

The Home Study Quarterly

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No. 2

"Go Ye, Therefore"

His lamps are we,

To shine where He shall say ;
And lamps are not for sunny rooms,
Not for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have
birth,

Or for the murky twilight gray,
Where wandering sheep have gone astray ;
Or where the light of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we find

Clear shining through the night—
So bright we do not see the lamp,
But only see the light,
So we may shine—His light the flame,
That men may glorify His name.



A Ride in the Sky

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

Wouldn't it be jolly to ride in a flying-machine, soaring aloft like a bird? How delightful the gentle upward gliding! What excitement as we rushed to the sky-high levels! How strange the old familiar places look from the giddy heights!

A ride in an aeroplane, however, is a risky undertaking, and it will be wise to wait for improvements before making such a venture. But there is another flying-machine that soars higher, travels faster, offers just as much excitement and will give us just as many strange sensations. More than that, it is guaranteed absolutely safe. We need not fear a fall nor be concerned about a collision. Let us take our seats in the palace car of the imagination, and rise upon the wings of fancy, sailing away into the far future. Onward we journey

out of the present, past the next year and the next. What strange sights! What unexpected happenings! Look at ourselves forty years after this. What wonderful beings we have become! What high offices we fill! What honors are ours! How great are our achievements! Back we wing our way, gliding downward again to the present, and we are in our old places once more.

What we *imagine* ourselves to be forty years after, we must now *plan* to become. "Ich Dien" ("I Serve") is the motto on the crest of the Prince of Wales, and every one who wishes to rule a kingdom must make it his motto too. Sooner or later it will make a prince of every one who does, whether he was cradled in a cottage or in a castle. Some day he will rule over all, who is willing now to help all. "I help" must be the watchword of him who would be great.

This implies that we shall do our very best at our craft, calling or occupation, whatever that may be. Nothing short of perfection must satisfy.

"If I were a tinker, I'd make it my pride
The best of all tinkers to be ;
If I were a cobbler, no cobbler beside
Should mend an old kettle like me."

Into our plans for helping others we need to take the great Helper. Even when we cannot see Him, He is lifting our loads and ourselves too. As boys flying our kites, there were times when we could not see them away up in the heavens, but we knew they were there, for we could feel them pull. So in our life-plans we do well to remember that we have an unseen Helper, who in the time of temptations downward will keep us in the right way. We shall feel the "upward pull."

Dartmouth, N.S.

What a Boy Can Do

There is no short cut to righteousness any more than there is a royal road to learning. We must not be confused by the old adage, "It is good to know, it is better to do, it is best to be", and jump to the conclusion that there is a short cut to being good. It is good *to know* the laws of strength, it is better *to do* the things that increase strength, and of course it is best *to be* strong; but do not jump to the conclusion that one can sit down in his chair and by some mental process make a short cut and *be* strong. It is good to know about righteousness, it is better to do righteous things, it is best *to be* righteous, but there is no short cut to being righteous.

For the most part, boys already *know* what is right and what they ought to do, and the next step in the process is for them to *do*, and a natural result of this doing is the *being*. Evidence can be produced that this kind of thing can be done, and is being done, and done well.

For instance, one boy in the city of Worcester, Mass., as a result of his contact with a young man who understood how to appeal to his will as well as to his emotions, in a very short time led nineteen boys of his own age to unite with the church, seven of these on one Sunday.

In another city, a group of older boys, in one month, through a series of carefully planned meetings in which no adult took part, except as an unseen adviser, led one hundred boys in their teens to take a definite stand in the Christian life and each one of these hundred boys was definitely enrolled in a Bible group.

In a boys' camp one Sunday afternoon, a fourteen-year-old pitcher of the ball team calmly and deliberately brought his will to bear upon a question that he had been debating for some time. He decided that afternoon to be what he himself called "an out and out" Christian. Before supper time that same afternoon he hunted up the first baseman on the same team, a boy of about sixteen years of age, and as they sat under a tree, he turned to him with some such words as these: "Colt, I'll bet you can't guess what I did this afternoon." Of course Colt could not guess, and so the pitcher resumed, "Well,

I made up my mind that I had been fooling with this thing long enough. I'm going to be an 'out and out' Christian. What do you say? Are you with me?" When the pitcher told his story afterward, he said, "Colt never said a word. He did not move a muscle for ten minutes. Then he turned around and said, 'Yes, I am.'"

His companion replied, "Do you mean it? Will you be an 'out and out' Christian?"

Colt replied, "Yes, I will." That was all. Both boys had known what they ought to do, but that day they brought their wills to bear upon the situation and decided. This incident happened ten years ago, but that Sunday afternoon marked a crisis in the lives of both of those boys, and decision was made then which the years have strengthened rather than effaced.—Edgar M. Robinson



Glimpses from Our Church's History

By Rev. Professor James Ballantyne, D.D.

II. THE BEGINNINGS IN UPPER CANADA

In 1759 Quebec was won and Canada passed from France to Great Britain. At that time Canada included merely the present territory of Ontario and Quebec. The people numbered about 70,000, and were all French and Roman Catholic. Ontario was an unbroken wilderness.

The new masters were soon confronted by the question, Shall the conquered province be Anglicized? The answer in the negative was given by the American War of Independence. For the Americans called upon the Canadians to join them, and the latter, French though they were, and defeated, were true to Britain and rejected American advances. So the French inhabitants were secured in their religion and laws, and that part of the Dominion has remained permanently French and Roman Catholic.

Another result of the war was the coming to Canada, from the United States, of a large body of settlers known as United Empire Loyalists. Against the majority of their fellow citizens they had sided with the king. Now, driven from their homes by the vengeance of the victors, they sought a place of refuge in British territory. And thus the frontier settlements of the province of On-

tario were formed. Some, but not the majority, of the new settlers were Presbyterians, and in 1798 there came among them as a missionary the Rev. Robert McDowall, who for years had as his parish all that stretch from Toronto to the eastern limits of the province. In 1800 he became the permanent pastor of three congregations on the Bay of Quinte.

What Mr. McDowall was in the East, the Rev. Daniel W. Eastman became in the part about Niagara and the West. This was the next effort, a few years after the other, to meet the religious needs of those who were Presbyterians. Traveling over a wide area, services were given by him and several others who came from the United States, a fact that was afterwards used to discredit the loyalty of such as did not conform to the Church of England. One hundred years ago there were less than a dozen Presbyterian ministers in the whole of Upper Canada, ministering in the face of tremendous difficulties to the lonely settlements scattered along the lakes and through the dense forests.

Following the U. E. Loyalists came the immigrant from England, Scotland or Ireland, frequently a Presbyterian. Unassisted by the government, he faced a two months' journey over stormy seas and then plunged into the depths of the interior, often with little more than the clothes on his back, a musket over his shoulder and an axe in his hand. The ground had to be cleared to make room for the modest shanty. The trees were felled and burnt and the little clearing appeared. That was the heroic age, which has left its monument in the most productive of all Canada's provinces. If the new settler was married, he and his wife struggled on, far from neighbors, far from help when sickness came, and more keenly felt than all, far from church. But they had their Bibles, and their religion made their hard lot endurable. So, when the minister, whose life was as full of hardship as theirs, visited them, he found the warmest welcome and the heartiest co-operation in laying in this land of their adoption the foundations of the church of their fathers.

Knox College, Toronto

A Syphon Well

In our fair western continent, well watered by innumerable springs, rivers and lakes, it is hard for us to realize exactly what it is to be compelled to use water with sparing hand. Much as we appreciate the gift of water, it is only to the inhabitant of a land where water is well nigh a luxury that the full significance of the blessing of water becomes apparent.

The problem for over two-thirds of Palestine is a proper water supply. At Jerusalem there is but one natural water supply, that wonderful syphon spring which is identified with Gihon of the Bible. A long flight of stairs, cut in the solid rock, leads down to the surface of the spring itself. Twice a day the spring rises and falls as though there were a tide in it. This results from the peculiar rock formation, which is practically a syphon. Each time the water rises in the one pocket and reaches a certain level, it is discharged into the outer one; and so it goes on intermittently through the year. In olden times people thought that a dragon lived down in the cave, and alternately swallowed and spouted out the water. This spring was also sometimes called Siloam in Bible times.

Leading from the spring is a wonderful tunnel, built, it is supposed, by the ancient Jewish king, Hezekiah. He cut this tunnel through the solid rock of the hill and directed the waters of the spring into a pool, which was well within the city walls, so that in time of siege the city would be well supplied. This tunnel was built by workmen beginning at either side of the hill and working towards the centre. The great pool may still be seen, and, though it is no longer used for the purposes designed, it is an interesting remain of early Jewish activity. In it an inscription, the oldest known Hebrew inscription, was found by some boys who were paddling around in the spring. The inscription is written in ancient Hebrew script, which varies greatly from that which you see in your Bible. It tells us about the coming together of the two bands of workmen who started their digging in the manner I have described.—Young Israel.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1912

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

A-bi'-a-thar. High Priest in David's time.

A'-bra-ham. Meaning "Exalted Father", the greatest ancestor of the Jewish race.

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

An'-drew. An apostle, brother of Peter.

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

Christ. "The Anointed One", the official title of our Lord, corresponding to the Hebrew, "Messiah." It is so constantly added to "Jesus", the Saviour's personal designation, as virtually to form part of His name.

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

E-li'-as. Elijah ; one of the earliest and greatest of the prophets.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. It was the chief scene of the ministry of Jesus. The lake of the same name is fed by the Jordan, and is called a sea because of its extent.

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

He-ro'-di-ans. Adherents of the Herods who owed all the power they possessed to the Roman Government. They, therefore, hated the thought of a Jewish Messiah. "They vied with the Sadducees in scepticism and with the Greeks in licentiousness, pandered to the vice and cruelty of the Romans, and truckled to the Herods."

I-du-mæ'-a. District at the south of Judea and of the Dead Sea ; same as Edom, the country of Esau.

Ja'-cob. Younger son of Isaac and Rebekah.

James and John. Brothers, sons of Zebedee. Became apostles.

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

Jes'-se. A Bethlehemite and father of King David.

Je'-sus. Meaning "Saviour", the name given to our Lord by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31.

John the Bap'-tist. Son of Zacharias and Elizabeth, cousin and immediate forerunner of Jesus.

Jor'-dan. The most important river in Palestine, flowing from the Lebanon Mountains in the north to the Dead Sea in the south.

Ju-dæ'-a. The most southerly province of Palestine under the Roman Government. Jerusalem was its capital city.

Ju'-das Is-car'-i-ot. One of the Twelve. He betrayed his Lord.

Laz'-a-rus. The beggar of the Parable, at the rich man's gate. The other Lazarus, whom Jesus raised from the dead, was of Bethany, the brother of Mary and Martha.

Matth'-ew. Also called Levi. One of the Twelve apostles and the writer of the first Gospel. He was a publican or gatherer of the taxes imposed by the Romans. His calling was one held in great contempt by the Jews, and the Pharisees counted publicans unclean.

Mo'-ses. The great lawgiver. He led the children of Israel out of Egypt and through the desert to the borders of Canaan. His name was held in great reverence.

Pe'-ter. Full name, Simon Peter. Peter is the Greek of the Aramaic surname Cephas, meaning a "rock", which Jesus bestowed on Simon, John 1 : 42. He lived with his family at Capernaum, Matt. 8 : 14 ; Luke 4 : 38.

Phar'-i-sees. A Jewish sect who held strictly not only to the law of Moses, but also to the strange and ludicrous interpretations of it given by the scribes and rabbis. The Pharisees were most bitter enemies of Jesus.

Phil'-ip. One of the earliest disciples, and one of the twelve apostles.

Ra'-ca. A word of contempt, meaning, "empty", "worthless."

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

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

Thad-dæ'-us. The surname of Lebbaeus or Judas, one of the twelve apostles.

Thom'-as. One of the twelve apostles, also called Didymus, a Greek name meaning, like the Hebrew Thomas, "a twin."

Tyre. An important commercial sea-port of Phœnicia. It is a place of great antiquity, and at one time was of immense prosperity and wealth.

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

Zi'-on. One of the hills on which the city of Jerusalem is built ; but often used as a name for the whole city.

* AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.

Again the morn of gladness,
The morn of light is here ;
And earth itself looks fairer,
And heaven itself more near ;
The bells, like angel voices,
Speak peace to every breast ;
And all the land lies quiet
To keep the day of rest.

*Glory be to Jesus,
Let all His children say ;
He rose again, He rose again
On this glad day !*

—Hymn 364, Book of Praise

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 96 : 9-13.

Superintendent. O worship the Lord in the beauty of holiness : fear before Him, all the earth.

School. Say among the heathen that the Lord reigneth : the world also shall be established that it shall not be moved : He shall judge the people righteously.

Superintendent. Let the heavens rejoice, and let the earth be glad ;

School. Let the sea roar, and the fulness thereof.

Superintendent. Let the field be joyful, and all that is therein :

School. Then shall all the trees of the wood rejoice before the Lord : for He cometh, for He cometh to judge the earth :

All. He shall judge the world with righteousness, and the people with His truth.

IV. SINGING. Selected.

V. BIBLE WORK. From the Supplemental Lessons.

VI. SINGING. Hymn 351, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons for the Quarter will be remembered during the Quarter.)

VII. READING OF LESSON PASSAGE.

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

IX. SINGING. Psalm or Hymn selected.

(This selection may usually be that marked "From the PRIMARY QUARTERLY".)

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. PRAYER.

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

III. SINGING.

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs of His fold,
I should like to have been with Him then.

I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,

'Let the little ones come unto Me.'

—Hymn 567, Book of Praise

IV. RECITATION IN CONCERT. (All remain standing.)—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

V. PRAYER. Lord's Prayer repeated in concert.

VI. BENEDICTION.

Lesson I.

MISSIONARY LESSON

April 7, 1912

LESSON SETTING—Isaiah prophesied in Jerusalem B. C. 740-700. The Lesson contains a picture of the future kingdom of the Messiah and a description of its King.

GOLDEN TEXT—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11 : 9.

* Memorize Isaiah 2 : 3, 4. **THE LESSON PASSAGE**—Isaiah 2 : 2-4 ; 11 : 1-10. Read Micah 4 : 1-4.

2 And it shall come to pass in the ¹ last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it.

3 And many ² people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Ja'cob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the LORD from Jeru'salem.

4 And he shall judge ³ among the nations, and shall ⁴ rebuke many ² people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more.

Ch. 11 : 1 And there shall come forth a ⁵ rod out of the ⁶ stem of Jes'se, and a ⁷ Branch shall grow out of his roots :

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;

3 And ⁸ shall make him of quick understanding in the fear of the LORD : and he shall not judge after

Revised Version—¹ latter ; ² peoples ; ³ between ; ⁴ reprove ; ⁵ shoot ; ⁶ stock ; ⁷ branch out of his roots shall bear fruit ; ⁸ his delight shall be in ; ⁹ And the wolf ; ¹⁰ basilisk's ; ¹¹ it shall come to pass in that day, that the root ; ¹² standeth ; ¹³ peoples, unto him shall the nations seek ; ¹⁴ resting place.

Daily Readings—(Courtesy, I B.R.A.)—M.—The appearances of the risen Lord, 1 Cor. 15 : 1-11. T.—Resurrection hope, 1 Cor. 15 : 12-26. W.—The walk to Emmaus, Luke 24 : 13-27. Th.—The disciples' joy, Luke 24 : 29-35. F.—Christ crucified, Luke 23 : 33-46. S.—Christ buried, Luke 23 : 47-56. S.—Christ risen, Luke 24 : 1-12.

THE LESSON EXPLAINED



I. THE KINGDOM.—
2. It shall come to pass; shall surely happen. Latter days (Rev. Ver.); after the coming of the long looked for Messiah. The mountain of the Lord's house; the eastern hill of Jerusalem, the temple site. In the top of the mountains. The temple mount. God's dwelling place, will be regarded as the chief mountain in the world. Exalted; in honor and dignity. All nations shall flow, etc. The mountain will become a rallying point for the peoples.

3, 4. Come. and let us go up. This expresses eager desire and expectation. He will teach us; through His prophets. Of his ways; the rules of conduct which He lays down. Walk in his paths; do His will. Out of Zion; Jerusalem's western hill, but often, as here, used of the whole city. Shall go forth the law; like a never-failing stream. Judge between the nations (Rev. Ver.); settle their disputes. They will accept His decision instead of appealing to the sword. Rebuke; arbitrate for. Swords into plowshares, spears into pruninghooks. Warlike

weapons, no longer needed for battle, will be changed into instruments for tilling the ground.

II. THE KING.—Ch. 11 : 1, 2.—A rod ("shoot" Rev. Ver.); like a sprout from the stump of a felled oak. Stock of Jesse (Rev. Ver.); the father of David, Israel's greatest king. His family is here likened to the stump of a tree. A branch (Rev. Ver.); a fresh green shoot giving promise of leaves and fruit. So the Messiah-King, descended from David, will more than restore the glory of David's line. The spirit of the Lord; the Holy Spirit. Rest upon him; permanently. Wisdom and understanding; strength and keenness of mind. Counsel and might; skill to plan and energy to rule. Knowledge and the fear of the Lord; discerning of God's will and a loving readiness to do it.

3-5. His delight shall be in, etc. (Rev. Ver.); be quick to recognize true religion in others, and delight in finding it. Not after the sight of his eyes, etc.; will not be deceived by appearances or mere assertions, but will penetrate to the truth of things. The poor, the meek (perhaps "the oppressed"). These will be His special care. Smite the earth. Probably for "earth" we should read "oppressor." Rod ("sceptre") of his mouth. His mere word will bring death to wicked men. (Compare Acts 5 : 5, Righteousness; justice. Girdle; the symbol of strength and activity. The

*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

binding of the loose garments with a girdle about the waist was a necessary preparation for work. Faithfulness; trustworthiness. The King will give Himself wholly to the cause of justice.

6-8. In the consummated reign of the Messiah there will be peace among the animals also. Cockatrice; a viper common in Palestine.

9, 10. Not hurt nor destroy: do no harmful work in the mountain land, because God will be known there. A root of Jesse; a branch from the roots (see v. 1)—a title of the Messiah. An ensign; a rallying point. Gentiles; Rev. Ver. "nations." Resting place (Rev. Ver.); the royal residence in Jerusalem. This prophecy is being wonderfully fulfilled to-day.

THE GEOGRAPHY LESSON

(On Easter Lesson)

The tomb in Joseph's garden was perhaps a small chamber hewn out of the rock. The stone that formed the door was round, with flat sides, and could easily be rolled up against the face of the rock. In the morning the women visited the tomb and found the stone rolled away. Soon after, Peter and John came and found the folded garments, and near the tomb Jesus appeared to Mary Magdalene and later to the other women.

LESSON QUESTIONS

2 What is meant by "the latter days?" What mountain is referred to in v. 2? How will this mountain be regarded?

3, 4 Who will go up to "the mountain of the Lord?" For what purpose? How will they settle their dis-

putes? What will they do with their weapons of war? Where is the Messiah called the "Prince of Peace?" (Ch. 9: 6)

Ch. 11: 1-5 From whom was the Messiah to be descended? With what qualities was He to be endowed, and by whom? In what would be the Messiah's delight? For whom would He specially care? How would He treat the wicked?

6-8 How will the animals, in Messiah's reign, act?

9-10 How is the Lesson prophecy being fulfilled to-day?

Prove from Scripture—That Jesus was anointed with the Holy Spirit.

Shorter Catechism—Ques. 12. What special act of providence did God exercise towards man in the estate wherein he was created? A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

The Question on Missions—(Second Quarter, A DEACONESS AMONG THE FOREIGNERS.)—1 What is a deaconess? A deaconess is a Christian woman trained and set apart for special service in a church, mission or charitable institution, her chief aim being to reach and uplift the women and children of the community where she is placed.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson); 449: 444; 2 (Ps. Sel.); 549 (from PRIMARY QUARTERLY); 432. (These hymns may be practised at home during the week.)

FOR WRITTEN ANSWERS

1. Wherefore would all nations flock to Jerusalem?.....

2. Name the qualities to be found in the Messiah.....

Memorize vs. 10, 11. **EASTER LESSON**—1 Corinthians 15: 1-11.

AN ALTERNATIVE LESSON

GOLDEN TEXT—This Jesus hath God raised up, whereof we all are witnesses.—Acts 2: 32.

Paul wrote his First Epistle to the Corinthians from Ephesus, probably in the spring of A.D. 57. In the Lesson chapter he discusses the resurrection, which some had denied.

I. PAUL'S PREACHING.—1-4. I declare. I affirm the truth which some of you are denying. The gospel; the good news of salvation. Which I preached; when in Corinth (see Acts, ch. 18). Ye received (Rev. Ver.); believing the message which Paul brought. By which also ye are saved. They were actual possessors of salvation. In vain; literally, "without due consideration." The meaning is that a hastily accepted belief is not one that can be held fast, or that can produce a permanent effect. Which I also received. Paul did not invent his message, it was a revelation granted to him. Christ died for our sins; to bear the punishment for us. Scriptures; of the Old Testa-

ment. (See Luke 24: 26, 27.) Buried. See John 19: 38-42. Rose again. Read John 21: 1-18.

II. PAUL'S WITNESSES.—5-11. Son of Cephas; that is, Peter (see Luke 24: 34). Then of the twelve. This had grown to be the common way of speaking about the company of the apostles. Ten only were present, Judas being lacking and Thomas absent (see John 20: 19-25). Above five hundred brethren. This is probably the appearance of Matt. 23: 17. Fallen asleep; in death. James; Jesus' own brother. James was not an apostle. All the apostles. In contrast with James just spoken of singly. See Acts 1: 6-12. Last of all... of me; when he appeared in the road to Damascus, Acts 9: 1-9. The least; compare 1 Tim. 1: 12-16. The grace of God. Grace is God's love seen in helpful touch with man's sin and weakness. I laboured more; his apostleship had been denied, so he adds this.

BETWEEN THE LESSONS—The Lesson events happened shortly after those of Lesson XII., First Quarter. Mark 2 : 13-22

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

Memorize vs. 27, 28. **THE LESSON PASSAGE**—Mark 2 : 23 to 3 : 6. Read Matthew 12 : 1-14 ; Luke 6 : 1-11.

23 And it came to pass, that he¹ went through the corn fields on the sabbath day ; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful ?

25 And he said unto them, ²Have ye never read what Da'vid did, when he had need, and was an hungred, he, and they that were with him ?

26 How he³ went into the house of God⁴ in the days of Abiathar the high priest, and did eat the shewbread, which⁵ is not lawful to eat⁶ but for the priests, and gave also to them⁷ which were with him ?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath :

28 ⁸Therefore the Son of man is ⁹Lord also of the sabbath.

Ch. 3 : 1 And he entered again into the syna-

Revised Version—¹ was going on the sabbath day through the cornfields ; ² Did ye ; ³ entered into ; ⁴ when Abiathar was high priest ; ⁵ it is ; ⁶ save for ; ⁷ that ; ⁸ so that the ; ⁹ lord even ; ¹⁰ his hand withered ; ¹¹ on the sabbath day to do good, or to do harm ; ¹² a ; ¹³ at the hardening of their heart ; ¹⁴ thy ; ¹⁵ forth ; ¹⁶ Omit four words ; ¹⁷ out ; ¹⁸ with the Herodians took counsel against.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The use of the Sabbath, Mark 2 : 23-28 T.—The use of the Sabbath, Mark 3 : 1-6. W.—The Sabbath law, Ex. 31 : 12-17. Th.—Breaking the Sabbath, Neh. 13 : 15-22. F.—An unanswered question, Luke 13 : 10-17. S.—Sabbath worship, Ps. 84. S.—Blessings of observance, Isa. 58 : 8-14.

THE LESSON EXPLAINED

I. SABBATH LABOR.—

23, 24. And it came to pass. A fresh conflict between Jesus and the Pharisees was at hand. He (Jesus) went (Rev. Ver., "was going") through the corn (grain) fields ; walking, with His disciples on one of the narrow paths through the extended grain fields of the plain of Gennesaret. On the sabbath day ; probably in May or June, when the wheat was ripening. The barley ripened a month earlier. Began ; only to be stopped immediately by the faultfinding Pharisees. To pluck the ears ; rubbing the hulls off (Luke 6 : 1) and eating the kernels, (Matt. 12 : 1 ; Luke 6 : 1), for they were hungry Pharisees ; literally, "Separated",—a Jewish sec. noted for its strictness in observing the law of Moses as interpreted by the scribes or teachers. That which is not lawful. The law forbade labor on the Sabbath day, and the Pharisees regarded plucking the ears of grain as reaping, and rubbing them as threshing

25, 26. He said ; in defence of His disciples. Never read ? In 1 Sam. 21 : 1-6. What David did ; their favorite hero, whom they would not dream of charging with Sabbath-breaking, yet the disciples were practically doing only what David had done. Was an hungred ; and food, therefore, was a necessity. Went into the house of God ; the tabernacle, which all, but priests, were forbidden to enter, Num. 16 : 40. Did eat the shewbread ; the twelve loaves or cakes placed every Sabbath on the golden table in the tabernacle (Lev. 24 : 5-9) and afterwards in the temple. Only the priests might eat these. But all merely ceremonial

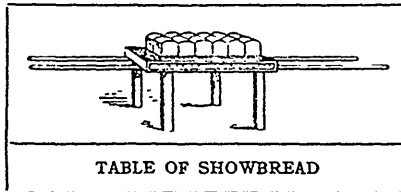


TABLE OF SHOWBREAD

laws must give way to human need, and therefore David was blameless.

27, 28. Sabbath . . made for man ; for his good, and therefore no Sabbath regulation can be binding when it would work him harm. Son of man ; Jesus Himself, who had authority to speak for

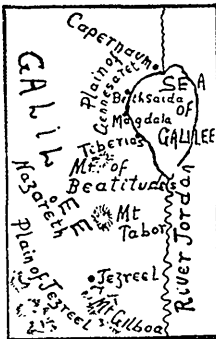
God who appointed the Sabbath. Lord also of the sabbath ; not to do away with it, but to explain the true way of keeping it.

II. SABBATH HEALING.—Ch. 3 : 1-4. And ; introducing another conflict about Sabbath observance. Entered again ; according to His custom, ch. 1 : 21, 39. Into the synagogue (the Jewish house of worship) ; probably in Capernaum. Man . . had his hand ("right hand," Luke 6 : 6) withered (Rev. Ver.) ; dried up, the result of accident or disease. They watched him ; the Pharisees, of course. Whether he would heal him. According to the rabbis or teachers of the law, Jesus should have waited till the Sabbath was over. Stand forth ; that the critics might see his need and perhaps, pity him. Lawful to do good . . or . . evil ? to save life, or to kill ? Which is more in keeping with the Sabbath the desire to heal which Jesus had, or the desire to kill which the Pharisees cherished in their heart towards Him ? Hold their peace ; sullen, but helpless.

5, 6. Looked round about . . with anger ; "made a swift, indignant survey of His foes". Being grieved ; distressed at their hardness of heart. Stretch forth thine hand. There was not even a word about healing. Jesus could work without breaking even the

letter of the rabbis' regulations. **Stretched it out**; a proof of his faith in Jesus' power. **Restored**; an instant and complete cure. **Straightway took counsel**. To estimate properly their fanatical zeal, we must keep in mind the fact that they valued the Sabbath far beyond any mere morality, and were prepared to revenge any contradiction of their ideas in the most violent and emphatic way. Fanaticism is always busy, and ready to be angry over the mere visible and outward things of the religious life. Their hatred could not lose a moment. **The Herodians**; the followers of the Herods, who wanted to restore that family to the place it formerly held. They were at enmity with the Pharisees, but joined with them against Jesus. The common people ascribed Messianic pretensions to Jesus, and on more than one occasion tried to compel Him to act as the popular idea of the Messiah said the Messiah would act. This would be the argument by which the Pharisees roused the Herodians against Jesus. It was, too, the argument they used later to gain the consent of Pilate to have Him crucified. **Destroy him**; enraged at His success and the fame it would bring Him.

THE GEOGRAPHY LESSON



Synagogues may be seen to-day in Jerusalem. The large interior has a stone floor and whitewashed walls. A wooden platform about two feet high occupies the middle of the floor. On the platform a fence encloses a place for the preacher or reader. From the fence rise four slender posts upholding a crown-shaped cornice. On the cornice rest two tablets bearing Hebrew characters representing the Tables of the Law and the

Commandments. A few bench seats are set against the wall. At the farther end of the room is the Holy Place, which is covered by a heavy curtain.

LESSON QUESTIONS

23, 24 Where were Jesus and His disciples walking? How did the disciples begin to satisfy their hunger? Who found fault with them? On what ground?

25, 26 How did Jesus defend the disciples? What is meant by "the shewbread"? What law did David break in eating it? Why was he blameless? What scripture is quoted in Matthew's account of this incident? (Matt. 12 : 7; Hos. 6 : 6.)

27, 28 For what purpasa was the Sabbath appointed? Who has authority over it? Find a promise in Jeremiah in regard to true Sabbath-keeping (Jer. 17 : 24, 25)

Ch. 3 : 1-4 Where did Jesus find a man with a withered hand? Who were watching for an opportunity to accuse Him? What did He say to them? What did He do for the man?

5, 6 What two Jewish parties united against Jesus? Who were the Herodians?

FOR DISCUSSION

1. Do we, or do we not, need the Sabbath?
2. Sabbath visiting,—right or wrong?

A LESSON FOR LIFE

Says John Burns, the noted English labor leader and member of the Imperial Government: "Sunday rest is physically good, mentally invigorating and morally healthful. It has been commercially beneficial to the people of this land. It has done more than anything else to buttress and maintain the excellent institution we call home. The day of rest is, from every point of view, a national treasure." And a great French statesman, President Arnot, writes: "The Sunday rest is an essentially democratic institution, more needed than ever-owing to the high pressure at which we live."

Prove from Scripture—*That the Sabbath is a day of worship.*

Shorter Catechism—*Ques. 13. Did our first parents continue in the estate wherein they were created?*
A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

The Question on Missions—2. Among what nationalities do our deaconesses in Winnipeg work? The majority of the foreigners among whom our deaconesses work are European. They are chiefly Russian, German, Polish, Ruthenian, Austrian, Hungarian, Jewish, Italian, and Scandinavian

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson); 383; 357; 72 (Ps. Sel.); 381 (from PRIMARY Quarterly); 387.

FOR WRITTEN ANSWERS

1. On what ground did the Pharisees accuse Jesus' disciples of Sabbath-breaking?
2. How did our Lord defend them?
3. What does the synagogue miracle teach us about true Sabbath-keeping?

Lesson III.

THE APPOINTMENT OF THE TWELVE

April 21, 1912

BETWEEN THE LESSONS—There is no interval between the events of last Lesson and those of the Lesson for to-day

GOLDEN TEXT—Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit.—John 15 : 16.

Memorize Matthew 5 : 14, 15. **THE LESSON PASSAGE**—Mark 3 : 7-19 ; Matthew 5 : 13-16. Read Matthew 10 : 2-4 ; Luke 6 : 13-16.

7¹ But Je²'s withdrew himself with his disciples to the sea ; and a great multitude from Gal'ilee followed³ him, and from Judæ'a.

8 And from Jeru'salem, and from Idumæ'a, and⁴ from beyond Jor'dan ; and⁵ they about Tyre and Sidon, a great multitude, ⁶ when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a⁷ small ship should wait on him because of the⁸ multitude, lest they should throng him.

10 For he had healed many ; insomuch that⁹ they pressed upon him for to touch him, as many as had plagues.

11 And¹⁰ unclean spirits, ¹¹ when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he¹² straitly charged them that they should not make him known.

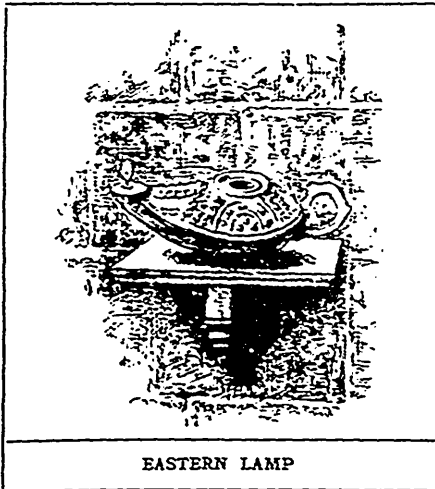
13 And he goeth up into¹³ a mountain, and calleth unto him whom he¹⁴ would ; and they¹⁵ came unto him.

14 And he¹⁶ ordained twelve, that they¹⁷ should be with him, and that he might send them forth to preach.

Revised Version—And Jesus with his disciples withdrew to : ²Omit him ; ³Omit from ; ⁴Omit they ; ⁵hearing what ; ⁶little boat ; ⁷crowd ; ⁸as many as had plagues pressed upon him that they might touch him ; ⁹the ; ¹⁰whenever they beheld him ; ¹¹charged them much that ; ¹²himself ; ¹³went unto ; ¹⁴appointed ; ¹⁵might be ; ¹⁶authority to cast out ; ¹⁷Omit The ; ¹⁸Cananæan ; ¹⁹its ; ²⁰Omit to be ; ²¹Omit that is ; ²²a ; ²³lamp ; ²⁴the stand ; ²⁵shineth unto ; ²⁶Even so let your light shine.

Daily Readings—(Courtesy, I B.R.A.)—M.—The appointment of the twelve, Mark 3 : 7-19. T.—The appointment of the twelve, Matt. 5 : 13-16. W.—Commissioned for service, Matt 10 : 5-16. Th.—Matthias chosen an apostle, Acts 1 : 15-26. F.—Paul chosen and called, Acts 26 : 14-20. S.—Reward of faithful service, Luke 10 : 17-24. S.—Christ's friends, John 15 : 8-16.

THE LESSON EXPLAINED



EASTERN LAMP

I. THE CHOOSING OF THE TWELVE.—7, 8. Withdrew ; because of the danger to His life from the Pharisees (see v. 6, last Lesson). With his disciples ; mentioned prominently because something important

is to be told about them. To the sea ; the Sea of Galilee. A great multitude ; who followed Jesus notwithstanding the Pharisees' opposition. Galilee ; the neighboring district. Judæa ; the southernmost province of Palestine. Beyond Jordan ; east of the river. Idumæa ; or Edom, the district east of the Jordan between Southern Palestine and Arabia. Tyre and Sidon ; cities on the Mediterranean, northwest of Galilee. Heard, great things. They were attracted by Jesus' miracles of healing.

9-12. A little boat (Rev. Ver) ; such as Galilean fishermen used. Wait on him ; be in readiness to let Him away from the crowd (Rev. Ver) Had healed many ; while the multitude kept hourly growing greater and greater. Pressed upon him ; literally, "knocked against Him." To touch him ; hoping that contact would bring healing. Plagues, literally, "scourges", a strong word for diseases. Unclean spirits ; that is, people mastered in deed and speech by these messengers of Satan dwelling in them. The Son of God ; the Messiah expected by the Jews ; as such the unclean spirits recognized Jesus. Charged them. He would not have their testimony.

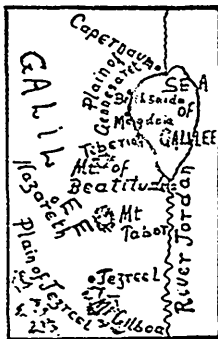
13-15. The mountain (Rev. Ver) ; perhaps the Horns of Hattun (see Geography Lesson). Calleth, etc. Jesus invited a company of disciples perhaps some scorn to leave the crowd and follow Him up the mountain. Appointed (after a night spent in prayer, Luke 6 : 12.) twelve ; from among those who had accepted

His invitation. **Be with him**; for training,—the first purpose of their appointment. **Send them forth**; as missionaries,—the second purpose. **To preach**; as heralds proclaiming their King. **To heal**; men's bodies as well as their souls. **To cast out devils**; heal the demon possessed.

16-19. **Simon . . . Peter**. The new name means a rock. (Compare Matt. 16 : 18 ; John 1 : 42.) **James . . . and John**. See ch. 1 : 19. **Boanerges . . . sons of thunder** (or "tumult"). The name was given likely because of their fiery, enthusiastic zeal (see ch. 9 : 38 ; 10 : 37 ; Luke 9 : 54.) **Andrew** ; Peter's brother, ch. 1 : 16 ; John 1 : 40, 41. **Philip**. See John 6 : 5-9 ; 12 : 20-22 ; 14 : 8. **Bartholomew** ; called Nathanael in John 1 : 46-50. **Matthew** ; or **Levi** (see ch. 2 : 14, 15). **Thomas** ; also called **Didymus** that is, **Twin** (see John 14 : 5 ; 20 : 24, 25 ; 26 : 26 ; 21 : 2). **James** ; the **Less**, son of **Mary and Cleophas** (see chs 15 : 40 ; 18 : 1 ; John 19 : 25). **Thaddæus** ; the same as **Lebbaeus** (Matt. 10 : 3) and **Judas**, Luke 6 : 16. **Simon the Cananean** (Rev. Ver.) ; or **Zealot**. He had belonged to the **Zealots**, a party pledged to drive the Romans from Palestine. **Judas Iscariot** ; that is, a man of **Kerioth**, a village in **Judea**.

II. THE WORK OF THE TWELVE.—Matt. 5 : 13-16. The salt of the earth. As salt preserves and flavors food, the apostles and other disciples of Jesus were to purify and keep pure the people of the world by bringing into their lives the influences of the gospel. Salt . . . lost its savour (Rev. Ver.) ; as it sometimes did in the storehouses. **Light of the world** ; to show the right way to others. **A city . . . on a hill**, etc. So the followers of Jesus should not hide their light. **A bushel** ; a measure holding two gallons, found in every Jewish house. **Glorify your Father**. God's honor ought to be the sole aim of every disciple.

THE GEOGRAPHY LESSON



West of the Sea of Galilee between Capernaum on the north and Magdala on the south, lies the Plain of Gennesaret. It is about a mile broad and two and a half miles long. In the time of our Lord this region was known as The Garden of Princes, because of the fertility of its soil. Lying to the west of the plain are lofty hills. One of these is crowned by a double peak known as the "Horns of Hattin." Where

Magdala stood there is a poor little village, but the once fruitful plain is now deserted and barren.

LESSON QUESTIONS

7, 8 Why did Jesus withdraw Himself ? Whither did He go ? Who accompanied Him ? Why are they mentioned prominently ? Who came to Jesus ? What attracted them to Him ?

9-12 What provision did Jesus make for getting away from the crowd ? Why was this necessary ? Who recognized Him as the Son of God ? What did He forbid them to do ? Why ? Where is it said that Jesus came to "destroy the works of the devil ?" (1 John 3 : 8.)

13-15 Whom did Jesus invite to follow Him ? Whither ? How many did He choose out of this company ? What were His two purposes in this choice ?

16-19 Give the names of the twelve apostles. Matt. 5 : 13-16 By what two comparisons did Jesus describe the work of His disciples ? What ought to be the sole aim of every disciple ? Whom did Paul bid to shine "as lights in the world ?" (Phil 2 : 15.)

FOR DISCUSSION

1. Are crowds a help, or a hindrance, in Christian work ?
2. Why *medical* missions ?

A LESSON FOR LIFE

Coming across one of our great lakes on a dark night, the many lights of a large city can be seen, far away, from the deck of the approaching steamer. But the wheelsman, paying no attention to other lights, fixes his eye on one that shines steadily from the narrow entrance into the land-locked harbor, and steers directly for that. Our lives should be like that light showing to all about us the sure way to true happiness and peace.

Prove from Scripture—That good works are expected of Christians

Shorter Catechism—Ques. 14. What is sin ? A. Sin is any want of conformity unto, or transgression of, the law of God.

The Question on Missions—3 What kind of religion have these foreigners ? With the exception of the Jews, these foreigners hold some form of the Christian religion ; although many, especially those from Russia and Southern Europe, have largely lost sight of its spiritual meaning.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 250 ; 252 ; 76 (Pa. Sel.) ; 575 (from PRIMARY QUARTERLY) ; 255.

FOR WRITTEN ANSWERS

1. For what twofold purpose did Jesus choose the Twelve ?
2. In what respects are the followers of Jesus to be like salt in the world ?

Lesson IV.

THE BEATITUDES

April 28, 1912

BETWEEN THE LESSONS—Likely the choosing of the Twelve (Mark 3: 13-19, last Lesson) took place early in the morning after the night of prayer (Luke 6: 12). To-day's Lesson follows.

GOLDEN TEXT—Blessed are the pure in heart: for they shall see God.—Matthew 5: 8.

Memorize vs. 2-6. **THE LESSON PASSAGE**—Matthew 5: 1-12. Read Luke 6: 20-26.

1 And seeing the multitudes, he went up into ¹a mountain: and when he ²was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they ³which do hunger and thirst after righteousness: for they shall be filled.

Revised Version—¹the; ²had sat down; ³that hunger; ⁴sons of God; ⁵that have been persecuted; ⁶reproach; ⁷Omit shall.

Daily Readings—(Courtesy, I.B.R.A.)—M—The Beatitudes, Matt. 5: 1-12. T—The happy man, Ps. 32 W.—A contrast, Ps. 1. Th.—Rejoicing in tribulation, 1 Pet. 4: 12-19. F—Obedience and blessing, Deut. 28: 1-9. S.—Temporal blessings, Deut. 8: 1-10. S.—The final buss, Rev. 7: 9-17.

THE LESSON EXPLAINED

I. BEATITUDES OF CHARACTER.—1, 2. Seeing the multitudes. See Mark 3: 7, last Lesson. After lodging in the neighborhood during the night, they again came to Jesus. He went up into the mountain (Rev. Ver.). After the choosing of the Twelve He had descended to "the plain" or level place near the foot of the mountain, where the crowds were gathered, and healed many of their sick. When the people began to press upon Him, He probably re-ascended to a point where they could not reach Him, but where all could see and hear Him. Sat down (Rev. Ver.); the usual attitude of an Oriental teacher. Disciples; the Twelve and the crowd about them. Opened his mouth; an expression introducing a weighty utterance. Taught them; kept teaching them continuously.

3, 4. Blessed; happy. Jesus was to tell His hearers how they may possess a happiness like that of God, 1 Tim. 1: 11. Are the poor. There can be happiness even in the midst of poverty. But it belongs only to the poor in spirit, that is, those who think humbly, not proudly, of themselves before God. Their's is the kingdom of heaven; for they have the character that makes them true members of the kingdom in which God rules. Because they are "poor in spirit"; therefore, they are rich. "The soul of goodness is in the man who is really humble." Mourn; sorrow, not for lack or loss of earthly possessions, but because they are not good within. Such sorrow proves that they love goodness, and those who love goodness will get it. Therefore they shall be comforted, for the good, in the end, are joyful.

5, 6. The meek; those who do not think proudly of themselves among men and so, when they are injured, do not become bitter or desire revenge. Shall inherit the earth. The time is coming, even in this world,



ORIENTAL MOURNERS

when, not the ambitious and tyrannical, but the "meek" shall prosper most. Hunger and thirst after righteousness; long to be righteous, as men desire food and drink. Shall be filled; be satisfied by becoming what they yearn to be.

7-9. Merciful; those who show their pity for the needy by practical help. Mercy may be shown by many means, not only by money, but by words and deeds and tears. Shall obtain mercy; from God, in forgiveness and blessing,

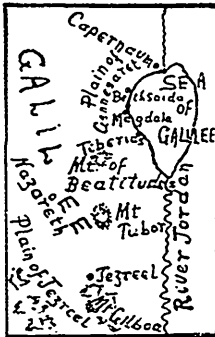
and from their fellow men, who will treat them as they are treated by them. Pure in heart; sincere, single-minded, seeking with all their heart to do God's will. Shall see God; be able in this life to understand His character and dealings and behold Him face to face hereafter. The peacemakers; those who have peace with God because their hearts are pure, and who seek to promote peace among men. Shall be called, etc. Because they are like God in spirit and deeds, they shall be recognized as His children by men now, and by God at the great judgment day. This special title of 'Sons of God' indicates one of the ways, if not the way, in which peacemakers should work, that is, to try to reconcile each of the contending parties to God before trying to reconcile them to one another. Men will more often listen to what is set before them as to their duty to God, than to what is urged upon them as due to those who have offended them. To be a successful peacemaker one must be at peace with God and with himself. Peacemaking begins at home, in a man's own heart, and then spreads to all around him.

II. BEATITUDES OF CONDUCT.—10-12. Persecuted for righteousness' sake; suffer great trials because they have been righteous. Their's is the kingdom of heaven. By their faithfulness in persecutions they have proved that the kingdom is in

them now, and its presence establishes their right to a place in that kingdom in its coming fulness, and a share in its abiding blessings. Revile you ; speak abusively and reproachfully to you. Persecute you ; follow you up with injury after injury. Say .evil .falsely; thinking nothing too evil to believe and speak of you For my sake ; because they follow and serve Jesus. Re-joice, etc.; literally, "rejoice and leap", overflow with joy. In spite of all that men may do against you, joy is possible. Great is your reward in heaven ; so great that no earthly suffering can compare with it. This hope, though weak now, was strong in primitive times, and greatly helped martyrs and confessors to maintain their faith in Christ in spite of painful and deadly persecution The prophets . . before you. You are in good company ; the prophets suffered and conquered; so will you.

This last of the Beatitudes does not teach that perfect Christian character cannot be attained without suffering persecution. That would make the wickedness of the ungodly a necessity for the godly. The meaning is, that, when the character of the Christian provokes persecution, he has an additional opportunity of proving that he is a child of God and is fit for the kingdom of God. Jesus himself suffered persecution and His followers must not be surprised if it comes to them also.

THE GEOGRAPHY LESSON



The mountain which our Lord ascended to choose His disciples was the same as the Mount of Beatitudes, and in all probability this was the "Horns of Hattin", a hill about four miles west of the Sea of Galilee and near the Nazareth road. From the summit of the eastern horn, which is some fifty feet above the surrounding fields, He spoke to the multitudes. No other mountain in the neighborhood answers so well to the description. It is centrally situated having the peasants of the hill region west of it and the fishing people of the lake shore to the east. From Nazareth on one side to Bethsaida on the other, they could come to hear the great Preacher.

LESSON QUESTIONS

1, 2 Whence did Jesus go "up into the mountain?" Where had He been amongst the crowds? What had He been doing? Why did He now reascend the mountain? What attitude did He assume? Who gathered about Him? What did He then do?

3, 4 What was Jesus to tell His hearers? What is it to be "poor in spirit?" Why do the poor in spirit possess the kingdom of heaven? What sort of sorrow will be comforted? Where does Paul speak of godly sorrow? (2 Cor. 7 : 10.)

5, 6 Who are meant by the "meek?" What promise is made regarding them? Where do we read of the "meekness and gentleness" of Christ? (2 Cor. 10:1.)

7-9 Explain the promise to the "merciful." Who are the "pure in heart?" What is meant by seeing God? Where is the promise of seeing God's face? (Rev. 22 : 4.)

10-12 Who are described in these verses? Why are they to rejoice?

FOR DISCUSSION

1. The difference between meekness and weakness
2. Do we get from others what we give to them?

A LESSON FOR LIFE

When King Henry V. of England was Prince of Wales, he lived a wild, dissipated life. But from the moment he became king, he forsook evil and lived for the good of his subjects. When anything wrong was proposed to him, his one word was, "Impossible"; when any duty came before him, his one word was, "It must be done." In this king we see what it is to hunger and thirst after righteousness and how such longing is satisfied,—by mastery over ourselves.

Prove from Scripture—That holiness is God's will for us.

Shorter Catechism—Review Questions 12-14.

The Question on Missions—4. What is the duty of the deaconess in the homes? She persuades the little ones to attend kindergarten, the older ones to attend the public school; invites them also to Sunday School and clubs; gives instruction, where called for, in housekeeping and in caring for the sick; and procures assistance for the needy.

Lesson Hymns—Book of Praise. 351 (Supplemental Lesson); 217; 219; 43 (Ps. Sel.); 219 (from PRIMARY QUARTERLY); 216.

FOR WRITTEN ANSWERS

1. What is it to be "poor in spirit" ?
2. How will those who hunger and thirst after righteousness be satisfied ?
3. What reason for joy have those who are persecuted for Christ's sake ?

Lesson V.

POVERTY AND RICHES

May 5, 1912

BETWEEN THE LESSONS—Ch. 6 : 20-26, contains Luke's account of the Sermon on the Mount (see last Lesson, Matt. 5 : 1-12). The parable in ch. 16 : 20-31 was uttered nearly two years later, near the close of our Lord's ministry.

GOLDEN TEXT—A man's life consisteth not in the abundance of the things which he possesseth.—Luke 12 : 15.

Memorize ch. 6 : 20, 21. **THE LESSON PASSAGE**—Luke 6 : 20-26 ; 16 : 19-31.

20 And he lifted up his eyes on his disciples, and said, Blessed ¹ be ye poor : for your's is the kingdom of God.

21 Blessed are ye that hunger now : for ye shall be filled. Blessed are ye that weep now : for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and ² shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ³ ye in that day, and leap for joy : for, behold, your reward is great in heaven : for in the ⁴ like manner did their fathers unto the prophets.

24 But woe unto you that are rich ! for ye have received your consolation.

25 Woe unto you ⁵ that are full ! for ye shall hunger. Woe unto you ⁶ that laugh now ! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you ! for ⁷ so did their fathers to the false prophets.

Ch. 16 : 19 ⁸ There was a certain rich man, ⁹ which was clothed in purple and fine linen, ¹⁰ and fared sumptuously every day :

20 And ¹¹ there was a certain beggar named Lazarus, ¹² which was laid at his gate full of sores.

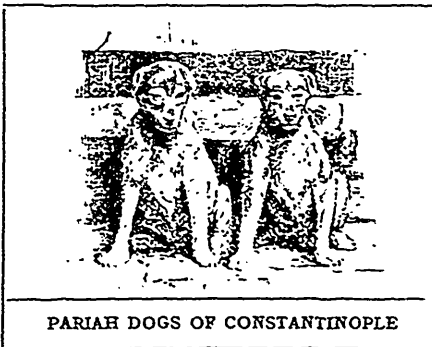
21 And desiring to be fed with the crumbs ¹³ which fell from the rich man's table : ¹⁴ moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and ¹⁵ was carried by the angels into Abraham's

Revised Version—¹ are ye poor ; ² Omit shall ; ³ Omit ye ; ⁴ same ; ⁵ ye that ; ⁶ now ; ⁷ in the same manner did ; ⁸ Now there ; ⁹ and he was ; ¹⁰ foing ; ¹¹ Omit there was ; ¹² Omit which ; ¹³ that ; ¹⁴ yea, even the dogs ; ¹⁵ that he was carried away by ; and the ; ¹⁶ Hades ; ¹⁷ lifted up ; ¹⁸ in anguish ; ¹⁹ Lazarus in like manner evil ; ²⁰ he is ; ²¹ Omit so ; ²² may not be able, and that none may cross over from thence to us ; ²³ And he ; ²⁴ But Abraham saith ; ²⁵ go to them ; ²⁶ if one rise from.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Poverty and riches, Luke 6 : 20-26. T.—Poverty and riches, Luke 16 : 19-31. W.—The rich fool, Luke 12 : 13-21. Th.—The one thing needful, Mark 10 : 17-27. F.—The vanity of wealth, Eccl 5 : 10-17. S.—Ill-gotten wealth, James 5 : 1-5. S.—Contentment is gain, 1 Tim. 6 : 6-12.

THE LESSON EXPLAINED



PARIAH DOGS OF CONSTANTINOPLE

I. THE TEACHING.—20-23. Lifted up his eyes ; beaming with kindness on his disciples. Blessed ; happy. Are ye poor (Rev. Ver.) ; not because you are poor, but although you are poor. Your's is the kingdom of God ; and in its blessings you have abundant compensation. Some of the disciples had become poor by leaving all to follow Jesus (see ch 5 : 11). Hunger now ; are in actual want. Filled ; not with food for

bosom : ¹⁶ the rich man also died, and was buried ; ¹⁷ And in ¹⁸ hell he ¹⁹ lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am ²⁰ tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and ²¹ likewise Lazarus evil things : but now ²² he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed : ²³ so that they which would pass from hence to you ²⁴ cannot ; neither can they pass to us, that would come from thence.

27 ²⁴ Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house ;

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29 ²⁵ Abraham saith unto him, They have Moses and the prophets ; let them hear them.

30 And he said, Nay, father Abraham ; but if one ²⁶ went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, ²⁷ though one rose from the dead.

¹ Omit ye ; ² same ; ³ ye that ; ⁴ now ; ⁵ in the same manner did ; ⁶ Now there ; ⁷ and he was ; ⁸ foing ; ⁹ Omit there was ; ¹⁰ Omit which ; ¹¹ that ; ¹² yea, even the dogs ; ¹³ that he was carried away by ; and the ; ¹⁴ Hades ; ¹⁵ lifted up ; ¹⁶ in anguish ; ¹⁷ Lazarus in like manner evil ; ¹⁸ he is ; ¹⁹ Omit so ; ²⁰ may not be able, and that none may cross over from thence to us ; ²¹ And he ; ²² But Abraham saith ; ²³ go to them ; ²⁴ if one rise from.

the body, but with joy for the soul. Weep now ; for grief of heart. Laugh ; for gladness. Separate you ; cut you off from membership in the synagogue, the Jewish church. Cast out your name as evil ; treat it as if it were vile and abominable. For the Son of man's sake. The hatred and contempt that is to bring reward must be endured for Christ's sake, not deserved by misconduct. The prophets. Persecuted like the true prophets, Jesus' disciples will share their reward.

24-26. Woe. There is sorrow as well as condemnation in Jesus' use of this word. You, rich ; who seek your happiness in earthly riches. Ye have received. These riches are all you will get ; you have no treasure in heaven. Full ; sated with the good things of this life and seeking nothing beyond. Shall hunger ; long for inward happiness and never find it. Laugh now ; rejoice because of present prosperity. Mourn and weep ; when that prosperity shall have vanished. All men, speak well of you ; admire and flatter you, because of your possessions,—not your character. False prophets ; who only made a lying pretence of speaking for God.

II. THE ILLUSTRATION.—Ch. 16 : 19-21. A certain rich man ; unknown by name, Dives as he is frequently called, the Latin for "rich man." Clothed in

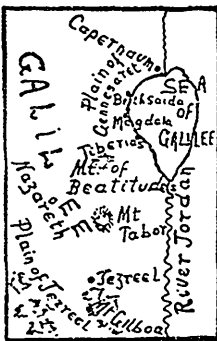
purple. His upper garment was dyed with the splendid purple from the shell fish called the murex. **Fine linen** ; made from Egyptian flax.—the under garment. Both garments were very costly. **Fared sumptuously** ; "lived merrily and in splendor." **A. beggar** . Lazarus ; "He whom God helps." **Was laid at his gate** ; where he might receive alms from those going in and out. **Full of sores** ; covered with ulcers. **Desiring to be fed** ; but constantly disappointed. **Dogs** . licked his sores ; more compassionate than their luxurious master.

22, 23. **The beggar died** ; and thus his soul was set free from his miserable body. **Was carried** ; that is, his soul. **Into Abraham's bosom**. He is pictured as resting his head on Abraham's breast, that is, being in paradise. **Rich man also died**. He had to leave his riches, as Lazarus his poverty. **Was buried** ; with a splendid burial, while the poor body of Lazarus was huddled into an unmarked grave. **In hell**. in torments ; suffering the doom of the finally lost.

24-26. **Father Abraham**. He speaks as a Jew, whom the great ancestor of that race will surely help. **Son**. Abraham speaks with kindly gentleness. **Thou receivedst** ; in full,—had all that this life could give him. **Thy good things**. The only good things he had cared for belonged to this world and he had kept them to himself. **Lazarus evil things** ; but not "his" evil things. His sufferings were not punishments deserved by his sins, but were patiently endured as coming from God. **He is comforted** ; as a reward for his patience. **Thou, tormented** ; the punishment of selfishness.

27-31. **Five brethren** ; for whom there may still be hope, though there is none for me. **Testify unto them** ; tell them of the world beyond, and how it fares with their brethren. **Moses and the prophets** ; the Old Testament scriptures, named from their two main divisions. **Neither will they be persuaded**. Miracles will not change the hearts that disregard God's Word.

THE GEOGRAPHY LESSON



Looking northeast from the Mount of Beatitudes one sees through a break in the mountain ridge opposite, the Sea of Galilee, called also by three other names in scripture—"Lake of Gennesareth" (Luke 5 : 1), "Sea of Chinnereth" (Num. 34 : 11), "Sea of Tiberias" (John 6. 1). It is 13 miles long and 7 wide, with a depth varying from 80 to 160 feet. The river Jordan flows into it. In our Lord's time nine busy cities with a population of

not less than 15,000 bordered it. Among these were Bethsaida, the home of Peter Andrew and Philip, and Capernaum, Jesus' "own city" (Matt. 9:1).

LESSON QUESTIONS

20-23 To whom was Jesus speaking? Why did He call them blessed though they were poor? How had some of them become poor? How would they be required for present hunger? How for grief? Explain "separate you." On what condition will persecution bring reward? Name two Christian preachers who sang praises to God in a dungeon. (Acts 16 : 25)

24-26 Upon whom did Jesus pronounce woes? Where does Paul teach the true use of riches? (1 Tim. 6 : 17-19) What warning does he give against the love of money? (1 Tim. 6 : 10.)

Ch. 16 : 19-21 Describe the "rich man" in the Lesson. What is said of Lazarus? Find a warning in Jeremiah against glorying in riches. (Jer. 9 : 23.)

22-26 Whither was Lazarus taken when he died? By whom? What became of the rich man? What did the rich man ask of Abraham for himself? Give Abraham's reply?

27-31 What reason did Abraham give for not sending Lazarus to the five brethren of the rich man?

FOR DISCUSSION

1. Should we give to beggars?
2. Are miracles more convincing than preaching?

A LESSON FOR LIFE

A missionary explained how he was led to the foreign field. One night, as he was driving home, his little boy came running to meet him, but suddenly dropped out of sight. At first the father thought he was playing and made no haste ; but it suddenly flashed on him that there was an old well near where he had seen the boy, and that he had fallen in. When lifted out, the boy said, "Father, why didn't you hurry?" Millions of heathens sadly need our gospel. Ought we not to hurry in sending it?

Prove from Scripture—*That we should do good to all.*

Shorter Catechism—*Ques. 15. What was the sin whereby our first parents fell from the estate wherein they were created? A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.*

The Question on Missions—*5. What are the duties of a deaconess in the Institute? In the Institute, the deaconess superintends the housekeeping ; sees that the children are clean and properly clothed ; conducts a Sunday-School, kitchen-garden class and clubs for the children, and a weekly meeting for the mothers.*

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) . 427 ; 456 ; 112 (Ps. Sel.) ; 512 (from PRIMARY QUARTERLY) ; 426.

FOR WRITTEN ANSWERS

1. What kind of poor people are blessed?

2. What does the story of the rich man and Lazarus teach us about our duty to the heathen world?

Lesson VI.

THE LAW OF LOVE

May 12, 1912

BETWEEN THE LESSONS—The portion of the Lesson from Luke's Gospel continues his account of the Sermon on the Mount (see Luke 6: 20-26, last Lesson). The Epistle to the Romans, from which the second part of the Lesson is taken, was written from Corinth, in the year A. D. 53-59 by the apostle Paul to the Christians in Rome.

GOLDEN TEXT—Thou shalt love thy neighbour as thyself.—Romans 13 : 9.

Memorize vs. 27, 28. **THE LESSON PASSAGE**—Luke 6 : 27-38 ; Romans 13 : 8-10. Read Matthew 5 : 43-48.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,
28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other ; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee ; and of him that taketh away thy goods ask them not again.
31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye ? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children

Revised Version—1 that ; 2 Omit and ; 3 To him ; 4 from him ; 5 withhold not thy coat ; 6 one ; 7 Omit of ; 8 And if ; 9 even sinners love ; 10 even sinners do the same ; 11 even sinners lend ; 12 again as much ; 13 Omit ye ; 14 them ; 15 never despairing ; and ; 16 sons of the Most High ; 17 toward ; 18 Omit to the ; 19 merciful, even as ; 20 Omit also ; 21 And judge ; 22 and condemn ; 23 release ; 24 released ; 25 Omit and ; 26 they give ; 27 what measure ye mete it shall ; 28 anything save ; 29 his neighbour ; 30 Omit six words ; 31 summed up in this word, namely ; 32 fulfilment.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The law of love, Luke 6 : 27-38. T.—The law of love, Rom. 13 : 7-10. W.—Deeds, not words, 1 John 3 : 16-24. Th.—Love seeketh peace, Prov. 17 : 9-20. F.—Love illustrated, Luke 10 : 25-37. S.—Love's exemplar, John 13 : 1-15. S.—In praise of love, 1 Cor. 13.

THE LESSON EXPLAINED

I. LOVE AND LIFE.

—Luke 6 : 27, 28. But I say unto you ; to you, the true disciples in contrast with the "rich", etc., of vs. 24-26, last Lesson. Which hear ; attend and desire to obey. Love your enemies ; and not your "neighbors" (friends) only, as the scribes taught (see Matt. 5 : 43). Do good ; show your love by practical kindness. Bless them ; call down upon them blessing from heaven. Pray for them, etc. ; the people for whom it is hardest to pray.

29-31. Smiteth thee, etc. A violent blow with the fist on the jawbone is meant.



CLOAK : The outer garment
COAT : The inner garment

Offer also the other ; not literally, because that would be a foolish acceptance of wrong, but let resentment be so far from your mind, that you would willingly endure a repetition of the blow. Taketh

of the Highest ; for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned ; forgive, and ye shall be forgiven ;

38 Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Rom. 13 : 8 Owe no man anything, but to love one another : for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour : therefore love is the fulfilling of the law.

away thy cloke ; the upper and more valuable garment worn by the Jews. Thy coat ; the under garment. We should be willing to give even more than a robber would take from us. Give to every man ; even to enemies. Ask them not again. Love seeks nothing for itself. Vs. 30, 31 mean that we should be willing to part with anything, so long as giving it will not lead to evil. We may refuse to give to the idle and impudent for their good, but not because we love our possessions too well. As ye would, etc. You know how you like others to treat you : treat them in the same way.

32-35. Love them which love you. Selfish love is spurious love. What thank ? What claim to commendation ? Sinners also ; notorious sinners, people of ill repute. But make it a habit to love and to do good and to lend. Hoping for nothing ; Rev. Ver., "never despairing", always keeping up hope that the debtor will pay. The meaning is not that we should lend to every one who asks us, but that we should never refuse from selfishness. Children of the Highest ; resembling God in character and conduct. Kind. Not even the ingratitude of the unthankful and the evil can stop the stream of His goodness.

36-38. Merciful ; kind even to the undeserving. As your Father ; whose character it is the business of Christians to reflect. Judge not, condemn not, forgive. Look upon the actions of others with a desire to approve rather than to blame. And as you treat others in these respects, they will likewise treat you.

Consciousness transgresses the royal law of love, and invades a region which God reserves to Himself. Not only vengeance but judgment also belongs to God and judgment when inevitable must always be charitable. Give. When the heart loves, the hand cannot but give. It shall be given. God is the Paymaster of the generous, and He will not remain in their debt. Good measure, etc. The reference is to the measurement of grain. Into your bosom; the fold or pocket formed by a loose garment overhanging a girdle. With the same measure, etc. The loving heart uses no measure in giving, and God uses no measure in requiting. But the niggardly and grudging, doing just the minimum, receive the minimum in return.

II. LOVE AND LAW.—Rom. 13 : 8-10. Owe no man any thing; pay every creditor in full. Save to love one another (Rev. Ver.); a debt which we should be always striving to pay in full, but which we can never completely discharge. Loveth another; any one with whom he has to do. Thou shalt not. The Commandments of the second table are quoted. While the Mosaic law is quoted here, the statement of the apostle includes the principle of law generally, in whatever command it may be expressed. As faith takes the place of works in the relation of the Christian to God, so love supercedes all positive eternal commands. Briefly comprehended; compactly gathered up. Love thy neighbour as thyself. Then you will seek his welfare as you seek your own. Love worketh no ill; but always good. Fulfilling of the law; because a loving heart prompts to the doing of all that the law requires. There are three features of the Christian teaching on love that ought to be remembered. (1) The origin of duty is extended by love to include all mankind; (2) Christianity alone has raised love into pre-eminence as the essential and vital principle of all good living; (3) Christianity alone finds a motive for love and an ideal in the love of God which is in Christ.

ORIENTALISM

The generous Palestine grain-seller does not merely fill a measure level with the top, he presses the grain down, shakes it together and heaps it up until it runs over, and then he pours it into the big fold in the front of the buyer's robe, who carries it away as a woman might carry it in an apron. The stingy merchant scripps his measure, giving if possible less than the right amount. Jesus said to those of His day, as He says to us, "Don't have stingy hearts and small measures, but heap up your measures."

LESSON QUESTIONS

Luke 6 : 27, 28. Who are the "you" of v. 27? Whom did Jesus bid His disciples love? For whom were they to pray? For whom did Jesus pray on the cross? (Luke 23 . 34.) Who in the Acts imitated His example? (Acts 7 : 59, 60.)

29-31 How did Jesus bid His disciples act if one should smite them? What did He mean? When is refusing to give, right? What reasons for refusing are never good reasons? How much should Christians be ready to sacrifice for one another? (1 John 3 : 16)

32-35 What kind of love does Jesus condemn? Explain His words about lending. Whom should His followers be like? To whom does God show kindness?

36-38 Explain "merciful." What should our giving be like? How will such giving be rewarded?

Rom. 13 : 8-10 From which table of the law does Paul quote Commandments? What is necessary to the keeping of these Commandments?

FOR DISCUSSION

1. Is the precept of v. 29 practicable?
2. Do Christians need any written law?

A LESSON FOR LIFE

During John Wesley's voyage to America with General Oglethorpe he heard the general make a great noise in his cabin, and learned that he had had trouble with his servant. "But I'll be revenged on him. I've ordered him to be tied hand and foot and carried to the man-of-war sailing with us. The rascal should have taken care how he used me, for I never forgive." "Then sir", said Wesley, "I hope you never sin."

Prove from Scripture—That we should return good for evil.

Shorter Catechism—Ques. 16. Did all mankind fall in Adam's first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

The Question on Missions—6. What benefit does the foreign child gain from the kindergarten? Through song, lesson and game, the foreign child readily acquires the English language; from bright attractive surroundings he learns to appreciate law and order; and through contact with sympathetic teachers he forms high ideals.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 216 ; 225 ; S1 (Ps. Sel.) ; 532 (from PRIMARY QUARTERLY) ; 217.

FOR WRITTEN ANSWERS

1. What is to be the rule of our dealings with others?.....

.....

2. Explain Jesus' teaching about lending.

.....

3. How is love the fulfilling of the law?

.....

BETWEEN THE LESSONS—The Lesson returns to the Sermon on the Mount as given by Matthew (see Lesson IV., Matt. 5 : 1-12).

GOLDEN TEXT—He that loveth his neighbour hath fulfilled the law.—Romans 13 : 8 (Rev. Ver.).

Memorize vs. 17, 18. **THE LESSON PASSAGE**—Matthew 5 : 17-26.

17 Think not that I ¹ am come to destroy the law, or the prophets : I ² am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, ³ one jot or one tittle shall in no wise pass ⁴ from the law, till all ⁵ be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, ⁶ he shall be called ⁷ the least in the kingdom of heaven : but whosoever shall do and teach ⁸ them, ⁹ the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no ¹⁰ case enter into the kingdom of heaven.

21 Ye have heard that it was said ¹¹ by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the ¹² judgment :

22 But I say unto you, ¹³ That whosoever is angry

Revised Version—¹ came ; ² came not ; ³ away ; ⁴ things be accomplished ; ⁵ Omit he ; ⁶ Omit the ; ⁷ he shall ; ⁸ wise ; ⁹ to them ; ¹⁰ judgement ; ¹¹ that every one who is angry ; ¹² Omit without a cause ; ¹³ and whosoever ; ¹⁴ the hell of fire ; ¹⁵ If therefore thou art offering thy gift at the altar ; ¹⁶ ought ; ¹⁷ haply ; ¹⁸ have paid ; ¹⁹ last.

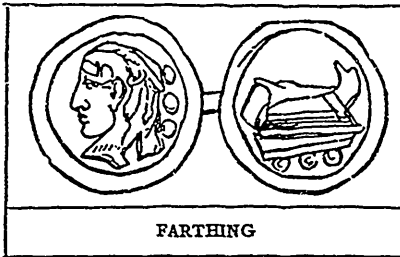
Daily Readings—(Courtesy, I.B.R.A.)—M.—The old law and the new life, Matt. 5 : 17-26. T.—Newness of the spirit, Rom. 7 : 14-25. W.—New life through Christ, Col. 3 : 1-4, 12-17. Th.—Walk in the law, Ps. 119 : 1-8. F.—End of the law, Rom. 10 : 1-11. S.—God's requirements, Mic 6 : 1-8. S.—The law a pattern, Heb. 9 : 19-28.

THE LESSON EXPLAINED

I. THE LAW FULFILLED.—17, 18. Think not.

Jesus' agreement with John the Baptist, who had rebuked the Pharisees (ch. 3 : 7-9), the zealous defenders of Moses' law, might lead some to think that He wished to do away with the law. This misunderstanding Jesus here corrects. I am come; as the Messiah. To destroy; "pull down", like an old house. The law; the name given by the Jews to the Pentateuch or first five books of the Old Testament. The prophets; the second Jewish division of the Old Testament, including, besides our "prophets", the Books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings. The third division, called The Writings, embraced the remaining books. To fulfil; "to complete", by explanation and addition. Verily; a word introducing an important statement. Till heaven and earth pass; that is, never. One jot; one "yod", the smallest letter in the Hebrew alphabet. Tittle; the tip or little projecting point on some Hebrew letters. So we speak of "the dot of an i or the stroke of a t."

II. THE LAW ENLARGED.—19, 20. Whosoever . . . shall break, etc.; disobey. Least in the kingdom of heaven; deserving only a low place amongst Christ's followers. Do and teach them; all the Old Testament commandments. Great; worthy of a high place. Your righteousness; your obedience to God's laws. Exceed; be wider and deeper. Scribes; the official teachers of the Old Testament. Pharisees; the sect who prided themselves on obedience to the Old Testa-



ment laws. The scribes and Pharisees kept the law in the letter, but disobeyed it in the spirit. No case enter, etc. Those whose righteousness is not better than was theirs cannot be counted amongst Christ's followers.

III. THE LAW EXPLAINED.

21, 22. Ye have heard; in the synagogue when the Old Testament was read. The common people among the

Jews did not possess the scriptures vored for themselves. By them; Rev. Ver., "to them." Of old time; the ancients. In danger of the judgment; by the local Jewish court of seven judges (Deut. 16 : 18 ; 2 Chron. 19 : 5), who had power to put the manslayer to death with the sword. I say unto you. Jesus claims for Himself authority superior even to that of the Old Testament. Whosoever is angry. The law dealt only with the end of wrong-doing; Jesus goes back to its beginning. Anger is the root from which murder springs. Baca; "You stupid!"—contempt for a man's head. The council; the Sanhedrin, which tried the worst offences and inflicted the severest penalties, such as death by stoning. Thou fool; "You scoundrel!"—contempt for a man's heart and character. Hell fire—the future punishment of the wicked.

23, 24. Thy gift; thy sacrifice, such as a lamb or a pair of doves. The altar; of burnt offering in front of the temple. There rememberest; even in the midst of your religious service. Brother; fellowman. Hath ought against thee; a quarrel not made up. First be reconciled. Sacrifices were meant to make the

offender's peace with God ; but to be at peace with God one must first seek to be at peace with man. Then come and offer. It is not enough for us to forgive our offending fellowmen, we have still to give ourselves to God! if we would do our whole duty and rise to our full privileges. The sacrifice may be postponed, but it must be offered.

25, 26. Agree; come to terms peaceably.—cherish no resentment. The previous case teaches a man to be reconciled to his fellowman, because God forbids enmity between man and man. This case teaches a man to be reconciled to his adversary, because the adversary may bring trouble upon him. Taking the verses as they stand, they teach a lesson of wise haste. Adversary ; creditor. We are to think of the creditor as willing for amicable settlement ; the debtor should meet him half way. Quickly ; put an end to this enmity. It is hateful to God. In the way ; to the judge who is to decide the matter. The officer ; who collects the debt. Into prison ; a dark, loathsome dungeon. The uttermost farthing ; a coin worth less than half a cent.

THE GEOGRAPHY LESSON



In the southern part of the dreary Peninsula of Sinai three tall mountains uplift their barren peaks. The one farthest south is Mount St. Catherine. If you were to stand upon it and look northward, you would see right before you a deep rocky valley. Beyond that valley rises a mountain that looks like a high wall, and still farther north a taller and still gloomier mountain towers high in the air, alone, desolate, forbidding. This tallest hill is believed to be the one which Moses went up to meet God and receive His will concerning Israel (Ex. 19 : 16-20). Fifty miles to the south is the Red Sea.

LESSON QUESTIONS

17, 18 What misunderstanding did Jesus correct? How might this have arisen? What did Jesus say He

had come to do? Explain "law" and "prophets." What is meant by "fulfil?" What is the force of "verily?" How enduring is the law? Explain "jot" and "tittle." Where does Peter say, "The word of the Lord endureth for ever?" (1 Peter 1 : 25.)

19, 20 Who, does Jesus say, will be least in the kingdom of heaven? Who will be greatest? Whose righteousness must that of Jesus' disciples exceed? Find Micah's summing up of God's requirements. (Mic. 6:8) How does Paul teach that the law is to be fulfilled? (Rom. 13 : 10.)

21, 22 To which Commandment does Jesus here refer? What three ways of breaking it, besides actual murder, does He mention? What punishment does each of these deserve? Where in the New Testament is it taught that hatred is murder? (1 John 3 : 15)

23, 24 What was the purpose of sacrifices? What does Jesus lay down as a condition of being at peace with God?

25, 26 Against what does Jesus warn in these verses? Explain the illustration which He uses.

FOR DISCUSSION

1. Are the laws of Moses binding on us?
2. Is it right for a Christian to go to law?

A LESSON FOR LIFE

Christianity, it has truly been said, has three points, with two lines making a right angle. Each one of us stands at the right angle, looking up to God and out to our neighbor. It is impossible that our hearts can be right toward God, if they are cherishing unjust and unkind thoughts and feelings towards those round about us. No one really loves God who does not love his fellowman.

Prove from Scripture—*That strife is wrong.*

Shorter Catechism—*Ques. 17. Into what estate did the fall bring mankind? A. The fall brought mankind into an estate of sin and misery.*

The Question on Missions—7 What is the object of club work? The object of the Girls' Clubs is to provide recreation ; to instruct the girls in conducting business meetings ; to teach them sewing ; and, above all, to influence them for good. The kitchen-garden teaches house-keeping.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 177 ; 181 ; 60 (Ps. Sel.) ; 230 (from PRIMARY QUARTERLY) ; 200.

FOR WRITTEN ANSWERS

1. What did Jesus teach regarding (1) His own (2) His disciples', relation to the laws of the Old Testament?

.....

2. To what did He extend the law against murder?

.....

3. How did He enforce the duty of being at peace with our fellowmen?

.....

BETWEEN THE LESSONS—The Lesson contains a further passage from the Sermon on the Mount as given by Matthew, and also a passage from the Epistle of James, a letter written, probably, between A. D. 48 and A. D. 50, by James the brother of Jesus, to the Jewish Christians scattered throughout the world.

GOLDEN TEXT—Putting away falsehood, speak ye truth each one with his neighbour : for we are members one of another.—Ephesians 4 : 25 (Rev. Ver.).

Memorize vs. 34-36. THE LESSON PASSAGE—Matthew 5 : 33-37 ; James 3 : 1-12 ; 5 : 12.

33 Again, ye have heard that it¹ hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, Swear not at all ; neither by² heaven ; for it is³ God's throne :

35 Nor by the earth ; for it is⁴ his footstool : neither by Jerusalem ; for it is the city of the great King.

36 Neither shalt thou swear by thy head,⁵ because thou canst not make one hair white or black.

37 But let your⁶ communication be, Yea, yea ; Nay, nay :⁷ for whatsoever is more than these⁸ cometh of evil.

James 3 : 1 My brethren, be not many masters, knowing that we shall receive⁹ the greater condemnation.

2 For in many things we¹⁰ offend all. If any man offend not in word, the same is a perfect man,¹¹ and able¹² also to bridle the whole body¹³.

3 Behold, we put bits in the horses' mouths, that they may obey us ;¹⁴ and we turn about their whole body¹⁵.

4 Behold¹⁶ also the ships, which though they be so great, and are driven¹⁷ of fierce winds, yet are they turned about¹⁸ with a very small¹⁹ helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and

Revised Version—¹ was said to them ; ² the heaven ; ³ the throne of God ; ⁴ the footstool of his feet ; nor by ; ⁵ for thou ; ⁶ speech ; ⁷ and ; ⁸ is of the evil one ; ⁹ Be not many teachers, my brethren, knowing ; ¹⁰ heavier judgement ; ¹¹ all stumble ; ¹² stumbleth not ; ¹³ Omit and ; ¹⁴ Omit also ; ¹⁵ also ; ¹⁶ Now if we put the horses' bridles into their mouths ; ¹⁷ Omit and ; ¹⁸ the ships also, though they are so ; ¹⁹ by rough winds, are yet turned ; ²⁰ by ; ²¹ rudder, whither the impulse of the steersman willesh ; ²² So the tongue also is ; ²³ much wood is kindled by ; ²⁴ the ; ²⁵ among our members is the tongue, which defileth ; ²⁶ wheel of nature ; ²⁷ Omit it ; ²⁸ Omit of ; ²⁹ creeping things ; ³⁰ a restless evil, it is full ; ³¹ the Lord and Father ; ³² likeness ; ³³ cometh forth blessing ; ³⁴ from the same opening ; ³⁵ a ; ³⁶ yield olives, or a vine figs ; ³⁷ neither can salt water yield sweet ; ³⁸ nor by ; ³⁹ that ye fall not under judgement.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Truthfulness. Matt. 5 : 33-37. T.—Truthfulness, James 3 : 1-12. W.—Truth in the court, Ps. 15. Th.—The tongue of slander, Deut. 19 : 15-21. F.—The excellency of truth, Prov. 12 : 13-22. S—Proper use of the tongue, Prov. 15 : 1-10. S.—Put away falsehood, Eph. 4 : 25-32.

THE LESSON EXPLAINED

I. THE TRUTHFUL TONGUE.—33. Again, Jesus refers once more to the reading and explanation of the Old Testament, in the synagogue services (see last Lesson, v. 21). Not forswear thyself ; not "swear" falsely. To "swear", that is, to take an oath, is to call on God to witness that a statement is true. Perform unto the Lord, etc. ; do what you have promised, calling on God to witness that you will be faithful, as if you have promised Him. (See Lev. 19 : 12 ; Num. 30 : 3 ; Deut. 23 : 21.)

34-37 ; James 5 : 12. I say unto you ; with authority higher than that of Moses. Swear not at all. Jesus does not forbid oath-taking, for example, in a court of law, but the light use of oaths in ordinary conversation. The Jews thought that they were not guilty of sin if they did not use God's name in their oaths. But Jesus says that to swear by heaven or earth or Jerusalem, is practically calling upon God, because these all belong to Him. Neither. by thy head. Over this, too, God has such complete control that only He can make one hair white or black. Your communication ; Rev. Ver., "your speech." Yea, yea ; Nay, nay. Let your "yea" or "nay" in word be a "yea" or "nay" in deed : be as good as your word. More

boasteth great things. Behold, how²³ great a matter a little fire kindleth !

6 And the tongue is a fire,²⁴ a world of iniquity²⁵ : so is the tongue among our members, that it defileth the whole body, and setteth on fire the²⁶ course of nature ; and²⁷ it is set on fire²⁸ of hell.

7 For every kind of beast, and²⁹ of birds,³⁰ and of³¹ serpents, and³² of things in the sea, is tamed, and hath been tamed³³ of mankind :

8 But the tongue can no man tame ; it is³⁴ an unruly evil, full of deadly poison.

9 Therewith bless we³⁵ God, even the Father ; and therewith curse we men, which are made after the³⁶ similitude of God.

10 Out of the same mouth³⁷ proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth³⁸ a fountain send forth³⁹ at the same place sweet water and bitter ?

12 Can⁴⁰ the fig tree, my brethren, bear olive berries ? either a vine, figs ?⁴¹ so can no fountain both yield salt water and fresh.

Ch. 5 : 12 But above all things, my brethren, swear not, neither by⁴² heaven,⁴³ neither by the earth,⁴⁴ neither by any other oath ; but let your yea be yea ; and your nay, nay ;⁴⁵ lest ye fall into condemnation.

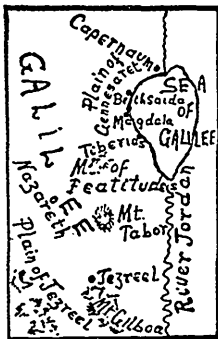
than these. of evil. Oaths are necessary in law courts because of the evil of untruthfulness. See, says Jesus, that this evil is not in you

II. THE POWERFUL TONGUE.—James 3 : 1-4. Be not many teachers (Rev. Ver.). At meetings for worship in the early church any member was free to speak (see Acts 13 : 15). Be not ambitious, says James, to teach others, while you yourselves sorely need to be taught. Receive heavier judgment (Rev. Ver.) ; if as teachers we do not live up to our teaching. We all stumble (Rev. Ver.) ; fall into error, teachers as well as others. Not in word. Amongst the commonest sins are those of the tongue. A perfect man. If one is free from faults of speech, he will likely be free also from other faults. Able. to bridle (master). Control the tongue and you control the whole body. Bits. turn about. whole body. The small bit checks and guides the great animal. Ships also (Rev. Ver.) ; harder to govern than horses because there is no training them. Very small rudder (Rev. Ver.) ; simply an oar or paddle in an ancient ship working in a rowlock. Governor ; Rev. Ver., "steersman." Listeth ; Rev. Ver., "willesh." The hand on the rudder controls the ship.

5-8. A little member ; like the bit and rudder. Boasteth. Bragging comes all too readily to the tongue. How much wood (Rev. Ver.) ; Rev Ver. Margin, "how great a forest," Kindled by how small a fire (Rev. Ver.) ; as the fire of a careless camper starts the destruction of vast areas of timber. A world of iniquity ; having in it possibilities of untold mischief. Setteth on fire the wheel of nature (Rev. Ver.). Sin spreads from the tongue through the whole life, here likened to a "wheel" because it passes so quickly. The tongue can no man tame. It can never be trusted not to break out into evil speech. A restless evil (Rev. Ver.) ; always at work. Full of deadly poison ; like a venomous serpent. There is an allusion here to Ps. 140 : 3. In the drop of venom which distile from the sting of the serpent, there is a subtle poison that can inflame the blood, irritate the whole constitution, and change a life of gladness into misery. In James' day there seems to have been idle people who went about from house to house dropping slanderous remarks which inflamed the hearts of those who heard them.

III. THE DOUBLE TONGUE.—9-12. Bless ye the Lord and Father (Rev. Ver.) ; praise God as full of might ("Lord") and of love ("Father"). Curse we men ; call down evil upon them. In vs. 11, 12, the fickleness of the tongue is illustrated by contrasting it with : (1) a fountain, which cannot send forth at the same opening (Rev. Ver.) sweet water and bitter ; (2) the fig tree, which can never yield olives (Rev. Ver.) ; (3) a vine, which does not bear figs.

THE GEOGRAPHY LESSON



Looking northward from Mount Gilboa, the eye traverses the Plain of Jezreel, a vast level space shaped like an irregular triangle. It is cultivated only in spots, for the wild, marauding Bedouins plunder any places that are prosperous. At the northern end of the plain rises Mount Tabor, a very beautiful hill. Five miles to the west of Tabor is Nazareth, where Jesus and James spent their boyhood. Beyond Tabor and straight

north is the Mount of Beatitudes. The plain of Jezreel was Israel's great battle field. Its invaders, Sisera, Judg., ch. 4 ; Midian, Judg., ch 7 ; and the Philistines, 1 Sam. 29 : 1, were conquered there. It is the ancient

Megiddo plain (see 2 Kgs. 23 : 29), the Armageddon of Rev. 16 : 16.

LESSON QUESTIONS

33 To what religious custom did Jesus refer ? What law did He quote ? What is it to "forswear" oneself ? To whom were oaths to be performed ?

34-37 ; James 5 : 12 How high was the authority which Jesus claimed for Himself ? What did He forbid ? Explain His meaning. When did Jesus Himself take an oath ? (Ch. 23 : 63, 64.) Where, in the New Testament, do we read of an angel's "swearing" ? (Rev. 10 : 6.) How did the Jews try to evade the guilt of false swearing ? What did Jesus say about this ? What makes oaths a necessity in courts of law ?

James 3 : 1-4 Explain the warning in v. 1. Why is it true that a man free from faults of speech is perfect ? By what two illustrations does James show the power of the tongue ?

5-8 Explain "a world of iniquity" and "wheel of nature."

9-12 By what three comparisons is the fickleness of the tongue illustrated ?

FOR DISCUSSION

1. When is it wrong, and when right, to swear ?
2. For debate—Is the tongue the greatest sinner of the body ?

A LESSON FOR LIFE

The commander of a regiment shouts, "Forward", and the tier of companies moves straight ahead. He calls "Right wheel", and the soldiers turn a quarter of a circle to the right. At the order, "Left turn", each man turns, and the regiment presents a new front. "Right about turn" makes the advance a retreat. So a single word uttered by us may have far-spreading results. These may be for evil as well as for good. How watchful, therefore, should we be, that we speak only right and wise words !

Prove from Scripture—That our speech should be guarded.

Shorter Catechism—Review Questions 15-17.

The Question on Missions—8. How are the Mothers' Meetings conducted ? Mothers of different nationalities are gathered together in a bright room, where they enjoy social intercourse and are taught sewing. Part of the time is devoted to religious exercises.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 216 ; 219 ; 112 (Ps. Sel.) ; 586 (from PRIMARY QUARTERLY) ; 217.

FOR WRITTEN ANSWERS

1. What did Jesus teach regarding oaths ?

2. How does James illustrate the power of the tongue ?

BETWEEN THE LESSONS—The Lesson deals with a further portion of the Sermon on the Mount as given by Matthew.

GOLDEN TEXT—Take heed that ye do not your righteousness before men, to be seen of them : else ye have no reward with your Father which is in heaven.—Matthew 6 : 1 (Rev. Ver.).

Memorize vs. 7, 8. THE LESSON PASSAGE—Matthew 6 : 1-18. Read Luke 11 : 1-4.

1 Take heed that ye do not your ¹alms before men, to be seen of them : ²otherwise ye have no reward ³of your Father which is in heaven.

2 ⁴Therefore when thou doest ⁵thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have ⁶their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That thine alms may be in secret : and thy Father which seeth in secret ⁷himself shall ⁸reward thee openly.

5 And when ⁹thou prayest, thou shalt not be as the hypocrites ¹⁰are : for they love to ¹¹pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have ¹²their reward.

6 But thou, when thou prayest, enter into ¹³thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall ¹⁴reward thee openly.

7 ¹⁵But when ye pray, use not vain repetitions, as the ¹⁶heathen do : for they think that they shall be heard for their much speaking.

8 Be not ¹⁷ye therefore like unto them : for your

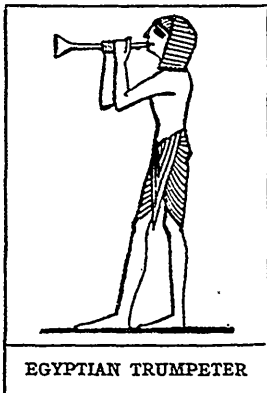
Revised Version—¹righteousness ; ²else ye ; ³with ; ⁴When therefore thou doest alms, sound not a trumpet ; ⁵received ; ⁶Omit himself ; ⁷recompense thee ; ⁸ye pray ye shall not be ; ⁹Omit are ; ¹⁰stand and pray in ; ¹¹thine inner chamber, and having shut ; ¹²And in praying use ; ¹³Gentiles ; ¹⁴Omit ye ; ¹⁵as in heaven, so on earth ; ¹⁶also have forgiven our ; ¹⁷bring ; ¹⁸the evil one (Omit rest of verse) ; ¹⁹be seen of men ; ²⁰thy ; ²¹be not seen of men ; ²²of thy Father.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Hypocrisy and sincerity, Matt. 6 : 1-18. T.—Warning against hypocrisy, Matt. 23 : 1-12. W.—Insincerity denounced, Isa. 1 : 4-15. Th.—A parable, Luke 18 : 9-14. F.—Sincerity in prayer, Luke 11 : 1-13. S.—God knoweth, Ps. 139 : 1-10. S.—The reward of sincerity, Ps. 34.

THE LESSON EXPLAINED

I. ALMSGIVING.—1, 2. Take heed ; "give your mind to this", "pay attention". Your alms ; "your righteousness" (Rev. Ver.), a term including all religious duties. Before men ; a seeming contradiction of ch 5 : 16. But the two passages together teach us to show our religion when tempted to hide it, and hide it when tempted to show it. Otherwise ; if you do not do as I counsel. No reward with your Father (Rev. Ver.). Mere show of goodness counts for nothing with God ; the heart must be right. Therefore ; because a show of religion without the reality is worthless. Doest thine alms ; givest to the poor. Do not sound a trumpet. So we speak of "blowing one's own horn",—calling attention to one's own goodness. As the hypocrites ; literally, "play actors", those who make a show of their charitable deeds. Synagogues and . . . streets ; where the crowds are. Glory of men ; sought for oneself, not for God (compare ch. 5 : 16). Have their reward ; have it in full. They will get nothing from God.

3, 4. Let not thy left hand know ; hide your gifts from the knowledge of others, if possible even from your-



EGYPTIAN TRUMPETER

self. In secret ; known only to him who receives. Father . . . seeth in secret. Nothing is hid from Him (Ps. 139 : 3) ; a joyful truth to the good, a dreadful truth to pretenders. Reward thee (omit "openly") ; with happiness in this life and blessedness in heaven.

II. PRAYER.—5-8. When thou prayest ; at the Jewish hours of prayer,—9 a.m. ; 12 noon ; 3 p.m. (see Ps. 55 : 17 ; Dan. 6 : 10). Standing ; the usual Jewish posture in prayer. Closet. The Greek word means, first, a store chamber, and then any place of privacy. Vain repetitions ; like the meaningless sounds made by stammerers. (See illustrations in 1 Kgs. 13 : 26 and Acts 19 : 34.) Much speaking ; by

which they hope to weary their gods into granting their requests. Your Father knoweth, etc. Why pray then ? To prove our faith, and because things worth getting are worth asking for.

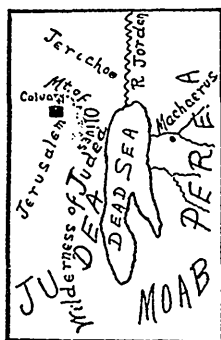
9, 10. After this manner ; so simply, directly and briefly. Our. To pray rightly, we must be unselfish, ready to share our blessings with others. Father ; a living Person, whom we can love and trust like children. In heaven ; high above us, and therefore to be deeply

reverenced. **Hallowed**; held sacred. **Thy name**; including all that God is. **Thy kingdom come**; let God rule everywhere over believing and grateful men. **Thy will be done**; may right, the world over, conquer wrong.

11-15. Our daily bread; a supply for to-day's needs, the morrow being left in God's hands. **Forgive us our debts**. We owe obedience to God's will; failure to obey leaves us in debt. **As we forgive**. Forgiveness is the outcome of love. God's love flowing into our hearts must flow out to others. **Lead us not into temptation**. Temptation, when it comes, is to be met bravely, but it is never to be sought. **The evil one** (Rev. Ver.); Satan, the great tempter. **The kingdom**. God is the rightful Ruler of all His creatures. **The power**; by which He is able to answer prayer. **The glory**; praise, due to Him as Creator, Preserver and Redeemer. **If ye forgive**. What we ask God to do for us we must be willing to do for others. Our forgiveness of others is only part of what it is necessary for us to do in order to gain forgiveness for ourselves from God. In itself our refusal to forgive one who has offended us prevents us from receiving forgiveness from God, but our forgiving others will not in itself procure us His forgiveness.

III. FASTING.—16-18. Fast; abstain from food as a religious act. The Pharisees fasted twice in the week (Luke 18 : 12),—on Thursday, because Moses on that day ascended Mount Sinai; on Monday, because on that day he descended. **They disfigure**; face unwashed and head unkempt. **That they may appear** We may translate, "They disfigure themselves, that they may figure."

THE GEOGRAPHY LESSON



The Mount of Olives is a rocky ridge about a mile in length and separated from the city of Jerusalem by the deep, narrow valley of the brook Kidron. It shelters the whole eastern side of the city and curves at the north to inclose the city at that side also (See Ps. 125 : 2.) Three paths lead to the summit, where a high tower and the Church of the Ascension and a Moslem mosque now stand. At the foot of the

Mount is the Garden of Gethsemane.

LESSON QUESTIONS

1-4 What does "righteousness" (Rev. Ver.) include? What other command of Jesus does v. 1 seem to contradict? Show that the contradiction is not real. What kind of righteousness alone counts with God? What did Jesus condemn in almsgiving? What did He command? Name a centurion whose alms were pleasing to God. (Acts 10 : 3, 4.)

5-8 What were the Jewish hours of prayer? What was the usual posture in prayer? Where did Jesus say hypocrites loved to pray? Wherefore? Where did He say people should pray? What Jew in a foreign land prayed three times a day? (Dan. 6 : 10.) Explain "vain repetitions." Why should we pray?

9, 10 What are the first three petitions of the Lord's Prayer? Explain the meaning of each.

11-15 Give the last three petitions and explain the meaning of each.

16-18 What directions did Jesus give about fasting?

FOR DISCUSSION

1. Should gifts for the Lord's work be made public?
2. Is fasting a Christian duty?

A LESSON FOR LIFE

Imagine how a red-hot plowshare running through a bed of weeds would blast and destroy them at the roots. The will of God, if it is done in us, will be like that glowing iron, destroying our pride, selfishness, impurity, untruthfulness,—everything in us that is of evil. Unless we really wish this to be done, we dare not pray, "Thy will be done", for to utter those words while clinging to our sin would be to mock God.

Prove from Scripture—That we should be sincere.

Shorter Catechism—Ques. 18. Wherein consists the sinfulness of that estate wherinto man fell? A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

The Question on Missions—9. What does the deaconess do to relieve poverty? To relieve poverty, the deaconess cooperates with other charitable institutions of the city to provide work for the unemployed, and food and clothing for the sick and helpless, aiming, whenever possible, to give permanent relief by helping people to help themselves.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson); 402; 404; 97 (Ps. Sel.); 233 (from PRIMARY QUARTERLY); 403.

FOR WRITTEN ANSWERS

1. What kind of praying did Jesus condemn?

2. On what condition alone can we be forgiven of God?

BETWEEN THE LESSONS—Lesson VI., May 12, contained a passage from the Sermon on the Mount (vs. 27-33) as reported by Luke; to-day's Lesson follows immediately on that passage.

GOLDEN TEXT—Be ye doers of the word, and not hearers only, deceiving your own selves.—James 1: 22. Memorize vs. 47-49. **THE LESSON PASSAGE**—Luke 6: 39-49. Read Matthew, ch. 7; James 1: 22-27.

39 And he spake ¹a parable unto them, Can the blind ²lead the blind? shall they not both fall into ³the ditch?

40 The disciple is not above his master: but every one ⁴that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but ⁵perceivest not the beam that is in thine own eye?

42 ⁶Either how canst thou say to thy brother, Brother, let me ⁷pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to ⁸pull out the mote that is in thy brother's eye.

43 For ⁹a good tree bringeth not forth corrupt fruit; ¹⁰neither doth a corrupt tree ¹¹bring forth good fruit.

44 For ¹²every tree is known by ¹³his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Revised Version—¹also; ²guide; ³a pit; ⁴when he is perfected; ⁵considerer; ⁶Or how; ⁷cast out; ⁸there is no good; ⁹that bringeth forth; ¹⁰nor again a; ¹¹each; ¹²its; ¹³The good; ¹⁴the evil; ¹⁵Omit of his heart; ¹⁶out of; ¹⁷Every one that cometh unto me; ¹⁸words; ¹⁹building a house, who digged and went deep; ²⁰a; ²¹upon the rock; ²²brake against that; ²³because it had been well builded; ²⁴built a house upon the earth without a foundation; ²⁵brake, and straightway it fell in.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Hearing and doing, Luke 6: 39-49. T.—Sowing and reaping, Gal. 6: 1-10. W.—Sweetness of obedience, Ps. 119: 97-112. Th.—“My yoke is easy”, Matt. 11: 25-30. F.—The rock foundation, 1 Cor 3: 8-15. S.—Known by their fruits, Matt. 7: 16-27. S.—Not hearers only, James 1: 22-27.

THE LESSON EXPLAINED



ROCK FOUNDATIONS AND SAND

one of those open, unguarded wells, or unenclosed quarries common in Palestine. So, Jesus would teach, no one can show another the right way of living unless he knows it himself. Disciple; pupil. Not above his master; teacher. The pupil will not learn more than the teacher knows; therefore the teacher must seek the fullest possible knowledge. Perfected (Rev. Ver.); finished, that is, in his education. As his master. The learner will copy his instructor. The instructor, therefore, must set a good example.

I. THE BLIND LEADING THE BLIND.—39, 40. A parable; an illustration from everyday life used to make clear some spiritual truth. Blind led the blind? The question carries its own answer. Both fall into a pit? (Rev. Ver.) The “pit” means

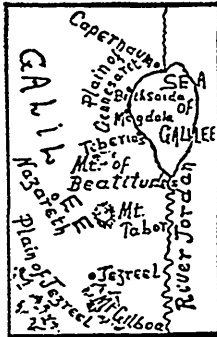
II. THE MOTE AND THE BEAM.—41, 42. Why beholdest thou? To find cause of blame. The mote; “anything small and dry”, a tiny particle,—a picture of a very small fault. In thy brother's eye; one whom love should keep you from hastily condemning. Perceivest not; do not fix your mind upon as you should. The beam; the main beam, on which the others in a roof or floor rest. It pictures a fault as large as that pictured by the mote is small. How canst thou say? Can you offer to correct the smaller faults of another, while you allow greater faults in yourself? Hypocrite; in pretending to be pained by the presence of a trifling evil in another, and at the same time feeling no distress because of the worse evil in yourself. See clearly. It is when we have cleared ourselves of our own more serious faults, that we shall be able to help a brother to get rid of his minor defects.

III. THE GOOD AND BAD TREES.—43-45. Good (“sound”, “healthy”) tree. .not. .corrupt fruit; and so those and only those who themselves walk aright will not lead others astray. Neither. .corrupt (“decaying”, “rotten”) tree. .good fruit; nor can any one whose own life is bad be successful in saving others from evil. Thorns. .figs. .bramble bush. .grapes. Palestine produced thorns with grape-like fruits; but these deceived no one. Treasure; the thoughts and purposes most prized and therefore stored up in the heart like jewels in a cabinet. According as those are good or evil, so will be their outcome in the life. Abundance; that of which there is most in the heart. If

this is good, the life will be good ; if it is evil, the life will be evil also.

IV. THE WISE AND FOOLISH BUILDERS.—46-49. Call . . me, Lord, Lord ? Giving me lip honor and praise, but holding back the obedience of the life. Cometh to me ; as a follower. Heareth my sayings ; the teachings of Jesus. Doeth them ; with a loving and obedient heart. A man . . digged deep ; going right down through the sand to the rock. Flood arose ; a roaring mountain torrent, common in Palestine, swollen by the rains of the wet season. Could not shake it ; had not strength to move it. Heareth . . doeth not. Compare James 1 : 23, 24. Earth without a foundation (Rev. Ver.) ; level and soft, and therefore easy to build upon, likely the deposit of a former flood. Stream . . beat . . it fell ; the earth being swept away from beneath.

THE GEOGRAPHY LESSON



The Sea of Galilee had many busy towns on its sunny shores in the time of our Lord, but only poverty or ruins now mark the sites of all of these except Tiberias. Josephus states that it was built by Herod Antipas and named by him in honor of the Emperor Tiberius. Tiberias was the capital of Galilee from its founding until the reign of Herod Agrippa II. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. The hillsides of Tiberias slope down to the water's edge and the buildings rest close to the turbulent waves, which rage against them with great force.

LESSON QUESTIONS

- 39, 40 What is a parable ? What did Jesus say would happen if one blind man tried to lead another ? What did He mean to teach by this ? Explain "pit" (Rev. Ver.). Why should a teacher be wise and good ?
- 41, 42 Explain "mote" and "beam." For what does each here stand ? What should we do before we try to correct the faults of others ?

FOR WRITTEN ANSWERS

1. To whom did Jesus liken those who seek to teach others while they themselves are ignorant ?
2. How did He illustrate the harsh judgment of the faults of others ?
3. What was His test of true disciples ?

43-45 What determines the kind of fruit a tree bears ? Who only will not lead others astray ? What will an evil life prevent one from doing for others ? What determines the kind of deeds we shall do ? What verse in Proverbs bids us keep our hearts diligently ? (Prov. 4 : 23.)

46-49 What two classes of hearers did Jesus describe ? To what did He liken the one class ? To what the other ? Where is the gospel said to be life to some and death to others ? (2 Cor. 2 : 16.)

FOR DISCUSSION

1. How to treat our own faults. The faults of others.
2. Which is the proper term to apply to discipleship of Jesus—"hard", or "easy" ?

A LESSON FOR LIFE

It is told of Baruch Spinoza, the famous philosopher, —a Jew by birth—that, when a boy, his father sent him to collect a debt from a neighbor woman. As she poured the coins into the boy's bag she praised his father for his faithfulness to the law of Moses. Young Baruch, however, insisted on counting the money himself, and found that the woman had dropped two ducats through a slit in the table into a till below. She had been praising his father and trying to cheat him at the same time. Her deeds, not her words, were the index of her character.

Prove from Scripture—*That doing is the proof of learning.*

Shorter Catechism—*Ques. 19. What is the misery of that estate wherinto man fell ? A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.*

The Question on Missions—10. What are the chief difficulties of the deaconess among the foreigners ? The greatest barrier to the work of the deaconess among the foreigners is that of language. She must also contend with the evil of intemperance. Further, there is the tendency to copy, not the best features of our civilization, but those tending to degrade.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 100 ; 111 ; 41 (Ps. S-L.) ; 46 (from PRIMARY QUARTERLY) ; 215.

Lesson XI. CHRIST'S WITNESS TO JOHN THE BAPTIST June 16, 1912

BETWEEN THE LESSONS—The Sermon on the Mount (Matt., chs. 5 to 7) was followed by the healing of a centurion's servant (Matt. 8 : 5-13) and the raising from the dead of a widow's son at Nain, Luke 7 : 11-17.

GOLDEN TEXT—Among them that are born of women there is none greater than John : yet he that is but little in the kingdom of God is greater than he.—Luke 7 : 28 (Rev. Ver.).

Memorize vs. 5, 6. **THE LESSON PASSAGE**—Matthew 11 : 2-19. Read Luke 7 : 19-35.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples.

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see :

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Revised Version—Omit had ; 2 the ; 3 by his ; 4 cometh, or look we for ; 5 And Jesus ; 6 your way and tell John the things ; 7 good tidings preached ; 8 find none occasion of stumbling in me ; 9 these went their way ; 10 behold ; 11 raiment ; 12 wherefore went ye out? to see a prophet ; 13 much more ; 14 Omit For ; 15 Who shall ; 16 arisen ; 17 yet he that is but little in ; 18 men of violence ; 19 are willing to receive ; 20 Elijah ; 21 is to come ; 22 marketplaces, which call unto ; 23 say ; 24 Omit have ; 25 did not dance ; 26 wailed, and ye did not mourn ; 27 And ; 28 by her works.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Christ's witness to John the Baptist, Matt. 11 : 2-19. T.—John's witness to Christ, John 1 : 15-23. W.—God's messenger, Mal. 3 : 1-6. Th.—Malachi's prophecy, Mal. 4 : F.—"Ye believed Him not", Matt. 21 : 23-32. S.—Blessings of the gospel, Isa. 35. S.—Greatness of the prophets, Luke 7 : 19-35

THE LESSON EXPLAINED

I. JOHN QUESTIONING.—2, 3. When John had heard ; from friends and followers. In the prison ; where Herod had placed him, ch. 4 : 12 ; 14 : 3-5. This was a gloomy dungeon in Herod's great castle at Machærus, east of the Dead Sea. The works of Christ ; which were supposed to prove Him to be the Messiah. Sent by his disciples (Rev. Ver.) ; to Galilee, where Jesus was. Art thou he that cometh? John had pictured the Messiah as a stern Judge coming with ax and fan and fire to take vengeance on evil-doers. Could the patient, gentle, sympathetic, kindly Jesus be the Messiah?

II. JOHN ANSWERED.—4-6. Jesus answered ; not finding fault with the prison-born doubts of John, but seeking to replace them with confidence and cheer. Shew John again those things ; nothing new, but just the miracles of love and power they had reported before. But in v. 5 Jesus describes His works in words from such passages as Isa. 35 : 5 and 61 : 1, which pointed forward to the Messiah ; as if to say. "The works that I am doing are the very works which Isaiah said the Messiah would do." Blessed is he ; truly and enduringly happy. Not be offended in me. The Greek word for "offended" points to a trap-stick with bait on it, which being touched, the trap springs and catches the animal. John was in danger of missing true blessedness. He had stumbled into doubt about Jesus, because He did not act as John had thought the Messiah would act.

III. JOHN PRAISED.

—7-10. As they departed ; while they were in the very act of going. Jesus generously hastens to correct misjudgments of John. What went ye out . . . to see? Doubtless most of Jesus' hearers had heard John's wilderness preaching (see ch. 3 : 1-5). A reed shaken with the wind? Slender reeds, often 20 feet high, found on the banks of the streams and lakes in the Jordan valley. Not like these, but like a solid rock, was John, though doubts for the moment had filled his heart. A man clothed in soft raiment? Jesus calls up the picture of a courtier, with tongue as smooth as his silken clothing. How different was the roughly clad, plain-spoken John! A prophet? Yea and worthy of a place amongst the bravest of that brave order. More than a prophet ;



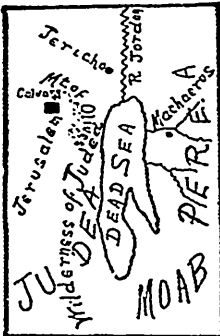
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because, while the prophets had foretold the coming of the Messiah, John had actually seen Him and heralded His arrival.

11-15. Among them . . . born of women . . . not . . . greater. Jesus places John at the very head of the prophets. Least in the kingdom of heaven is greater. Any one who understands and manifests the spirit of love, which is the spirit of the kingdom, is greater than the stern forerunner. Suffereth violence. People like the publicans, whom the Pharisees would have excluded, are eagerly pressing into the kingdom. Until John; but, while the prophets could say only, "The kingdom will come". John could say, "The kingdom is here." This is Elijah (Rev. Ver.). The Jews expected Elijah to return (see Mal. 4 : 5). Jesus teaches that this prophecy was fulfilled in the coming of John in Elijah's spirit.

IV. JOHN DEFENDED.—16-19. Jesus draws a picture of petulant children on the streets, who will play neither at funeral nor wedding. So the Jews found fault with John for refusing, and with Jesus for consenting, to go to feasts. But the true children of God will free His wisdom from blame in sending John to work after one fashion and Jesus to work after another.

THE GEOGRAPHY LESSON



From the Mount of Olives, looking to the east and south, a mingled prospect meets the eye. Near at hand lie olive farms, beyond them are broad, bare lands that speak of loneliness. They are the edges of the Judean wilderness, that stretches to the south and west, where John the Baptist grew up. Far past them to the east you catch the gleam of the waters of the Dead Sea. On its farther shore rise the hills of Perea, where

John was imprisoned in Herod's gloomy dungeon.

LESSON QUESTIONS

2, 3 By whom had John been imprisoned? Where? What did John hear about Jesus? Where was Jesus? Whom did John send to Galilee? With what inquiry? What had led John to doubt whether Jesus were the

Messiah? Which of His disciples showed the spirit which John had ascribed to the Messiah? (Luke 9 : 54-56.)

4-6 About what did Jesus bid John's messengers tell him? In whose language did He describe His works? With what purpose did He use this language? Explain v. 6. When, and for what reason, does John say many of Jesus' disciples forsook Him? (John 6 : 66.)

7-10 What three opinions about John did Jesus deny? What did He say of John's place among the prophets?

11-15 Who did Jesus say is greater than John? In what sense was the Jewish expectation of Elijah's return fulfilled in John's coming and work?

16-19 Why had the Jews rejected John? Why had they rejected Jesus?

FOR DISCUSSION

1. Are doubts regarding Christ's claim sinful?
2. Is entrance to the kingdom of God "hard" or "easy"?

A LESSON FOR LIFE

Two lines of railway may start from the same point and run through different sections of the country, and yet meet at the same terminus. So the lives of two men may follow courses widely apart, and yet each in its own way may help to fulfil God's plan. It is not necessary that our life should be like that of any one else. What really matters is that we should find the track in which God would have us go, and then walk in it steadfastly to the end.

Prove from Scripture—That privilege is the measure of responsibility.

Shorter Catechism—Ques. 20. Did God leave all mankind to perish in the estate of sin and misery? A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

The Question on Missions—11. What is being done to encourage temperance among the foreigners? In some cases Temperance Leagues are formed to instruct the children. An effort is made to discourage drinking in the homes. It is believed, that, when proper methods of preparing food are better understood, the drink evil will be lessened.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 252 ; 256 ; 29 (Ps. Sel.) ; 585 (from PRIMARY QUARTERLY) ; 262.

FOR WRITTEN ANSWERS

1. How did Jesus deal with John's doubts?
2. What did He say of John's place among the prophets?
3. In what respect did Jesus' manner of life differ from John's?

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

GOLDEN TEXT—Faithful is the saying, and worthy of all acception, that Christ Jesus came into the world to save sinners.—1 Timothy 1 : 15 (Rev. Ver.).

Memorize vs. 37, 38 or 47. THE LESSON PASSAGE—Luke 7 : 36-50.

36 And one of the Pharisees desired him that he would eat with him. And he ¹went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman ²in the city, which was a sinner, when she knew that ³Jesus sat at meat in the Pharisee's house, ⁴brought an alabaster ⁵box of ointment,

38 And ⁶stood at his feet behind him weeping, and began to wash his feet with tears, and ⁷did wipe them with the ⁸hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have ⁹known who and what manner of woman *this* ¹⁰is ¹¹that toucheth him : ¹²for she is a sinner.

40 And Jesus answering said unto him, Simon. I have somewhat to say unto thee. And he saith, Master, say on.

41 ¹³There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty.

42 ¹⁴And when they had nothing to pay, he

Revised Version—¹entered into ; ²which was in the city, a sinner ; and when ; ³he was sitting at ; ⁴she ; ⁵cruse ; ⁶standing behind at his feet weeping, she began to wet his feet with her tears ; ⁷wiped them ; ⁸hair ; ⁹perceived ; ¹⁰which ; ¹¹that she ; ¹²A certain lender had ; ¹³When they had not wherewith to pay ; ¹⁴Omit frankly ; ¹⁵Which of them therefore will ; ¹⁶He, I suppose, to whom ; ¹⁷the ; ¹⁸turning to ; ¹⁹he said ; ²⁰wetted ; ²¹her ; ²²her hair ; ²³she, since ; ²⁴she hath ; ²⁵even forgiveth sins ; ²⁶unto.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The penitent woman, Luke 7 : 36-50. T.—Confession and prayer, Ps. 51 : 1-13. W.—Joy in heaven, Luke 15 : 1-10. Th.—For the ungodly, Rom. 5 : 1-18. F.—Abundant pardon, Isa. 55 : 6-11. S.—Whosoever believeth, Acts 10 : 34-43. S.—The anointing at Bethany, John 12 : 1-8.

THE LESSON EXPLAINED



ALABASTER VASES

I. THE SINFUL WOMAN.—36. One of the Pharisees ; belonging to the same Jewish sect as those who had found fault with Jesus for showing Himself friendly towards publicans and sinners (see Mark 2 : 16). Eat with him ; join in a meal at his house. This man, in spite of his being a Pharisee, may have felt kindly toward Jesus, or he may have acted out of

mere curiosity. He went. Our Lord was a friend to all.—to the proud Pharisees as well as the despised publicans. Sat down to meat ; reclined at table. Jewish men, in our Lord's time, reclined at meals on couches round the table, resting on the left elbow with their feet outwards.

37, 38. Behold. A surprising thing is to be told. A woman in the city and whom everybody knew. A sinner ; a person of notoriously bad character. Brought an alabaster box of ointment. The surprise was not in her entering the house uninvited,—that is common in the East ; but in the daring of such a woman to venture into the presence of a Pharisee, who would so utterly despise her. The "alabaster box" was a flask made of alabaster, a beautiful variety of gypsum. The "ointment" was some kind of perfumed oil, perhaps made from roses or the iris plant. Stood

¹⁵frankly forgave them both. ¹⁶Tell me therefore, which of them will love him most ?

43 Simon answered and said, ¹⁶I suppose that he, to whom he forgave ¹⁷most. And he said unto him, Thou hast rightly judged.

44 And ¹⁸he turned to the woman, ¹⁹and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath ²⁰washed my feet with ²¹tears, and wiped them with ²²the hairs of her head.

45 Thou gavest me no kiss : but ²³this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint : but ²⁴this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven. ⁴⁹And they that sat at meat with him began to say within themselves, Who is this that ²⁵forgiveth sins also ?

50 And he said ²⁶to the woman, Thy faith hath saved thee ; go in peace.

at his feet ; from which the sandals had been removed on entering the house. Weeping ; in heartbroken penitence for her sin. Wash . . . with tears . . . wipe . . . with . . . hair (Rev. Ver.). It was counted a shameful thing for a woman to let down her hair in public ; but she would do even this for Jesus.

II. THE FAULT-FINDING PHARISEE.—39-43. If he were a prophet (one who speaks for God) ; as Jesus was commonly believed to be. Would have known, etc. God would have enabled Him to detect the woman's real character, and then, the Pharisee argued, He would not have permitted her to touch Him. Simon ; a very common name among the Jews. One owed five hundred pence . . . the other fifty. The "penny" or Roman denarius was a small silver coin worth about 15 cents. The two debts were therefore, \$75.00 and \$7.50 respectively. Nothing to pay ; like the sinner, who cannot buy forgiveness with his sacrifice or good deeds. Frankly forgave ; made them a present of what they owed. Which . . . will love him most ? There could be no question which would have the stronger reason for loving.

III. THE FORGIVING SAVIOUR.—44-46. This woman ; whom you so greatly despise. Thou gavest me no water ; so necessary to the Eastern traveler for the washing of his feet after traveling in the heat and dust. No kiss ; of welcome, a common Eastern courtesy. To kiss ; repeatedly and with tenderest affection. Thou didst not anoint. It was customary for the Eastern host to pour at least the cheap olive oil of the country on the head of his guest. Simon's neglect is set

over against the woman's love (see vs. 37, 38). Anointed my feet. To anoint a friend's head was a mark of honor (Ps. 23 : 5) : to anoint his feet showed the deepest respect and warmest love.

47-50. Sins. many. Jesus did not make light of sin. Forgiven ; no longer counted as a debt against her. For she loved much. Her love was not the price of her forgiveness, but the proof of it. To whom little is forgiven ; that is, one, who, like the Pharisee, thinks he has little need of forgiveness. Thy faith hath saved thee. Her faith was like an outstretched empty hand receiving forgiveness as a free gift. Go in peace ; the customary Eastern word of parting,—but how full of a new sweetness !

LESSON QUESTIONS

36 By whom was Jesus invited to a meal ? Who were the Pharisees ? For what had some of them found fault with Jesus ? Discuss the motives of the Pharisee's invitation. What did Jesus' acceptance indicate ? Describe the Jewish posture at meals. Whom did Jesus tell another Pharisee he should invite to his feasts ? (Ch. 14 : 13.)

37, 38 Who came uninvited into the Pharisee's house ? What did she bring with her ? Describe the "alabaster box." Where did the woman take her stand ? What

did she do ? What other woman anointed Jesus' feet with precious ointment ? (John 12 : 3.)

39-43 What did Jesus' host think on seeing the woman's actions ? What was the host's name ? What story did Jesus tell him ? What question did He ask ? Give the answer. What reason does John give for our loving God ? (1 John 4 : 19.)

44-46 For what neglect of Simon's had the woman made up ?

47-50 What did Jesus say about the woman's sins ? What proof did the woman give of having been forgiven ?

Prove from Scripture—That there is forgiveness with God.

Shorter Catechism—Review Questions 18-20.

The Question on Missions—12. Does the work of the deaconess pay ? It does. On the foreign mothers and children depends largely the future of our country. And if Canada is to take her place as a great Christian nation, doing her share to evangelize the world, it is imperative that the homes of these foreigners be reached.

Lesson Hymns—Book of Praise, 351 (Supplemental Lesson) ; 152 ; 123 ; 33 (Ps. Sel.) ; 531 (from PRIMARY QUARTERLY) ; 217.

FOR WRITTEN ANSWERS

1. How did the woman in Simon's house show her love to Jesus ?

.....

2. What were Simon's thoughts when he saw her conduct ?

.....

Memorize vs. 18-20. TEMPERANCE LESSON—Ephesians 5 : 11-21.

AN ALTERNATIVE LESSON

GOLDEN TEXT—Wine is a mocker, strong drink is raging.—Proverbs 20 : 1.

The Epistle to the Ephesians was written by Paul, from prison in Rome, about A.D. 62. In the Lesson chapter, Paul bids the Ephesians walk in love (vs. 1, 2), to avoid sin (vs. 3-7), and to act, not as heathens but as Christians, vs. 8-10.

I. LIGHT.—11-14. Have no fellowship with; take no part in. Unfruitful works ; deeds that produce no good, but rather do harm to those who do them and to others. Of darkness ; the symbol of sin. Reprove them ; by a pure and upright life, and also by well timed words. Things. done. in secret ; sins that cannot be even named, which form part of heathen worship. All things. made manifest by the light ; the light that comes from Christ, and shines in the lives of believers. This shows sin in its true light. He saith. God saith in Isa. 60 : 1. Arise from the dead.

Death is a symbol of sin. Christ shall give thee light. He is the Light of the world.

II. WISDOM.—15-17. Walk circumspectly ; "looking about", carefully. Redeeming the time ; buying it up for right uses. Days are evil. Temptation walks on every hand, and amongst the most dangerous temptations is that of strong drink.

III. JOY.—18-20. Be not drunk with wine. Drunkenness was a common vice in Ephesus. Wherein is excess. The use of strong drink leads to all kinds of evil. Be filled with the Spirit ; exhilarated by the Spirit, as the wine drinker is by wine. Psalms ; from the Old Testament. Hymns ; Christian hymns. Spiritual songs ; other poetical expressions of religious feeling, set to music. They were "spiritual", in contrast with drinking songs.

Lesson XIII.

REVIEW

June 30, 1912

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 12 to 20), and the Question on Missions for the Quarter.

GOLDEN TEXT—I am not come to destroy, but to fulfil.—Matthew 5 : 17.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The use of the Sabbath, Mark 2: 23 to 3: 6. T.—The Beatitudes, Matt. 5 : 1-12. W.—Poverty and riches, Luke 6 : 20-26. Th.—The law of love, Luke 6 : 27-38. F.—Truthfulness, James 3 : 1-12. S.—Hearing and doing, Luke 6 : 39-49. S.—The penitent woman, Luke 7 : 36-50.

Prove from Scripture—That Jesus fulfilled the scriptures.

Lesson Hymns—Book of Praise, 351 (Sup. Lesson) ; 522 ; 80 (Ps Sel.) ; 550 (PRIMARY QUARTERLY) ; 32.

REVIEW CHART—SECOND QUARTER

LIFE OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Isa. 2 : 2-4 ; 11 : 1-10.	Missionary Lesson.	The earth shall be full.—Isa. 11 : 9.	1. The kingdom. 2. The King.
II.—Mark 2 : 23 to 3 : 6.	The Use of the Sabbath.	The Sabbath was made for man.—Mark 2 : 27.	1. Sabbath labor. 2. Sabbath healing.
III.—Mark 3 : 7-19 ; Matt. 5 : 13-16.	The Appointment of the Twelve.	Ye did not choose me.—John 15 : 16.	1. The choosing of the Twelve. 2. The work of the Twelve.
IV.—Matt. 5 : 1-12.	The Beatitudes.	Blessed are the pure in heart.—Matt. 5 : 8.	1. Beatitudes of character. 2. Beatitudes of conduct.
V.—Luke 6 : 20-26 ; 16 : 19-31.	Poverty and Riches.	A man's life consisteth not in.—Luke 12 : 15.	1. The Teaching. 2. The Illustration.
VI.—Luke 6 : 27-38 ; Rom. 13 : 8-10.	The Law of Love.	Thou shalt love thy neighbour.—Rom. 13 : 9.	1. Love and life. 2. Love and law.
VII.—Matt. 5 : 17-26.	The Old Law and the New Life.	He that loveth his neighbour.—Rom. 13 : 8.	1. The law fulfilled. 2. The law enlarged. 3. The law explained.
VIII.—Matt. 5 : 33-37 ; James 3 : 1-12 ; 5 : 12.	Truthfulness.	Putting away falsehood.—Eph. 4 : 25.	1. The truthful tongue. 2. The powerful tongue. 3. The double tongue.
IX.—Matt. 6 : 1-18.	Hypocrisy and Sincerity.	Take heed that ye do not your righteousness.—Matt. 6 : 1.	1. Almsgiving. 2. Prayer. 3. Fasting.
X.—Luke 6 : 39-49.	Hearing and Doing.	Be ye doers of the word.—James 1 : 22.	1. The blind leading the blind. 2. The mote and the beam. 3. The good and bad trees. 4. The wise and foolish builders.
XI.—Matt. 11 : 2-19.	Christ's Witness to John the Baptist.	Among them that are born.—Luke 7 : 28.	1. John questioning. 2. John answered. 3. John praised. 4. John defended.
XII.—Luke 7 : 36-50.	The Penitent Woman.	Faithful is the saying.—Tim. 1 : 15.	1. The sinful woman. 2. The fault-finding Pharisee. 3. The forgiving Saviour.

Lesson Points

The following points stand out clearly in the Lessons of the Quarter :

1. That Jesus brought salvation to the whole world.
2. That the Sabbath is kept by deeds of love and kindness.
3. That Christians should be light-bearers in the world
4. That the followers of Jesus enjoy true blessedness.
5. That the rich should help the poor.
6. That love should rule in all our dealing with others.
7. That true righteousness is of the heart.
8. That speech should be true, reverent and kindly.
9. That we should be sincere in all our service of God.
10. That hearing the words of Jesus is vain, apart from doing them.
11. That the highest ambition is to deserve the praise of Jesus.
12. That there is forgiveness for all who truly repent.

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. Why is the Messiah called "a rod out of the stem of Jesse" ?

Lesson II. How did Jesus defend His disciples for plucking grain on the Sabbath ?

Lesson III. In what respects are Jesus' disciples like (1) salt, (2) light ?

Lesson IV. What did Jesus promise to those persecuted for His sake ?

Lesson V. What happened after death (1) to Lazarus, (2) to the rich man at whose gate he had sat ?

Lesson VI. Why is love said to be "the fulfilling of the law" ?

Lesson VII. In what respect should the righteousness of Jesus' disciples exceed that of the Pharisees ?

Lesson VIII. What did Jesus teach about the taking of oaths ?

Lesson IX. What faults in (1) almsgiving, (2) prayer, did Jesus condemn ?

Lesson X. To what did Jesus liken each of two classes of hearers ?

Lesson XI. How did Jesus answer the messengers sent to Him by John the Baptist ?

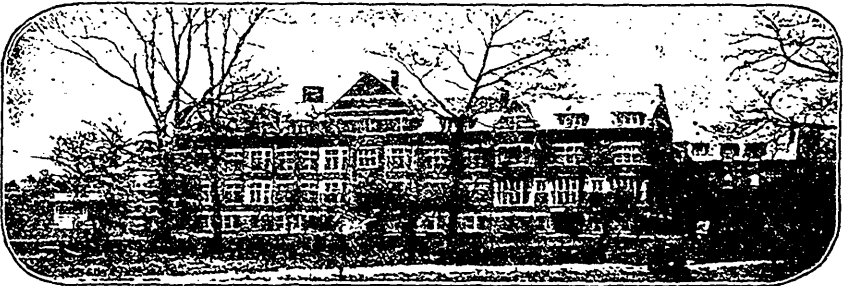
Lesson XII. By what proof did the woman at Simon's feast show that she had been forgiven ?

SCHOLARS' REGISTER

APRIL-JUNE, 1912

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

Name		Address						Class	
DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
1912									
Apr. 7									
Apr. 14									
Apr. 21									
Apr. 28									
May 5									
May 12									
May 19									
May 26									
June 2									
June 9									
June 16									
June 23									
June 30									
Totals									



ST. ANDREW'S COLLEGE
TORONTO, ONT.

A RESIDENTIAL and DAY SCHOOL for Boys.
Preparation for the Universities, Business and Royal
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Calendar sent on Application. Summer Term commences **April 16th, 1912**

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