in Palestine grain was and is frequently stored in dry wells, or cisterns, or caves hewn out of the rock, where it will remain good for years. **Corn** (Rev. Ver.); the harvest of a single season. **Goods**; the gains of past years. **Soul**; the inward, spiritual part of man, which no material things can fully satisfy. **Goods . . . for many years**; as if he could keep these for a single day without God's protection. **Take thine ease.** There was no more need for work. **Eat, drink.** There was plenty for all bodily needs. **Be merry**; be jolly, have a good time.

20, 21. **But God said**; how we are not told, perhaps through conscience in the hour of death. **Thou foolish one** (Rev. Ver.); foolish, indeed, to have spent all his energy in providing for this life with never a thought for the next. **Thy soul** (Rev. Ver. Margin, "life") required (Rev. Ver.); and not

John 1 : 38). **Bid my brother** (Rev. Ver.). He does not ask Jesus about the justice of his claim, but boldly asks our Lord to interfere on his side. **Divide the inheritance** According to Deut. 21 : 17, two thirds of a father's property would go to an elder son and one third to a younger. Jewish rabbis were often asked to settle disputes as to property and the like.

14, 15. **Man**; a severe form of address, intended to discourage the applicant. **A judge or a divider**; that is a judge who divides property. Jesus would have nothing to do with such matters. Judges in the East are often fond of bribes, and will decide in favor of the one who will pay them most. **Said unto them**; to all the people gathered about Him. **Beware of covetousness.** Covetousness, forbidden in the Tenth Commandment (Ex. 20 : 17) is desiring what belongs to another. Even the desire to use selfishly what is rightfully our own is covetousness. **A man's life**; that is, his truest and highest life, not merely the life

all his riches could hold it back for a moment. **Whose shall those things be.** Certainly they would not be his, for no possessions can be carried beyond the grave. "Shrouds have no pockets." **Layeth up treasure for himself ; keeping his gains wholly for his own selfish use instead of using them for God's cause and the good of others. Not rich toward God ; rich in treasure laid up with God, that is, kind and unselfish deeds which God will never forget.** Some think that the meaning is, rich in a way that pleases God, and others, rich in the glory of God, which earthly riches have been used to advance.

Jesus now speaks to His disciples, bidding them not to be anxious for their life in matters of food and clothing, since the life is greater than such things. God feeds the ravens and gives the lilies their beauty, and He surely will not do less for us. If we seek, first of all His kingdom, He will see that all our earthly needs are supplied. **Vs. 22-34.**

inheritances? By what title did the man address Jesus? What does Paul teach about going to law? (1 Cor. 6 : 7.)

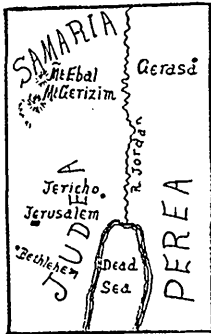
**14, 15** How did Jesus discourage the man? What did He refuse to become? Against what did He warn the people? What is covetousness? By which Commandment is it forbidden? What does Paul say about the love of money? (1 Tim. 6 : 10.)

**16, 17** What is a parable? How fertile was the soil of Palestine? What danger is there in riches? What are the chief grains of Palestine? How did the rich man show his forgetfulness of God? Who gives fruitful seasons? (Acts 14 : 17.)

**18, 19** What did the rich man resolve to do? Describe Eastern barns. With what did the rich man seek to satisfy his soul? Why was this impossible?

**20, 21** What did God say? Why was the rich man a fool? What could he not take with him? What does "rich toward God" mean?

**THE GEOGRAPHY LESSON**



The wonderful ruins of JERASH, (Gerasa) 15 miles east of the Jordan, are believed to mark the site of the ancient Ramoth-Gilead (see Lesson VI.). The city stood in a lovely valley, and here and there may be seen beautiful, tall columns of carved stone in rows or groups, the remains of theatres and temples and other public buildings. In one spot sixty lofty columns still stand, forming the greater part

of a circle about what was once a magnificent paved market-place. Their summits are still connected by other stones so as to make a stately ring, high up in the air. The ring is broken now. The people of a modern town near by have carried off a good deal of stone to build their houses.

**LESSON QUESTIONS**

13 Who made a request of Jesus? What was the request? What was the law about the division of

**FOR DISCUSSION**

1. Ought we to claim our rights?
2. Is it harder for a rich man than for a poor man to become a Christian?

**A PRAYER**

O God, Thou art our refuge and strength, a very present help in trouble. Forgive us that we forget Thee so often and complain that we are forsaken. Make us conscious always of Thy presence. Teach us Thy power, and teach us that it is for us. Teach us also that Thy power is made known to us that we may make it known to others about us, for Thou lovest them without measure, even as Thou so lovest us. Amen.

**Prove from Scripture—That money is for doing good.**

**Shorter Catechism—Review Questions 82-87.**

**The Question on Missions—9.** What is the advantage of the field worker's going to every School? He thus sees exactly what the needs are, and can be of greater help than he could be even by talking with the teachers if they come to meet him at some other place.

**Lesson Hymns—Book of Praise : 80 (Supplemental Lesson), 191, 195, 108 (Ps. Sel.), 594 (from PRIMARY QUARTERLY), 196.**

**FOR WRITTEN ANSWERS**

1. What request was made to Jesus?.....
2. Why did He refuse this request?.....
3. What did He teach by means of a parable?.....

**SIGN NAME HERE**.....

## Lesson X. WATCHFULNESS—TEMPERANCE LESSON March 8, 1914

**BETWEEN THE LESSONS**—In vs. 22-34 Jesus teaches His disciples not to be anxious about such things as food and clothing since God will provide for their needs.

**GOLDEN TEXT**—Blessed are those servants, whom the lord when he cometh shall find watching.—Luke 12 : 37. Memorize vs. 47, 48. **THE LESSON PASSAGE**—Luke 12 : 35-48. Read Luke 12 : 49-59.

35 Let your loins be girded about, and your <sup>1</sup> lights burning ;

<sup>2</sup> ye yourselves like unto men <sup>3</sup> that wait for their lord, when he <sup>4</sup> will return from the <sup>5</sup> wedding; that when he cometh and knocketh, they may <sup>6</sup> open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them <sup>7</sup> to sit down to meat, and <sup>8</sup> will come <sup>9</sup> forth and serve them.

38 And if he shall come in the second watch, <sup>9</sup> or come in the third <sup>10</sup> watch, and find them so, blessed are those servants.

39 <sup>11</sup> And this know, that if the <sup>12</sup> goodman of the house had known <sup>13</sup> what hour the thief <sup>14</sup> would come, he would have watched, and not have <sup>15</sup> suffered his house to be broken through.

40 Be ye <sup>16</sup> therefore ready also : for the Son of man cometh at an hour when ye think not.

41 <sup>17</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even <sup>18</sup> to all ?

42 And the Lord said, Who then is <sup>19</sup> that faithful and wise steward, whom his lord shall <sup>20</sup> make ruler

**Revised Version**—<sup>1</sup> lamps ; <sup>2</sup> be ye ; <sup>3</sup> looking for ; <sup>4</sup> shall ; <sup>5</sup> marriage feast ; <sup>6</sup> straightway open unto him ; <sup>7</sup> Omit to ; <sup>8</sup> Omit forth ; <sup>9</sup> and if in ; <sup>10</sup> Omit watch ; <sup>11</sup> But know this ; <sup>12</sup> master ; <sup>13</sup> in ; <sup>14</sup> was coming ; <sup>15</sup> left his ; <sup>16</sup> also ready ; for in an hour that ye think not the Son of man cometh ; <sup>17</sup> And Peter said, Lord ; <sup>18</sup> unto all ; <sup>19</sup> the ; <sup>20</sup> set over ; <sup>21</sup> food ; <sup>22</sup> set him over ; <sup>23</sup> Omit and ; <sup>24</sup> the maidservants ; <sup>25</sup> expreceth not, and in an hour when he knoweth not ; <sup>26</sup> asunder, and appoint his portion ; <sup>27</sup> unfaithful ; <sup>28</sup> made not ready, nor ; <sup>29</sup> Omit commit ; <sup>30</sup> And to whomsoever ; <sup>31</sup> much be ; <sup>32</sup> they commit ; <sup>33</sup> will they.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—W atchfulness (Temperance), Luke 12 : 35-40. T.—Watchfulness (Temperance), Luke 12 : 41-48. W.—“Take heed to yourselves,” Luke 21 : 25-36. Th.—“Watch and pray,” Mark 13 : 32-37. F.—“Be watchful,” Rev. 3 : 1-6. S.—“Be diligent,” 2 Peter 3 : 8-14. S.—“The day is at hand,” Rom. 13 : 8-14.

## THE LESSON EXPLAINED

**I. THE MASTER'S RETURN.**—35, 36. Loins . . girded about. The long, straight inner garment, falling from the neck to the feet, with loose sleeves, worn by the common people in Palestine, was gathered up above the knees when any work was to be done and held by the girdle round the waist. Lamps burning (Rev. Ver.). Eastern lamps were made of terra cotta, cup-shaped with the top closed except for two holes, one for oil and the other for a wick. Men looking for their lord (Rev. Ver.); eager to give him a joyful welcome. Return from the marriage feast (Rev. Ver.); not his own, but that of some friend. The Greek word for “return” is used of sailors making the homeward voyage to the port whence they had sailed.

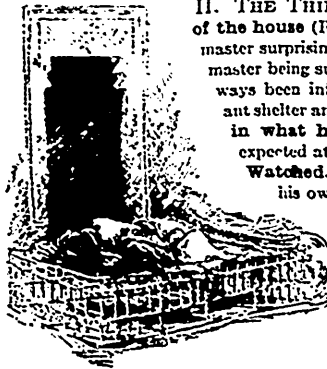
37, 38. Blessed ; receiving a rich reward for their faithfulness. Verily ; introducing a startling statement. Gird himself ; gather up his loose, flowing undergarment, in readiness for work. The master becomes a servant. Serve them ; helping them, perhaps, to portions of the marriage feast brought home, like a father with his children.

(Compare John 13 : 1-17.). Second watch ; 12 mid night to 3 a.m. Third watch ; 3 a.m. to 6 a.m. These watches are mentioned as the time when the servants would most likely be overcome with sleep. The first of the three Jewish night watches was from 9 p.m. to 12 midnight. The Romans had four night watches of three hours each, counting from 6 p.m. to 6 a.m.

**II. THE THIEF'S ATTACK.**—39, 40. Master of the house (Rev. Ver.). Jesus had spoken of a master surprising his servants ; He now speaks of a master being surprised. Thief. Palestine has always been infested by robbers, who find abundant shelter amongst its rocks and caves. Known in what hour (Rev. Ver.). The master was expected at some time ; the thief not at all.

Watched. In the East every one must be his own policeman. The state punishes, but leaves it to individuals to prevent and detect crimes. Broken through ; literally, “dug through,” the walls of Eastern houses being commonly made of mud. Be ye also ready (Rev. Ver.); like the servants for the master and the master for the thief. Son of man cometh ; our Lord's re

turn to judge the world (ch. 9 : 26) or His coming to summon each individual at death.



A WATCHMAN AT THE GATE



III. THE STEWARD'S DUTY.—41-44. Peter ; forward, as so often, in speaking for his brethren. Us ; the Twelve. Who then. Jesus does not answer Peter's question directly, but uses another parable to get each hearer to answer it for himself. Steward ; the slave who had oversight of part or all of his master's estate, including persons and property. Give . . their . . food (Rev. Ver.). It was the steward's duty to deal out the proper portion to every servant and even to the children. Set him over all (Rev. Ver.). The faithful steward is rewarded, not by release, but by promotion.

45-48. V. 45 pictures an unfaithful steward. Cut him asunder (Rev. Ver.); literally, as with a saw (see 2 Sam. 12 : 31). But perhaps it means to cut up with unmerciful lashing. Unbelievers ; Rev. Ver., "unfaithful" Knew . . many stripes . . knew not . . few stripes. For example, ignorant people and heathen will have lighter punishment than well taught people in Christian lands. Much . . given . . much required. See ch. 19 : 11-27.

What the Lesson teaches us to temperance is that there is continual need of watchfulness against drink. Jack London says that most drunkards become such because drink is so accessible. So long as it is so every one must be always on guard, lest he be led astray.

**THE JERUSALEM CATTLE MARKET**

Standing on the highway from JERUSALEM to Beth-lem, one may see the Gihon cattle market. On market days oxen, donkeys, camels and other live stock are driven in by farmers from a distance, and bargains are made with a great amount of animated talk and discussion. Cattle and sheep and goats used to be sold at just such a market as this nineteen hundred years ago. Business was particularly good at times when the Passover or other Jewish feasts called people to Jerusalem from all parts of Syria. Great numbers of animals were then bought to be offered as sacrifices in the temple.

**LESSON QUESTIONS**

35 35 Explain "loins girded about." What were Eastern lamps like? Whom were Jesus' disciples to be like? What parable describes a wedding pro-cession? (Matt. 25 : 1-13.)

37, 38 How would the master treat his watchful servants? Into what watches did the Jews divide the night? Why are the "second" and "third" watches mentioned here? Into what watches did the Romans divide the night?

39, 40 What surprise had Jesus spoken of? Of what does He now speak? By whom was the master surprised? Whose business is it in the East to prevent and detect crimes? How could the walls of an Eastern house be "dug through?" For what did Jesus bid His disciples be ready? Where is it said that "the day of the Lord . . cometh as a thief in the night?" (1 Thess. 5 : 2.)

41-44 What did Peter ask? How did Jesus answer him? What were the duties of a steward? How would a faithful steward be rewarded?

45-48 How would an unfaithful steward be punished? Who receive the severest punishment from God?

**FOR DISCUSSION**

1. Is moderate drinking harmless?
2. Even if strong drink were harmless for me would it be right for me to use it?

**A PRAYER**

Make us pure, Lord, as Thou art pure. May no evil thing be allowed entrance to our mouth, our mind or our heart, and may no evil proceed from us to injure those about us. Teach us our responsibility for those we meet day by day—our loved ones at home, our friends, our acquaintances, even those whose names we do not know. May we daily draw them nearer to Thee, because we are drawing nearer ourselves. Amen.

Prove from Scripture—That drink is a danger.

Shorter Catechism—Review Questions 1-11.

The Question on Missions—10. How do new and needy Schools get their Sunday School Helps and Papers? In places where the people are not able to pay for them, the School asks the Secretary, Rev. J. C. Robertson, Toronto, for a grant of these Supplies through the Rally Day Fund.

Lesson Hymns—Book of Praise : 80 (Supple-mental Lesson), 83, 247, 32 (Ps. Sel.), 248 (from PRIMARY QUARTERLY), 245.

**FOR WRITTEN ANSWERS**

1. What two illustrations of watchfulness did Jesus use? .....
2. What did He teach is the reward of faithful stewardship? .....
3. What sins deserve the severest punishment? .....

SIGN NAME HERE .....

## Lesson XI. THE LAWFUL USE OF THE SABBATH March 15, 1914

**BETWEEN THE LESSONS**—In ch. 12. 49-53 Jesus speaks of the troubles caused by His coming into the world. Vs. 54-59 contain an address on the signs of the times, and in ch. 13 : 1-9 we have three exhortations to repentance.

**GOLDEN TEXT**—The sabbath was made for man, and not man for the sabbath.—Mark 2 : 27.

Memorize vs. 3-5. THE LESSON PASSAGE—Luke 13 : 10-17 ; 14 : 1-6. Read Luke 13 : 1-9.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and she was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her : and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these

eighteen years, be loosed from this bond on the sabbath day ?

17 And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

Ch. 14 : 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day ?

4 And they held their peace. And he took him, and healed him, and let him go :

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day ?

6 And they could not answer him again to these things.

**Revised Version**—1 day ; 2 Omit there was ; 3 she ; 4 herself up ; 5 Omit to him ; 6 to ; 7 upon ; 8 being moved with indignation ; 9 Omit that ; 10 Omit day ; 11 answered and said to the multitude ; 12 day of the sabbath ; 13 But the Lord answered ; 14 Ye hypocrites ; 15 had bound ; 16 to have been ; 17 as he said ; 18 put to shame ; 19 multitude ; 20 when he went ; 21 rulers of the Pharisees on a sabbath to eat bread ; 22 were watching ; 23 before him a certain man ; 24 or not ; 25 But ; 26 he said unto them ; 27 well ; 28 draw him up on a sabbath day ; 29 Omit him ; 30 unto.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The lawful use of the Sabbath, Luke 13 : 10-17. T.—The lawful use of the Sabbath, Luke 14 : 1-6. W.—A Sabbath incident, John 5 : 1-16. Th.—The ancient law, Ex. 20 : 1-11. F.—A synagogue incident, Luke 4 : 14-21. S.—The Sabbath to be hallowed, Jer. 17 : 19-27. S.—Mercy, rather than sacrifice, Matt. 12 : 1-13.

## THE LESSON EXPLAINED

I. IN THE SYNAGOGUE.—10, 11. He was teaching ; as in Matt. 4 : 23 ; Mark 1 : 21 ; Luke 4 : 16. Synagogues ; the places of worship found in every Jewish community (Jerusalem is said to have had 450), used also as day schools and as law courts. On the sabbath, Jesus set us an example of church going (see Luke 2 : 41-52). It was the custom, when

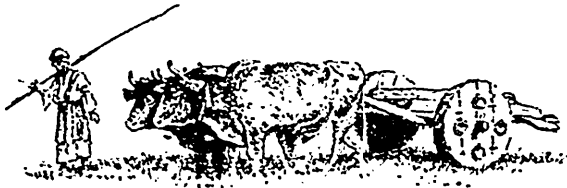
any strange teacher was present at a synagogue service to ask him to give an address. A spirit of infirmity ; a spirit which caused the infirmity or weakness. The Jews thought of all disease as caused by a demon or evil spirit. Eighteen years ; a seemingly hopeless case. In no wise lift herself up (Rev. Ver.) The muscles and ligaments of the back had become useless, allowing the body to fall forward.

12, 13. Jesus saw her ; from the dais at the front of the synagogue on which He was standing. Called her ; without waiting to be asked. Thou art loosed ; as if the cure had already been wrought,—a word of

encouragement to the woman. Laid his hands on her. The cure was completed by a touch. Glorified God ; burst into a song of praise.

14-17. Ruler of the synagogue ; the official who had charge of the Sabbath services in the synagogue and of the law business during the week. Because . . . healed on the sabbath. The strict Jews

believed it wrong to heal the sick on the Sabbath unless there was danger of death. Ye hypocrites ; playactors, pretending to be so careful about God's law. Doth not each one of you. Jesus speaks of a common custom. Loose . . . ox . . . ass . . . lead . . . to watering ; which was, of course, just as much work as Jesus' healing of the woman. Daughter (descendant) of Abraham ; and therefore of much more value than an ox or an ass. Satan hath bound ; and not merely by a chain round the neck. Eighteen years ; not merely for a few hours. Adversaries . . . ashamed ; the ruler



AN OX CART

and his sympathizers. People rejoiced; delighted by the works and words of Jesus.

**II. IN THE HOUSE.**—Ch. 14 : 1-3. One of the chief Pharisees; a leader in this sect. On a sabbath to eat bread (Rev. Ver.). It was customary for the Jews to give feasts on the Sabbath, though all the dishes had to be cold, since no cooking was permitted on the holy day. Watched him; perhaps not to find fault, but with keen interest to see what He would say or do. Man . . . which had the dropsy. He was among the onlookers at the feast, and placed himself "before" Jesus, in the hope of being healed. Answering; their thoughts or whispered questionings.

4-6. Healed him; Jesus' answer to His own question. Answered them; met their unspoken objections. An ass or . . . ox. The ass is commonly used in the East, the finer breeds for riding and others for plowing and bearing burdens. The ox is used in plowing and threshing. Pit. Unprotected wells, cisterns and pits are common in Palestine. What the Pharisees selfishly did for their own cattle Jesus did for the good of others.

**A JERUSALEM SYNAGOGUE**

The following is a description of a synagogue in the modern city of JERUSALEM. It is a large room, with plain, whitewashed walls, and a dome-shaped roof overhead, set with windows letting in a flood of light. The floor is paved with flat stones, and wooden benches are set round the room, up against the white walls. At one end a rail separates the place of honor from the rest of the room. Behind the rail stands a marble structure like an altar, with a curtain hanging over a niche between two pairs of beautifully carved columns. That niche is the holy place where specially old and sacred copies of the scriptures are kept. Near the middle of the room is a large wooden pulpit a few feet above the floor level.

**LESSON QUESTIONS**

10, 11 What were the synagogues? What was Jesus doing in one of them? Give other instances of His synagogue teaching. What was His custom on the Sabbath? How did He come to be taking part in this service? How was the woman in the Lesson afflicted? Find the story of a cripple healed at the temple by Peter and John. (Acts 3 : 1-11.)

12, 13 Where was Jesus standing? What did He say to the woman? How was the cure wrought?

14-17 Who was the ruler of the synagogue? Why was he angry? To what custom did Jesus refer? What special reasons were there why the woman should have been healed immediately? Where does Jesus teach that a man is better than a sheep? (Matt. 12 : 12.)

Ch. 14 : 1-3 Where did Jesus attend a feast on the Sabbath? What cure did He work?

4-6 What answer did He make to unspoken objections? What kinds of work are lawful on the Sabbath? (S. Catechism, Q. 60.)

**FOR DISCUSSION**

1. What are some common forms of Sabbath breaking?
2. Should the law of the land forbid unnecessary work on the Sabbath?

**A PRAYER**

O Lamb of God, who died that we might live, gladly we bring our hearts to Thee. Speak to us in the voice that is like the voice of many waters. May we be ready to have fulfilled in us Thy gracious promise to cleanse us, to strengthen us, to inspire us to right living. As we talk with Thee and read Thy Word—on Sunday and on week-days alike—may we see our duty and know the privilege of doing duty. Teach us that the best way to get blessing is to give blessing. May we ever be a blessing to others, because we are living close to Thee. Amen.

Prove from Scripture—*That the Sabbath is for worship.*

Shorter Catechism—Review Questions 12-20.

The Question on Missions—11. Can all the children read English? No. In Saskatchewan and Alberta many children are Ruthenians. For these the Lesson Picture Cards are printed in their own language. For French children we have an illustrated weekly paper in French, *Le Rayon de Soleil* (meaning Sunshine).

Lesson Hymns—Book of Praise : 80 (Supplemental Lessons), 383, 388, 98 (Ps. Sel.), 573 (from PRIMARY QUARTERLY), 389.

**FOR WRITTEN ANSWERS**

1. What miracle did Jesus work in the synagogue?.....
2. What in the home of a Pharisee?.....
3. What do these miracles teach as to the right use of the Sabbath?.....

SIGN NAME HERE.....

## Lesson XII.

## LESSONS BY THE WAY

March 22, 1914

**BETWEEN THE LESSONS**—The Lesson follows directly upon the first of the two Sabbath incidents narrated in last Lesson.

**GOLDEN TEXT**—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matthew 7 : 21.

**Memorize vs. 18, 19. THE LESSON PASSAGE**—Luke 13 : 18-30. Study Luke 13 : 18-35.

18 <sup>1</sup>Then said he, Unto what is the kingdom of God like? and whereunto shall I <sup>2</sup>resemble it?

19 It is like <sup>3</sup>a grain of mustard seed, which a man took, and cast into his <sup>4</sup>garden; and it grew, and waxed a great tree; and the <sup>5</sup>fowls of the air lodged in the branches <sup>7</sup>of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like <sup>2</sup>leaven, which a woman took and hid in three measures of meal, till <sup>3</sup>the whole was leavened.

22 And he went <sup>9</sup>through <sup>10</sup>the cities and villages, teaching, and journeying <sup>11</sup>toward Jeru'salem.

23 <sup>12</sup>Then said one unto him, Lord, are <sup>13</sup>there few that be saved? And he said unto them,

24 Strive to enter in <sup>14</sup>at the strait gate; for many, I say unto you, <sup>15</sup>will seek to enter in, and shall not be able.

25 When once the master of the house is risen up,

**Revised Version**—<sup>1</sup>He said therefore; <sup>2</sup>likened it; <sup>3</sup>unto; <sup>4</sup>own; <sup>5</sup>became a tree; <sup>6</sup>birds of the heaven; <sup>7</sup>thereof; <sup>8</sup>it was all leavened; <sup>9</sup>on his way; <sup>10</sup>Omit the; <sup>11</sup>on unto; <sup>12</sup>And one said; <sup>13</sup>they; <sup>14</sup>by the narrow door; <sup>15</sup>shall; <sup>16</sup>Omit Lord; <sup>17</sup>to; <sup>18</sup>did eat and drink; <sup>19</sup>didst teach; <sup>20</sup>and he; <sup>21</sup>Omit you; <sup>22</sup>the weeping; <sup>23</sup>yourselves cast forth without; <sup>24</sup>Omit from the.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey-London, England.)—M.—Lessons by the way, Luke 13 : 18-30. T.—Lessons by the way, Luke 13 : 31-35. W.—Despise not God's warnings, Prov. 1 : 24-33. Th.—Isaiah's parable, Isa 5 : 1-7. F.—Saying and doing, Matt 7 : 21-29. S.—A prayer for protection, Ps. 17 : 1-8. S.—The Baptist's warnings, Matt 3 : 1-12

## THE LESSON EXPLAINED

I. T W O

PARABLES.—

18, 19. The Kingdom of God; the kingdom over which God reigns, in which all men should be loyal and loving subjects. Like. Eastern peoples are very fond of comparisons or parables. Mustard seed; one of the smallest of seeds (see Matt. 13 : 31, 32). "Small as a mustard seed" was a Jewish proverb for the



MUSTARD

least drop of blood, the least defilement, etc. Cast into his own garden (Rev. Ver.). So God's kingdom was set up first amongst God's own people Israel. Became (Rev. Ver.) a great tree. Sometimes the mustard grew as tall as a horse and its rider. Birds (Rev. Ver.) of the air. Wild birds mentioned in the Gospels are: dove, eagle, raven, sparrow, turtle dove. Lodged; literally, "pitched their tents." So the kingdom of God will grow from small beginnings to cover the whole world.

20, 21. Leaven; like our yeast. A woman; to

and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open <sup>17</sup>unto us; and he shall answer and say <sup>18</sup>unto you, I know you not whence ye are:

26 Then shall ye begin to say, We <sup>19</sup>have eaten and drunk in thy presence, and thou <sup>19</sup>hast taught in our streets

27 <sup>20</sup>But he shall say, I tell you, I know <sup>21</sup>you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be <sup>22</sup>weeping and gnashing of teeth, when ye shall see A'braham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and <sup>23</sup>you yourselves thrust out.

29 And they shall come from the east, and <sup>24</sup>from the west, and from the north, and <sup>24</sup>from the south, and shall sit down in the kingdom of God

30 And, behold, there are last which shall be first, and there are first which shall be last.

whom the task of baking would naturally fall. Hid; by kneading it in. Three measures (seahs) of meal; equal to a Jewish ephah, about 4½ 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 would not only spread to every land, but would completely change the hearts and lives of all who received it.

II. A QUESTION AND ANSWER.—22, 23. Through cities and villages teaching (Rev. Ver.). This was Jesus' last journey to Jerusalem, and teaching was His main occupation, as He went on His way. Toward Jerusalem; through the province of Perea, east of the Jordan. One; who had just been listening to the two parables, which seemed to teach that the saved would be a great number. But Jesus had been rejected by so many and received by so few, that it looked as if the number would be small. He said unto them; to all present, as well as to the one who had asked the question.

24, 25. Strive; "agonize," like athletes putting forth all their strength to win a race or a game. Narrow door (Rev. Ver.); like the door into a house from the street. The entrance into the kingdom is wide enough for every person to enter, but too narrow to admit any one with his sin. Master . . . risen up; when the time for the assembling of the guests has passed. Shut to the door; making it fast with bar and bolt. Begin . . . to knock. Only a very loud knock would be heard in the inner court of an Eastern house, where the guests would be gathered. Lord, Lord. They who really acknowledged Jesus will obey His commands. I know you not. They were not true guests, but intruders.

26-30. We did eat and drink (Rev. Ver.), etc.; a picture of those who, at the present day, live in Christian lands, under Christian teaching and are members of Christian churches. **Workers of iniquity.** It is only our own character and conduct that can keep us out of the kingdom. **Weeping and gnashing of teeth**; a picture of grief and helpless rage. **Abraham . . . Isaac . . . Jacob . . . the prophets.** These have a place in the kingdom because they loved and served God. **Thrust out**; because unworthy to enter. **East . . . west . . . north . . . south.** God's children will be gathered from the ends of the earth. **Last . . . first.** Some who thought themselves within will be without and others thought to be without will be within.

**MUSTARD**

The mustard seed is well known for its minuteness. The plant grows to a size larger than garden herbs. The mustards are annuals, reproduced with extraordinary rapidity wherever the seed finds a lodgment. In fertile soil they often grow to a height of 10 or 12 feet. Many plants which attain a far less size are called trees by the Arabs. The mustards, again, are favorites with the birds which alight on them to devour the seeds.

**BAKING IN THE EAST**

Baking in the East is done in the courtyard round which the houses are built. Here the ground is trodden hard and smooth so as to form an excellent floor. The "stove" is a big mound of clay with a hollow in the middle where a wood fire can be kept burning until the whole interior is sufficiently hot. An opening in the top lets off the smoke. When food is ready for baking, the coals and hot ashes are raked out, and then the fire box becomes a very fair sort of oven. "When the loaf or dough is wet, it sticks to the side of the oven, but when it begins to dry and brown, it loosens. The women acquire great skill in twirling the loaves off the side of the oven and out of its mouth just as they are nicely done, rarely burning their hands or arms."

**LESSON QUESTIONS**

18, 19 What is meant by the kingdom of God? To what did Jesus compare it? What is the mustard seed like? Into what does it grow? What wild birds

are mentioned in the Gospels? How great will the kingdom of God become? (Rev. 11: 15.)

20, 21 To what did Jesus next compare the kingdom of God? What does this comparison teach us about the kingdom of God? Where does Paul say that Christians are new creatures? (2 Cor. 5: 17.)

22, 23 Whither was Jesus journeying? Through what province? What was He doing as He went? What question was asked Him? Show that the saved are a great number. (Rev. 7: 9.)

24, 25 What did Jesus counsel His hearers to do? In what sense is the entrance into the kingdom wide? In what sense narrow? What is the test of a true disciple? (John 14: 15.)

26-30 What is the only thing that can exclude from the kingdom of God? Whence will God's children be gathered?

**FOR DISCUSSION**

1. Is it hard to become a Christian?
2. Does Jesus shut any one out of His kingdom?

**A PRAYER**

Jesus, Thou art our hope in life and in death, for in Thee we have everlasting life. From Thee we receive the things that make life worth living. We thank Thee for Thy death on the cross, and for the free offer of salvation. We thank Thee that Thou by Thy Spirit hast led us to Thyself. Keep us near Thy side. And when the day comes when we shall enter the city of our king, may we not be alone, but may there be around us many who have heard of Thee from our lips and our lives. Amen.

Prove from Scripture—*That people of all nations will be in heaven.*

Shorter Catechism—Review Questions 21-29.

The Question on Missions—12. How can we assist this work? The salaries of the Sunday School field workers, the helping of new and needy Sunday Schools to get supplies and part of the cost of our French Sunday School paper, are paid for from the Rally Day Fund raised by the Schools on the last Sunday in September.

Lesson Hymns—Book of Praise: 80 (Supplemental Lesson), 129, 148, 52 (Ps. Sel.), 233 (from PRIMARY QUARTERLY), 135.

**FOR WRITTEN ANSWERS**

1. How does the kingdom of God resemble a mustard seed? .....

.....

2. How does it resemble leaven? .....

.....

3. Why is any one shut out of the kingdom of God? .....

.....

SIGN NAME HERE .....

## Lesson XIII. REVIEW—JESUS THE GREAT TEACHER March 29, 1914

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Lessons  
**GOLDEN TEXT**—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6 : 8. Read Matthew 7 : 21-29.

**Daily Readings**—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The Good Samaritan, Luke 10 : 25-37. T.—The Unfriendly Neighbor, Luke 11 : 1-13. W.—Christ's hatred of shams, Luke 11 : 37-44. Th.—Faith destroying fear, Luke 12 : 1-12. F.—Trusting in riches, Luke 12 : 13-21. S.—Trusting in God, Luke 12 : 22-34. S.—The lawful use of the Sabbath, Luke 13 : 10-17. Prove from Scripture—*That Jesus speaks with authority.*

## A PRAYER

We praise Thee, Father, for the light that shines on the pages of Thy Word, so that the truth is made plain to us, and for the possibility of taking Thy Word as the guide of our footsteps. We are striving to journey toward home. It is a difficult way. Give us courage, lest we fall by the way. Make us tender-hearted as we go along. Teach us who is our neighbor. And show us that the most unneighborly thing possible is to refuse to tell of the love of God that has done and is doing so much for us. Bless our efforts to win for Thee our loved ones in the home, for Thine own name's sake. Amen.

**Lesson Hymns**—Book of Praise : 80 (Sup. Lesson), 90, 97, 32 (Ps. Sel.), 205 (from PR. QUARTERLY), 100.

## REVIEW CHART—FIRST QUARTER

LIFE OF CHRIST: SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 9 : 30-37 ; 10 : 13-16.	Jesus and the Children.	Gird yourselves with humility.—1 Peter 5 : 5.	1. The children's Saviour. 2. The children's friend. 3. The children's kingdom.
II.—Luke 10 : 1-16.	The Mission of the Seventy.	It is not ye that speak.—Matt. 10 : 20.	1. The appointment. 2. The instructions. 3. The authority.
III.—Luke 10 : 25-37.	The Good Samaritan.	Thou shalt love.—Mark 12 : 31.	1. The lawyer's questions. 2. The Lord's parable.
IV.—Luke 8 : 1-3 ; 9 : 57-62 ; 10 : 38-42.	Serving Jesus.	Inasmuch as ye did it.—Matt. 25 : 40.	1. The ministering women. 2. The doubtful disciples. 3. Mary and Martha.
V.—Luke 11 : 1-13.	The Unfriendly Neighbor.	Ask, and it shall be given.—Luke 11 : 9.	1. The Lord's prayer. 2. The friend at midnight. 3. Encouragement in prayer.
VI.—Luke 11 : 14-26, 33-36.	Darkness and Light.	Look therefore whether the light.—Luke 11 : 35.	1. A wicked accusation. 2. A convincing answer. 3. A solemn warning.
VII.—Luke 11 : 37-51.	Christ's Hatred of Shams.	Be not deceived.—Gal. 6 : 7.	1. Jesus criticized. 2. The Pharisees condemned. 3. The lawyers condemned.
VIII.—Luke 12 : 1-12.	Faith Destroying Fear.	Every one who shall confess.—Luke 12 : 8.	1. Hypocrisy condemned. 2. Courage needed. 3. Confession required. 4. Help promised.
IX.—Luke 12 : 13-21.	Trusting in Riches and Trusting in God.	Where your treasure is.—Luke 12 : 34.	1. A covetous request. 2. A warning parable.
X.—Luke 12 : 35-48.	Watchfulness (Temperance Lesson).	Blessed are those servants.—Luke 12 : 37.	1. The master's return. 2. The thief's attack. 3. The steward's duty.
XI.—Luke 13 : 10-17 ; 14 : 1-6.	The Lawful Use of the Sabbath.	The Sabbath was made.—Mark 2 : 27.	1. In the synagogue. 2. In the house.
XII.—Luke 13 : 18-30.	Lessons by the Way.	Not every one that saith.—Matt. 7 : 21.	1. Two parables. 2. A question and answer.

## A Picture Review

Turn to the Illustration in each Lesson, and answer the following questions :

- Lesson I.—For what purpose did Jesus set a child "in the midst?"  
 Lesson II.—What did Jesus forbid the Seventy to take with them?  
 Lesson III.—How did Jesus teach what neighbor love is?  
 Lesson IV.—What reference did Jesus make to a plow?  
 Lesson V.—By what three words does Jesus describe prayer?  
 Lesson VI.—How does Jesus illustrate His own power?  
 Lesson VII.—What behavior in the synagogue did Jesus condemn?  
 Lesson VIII.—What did Jesus argue from God's care for sparrows?  
 Lesson IX.—In what matter did Jesus refuse to be a judge?  
 Lesson X.—What illustrations of watchfulness did Jesus use?  
 Lesson XI.—Why did Jesus speak of an ox?  
 Lesson XII.—What lesson did Jesus teach from the mustard seed?

FOR WRITTEN ANSWERS

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

Lesson I. How did Jesus show His care for children?

Lesson II. What was the mission of the Seventy?

Lesson III. Outline the parable of the Good Samaritan.

Lesson IV. What did Jesus teach Martha regarding true service?

Lesson V. Give some reasons for being certain that God will answer prayer.

Lesson VI. What is meant by the light in us being darkness?

Lesson VII. Why is hypocrisy both wicked and foolish?

Lesson VIII. What is it for us to confess Christ? What for Him to confess us?

Lesson IX. Tell briefly the parable of the Rich Fool.

Lesson X. Why is evil-doing amongst the heathen less blameworthy than amongst ourselves?

Lesson XI. What kind of work is lawful on the Sabbath?

Lesson XII. How is God's kingdom like a mustard seed? How like leaven?

SCHOLARS' REGISTER

JANUARY-MARCH, 1914

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

Name.....		Address.....					Class.....	
DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1914								
Jan. 4.....								
Jan. 11.....								
Jan. 18.....								
Jan. 25.....								
Feb. 1.....								
Feb. 8.....								
Feb. 15.....								
Feb. 22.....								
Mar. 1.....								
Mar. 8.....								
Mar. 15.....								
Mar. 22.....								
Mar. 29.....								
Totals.....								



**ST. ANDREW'S COLLEGE**  
TORONTO, ONT.

A RESIDENTIAL and DAY SCHOOL for Boys.  
Preparation for the Universities, Business and Royal  
Military College. UPPER and LOWER SCHOOLS.

Calendar sent on Application. Spring Term commences Jan. 26th, 1914.

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