



RADIAL KEY MAP
 OF
PALESTINE
 IN THE TIME OF OUR SAVIOUR
 COPYRIGHTED, 1911, BY
 C. O. MAY POWELL



The Home Study Quarterly

FOR SENIOR SCHOLARS AND THE HOME DEPARTMENT.

Vol. IV.

January, February, March, 1898.

No. 1.

SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism," by Professor Salmond, D.D., price 45 cents. The portion gone over in 1898 may be obtained separately for 20 cents.

Question 1. What is the chief end of man?

Answer. Man's chief end is to glorify God,^a and to enjoy him for ever.^b

^a 1 Cor. x. 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

^b Ps. lxxxiii. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. V. 26. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments,^c is the only rule to direct us how we may glorify and enjoy him.^d

^c Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

^d 2 Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness.

^e 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.^e

^e 2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Q. 4. What is God?

A. God is a Spirit,^f infinite,^g eternal,^h and unchangeable,ⁱ in his being,^k wisdom,^l power,^m holiness,ⁿ justice, goodness, and truth.^o

^f John iv. 24. God is a Spirit; and they that worship him must worship him in spirit and in truth.

^g Job xi. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

^h Ps. xc. 2. From everlasting to everlasting thou art God.

ⁱ James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning.

^k Exod. iii. 14. And God said unto Moses I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

^l Ps. cxlvii. 5. Great is our Lord, and of great power: his understanding is infinite.

^m Rev. iv. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

ⁿ Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

^o Exod. xxxiv. 6. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, V. 7. Keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty.

Q. 5. Are there more Gods than one?

A. There is but one only,^p the living and true God.^q

^p Deut. vi. 4. Hear, O Israel: The Lord our God is one Lord.

^q Jer. x. 10. But the Lord is the true God, he is the living God, and an everlasting King?

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost;^r and these three are one God, the same in substance, equal in power and glory.^s

^r Mat. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

^s 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Q. 7. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.^t

^t Eph. i. 11. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will: V. 12. That we should be to the praise of his glory.

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation^u and providence.^w

^u Rev. iv. 11. Thou hast created all things, and for thy pleasure they are and were created.

^w Dan. iv. 35. He doeth according to his will in the army of heaven, and among the inhabitants of the earth.

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing,^x by the word of his power,^y in the space of six days, and all very good.^z

^x Gen. i. 1 In the beginning God created the heaven and the earth.

^y Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.

^z Gen. i. 31. And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

Q. 10. How did God create man?

A. God created man male and female, after his own image,^a in knowledge, righteousness, and holiness,^b with dominion over the creatures.^c

^a Gen. i. 27. So God created man in his own image, in the image of God created he him; male and female created he them.

† Col. iii. 10. And have put on the new man, which is renewed in knowledge after the image of him that creat'd him.

Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

c Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy, *d* wise, *e* and powerful, preserving *f* and governing all his creatures, and all their actions. *g*

d Ps. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

e Isa. xxxviii. 29. This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working.

f Heb. i. 3. Upholding all things by the word of his power.

g Ps. ciii. 19. His kingdom ruleth over all.

Matt. x. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Q. 12. What special act of providence did God exercise toward 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; *h* forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death. *i*

h Gal. iii. 12. And the law is not of faith: but, The man that doeth them shall live in them.

i Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Q. 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. *k*

h Eccl. vii. 29. God hath made man upright; but they have sought out many inventions.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God. *l*

l 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

LESSONS AND GOLDEN TEXTS.

FIRST QUARTER.

Studies in the Gospel by Matthew.

Note.—The parallel and related passages mentioned in connection with the assigned lessons will, it is hoped, be studied in connection with the lessons, to give a better understanding of their force and meaning.

I. January 2.—JESUS AND JOHN. Matt. 3: 7-17. (Study Isa. 40: 1-5; Matt. 1 and 2; John 1: 19-34.) Commit vs. 13-17. *Golden Text*—This is my beloved Son, in whom I am well pleased. Matt. 3: 17.

II. January 9.—JESUS TEMPTED. Matt. 4: 1-11 (Comp. Luke 4: 1-13 and Heb. 4: 14-16.) Commit vs. 4-11. *Golden Text*—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2: 18.

III. January 16.—BEGINNING OF THE MINISTRY OF JESUS. Matt. 4: 17-25. (Study also Matt. 4: 12-16 and John 1: 35-51. Commit vs. 17-20. *Golden Text*—The people which sat in darkness saw great light. Matt. 4: 16.

IV. January 23.—THE BEATITUDES. Matt. 5: 1-12. (Study the whole chap.) Commit vs. 3-10. *Golden Text*—Ye are the light of the world. Matt. 5: 14.

V. January 30.—HOW TO PRAY. Matt. 6: 5-15. (Read the whole chap.) Commit vs. 9-13. *Golden Text*—Pray to thy Father which is in secret. Matt. 6: 6.

VI. February 6.—OUR FATHER'S CARE. Matt. 6: 24-34. (Read Matt. 7.) Commit vs. 25, 26. *Golden Text*—He careth for you. 1 Peter 5: 7.

VII. February 13.—THE CALL OF MATTHEW. Matt. 9: 9-17. (Read chap. 9.)

Commit vs. 12, 13. *Golden Text*—Follow Me. Matt. 9: 9.

VIII. February 20.—THE TWELVE SENT FORTH. Matt. 10: 2-15. (Read chap. 10 and compare Luke 10: 1-20.) Commit vs. 5-8. *Golden Text*—Freely ye have received, freely give. Matt. 10: 8.

IX. February 27.—WARNING AND INVITATION. Matt. 11: 20-30. (Read the whole chap., and Luke 19: 41-48.) Commit vs. 28-30. *Golden Text*—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11: 28.

X. March 6.—JESUS AND THE SABBATH. Matt. 12: 1-13. (Read Matt. 12 and compare Mark 2: 23-28 and Luke 6: 1-11.) Commit vs. 10-13. *Golden Text*—The Son of Man is Lord even of the Sabbath day. Matt. 12: 8.

XI. March 13.—THE WHEAT AND THE TARES—Matt. 13: 24-30, 36-43. (Read the whole chap.) Commit vs. 37-39. *Golden Text*—He that soweth the good seed is the Son of Man. Matt. 13: 37.

XII. March 20.—JOHN THE BAPTIST BEHEADED. Matt. 14: 1-12 (If used as a temperance lesson, read the account of Belshazzar's drunken feast. Dan. 5: 1-31.) Commit vs. 6-10. *Golden Text*—Keep thy heart with all diligence, for out of it are the issues of life. Prov. 4: 23.

XIII. March 27.—REVIEW.—*Golden Text*—Thou art the Christ, the Son of the living God. Matt. 16: 16.

TO THE SENIOR SCHOLARS.

A pleasant place in life you have reached. The light-heartedness of lingering childhood makes bright your days. You have the special loves and joys of your time of life. Besides all these there is more of looking forward than there used to be, and that future is bright with youth's hope. You are in the place where life's waters of gladness meet. It is a joy to live.

But while, as Seniors, you have reached a very pleasant place, it is a very important one. A young colt runs free and would like to continue so, but as he gets to be a Senior he must be trained to work, or he will be of no use in life; and the older he gets, without training, the harder it is to teach him.

So with the Senior scholars. You have reached a time when life's work, in some shape, claims you, and the earlier you take up the grand idea of making the world better by your living in it, the more easy will be the work, the longer will you have to enjoy such a life, and to see the fruit of it in other lives made happier and better.

The place of Seniors is very important because it decides in great measure whether the whole life will be on the right road or the wrong one. You have reached the age when many of you begin to think and act for yourselves. When you were "Primaries" and "Intermediates" your parents thought for you, guided you, as to where you should go and what you should do. You should still follow their advice, but in many things you must choose for yourselves; and what makes the Senior place so important is that as you choose at first you are likely to continue choosing.

It is like coming to a forks in the road. If you take the left you are likely to travel in that way. Sometimes people find that they have chosen the wrong road in life and get back to the right road, though it means much lost time; but the larger number keep on in the way of their first choice, even when that choice is not the best.

Many choose the right road at the first, and these always find it so good and pleasant that very few ever leave it.

It is important that Seniors have a good pattern to copy. The Lessons of this Quarter are especially for that purpose. They set before you the best pattern the world ever saw.

And just here your QUARTERLY would like to ask a favor. Please do not take it to Sabbath School. That is the place for a Senior but not for a Senior Quarterly. Let it help you at home, and then take your Bible to school.

Further, in using it at home, please use your Bible also, and turn up all the places in the Bible of which it tells. In this way it will be a true "lesson help," a real "help" in studying the life of Christ. Your QUARTERLY

wishes to lead you to the Bible, that your Bible may set before you the Christ.

That, as you study that beautiful life, and look at that beautiful character, week after week, and then think of the great act of love to us, in which that life was given up as a willing atonement for our sins, dying that we might live, the Holy Spirit may make you grow more like to your Perfect Pattern, is the New Year's wish of your friend,

E. SCOTT.

TO THE TEACHERS.

Perhaps you would prefer, as some do, the helps without the Scripture Lesson, so that the children may learn to use their Bibles more.

But two complete series of Helps, one with the Scripture Lesson and one without it, involves more work and expense, both in management and in the printing office, than does one. Our own Church Lesson Helps are not yet self supporting, and it is necessary to economize in all ways that will not injure their usefulness.

Can you not do this. Try and train the scholars to leave their Lesson Helps at home and to take their Bibles to school, and in this way reach the end desired.

There are other considerations. Sometimes a Lesson Help may be picked up when a Bible is not at hand, and some Scripture be read that otherwise would not be. Further, sad to say, in some homes Bibles are not so plentiful as they should be, and the Scripture Lesson, if in the Helps, may be read by young or old, where otherwise it would not be. A verse from the Scripture Lesson printed in the Helps may thus prove a word of Life to some one who meets it there and who otherwise would perhaps never meet it.

In view of all these considerations, kindly bear for a time, with the effort to make our Lesson Helps self supporting.

For reasons of simplicity and consequent economy, the different forms of Leaflets have been merged into one, and we would ask those who prefer them in folded monthly form to kindly bear with those cut into weekly issues, as the larger number wish them that way.

The more we see and know of any person or character that is truly good or beautiful, the more we admire it, the better we love it, the more we grow like it. What an uplift there must be to the world in the multitudes of teachers and scholars looking at Christ, His character, and work, during the months of this Quarter. Let it be the aim to "see no man save Jesus only."

LESSON I.—January 2nd, 1898.

JESUS AND JOHN. MATT. 3. 7-17.

Commit vs. 13-17.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruit worthy of repentance: 9. And think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; 12. whose fan is in

his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased.

- LESSON PLAN. { I. The Pharisees and John. vs. 7-12.
II. Jesus and John. vs. 13-15.
III. Father, Son, and Spirit. vs. 16.

HELPS IN STUDYING.

INTRODUCTORY. The first Gospel was written by Matthew, or Levi, the publican, whose call to discipleship forms the subject of Lesson VII. It was written for Jewish Christians about A.D. 60, and constantly keeps in view the fulfilment of prophecy in Jesus.

The exact spot where Jesus was baptized is not known with certainty. Tradition places it in the neighborhood of Jericho. The time was January A.D. 27, when Jesus was thirty years of age. (Luke 3: 23).

7. He saw—John, the Baptist, who was now at the height of his popularity. **Phari-sees**—Lit. "Separatists." They were rigid observers of the law, and believed that they would be saved because they were descendants of Abraham. **Sad-du-cess**—They did not believe in a future life, or a spirit's world. (Acts 23: 8.) **A generation**—R.V. "Ye offspring of vipers." Behind their pious exterior John saw their malicious hearts.

8. Fruit worthy of repentance (R.V.)—True repentance will shew itself in godly sorrow for sin, and forsaking of it. (Gal. 5: 22, 23; 2 Pet. 1: 5-7.)

9. We have A'bra-ham—The rabbis taught that no son of Abraham could be lost. Natural descent, however, gave no more right to share Abraham's blessedness than stones made into men would have. (Gal. 3: 7.) They must believe and obey God if they would be saved.

10. And even now (R.V.)—The time was come when those who did not bring forth the fruits of repentance would be judged. (Mal. 4: 1.)

11. Baptize you unto repentance—John baptized those who repented of sin, as a sign that they were ready to welcome the Saviour, who would give them "the washing of regeneration and renewing of the Holy Ghost." (Titus

3: 5.) **With fire**—implying purification, zeal or enthusiasm, and enlightenment. To take off, and carry away the sandals of their master was a most menial service, and was rendered only by the lowest slaves. (Mark 1: 7; John 1: 27.)

12. Fan—A light wooden shovel by which the grain and chaff were tossed into the air. The wind blew away the chaff and the cleaned grain fell on the threshing floor. **His floor**—The Jewish people, God's covenant people. **His wheat—the chaff**—There will be a final separation between the righteous and the wicked. (Matt. 25: 41-46.)

13. To Jordan—Probably at "Aenon, near Salim." (John 3: 23.) About 22 miles from Nazareth.

14. Would have hindered Him (R.V.)—He modestly felt His own inferiority to the sinless Jesus, although He did not know at that moment that He was the Messiah. (John 1: 33.)

15. Fulfil all righteousness—Do everything that God has appointed to be done. The entrance into the "Kingdom of God" was by John's baptism, and Jesus wished to be consecrated to His work as others were for His coming.

16. Up from the water—The earliest paintings representing our Lord's baptism, shew Him standing waist-deep in the water while John pours water upon His head from a cup-shaped shell. Jesus was praying as He came up. (Luke 3: 21.) **Like a dove**—Both in manner and appearance. (Luke 3: 22.) John also saw the dove and heard the voice. (John 1: 32, 33.)

17. My beloved Son—This points out Jesus as the one referred to in Ps. 2: 7 (2 Pet. 1: 7). Notice here the presence of all three persons of the Godhead.

GOLDEN TEXT.

"This is My beloved Son, in whom I am well pleased."—Matt. 3: 17.

PROVE THAT.

Jesus was divine. John 10; 30.

DAILY READINGS.

M. Jesus and John, Matt. 3: 1-9.
 T. Jesus and John, Matt. 3: 10-17.
 W. Prepare the way, Isa. 40: 1-8.
 T. A voice from heaven, Luke 9: 23-36.
 F. John's witness, John 1: 15-28.
 S. Behold the Lamb, John 1: 29-37.
 S. Sent before, John 3: 23-36.

CATECHISM.

Q. 1. What is the chief end of man?
 A. Man's chief end is to glorify God, and to enjoy him for ever.

LESSON HYMNS.

Nos. 481, 476, 105, 412, in the new Book of Praise.

BIBLE SEARCH LIGHTS.

By whom was the first Gospel written? For whom? When? Whose son was John the Baptist? What relationship between his mother and the Virgin Mary? Where was he baptizing?

7. Did Jesus speak in the same severe terms? (ch. 12: 34; 23: 13-15, 33; John 8: 44.) How may we escape the wrath to come? (Rom. 5: 9; 1 Thess. 1: 10.)

8. What is the test of true repentance and godliness? (ch. 7:16-18; 12: 33.) What fruit should the Christian bear? (Gal. 5: 22, 23.)

9. From whom were the Jews accustomed to boast of their descent? (John 8: 33-39.) How was it evident that they were not true children of Abraham? (John 8: 39; Rom. 2: 28.) What real advantage did Jews have? (Rom. 3: 1, 2.) What better claim may true Christians make? (Rom. 4: 1, 11, 16; Gal. 3: 29.)

10. What parable uses language similar to this? (Luke 13: 6-9.) What similar warning

against fruitless discipleship? (John 15: 6.)

11. Shew that John's baptism was not that of the Christian Church? (Acts 19: 1-4.) Was the baptism of the Spirit predicted? (Isa. 44: 3.) Did Christ promise it? (John 15: 26.) When did it come? (Acts 1: 5; 2: 4.)

12. What does the prophet say of the purifying work of Christ? (Mal. 3: 2, 3.) What is said of his judgment of the wicked? (Mal. 4: 1.) What are Christ's words? (Matt. 13: 30; Mark 9: 43-48.)

13. Where was Jesus residing? (Mark 1: 9.) Why did Jesus seek baptism from John? What age was he at this time? (Luke 3: 23.)

16, 17. Was this endowment with the Spirit predicted of the Messiah? (Isa. 11: 1, 2; 42: 1; 61: 1.) How often was this voice heard? (Matt. 17: 5; John 12: 28.) Where is the Messiah called God's Son? (Ps. 2: 7.) God's Beloved Son—See Isa. 42: 1; Matt. 12: 18; Eph. 1: 6; Col. 1: 13; 2 Pet. 1: 17.

LESSONS.

1. There is a "wrath to come?"
 2. Only the penitent will escape it?
 3. None are truly penitent who do not bring forth the fruits of repentance?

4. Jesus was "made under the law" for us?
 5. Our hearts must be at fault if we cannot love Him whom God so loves?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—What evidences of repentance did John wish to see? (4)
- 2—Of what real value to a Jew was his descent from Abraham? (6)
- 3—In what respect was Christ's baptism superior to that of John? (4)
- 4—Why was Jesus baptized? (6)
- 5—What proof was there given that He was the promised Messiah? (5)

LESSON II.—January 9th, 1898.

JESUS TEMPTED. MATT. 4: 1-11.

Committee, 17-20.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterwards hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9. and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

- LESSON PLAN. { I. Temptation in the wilderness. vs. 1-4.
II. Temptation on the Temple Roof. vs. 5-7
III. Temptation on the Mountain Top. vs. 8-11.

HELPS IN STUDYING.

INTRODUCTORY. The temptation of Christ followed immediately upon His baptism (Mark 1: 12). Adam, the sinless man, was tempted and fell; Christ, "the second Adam," the sinless Saviour met man's arch-enemy and vanquished him. As the garden was a fitting type of Adam's innocence, so the wilderness in which Christ met Satan, corresponded to man's condition of moral desolation through sin. The temptation of Christ was as real as that of our first parents. Read parallel accounts and note variations. Mark 1: 12, 13; Luke 4: 1-13.

1. Of the Spirit—He was constrained by the Holy Spirit. Luke says that he was full of the Holy Spirit. Mark says "the Spirit driveth him." **Into the wilderness,** The mountainous and barren district between Jericho and Jerusalem is generally supposed to have been the scene of the Temptation. Mark says that he was "with the wild beasts." **The Devil**—"The slanderer," a "false accuser," the prince of evil spirits, the author of man's ruin.

2. Fasted—He was too much absorbed in his spiritual conflict to feel hungry. In the moment of nature's extreme exhaustion Satan renews his assault.

3. Stones—They may have resembled loaves in shape and appearance. The temptation was to use his miraculous power to satisfy his personal wants. Since he had become a man he must submit to all human conditions without any other relief than men have.

4. By bread alone.—(Deut. 8: 3.) "The ordinary food of man is not his sole dependence, for God can supply his wants by His creative word. He will not suffer His Son to perish with hunger, and I will honor His love

by trusting to it, and not arbitrarily providing for myself as if I feared He had forgotten me."

5. A pinnacle—R. V. Marg. "a wing," lit. "the little wing," some well known part of the edifice.

6. Cast thyself down—The temptation here was to put God's loving care to the test without good reason. It was a demand that he should make an unwarranted use of God's gracious promises. Satan omits a very important clause from his quotation of Ps. 91: 11, 12.

7. Thou shalt not tempt—We must not expect that God will protect us if we rush into dangers unnecessarily. The words also contain a rebuke to Satan for tempting Christ.

8. Mountain—We are not told where this mountain was. Doubtless some magnificent prospect was set before Jesus accompanied by a glowing description of a world-wide sovereignty.

9. Will I give Thee—"I will be your friend and not your enemy, if you will give me a formal acknowledgment of suzerainty." The temptation here was to gain His Kingdom by the help of Satan instead of through suffering and death—to use unlawful means to gain a right end. Satan could not give Christ the kind of sovereignty he came so secure—He could not cast out devils by the power of Beelzebub.

10. Thou shalt worship—(Deut. 6: 13; 10: 20; Josh. 24: 14; 1 Sam. 7: 3.) No success is real that does not come through God's blessing, and obedience to Him.

11. The Devil leaveth Him—Luke adds, "for a season," he came back again (Luke 22: 53; John 14: 40.) **Ministered unto Him**—Comforted Him as in the Garden.

GOLDEN TEXT.

"For in that He himself hath suffered being tempted, He is able to succor them that are tempted."—Heb. 2: 18.

PROVE THAT

Jesus was human. Heb. 2: 14.

DAILY READINGS.

- M. Jesus tempted, Matt. 4: 1-11.
 T. "Not by bread alone," Deut. 8: 1-6.
 W. The tempter, 1 Pet. 5: 6-11.
 T. Safety of the Godly, Ps. 91: 1-12.
 F. Enduring temptation, Jas. 1: 12-17.
 S. Tempted but without sin, Heb. 4: 11-16.
 S. Able to help, Heb. 2: 9-18.

CATECHISM.

- Q. 2. What rule hath God given to direct us how we may glorify and enjoy Him?
 A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him.

LESSON HYMNS.

Nos. 533, 166, 258, 256.

BIBLE SEARCH LIGHTS.

- How soon after Christ's Baptism did the temptation take place? (Mark 1: 12) Have we other instances of bodily removal under the influence of the Spirit? (1 Kings 18: 12; 2 Kings 2: 16; Ezek. 3: 14; 8: 3; 11: 1, 24; 43: 5; Acts 8: 39.) Why was Jesus thus tempted? (Heb. 5: 8; 4: 15.) What assurance have we of victory over temptation? (1 Cor. 10: 13.)
- Was this a literal abstinence from food? (Luke 4: 2.) What indicates that the period is to be taken literally also? Mention other forty-day fasts? (Ex. 34: 28; 1 Kings 19: 8.) Another instance of spiritual occupation rendering Jesus unmindful of hunger. John 4: 31-34.
- Another who challenged Jesus to prove His sonship by a miracle—ch. 27: 40. Had God's Son power to change stones into bread? (John 1: 3; Ps. 33: 9.)
- With what weapon does Jesus parry the

- assaults of Satan? (Eph. 6: 17.) What promises might Jesus rely upon? Ps. 34: 9, 10; 37: 3; Isa. 33: 16.)
- Why was Jerusalem called the "holy city"? In what other passages is it so called? (Neh. 11: 1, 18; Isa. 48: 2; 52: 1; Dan. 9, 24; Matt. 27: 53; Rev. 11: 2.)
 - Angels minister to God's children. (2 Kings 6: 17; Ps. 34: 7; Heb. 1: 14.) Are we invited to put God to the test? (Mal. 3: 10; Isa. 7: 12.) When is it wrong to "tempt" God? (Deut. 6: 16; Ex. 17: 2; Acts 15: 10; 1 Cor. 10: 9.)
 - Has Satan great power in the world? (Eph. 6: 12; 1 Pet. 5: 8, 9; 2 Cor. 4: 4.) How did he come to be the enemy of God? (Jude 6.) What will be his final doom? (Rev. 20: 10.) To whom does the power claimed by Satan really belong? (Ps. 75: 6, 7; 1 Sam. 2: 7, 8.)

LESSONS.

- Jesus can help us when we are tempted.
- God's children may trust Him to supply all their wants.
- We should not "tempt Providence" by rashly exposing ourselves to danger.
- "The end" does not justify the means—we should not do evil that good may come.
- God sends angels to comfort and strengthen those who are faithful in trial.

QUESTIONS TO BE ANSWERED IN WRITING.

- What was the first temptation? (4)
- Why would it have been wrong for Jesus to do it? (6)
- What was the second temptation? (4)
- Why would it have been wrong for Jesus to do it? (6)
- Why would it have been wrong to yield to the third temptation? (5)

LESSON III.—January 16th, 1898.

BEGINNING OF THE MINISTRY OF JESUS. MATT. 4 : 17-25.

Committee. 3: 10.

17. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, Come ye after me, and I will make you fishers of men.

20. And they straightway left the nets, and followed him.

21. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father mend-

ing their nets; and he called them. 22. And they straightway left the boat and their father, and followed him.

23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

24. And the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them.

25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond Jordan.

LESSON PLAN. { I. Jesus Calling His first Disciples. vs. 17-22.
II. Jesus Blessing. vs. 23-25.

HELPS IN STUDYING.

INTRODUCTORY. After the temptation Jesus returned to Bethab'ara, where John was still preaching and baptizing. Here He was joined by His first disciples, John, Andrew, Peter, Philip and Nathana'el. These accompanied Him to Galilee and witnessed His first miracle at Cana. In April Jesus went up to Jerusalem to attend the Passover and spent summer and autumn in Judea. In December He returned to Galilee, and on the way discoursed with the woman at the well. After healing the nobleman's son at Capernaum, Jesus went to Nazareth and announced Himself as the Messiah, but was rejected. He then took up His residence at Capernaum and began His public ministry. Read John, Chaps. 1 to 5; Matt. 4: 12-16; Luke 4: 14-32.

17. From that time—Namely, the date of His rejection at Nazareth and retirement to Capernaum. This marks the formal beginning of His ministry. The **Kingdom of Heaven**, the new dispensation of which he was Prophet, Priest and King.

18. A net—This was a large, circular net with lead sinkers around the rim. When skillfully thrown over a school of fish it sank rapidly enclosing them as in a tent. It was then drawn ashore.

19. Compare Matt. 13: 47-50.

20. They were already His followers in heart, and now become His personal attendants during His public ministry and enter upon their training for the apostleship.

21. Other two—These were partners of Peter and Andrew (Luke 5: 10) and were also believers in Jesus (John 1: 37-40). Some suppose that James and John were cousins of Jesus, their mother being the sister of Mary. (John

19: 25; Mark 15: 10; Matt. 27: 56). Jesus was probably well acquainted with them all.

22. Their Father—Christ has higher claims upon us than any earthly parent. (Matt. 10: 37.) Yet they did not leave their father to suffer want through lack of their strong young arms. That would have been wrong. (Mark 7: 10-13.) Mark tells us that there were hired servants in the boat. Mark 7: 10-13.

23. Galilee—This was the most densely peopled part of Palestine. Its population at this time was between two and three millions. **The Synagogues**—These were the Jewish places of worship. Here the people assembled on the second, fifth, and seventh, days of the week for the purpose of reading the Scriptures and divine worship. On these occasions Jesus took the opportunity of preaching His doctrines and working miracles. Doubtless the synagogue was at his disposal whenever he came to a town, for it was the most convenient and seemingly place for religious discussions. **Preaching the Gospel**—"heralding the good tidings." That the Redeemer had come was indeed good news. He proves by His miracles that He is a "prophet sent from God."

24. All Syria—His fame went beyond the bounds of the Holyland, northward and eastward. **Those which were possessed with devils**—Missionaries in China tell us that such cases are common among the heathen. An evil spirit takes possession of a human being and torments the unfortunate sufferer.

25. Decapolis—"The Ten Cities." A district chiefly east of the Jordan, mostly heathen. **Beyond Jordan**—Peræa, the country between the Jabbok and the Arnon, east of the Jordan. Mark and Luke add that some came from Tyre and Sidon.

GOLDEN TEXT.

"The people which sat in darkness saw great light."—Matt. 4: 16.

PROVE THAT

Jesus enlightens men. John 1: 9.

DAILY READINGS.

M. Beginning of the ministry of Jesus, Matt. 4: 17-25.
 T. Phillip and Nathanael. John 1: 43-51.
 W. Teaching with authority. Mark 1: 21-28.
 T. God's anointed, Acts 10: 34-43.
 F. Gracious words, Luke 4: 14-22.
 S. The message rejected. Luke 4: 23-32.
 S. The Great Physician, Luke 4: 33-44.

CATECHISM.

Q. 3. What do the Scriptures principally teach?
 A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

LESSON HYMNS.

Nos. 562, 529, 38, 544.

BIBLE SEARCH LIGHTS.

Where was the first year of Jesus' ministry spent? Where do we find it recorded? (John, chapters 1-4.) What disciples joined Him immediately after the Temptation? Why did Jesus leave Judea? (Matt. 4: 12.) What reception did He meet with at Nazareth? Why did he select Capernaum as His residence?

17. A fuller account of Christ's first preaching. (Mark 1: 14, 15.) Compare this with John's message. (Matt. 3: 2.) How should repentance be manifested? (Luke 3: 10-14.) What is meant by "the Kingdom of Heaven"? What did Jesus bid His disciples preach? (Matt. 10: 7.)

18. Compare the fuller account in Luke 5: 1-11. What miracle preceded the call of these disciples? Were Andrew and Peter already believers in Jesus? (John 1: 40-42.) Where was their home? (John 1: 44.)

19. What did Christ mean by "follow me"? (Mark 9: 38.) What does the command mean to

us who cannot follow Him from place to place? (Matt. 10: 38; 1 Cor. 11: 1; Phil. 2: 5.) In what parable is the Kingdom of Heaven compared to a net? (Matt. 13: 47-50.)

20. What sacrifice did this involve? (Mark 10: 28.) What reward is promised to those who show the same prompt obedience? (Mark 10: 29, 30.) What later apostle shewed the same spirit? (Gal. 1: 16.)

21. What evidences of Zebedee's wealth and good social position? (Mark 1: 20; Luke 5: 7; John 18, 15.) Were James and John related to Jesus? (John 19: 25, compare Mark 15: 40, 41; Matt. 27: 56.)

23-24. How is the ministry of Jesus briefly described by Peter? (Acts 10: 38.) How is it described in prophecy? (Isa. 53: 4; Matt. 8: 17.) Were the disciples able to cast out demons? (Luke 10: 17.) Did they sometimes fail? (Matt. 17: 16, 19-21.)

LESSONS.

1. The first demand of Jesus is "repent"?
 2. Jesus is nearest those who are active and faithful in daily duties.
 3. We shall never be losers by following Jesus.

4. Like Jesus, we should go about "doing good."

5. Crowds follow Jesus but they do not all receive Him into their hearts.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Where did Jesus begin His public ministry? (5)

2—To what did Jesus call these disciples? (5)

3—How did their new work resemble their former occupation? (5)

4—Describe the work that Jesus was doing? (5)

5—Name some of the places from which people came to Him? (5)

LESSON IV.—January 23rd, 1898.

THE BEATITUDES. MATT. 5: 1-12.

Commit vs. 3-16.

1. And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came unto him;
2. And he opened his mouth and taught them, saying;
3. Blessed are the poor in spirit: for theirs 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 that hunger and thirst after righteousness; for they shall be filled.
7. Blessed are the merciful; for they shall obtain mercy.

8. Blessed are the pure in heart; for they shall see God.
9. Blessed are the peace-makers; for they shall be called sons of God.
10. Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.
11. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

LESSON PLAN. I. Religion in the Heart, vs. 1-6, 8.
II. Religion in the Life, vs. 1, 10-12.

HELPS IN STUDYING.

INTRODUCTORY. The teachings of the sermon on the Mount were doubtless delivered on more than one occasion, but the discourse in Luke 6: 20-49 is probably the same as the one in our lesson. It was delivered on a level place near the top of a double-peaked hill called from the village at its base, **The Horns of Mattin**, about seven miles west of Capernaum. The "Mountain" was only about 60 feet high. Our Lord had spent the whole of the previous night in prayer. (Luke 6: 12). Time, summer of A.D. 28.

1. **A Mountain.** R. V.—"The mountain." The hill above the village where they were staying. **When he was set**—Jewish teachers always sat while addressing the people; who, on their part, stood respectfully around them. **His disciples**—The discourse was addressed to them, but the people learned from it the nature of His kingdom and service.

2. **He opened His mouth**—This phrase indicates that what follows was spoken earnestly and impressively.

3. **Blessed**—Blessedness does not result from outward circumstances but from inward spiritual conditions. Happiness depends upon our surroundings and relations to others. **Poor in Spirit**—This is the opposite of pride, self-righteousness and self-conceit. The word for "poor" denotes utter destitution. "A broken and empty vessel for the Master's use made meek." **The Kingdom of Heaven**—Heaven and all its glories. This means heaven's joy in the heart now.

4. **They that mourn**—Sorrow, if accompanied by a submissive spirit, brings a blessing. This is specially true of sorrow for sin. All such mourners will be comforted with pardon for Jesus' sake.

5. **The meek**—The opposite of revengeful, not resenting injuries, but bearing them with self-control and forgiveness in the heart.

Inherit the earth—The followers of the meek and lowly Jesus shall one day possess the whole world. It is also true that the meek are the most contented and happy.

6. **Hunger and thirst after righteousness**—Those who earnestly desire to have their sins pardoned and their hearts made pure. These shall have complete acquittal at the bar of divine justice, the perfect righteousness of Christ is imparted to them, and by the work of the Holy Spirit, they shall be made perfectly holy at last.

7. **The merciful**—The compassionate; those who shew kindness to the destitute and afflicted. God will deal with us as we deal with our fellow men. The hard-hearted and selfish are hateful in God's sight.

8. **The pure in heart**—Those whose affections are set on God and holiness and who try to keep their very thoughts from sin. "Every sin puts a foul mark on the soul." **See God**—This implies reception into God's favor and fellowship. He reveals Himself to the pure-hearted.

9. **Peace-makers**—These are true followers of Him who came to bring "peace on earth." There is nothing more unchristian than anger and strife between neighbors. "Sons of God" (R. V.)—Men recognize their relationship and likeness to God.

For righteousness' sake—Because they are trying to do right and are Christlike. The cause for which one suffers makes all the difference between a martyr and a felon.

11. **Revile you** (R. V. reproach you)—Say bitter and unkind things about you. **Say all manner of evil**—Luke: "Cast out your name," make it a byword of shame and dishonor.

12. Heaven will more than make up for all that Christians can be made to suffer on earth. They will share the blessedness of prophets, martyrs and saints in glory.

GOLDEN TEXT.

"Ye are the Light of the World."—Matt. 5: 14.

PROVE THAT

JESUS blesses men. Acts 3: 26,

DAILY READINGS.

- M. The Beatitudes, Matt. 5: 1-12.
 T. A guiding light, Matt. 5: 13-20.
 W. Perfection of love, Matt. 5: 38-48.
 T. Blessings in disguise, Luko 6: 20-28.
 F. Blessings of obedience, Ps. 119: 1-16.
 S. Motive for love, 1 John 4: 4-12.
 S. Walking in light, 1 John 2: 1-11.

CATECHISM.

- Q. 4. What is God?
 A. God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth.

LESSON HYMNS.

Nos. 86 (Ps.), 147, 219, 249.

BIBLE SEARCH LIGHTS.

What important step did Christ take at this time? (Mark 3: 13.) How was he occupied during the preceding night? (Luke 6: 12.) With what other mountain might this one be compared? (John 1: 17.)

3. What special promise of divine blessing to the humble and contrite? (Isa. 57: 15; 66: 2.) What gives all divine service its value? (Ps. 51: 17.) From what are the humble-minded safe? (Prov. 16: 18, 19.) What is better than honor? (Prov. 15: 33.) What special promise to the godly poor? (Isa. 2: 5.)

4. How did Jesus comfort the mourners? (Isa. 61: 2, 3.) What kind of sorrow is meant? (2 Cor. 7: 10.) Illustrate some of the benefits of affliction.—Deut. 8: 2; Ps. 94: 12, 13; Isa. 48: 10; Rom. 5: 3; 2 Cor. 4: 17; Heb. 12: 11.

5. What O. T. verse is here quoted? Ps. 37: 11.) Which is more noble, to resent an injury, or to overlook it? (Prov. 19: 11; 25: 15; Ecc. 7: 8.) How may we cultivate meekness? (Gal. 5: 22, 23.) In what sense will

the meek inherit the earth? (Rom. 4: 13.) What temporal blessings belong to the meek? (Prov. 14: 29; 16: 32.)

6. Who are invited to the Gospel feast? (Isa. 55: 1; 65: 13; John 7: 37.) Illustrations of this spiritual craving—Ps. 119: 20; 63: 1; 42: 1, 2.)

7. What promises to those who help those in need? (Ps. 41: 1-3; Prov. 19: 17; 20: 21; 22: 9; Heb. 6: 10; Deut. 15: 10.) Is this an essential part of true religion? Isa. 68: 7, 10; Matt. 25: 35, 36; Jas. 1: 27.)

8. Is inward purity necessary to acceptable approach to God? (Ps. 15: 2; 24: 4; Heb. 12: 14; Eph. 5: 5.) Can we have this vision of God in some measure now? (1 Cor. 13, 12.) What is the effect of "seeing God"? (1 John 3: 2, 6.)

10-12. Why should the persecuted rejoice? (Acts 5: 41; 1 Pet. 4: 13, 14.) May one suffer reproach and not be blessed? (1 Pet. 4: 15.) What should be the ultimate issue of trial? (Rom. 5: 3-5.)

LESSONS.

1. True happiness has its source within the breast.

2. Humility and sorrow may result in honor and joy.

3. Be kind-hearted and pure-hearted.

4. Try to reconcile those at enmity with one another.

5. Do not shrink from doing right because others will abuse you.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Who are the poor in spirit? (5)

2—In what sense do the meek "inherit the earth"? (5)

3—What is meant by *hungering and thirsting after righteousness*? (5)

4—Who are the merciful? (5)

5—What blessing is promised to those who suffer for Christ's sake? (5)

LESSON V.—January 30th, 1898.

HOW TO PRAY. MATT. 6. 5-15.

Commit vs. 9-13.

6. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye:

Our Father which art in heaven,
Hallowed be thy name,

10. Thy kingdom come,

Thy will be done, as in heaven, so on earth,

11. Give us this day our daily bread,

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil one.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

LESSON PLAN. } I. The Mode of Prayer. vs. 1-8.
 } II. The Model Prayer. vs. 9-13.

HELPS IN STUDYING.

INTRODUCTORY. After pointing out the true spirit of alms giving, our Saviour takes up the subject of prayer. This He shews should be unostentatious, sincere, and heartfelt. He concludes with a form of prayer, which He afterwards repeated to His disciples, with slight variations in His language. (Luke 11: 2). It does not seem to have been enjoined as a form so be constantly repeated; it is offered rather as a model for all prayers. Yet most Christians have felt that, although its frequent use as a mere form is pure superstition, yet its reverent recital on suitable occasions is honoring to Christ and promotive of unity and fervor in worship.

5. They love to pray—Their delight was not in praying but in making a shew of their devotions. **Standing**—This was the usual posture in prayer, but Jews also knelt, or prostrated themselves with the forehead touching the ground. We do not have any authority in scripture, or propriety, for sitting during prayer. **They have** (R. V. received) **their reward**—The only reward they really look for, and certainly the only one they will get, is the praise of men.

6. Closet (R. V. "inner chamber,") as opposed to synagogues and street corners. **In secret**—Christ was the first religious teacher who clearly enjoined secret and silent prayer (CARR). We can pray silently even when others are around us, but all need times of secret communion with God when the chamber door is shut. **Reward thee** (R. V. omits "openly?")—Shall give you your heart's desire.

7. Vain repetitions—The word is translated by Tyndale "Babble not much." It means the indistinct, rapid and mechanical repetition of set forms; praying without meaning or feeling what is said; as Romanists do when "saying their beads," and attaching a value to the number of times a prayer is said over. Christ does not forbid long prayers, nor the repetition of the same words, when they are uttered in the true spirit of prayer.

8. For God, your Father (R. V. margin)—clearly enjoined secret and silent prayer

We do not need to act like the fanatical worshippers of Baal (1 Kings, 18: 26), for we are asking a Father who loves us and only waits for our asking to give us what he already knows that we need.

9. After this manner—"In some brief and comprehensive way such as this." It is a specimen prayer, and may also be profitably used as it stands. **Our Father**—We are to come to God in the spirit of children who love and trust Him (Rom. 8: 15.) **Which**—Not "who." No contrast is drawn between God and earthly parents—the mind is directed to the glorious majesty of the Being we call "Father." **In heaven**—The great God who rules over all is yet full of love and pity for His children on earth. **Hallowed**—Held in reverence. **Thy name**—We should not speak God's name save in a reverent tone of voice. Everything connected with God's worship is to be treated with reverence.

10. Thy kingdom come—This is a prayer for the conversion of the heathen (Ps. 2: 8.) **As it is in heaven**—With the willing and perfect obedience of the angels.

11. Daily bread—We are not taught to pray for luxuries, although we may enjoy these thankfully if God sends them. Those who have fewest wants are happiest.

12. Debts—All our sins and neglected duties.

13. Into temptation—God does not tempt us but He permits us to be tempted. Here we pray that he will not permit us to be tempted beyond our ability to resist. (1 Cor. 10: 13.)

From evil—R. V. "from the Evil One." But the Greek will bear either meaning, and the old form gives the broadest and most comprehensive prayer. We ask to be delivered from evil in ever form. (Compare 2 Tim. 4: 18.) "What doth the conclusion of the Lord's prayer teach us?"

13. 14. Trespasses—Intentional offences and therefore the hardest to forgive.

GOLDEN TEXT.

"Pray to thy Father which is in secret."—Mat^t. 6: 6.

DAILY READINGS.

M. How to pray, Matt. 6: 5-15.
 T. Encouragement to prayer, Matt. 7: 7-12.
 W. Believing prayer, Jas. 1: 1-8.
 T. True and false prayer, Luke 18: 9-14.
 F. In Christ's name, John 16: 23-33.
 S. A merciful God, Ps. 86: 1-10.
 S. Abundant goodness, Ps. 145: 8-19.

CATECHISM.

Q. 5. Are there more Gods than one?
 A. There is but one only, the living and true God.
 Q. 6. How many persons are there in the Godhead?
 A. These are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

PROVE THAT

Jesus hears prayer. John 14: 13.

LESSON HYMNS.

Nos. 395, 398, 404, 397.

BIBLE SEARCH LIGHTS.

Where do we find another version of this prayer? (Luke 11: 2.) Where was it given? Note the differences between the two versions. How do you account for them?

5. Has God declared His special aversion to pride? (Prov. 16: 5; Jas. 4: 6.) What was the usual posture in prayer among the Jews? (1 Sam. 1: 26; 1 Kings 8: 22; Mark 11: 25; Luke 18: 11-13.) What other attitudes were assumed? (1 Chr. 29: 20; Neh. 8: 6; Gen. 17: 3.) Of what other persons does Christ declare that they "have their reward"? (verses 2, 16.)

6. Give examples of silent and secret prayer—1 Sam. 1: 13; 2 Kings 4: 33; Neh. 2: 4. When will true piety be rewarded openly? (Luke 8: 17; 14: 14.)

7. Should our prayers be carefully considered beforehand? (Ecc. 5: 2; Prov. 10: 19.) Give an example of "vain repetitions"? (2 Kings 18: 26; Acts 19: 34.)

8. Why is God's foreknowledge a ground of confidence in prayer? (verse 32; Luke 12: 30; John 16: 23, 27.)

9. On what ground are we warranted in calling God our Father? (Rom. 8: 15.) In what sense is God the Father of all men? Acts 17: 28; Luke 15: 21.) Other references to heaven as the glorious palace of God—Ps. 115: 3; Dan. 4: 35; Ps. 11: 4; Isa. 57: 15; 63: 15; 66: 1. Reverent use of God's name—Ps. 111: 9; Deut. 28: 58; Isa. 6: 3.

10. When will Christ's kingdom fully come? (Rev. 11: 15.) How the angels obey God—Ps. 103: 20, 21; Dan. 7: 10; Heb. 1: 14. The example of Christ Himself—John 5: 30; 6: 38, 30: 8, 9; John 6: 27; Ps. 37: 25.)

11. Why is this petition a wise one? (Prov. 30: 8, 9; John 6: 27; Ps. 37: 25.)

12. On what occasion did Christ speak of our sins as debts? (Luke 7: 40-48.) What is the difference between "debts" and "trespasses"?

13. From what does temptation arise? (ch. 26: 41; Jas. 1: 13, 14.) How does God aid the tempted? (John 17: 15; Rev. 3: 10; 1 Cor. 10: 13; 2 Pet. 2: 9.)

14, 15. Read ch. 18: 21-35; Mark 11: 25, 26; Eph. 4: 32; Col. 3: 13.

LESSONS.

- | | |
|--|--|
| <p>1. True piety does not court observation.
 2. Not the quantity, but the quality of our prayers counts with God.
 3. We may trust the love of our heavenly Father.</p> | <p>4. There are three petitions for God's glory, three for our own souls, and but one for earthly things.
 5. The unforgetting will be unforgiven.</p> |
|--|--|

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—How does Christ describe the prayers of hypocrites? (6)
- 2—What petitions in the Lord's Prayer refer to God's Glory? (5)
- 3—How many refer to our spiritual wants, and how many to earthly blessings? (5)
- 4—Why is the word "which" in verse 9 preferable to "who," and "debts" in verse 12 preferable to "trespasses"? (6)
- 5—What is said of those who will not forgive others? (3)

LESSON VI.—February 6th, 1898.

OUR FATHER'S CARE. MATT. 6: 24-34.

Commit vs. 25-26.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto his stature?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they

toil not, neither do they spin: 29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

- LESSON PLAN. { I. What man cannot do. vs. 24, 27-29.
II. What God can do. vs. 26, 30.
III. What man ought to do. vs. 25, 31-34.

HELPS IN STUDYING.

INTRODUCTORY. The first part of this chapter treats of almsgiving, prayer, and fasting; the second part, from verse 19 to the end, is a warning against love of the world, or a too anxious care for the things of this life. In Luke 12: 22-34, we have the same thoughts in a discourse that was uttered probably some time subsequent to the Sermon on the Mount. No doubt our Lord often repeated his most important teachings.

24. This verse occurs again in Luke 16: 13, and in quite another connection. Christ demands wholehearted, undivided allegiance. **Two Masters.** These are supposed to be quite opposite to each other, hence the impossibility of giving one's whole service to both. **Mammon**—a Syriac word meaning "wealth." It stands for love of the world (Col. 3: 5.)

25. **Take no Thought**—R. V. "Be not anxious for your life." Careful forethought is commended in scripture, but such anxiety as betrays want of confidence in God's loving care is sinful. **Your life**—literally, "your soul" regarded as the vital principle animating the body. If God sustains this in existence will he not also enable you to clothe and support the house it inhabits, the body?

26. **Behold**—"Consider the birds." Birds are not idle, they work actively to find food for themselves and their little ones. But God cares for them and supplies their wants in a manner suited to their nature and habits. God will not feed his fowls and neglect his children.

27. **By Taking Thought**—R. V. "by being anxious." **Cubit**—from the Latin word for "the elbow," the length from the elbow to the tip of the middle finger, from 18 to 21 inches. **Stature**—R. V. margin "age," the Greek word may mean either. It is better

to understand it as "the measure of his life" (compare Ps. 39: 6.) Anxiety may shorten life but certainly never lengthens it. Use well the time God gives and be ready to surrender life into his hands whenever he calls us to do so.

28. **The lilies.**—The word means bright flowers generally. There are many very beautiful lilies amongst the numerous wild flowers of Palestine. **How they grow**—They do not bustle about and worry themselves, but simply yield themselves to the quickening influences of sun and soil, air and rain. God does everything for them.

29. **Was not arrayed**—better "arrayed not himself." The contrast is between what God can and will do for us if we trust Him, and, the best that we can do for ourselves under the most favorable circumstances.

30. **The oven.**—Wood is scarce in Palestine and grass or herbage is used for fuel, as corn stalks are in some of the Western States. The oven was like a large earthenware jar. This was heated and the cakes baked on its surface.

31-32. **The Gentiles.**—The heathen who knew nothing about a loving Father in heaven.

33. **First**—in order of importance, "above everything else." **The Kingdom of God.**—Seek entrance into it by faith in Christ and become "imitators of God as beloved children" (Eph. 5: 1 R. V.) **All these things**—everything necessary for our earthly comfort and happiness. (Luke 18: 29, 30.)

34.—Do not borrow trouble; the present has enough of its own and that which we dread in the future may never happen. We are in God's good hands and "as our days so shall our strength be" (Deut. 33: 25).

GOLDEN TEXT.

"He careth for you,"—1 Pet. 5:7,

PROVE THAT

Jesus teaches faith in God. Mark 11: 22.

DAILY READINGS.

M. Our Father's care, Matt. 6: 24-34.
 T. Confidence in God, Ps. 23.
 W. Testimony of experience, Ps. 34: 1-11.
 T. The Lord delivereth, Ps. 34: 12-22.
 F. A safe keeper, Ps. 91: 9-16.
 S. God's care for sparrows, Luke 12: 1-7.
 S. Without care, Phil. 4: 1-9.

CATECHISM.

Q. 7. What are the decrees of God?
 A. The decrees of God are His eternal purpose, according to the counsel of his will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

LESSON HYMNS.

Nos. 9, 518, 514, 18.

BIBLE SEARCH LIGHTS.

Where do we find the greater part of this lesson repeated? (Luke 12: 22-34). In what connection does it there appear?

24. Where do we find this verse repeated? (Luke 16: 13). Illustrative texts Gal. 1: 10; 1 Thess. 2: 4; Jas. 4: 4; 1 Tim. 6: 17; 1 John 2: 15.

25. Upon Whom should we cast our care? (Ps. 55: 22; 1 Pet. 5: 7.) Paul's injunction in regard to over anxiety. Phil. 4: 6. What is of more importance than life? (Matt. 10: 39; Acts 20: 24.) Than what is the "life" more valuable; (Matt 16: 26, R. V.)

26. God's care for all creatures—Job. 38: 41; Ps. 145: 16; 147: 9. God's care for man greater than his care for inferior creatures Ps. 34: 10; Luke 12: 24.

27. Illustrations of human inability as symbolic of moral impotence. Jer. 10: 23; 13: 23; Matt. 5: 36; man's duty in view of this. Jas. 4: 15; Prov. 16: 1; 20: 24.

28. Vanity in dress reproved. 1 Tim. 2: 8. Lessons from the rose. Song of Sol. 2: 1 (John 15: 1;) Isa. 35: 1 (55: 12, 13.)

30. References to the fading of grass, or flowers. Ps. 103: 15, 16; Isa. 40: 6-8 (1 Pet. 1: 24;) Job. 14: 2. What promises of temporal support are given to the Christian; (Ps. 23: 1; 34: 10; 84: 11; Rom. 8: 28; Phil. 4: 19.)

31. Why not be anxious? (1 Tim. 6: 7, 8.) What to do with anxiety. (1 Pet. 5: 7; Ps. 55: 22; 121: 3.

32. Temporal blessings from God. Deut. 8: 18; 10: 18; 12: 7; Job. 36: 11; Ps. 23: 5; 34: 1; 37: 3; 103: 5; 37: 25; Isa. 33: 16; Mal. 3: 10.

33. What famous king made this wise choice? (1 King 3: 13. What was David's experience in regard to those who did this? (Ps. 34: 10; 37: 25.) What was Christ's promise? (Mark. 10: 30; 1 Tim. 4: 8.) What was Isaiah's prophecy? (Isa. 33: 16.) What was Paul's argument? (Rom. 8: 31; 32.)

34. Why not be anxious about the future? (Ps. 23: 4; 32: 10; 37: 5; 91: 1, 9, 10; Isa. 43: 2; Matt. 10: 29, 30; 1 Pet. 5: 7; Jer. 49: 11.)

LESSONS.

1. We should be chiefly anxious about doing our work well.

2. If we are honest and diligent we can trust God to provide for us.

3. Nature teaches us how much God cares

for things around us. He cared so much for us that He gave His Son to die for us.

4. If we love and serve God He has promised that we shall not lack any good thing.

5. Do not be too anxious about future troubles; they may never come.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Why is it impossible to serve two masters? (4)

2—Why should we not be over-anxious about our temporal wants? (5)

3—What lesson should we learn from the lilies? (5)

4—What should we seek first of all? (5)

5—Why not be anxious for the future? (6)

LESSON VII.—February 13th, 1898.

THE CALL OF MATTHEW. MATT. 9: 9-17.

Commit vs. 12, 13.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners?

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14. Then come to him the disciples of John saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15. And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

16. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

17. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

LESSON PLAN. { I. Christ's Mission vs. 9-13.
II. The Christian's Liberty, vs. 14-17.

HELPS IN STUDYING.

INTRODUCTORY. The call of Matthew preceded the Sermon on the Mount, although Matthew narrates it here for the purpose of introducing the discourses at the banquet which was given in his honor some six months afterwards. Time: autumn, A.D. 28; Place: Capernaum.

9. **From Thence.**—That is, from the house in which he cured the paralytic (vs. 2-8) He went out to the lake shore (Mark 2: 13) where the receipt of custom would naturally be. **Matthew.**—Same as Levi (Mark 2: 13-22; Luke 5: 27-39). Son of Alphaeus.—The name means "the gift of God" (Greek "Theodore") and was probably adopted when he became a follower of Jesus. **The Receipt of Custom.**—The place where taxes, or customs dues, were paid, "at the place of toll" (R.V.) Possibly a mere booth by the roadside at the entrance of the town.

10. **Sat at Meat.**—R.V. Marg. "reclined" The word means to "lie up to the table." The Jews did not sit as we do, but reclined on low couches, placed with their ends to the table. **The House.**—The house of Levi, or Matthew (Luke 5: 29). It was a banquet in honor of Jesus. Many of Matthew's old companions were present. **Publicans.**—Those who collected the Roman taxes. They were often guilty of great extortion and fraud (Luke 19: 8). By "sinners" are meant men who did not observe the rigid rules of the law.—"Sinners" from the Pharisees' point of view. The term is often used with regard to the gentiles. (Matt. 23: 45; Gal. 2: 15). Jesus, however, did not avoid the company of the immoral, but sought out the "sick" that He might "heal" them. **"Sat Down"**—"Reclined."

11. **The Pharisees.**—They were not guests but persons who came in and mingled with the company. This was not considered rude, or impertinent, as it would be with us. **Unto His disciples.**—Politeness would restrain them from addressing Jesus directly, and the

disciples were probably nearer, and freer to engage in conversation. **Eateth.**—Eating with them appeared like treating them as equals and bosom friends. The Pharisees quite misunderstood the motive of Jesus.

They that be whole.—Greek "strong." Healthy people do not send for the doctor. His place is among the sick. **A Physician.**—Jesus came to cure the disease of sin and the worse the case the more claim it had upon his attention. None are too bad to be cured if they will come to Him.

13. **I will have.**—R. V. "I desire." Doing good to others is more pleasing to God than the offering up of sacrifices. The quotation is from Hosea 6: 6. Our worship of God is not acceptable if we do not try to win sinners to Christ. A selfish religion, God hates.

14. **Fast oft.**—Mark 2: 18, tells us that they were fasting at the time. The feast was on a fast day observed by the stricter Jews, but not one prescribed by the law of Moses.

15. **Children of the Bridechamber.**—The groomsmen who escorted the bride to the wedding. It may mean the wedding guests in general. Jesus is the Bridegroom and the Church is His Bride. The apostles were the friends of the Bridegroom, who, with their successors in the Christian ministry, bring the bride to her husband.

16. **New cloth.**—R.V. "Undressed cloth" cloth that is not "fulled," or shrunk. When the mended garment was washed this would shrink and tear around the edges.

17. **Bottles.**—R. V. "wine-skins." These were not made of glass, as with us, but of skins of animals. As the new wine fermented it would expand the skin, old leather being hard and inelastic would crack, while new skin would yield by stretching. By the "old bottles" Jesus meant the forms and ceremonies of Judaism; and by "new wine" the freer teachings of the gospel. Christians cannot be bound by the narrow and slavish rules of the Pharisees. Our religion is full of light, joy and liberty.

GOLDEN TEXT.

"Follow me."—Matt. 9: 9.

PROVE THAT

Jesus Saves sinners. 1 Tim. 1: 15.

DAILY READINGS.

- M. The call of Matthew, Matt. 9: 9-17.
 T. Another publican called, Luke 19: 1-10.
 W. Christ's call obeyed, Mark 1: 14-20.
 T. A friend of sinners, Luke 7: 29-35.
 F. Much forgiven, Luke 7: 36-50.
 S. Joy in heaven, Luke 15: 1-10.
 S. From darkness to light, 1 Pet. 2: 1-10.

CATECHISM.

- Q. 8. How doth God execute His decrees?
 A. God executeth His decrees in the works of creation and Providence.
 Q. 9. What is the work of creation?
 A. The work of creation is God's making all things of nothing, by the word of His power, in the space of six days, and all very good.

LESSON HYMNS.

Nos. 131, 161, 403, 155.

BIBLE SEARCH LIGHTS.

9.—What miracle immediately preceded the call of Matthew? Where was Jesus walking when He spoke to Matthew? (Mark 2: 13). What is meant by the "receipt of custom"? By what other name was Matthew known? (Mark 2: 14). Why does he himself use one name and the other evangelists another? What was his father's name?

10.—What special occasion was this? (Luke 5: 29). Who were the Publicans? Who are meant by "sinners"? Were those disciples of Jesus? (Mark 2: 15). Why does not Luke call them "sinners"? (5: 9) (He was himself a Greek and wrote for Gentiles.)

11.—On what other occasion was the same reproach uttered? (Luke 15: 2). With what parable was it answered? (See also Zacchaeus Luke 19: 7) How did Christ expose the hypocrisy of the objectors? (Matt. 11: 16-19). How should we meet those who make unreasonable and deceitful criticisms? (Gal. 2: 5). From what does human sympathy spring? (Heb. 5: 2). From what does Christ's com-

passion arise? (Heb. 4: 15).

12, 13.—What teachings of the Old Testament had the Pharisees failed to appreciate? (Trov. 21: 3; 1 Sam. 15: 22; Ps. 50: 8; Hos. 6: 6; Prov. 15: 8; Mich. 6: 6-8). Who quotes this saying? (1 Tim. 1: 15; 1 John 3: 5). Which is the first gospel message to the sinner? (Luke 24: 47; Acts 5: 31; 2 Peter 3: 9).

14.—What gave rise to the question about fasting? (Mark 2: 18). What superfluous fasting is mentioned? (Luke 18: 12). What kind of fasting is most pleasing to God? (Isa. 58: 3-7).

15.—Where is Christ spoken of as the Bridegroom of the Church? (Rev. 21: 2; Isa. 54: 5; 61: 10; 2 Cor. 11: 2; Rev. 22: 17). When was the Bridegroom taken away? (John 16: 6; Luke 24: 13-17).

16, 17.—What attempt was made to put "new wine into old bottles"? (Acts 15: 1, 5; Gal. 5: 1-26; Phil. 3: 2; Col. 2: 8, 11, 16; 3: 12).

LESSONS.

1. The Gospel is fitted for men in every nest calling.
2. We should try to reform the wicked by kindness and sympathy.
3. True religion shows itself in efforts to win souls.
4. The only fast that God approves is one that the heart keeps.
5. Religion is free and joyous.

QUESTIONS TO BE ANSWERED IN WRITING.

- 1—What was Matthew's occupation? (4)
- 2—Why did Jesus mingle freely with all classes? (5)
- 3—What mistake did the Pharisees make regarding the service God required? (6)
- 4—How did Christ justify His disciples for not fasting? (4)
- 5—What fact did Christ illustrate by the simile of wine bottles? (6)

LESSON VIII.—February 20th, 1898.

THE TWELVE SENT FORTH. MATT. 10: 2-15.

Commit vs, 5-8.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother;

James the son of Zebedee, and John his brother;

3. Philip and Bartholomew;

Thomas, and Matthew the publican;

James the son of Alphaeus, and Thaddæus;

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

5. These twelve Jesus sent forth, and charged them, saying: Go not into any way of the Gentiles, and enter not into any city of the Samaritans; 6. But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, 7. The kingdom of Heaven is at hand. 8. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye received, freely give.

9. Get you no gold, nor silver, nor brass in your purses; 10. no wallet for your journey, neither two coats, nor shoes, nor staff; for the labourer is worthy of his food.

11. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

12. And as ye enter into the house, salute it. 13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

LESSON PLAN. { I. The apostles. vs. 2-4.
II. Their Instructions. vs. 5-10.
III. Their Entertainment. vs. 11-15.

HELPS IN STUDYING.

INTRODUCTORY.—In selecting His twelve apostles, Jesus set up the organization of His Church. These were now placed in training for the world's evangelization. Our lesson is therefore a very important, one for it gives the first charge to Christian teachers, ministers, and missionaries, and that from the lips of the Master Himself. Time, autumn of A.D. 28. Place, Galilee.

2. Apostles.—The name means "one sent forth" and is applied in a general sense to others than the twelve (John 13: 16 "he that is sent." Phil. 2: 25 "messenger"). **Peter.** "a rock," he got this surname when first called (John 1: 42).

3. Bartholomew.—"Son of Tolma," generally supposed to be the same as Nathanael (John 1: 45). **Matthew,** also called Levi, and brother of James. **Publican,** tax collector. **Lebbeus,** same as Jude or Judas, not Iscariot (John 14: 22).

4. Canaanite.—R. V. "Cananean," a Hebrew word meaning "The Zealot" (Luke 6: 15; Acts 1: 13). The Zealots were a fanatical sect who sought to resist the Roman rule by fair means or foul. Some of them were united in a secret society to murder prominent Romans and Jewish traitors. When Simon became a follower of Jesus he saw the wickedness of such methods. **Iscariot** "from Kerioth," a village of Judah. He was the only one of the Twelve who was not a Galilean. The evangelists cannot name him without remembering his infamy.

5. Sent forth.—The verb corresponding to the noun "apostle." They were sent two and two together (Mark 6: 7). **The way of the Gentiles.**—Do not take any road leading to a Gentile community, or do not visit Gentile quarters, in the towns you come to. **Samaritans.**—They were not yet to preach to the Samaritans. These were a mixed race partly of Hebrew descent. They believed the five books of Moses and had a temple on Mount Gerizim (John 4: 20).

6. Lost sheep.—The Jews were God's chosen people, but they had turned from Him and were worldly, self-righteous, and proud.

7. The kingdom of heaven.—The Gospel dispensation.

8. Freely give.—The power to do these things cost them nothing, so they were to charge nothing for exerting it (Acts 8: 18-20). By working miracles they were able to show that Christ sent them.

9. Purses.—"girdles." The belt was hollow, and used for carrying money in; their garments did not have pockets. The "brass" refers to the "copper" coins of the country.

10. Scrip.—A "scrap" bag. A leather pouch for carrying provisions. They were not to take a change of raiment nor spare sandals, nor were they to buy a traveller's staff for the journey. They were to start out just as they were; live on the hospitality of those they came to; and trust to God's providential care to supply all their wants.

11. Worthy,—i.e. to have you as his guest, because he is "waiting for the consolation of Israel." Hospitable neighbors might invite them, but they were to be so engrossed in their work as to spend no time in receiving such attentions.

12. Salute it.—The usual words would be "peace be to this house" (Luke 10: 5).

13.—If they are kindly received and entertained Christ will hear their courteous salutation as if it were a prayer, and bless those who live in the house.

14. Shake off the dust.—As a sign that you have no fellowship whatever with them, not even a speck of their dust upon you.

15. Sodom and Gomorrah.—These cities had nothing but the example of inconsistent Lot to teach them. Bad as they were, their guilt was less than that of those who had the whole Old Testament and the institutions of religion to instruct and help them. What shall we say of ourselves in comparison if we reject Christ? (Matt. 11: 22-24).

GOLDEN TEXT.

"Freely ye have received, freely give."—Matt. 10: 8.

PROVE THAT

Jesus bids us tell others about Him, Mark 16: 15.

DAILY READINGS.

M. The twelve sent forth, Matt. 10: 1-15.
 T. A dark prospect, Matt. 10: 16-23.
 W. A great helper, Matt. 10: 24-33.
 T. Worthy followers, Matt. 10: 34-42.
 F. Prepared and sent, Jer. 1: 7-19.
 S. "Go, preach," Acts 8: 1-8.
 S. Into all the world, Mark 16: 14-20.

CATECHISM.

Q. 10. How did God create man?
 A. God created man male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

LESSON HYMNS.

Nos. 433, 566, 563, 564.

BIBLE SEARCH LIGHTS.

2.—When were the Twelve first set apart as apostles? (Luke 6: 12, 13). Why was the number twelve? When did Simon first come to Jesus? (John 1: 42). Who brought him? What other apostles came about the same time? Compare the lists of the apostles given in Mark 3: 16; Luke 6: 14; and Acts 1: 13; with this one, and note resemblances and variations.

3.—When is Bartholomew first mentioned? (John 1: 45). What were the Publicans? Name another who became a disciple? (Luke 19: 2). By what other name was Lebbeus known? (John 14: 22).

4.—What is meant by "Cananaean"? (Luke 6: 15).

5.—Where were there many Gentile inhabitants in Galilee? (Matt. 4: 15). Who were the Samaritans? (2 Kings 17: 24). Wherein did their worship and belief differ from that of the Jews? (John 4: 20). How were they regarded by the Jews? (John 4: 9). Did Jesus Himself refrain from doing this? (John 4: 40). Did the prohibition extend beyond their present mission?

6.—Did the apostles obey the general rule here laid down? (Acts 13: 46). Backsliders compared to lost sheep—Ps. 119: 176; Isa. 53: 6; Jer. 50: 6-17; Ezek. 34: 5, 6, 8; 1 Peter 2: 25.

7.—Who also proclaimed the same message? (Matt. 3: 2; 4: 17; Luke 10: 9). What is meant by "kingdom of heaven"?

8.—Who offered to purchase these gifts for money? (Acts 8: 18-20).

9.—An illustration of gifts to prophets. (1 Sam. 9: 7).

10.—Were the apostles taken care of? (Luke 22: 35).

11.—Ought preachers of the gospel to be supported by the people they minister to? (1 Cor. 9: 7-11; 1 Tim. 5: 17-18).

12.—What would the usual form of salutation be? (Luke 10: 5).

13.—How does the psalmist describe an unheard prayer? (Ps. 35: 13).

14.—Other expressive gestures.—(Neh. 5: 13; Acts 13: 51; 13: 6; Acts 20: 26-27. Compare Pilate, (John 13: 5).

15.—This comparison repeated. (Ch. 11: 22-24).

LESSONS.

1. We must be taught by Christ if we are to serve Him well.

2. Our first efforts should be to bring our friends to Jesus.

3. We should do good without seeking any

payment in return.

4. In doing God's work we may trust to His care of us.

5. It is a very serious matter to reject the message brought to us.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Name the Twelve Apostles, giving their usual names? (6)

2—Where were they forbidden to go? (4)

3—What power was given to them? (4)

4—On what were they to depend for support? (6)

5—How were they to act towards those who rejected them? (5)

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

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; 26. yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. 30. For my yoke is easy, and my burden is light.

LESSON PLAN. { I. The Saviour warning. vs. 20-24.
II. The Saviour Teaching. vs. 25-27.
III. The Saviour calling. vs. 28-30.

HELPS IN STUDYING.

INTRODUCTORY.—This lesson is closely connected with the preceding. After the proclamation of the Kingdom follow warnings and invitations in regard to it. As yet the note of gracious welcome predominates, but the warning tone grows louder and louder until it culminates in the awful solemnity of the twenty-third chapter, whose measured cadences fall upon the hushed ear like the knell of final doom. Time and place same as last lesson.

20. Then began He.—The words were spoken immediately after those recorded in verse 19, but there was an impressive change in our Saviour's subject and manner of speaking. **Upbraid**,—to reprove severely. **Most of His mighty works**. There are no miracles recorded as having been wrought in those cities, but see John 21: 25. The sin of the people of these cities consisted in the fact that although they had seen so many proofs of Christ's Divinity and had heard so much of his teaching, they had not repented of their worldliness and formality and accepted Him as the Saviour from sin.

21. Chorazin, modern *Kerazeh*, near the N. W. shore of the sea of Galilee, now a heap of ruins

Bethsaida.—(*House of Fishes*.) On the east side of the Jordan where it enters the lake. Near this place the miracle of feeding the five thousand was wrought. There was another Bethsaida on the West side of the lake near Capernaum. **Tyre and Sidon**, cities of Phœnicia. Even the ignorant heathen would have been more teachable than the Bible-reading but hard-hearted Jews of Galilee. **Sackcloth**. In the east it was usual for mourners to put on a garment of coarse cloth and strew ashes upon the head. (See Jonah 3: 6; Dan. 9: 3; Esth. 4: 1; Job. 2: 8; 2 Sam. 3: 31.)

22. The final judgment will be in accordance, not only with degrees of wickedness, but also with the privileges and opportunities en-

joyed. Canadian sinners are far more guilty than Chinese or Hindoo heathen (Rom. 2: 12, 13; Luke 12: 47-48.)

23. **Capernaum**.—The very site of this city is not known with certainty. **Exalted unto heaven**. In its own estimation, proud self-sufficient. (Compare Isa. 14: 13-15.) The R. V. reads "Shalt thou be exalted unto heaven?" **Hell**. "Hades," not the place of the lost spirits, but "the grave," "oblivion." Compare Ezek. 31: 16.) **It would have remained**. Because it would have repented, like Nineveh, and therefore would have been spared.

25. **Jesus answered**.—Perhaps his words were called forth by some expressions of dissent or astonishment on the part of those who heard him. **The wise and prudent**. Worldly wisdom will not teach us heavenly truth. The childlike spirit alone learns that which makes wise unto salvation. (1 Cor. 1: 26-31.)

27. **All things**.—Universal authority as man's Redeemer. As God, He was already omnipotent. **Knoweth the Son**. Only God knows Jesus completely. Our best understanding of him grasps but a part of his wonderful nature and character. Only through Christ can we know God aright, in Him we see the Father (John 8: 19; 14: 7-9.)

28. **Labor and are heavy laden**.—Jesus invites all who have any kind of oppressive toil or burden to come to Him and he will help them to bear it.

29. **My yoke**.—Not only his teaching but the service he requires of us. **Learn of me**. Be my disciples. **I am meek and lowly in heart**. By loving and serving Christ we grow like Him, and being like Him brings peace and rest to the soul.

30. **Easy, Light**.—Love makes every sacrifice for His sake a joyous privilege. (1 John 5: 3.)

GOLDEN TEXT.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

PROVE THAT

Jesus invites us to come to Him.
Rev. 22: 17.

DAILY READINGS.

M. Warning and invitation, Matt. 11: 20-30.
T. Exhortation, Isa. 1: 16-20.
W. Responsibility of privileges, Luke 12: 41-48.
T. Despised but chosen, 1 Cor. 1: 20-31.
F. Gracious invitation, Isa. 55: 1-11.
S. A waiting guest, Rev. 8: 14-22.
S. None cast out, John 6: 29-40.

CATECHISM.

Q. 11. What are God's works of Providence?
A. God's works of Providence are, His most holy, wise, and powerful preserving and governing all His creatures and all their actions.

LESSON HYMNS.

Nos. 139, 138, 123, 132.

BIBLE SEARCH LIGHTS.

What messengers came to Jesus immediately after He had delivered the Sermon on the Mount? What was Jesus testimony to John?

20.—In what place did Jesus not do many mighty works? (ch. 13: 5-8.) What did the mighty works prove? (John 3: 2; 14: 11.)

21.—What wicked city was spared on its repentance? (Jonah 3: 6.) What three disciples came from Bethsaida? (John 1: 44.)

22.—How will punishment be apportioned at the last day? (Luke 12: 47-48.) By what standard will all be judged? (Rom. 2: 12, 13.)

23.—What is meant by exalted unto heaven? (Isa. 14: 13-15, Lam. 2: 1.) What is meant by "hell"? Ezek. 31: 16.)

24.—May we in our time be more guilty than Capernaum? (Heb. 10: 29.) Have we privileges superior to those of the Jews? (Rom. 3: 1, 2; 9: 4.)

25.—What kind of wisdom is referred to? (1 Cor. 1: 21, 26; 2: 5.) Who are meant by

"babes"? (Matt. 18: 3.) What Psalm does Christ quote? Ps. 8: 2.) On what occasion did he apply the quotations literally? (ch. 21: 16.) What prophet shewed this wise child-likeness? (Jer. 1: 6-8.)

26-27.—Christ possessed of all power as man's Redeemer. (ch. 28: 18; John 3: 35; 13: 3; 17: 2; 1 Cor. 15: 27; Eph. 1: 21. Jesus as the Revealer of the Father. John 1: 18; 1 John 5: 20; John 6: 46; 8; 19; 10: 15; 14: 7-9.)

28.—Of what O. T. invitation does this remind us? (Isa. 55: 1-4.) What burdens are referred to? (Ps. 90: 10; Matt. 23: 4; Acts 15: 5.) "Come" (Matt. 19: 21; John 7: 37; Matt. 25: 34.)

29-30.—Promises of peace. Isa. 26: 3; Heb. 4: 3, 11; Rev. 14: 13. Like Christ. John 13: 15; Phil. 2: 5; 1 Pet. 2: 21; 1 John 2: 6.

LESSONS.

1. We are responsible for our religious privileges.
2. God's judgment will be strictly just.

3. Jesus teaches us what God is.
4. Jesus gives rest.
5. His service is true peace and freedom.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Why did Christ upbraid these cities? (5)

2—Why were wicked heathen cities less guilty than they? (6)

3—For what does Christ thank His Father? (5)

4—Whom does He invite to come to Him? (4)

5—How do we find rest in Christ? (5)

LESSON X.—March 6th, 1898.

JESUS AND THE SABBATH. MATT. 12 : 1-13.

Commit vs. 10-13.

1. At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat.

2. But the Pharisees, when they saw it, said unto him, Behold thy disciples do that which it is not lawful to do upon the sabbath.

3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5. Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6. But I say unto you, that one greater than the temple is here.

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless,

8. For the Son of man is lord of the sabbath.

9. And he departed thence, and went into their synagogue,

10. And behold a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole as the other.

LESSON PLAN. { I. Works of Necessity. vs. 1-8.
 { II. Works of Mercy. vs. 9-13.

HELPS IN STUDYING.

INTRODUCTORY. The events of this lesson took place before the Sermon on the Mount, and are narrated here as further illustrating the growing opposition of the Scribes and Pharisees. The lessons taught are very important. Our Saviour's words have often been quoted in defence of opinions and practices which he would utterly condemn. The time was early harvest (May-June) A.D. 28, and the place, probably Capernaum. (Compare Mark 3: 1.)

1. Cornfields (R. V.)—There were no fences and the road was a mere foot-path between or across the fields of wheat and barley. The law permitted the disciples to do this. (Deut. 23: 25.)

2. The Pharisees—They were very particular about trifles, and cared more about the observance of their own rigid rules than the cultivation of a kindly, charitable, and truly religious spirit. (Matt. 23: 23.) **Not lawful**—They did not object to the disciples eating the corn, but thought that it was unnecessary on the Sabbath day to do what was virtually reaping and threshing grain—better remain hungry till they reached home.

3. What David did—1 Sam. 21: 1-7.

4. The House of God—The tabernacle. **The shew bread**—This was twelve loaves of unleavened bread which stood on a table in the outer apartment, or Holy place. The name literally means "Bread of the Presence," because it was placed before the Lord as the emblem of all that sustains life, and a token of the covenant between God and his people. It was renewed every Sabbath day, and the loaves removed were to be eaten by the priests only, and in the Holy Place. (Ex. 25: 30; Lev. 24: 5-7, 9.)

5. The Priests—By their necessary labors in connection with temple services.

6. One greater—As the priests in the service of the temple might break the letter of the law, much more might the disciples do so in the service of the Lord of the temple.

7. I will have mercy—The principle on which the law is founded must govern our interpretation of the law. A law which was enacted for the benefit of man must not be applied to his injury. God instituted the Sabbath that man might have rest to his toiling body and care-worn mind. That he might have leisure to draw near to Him in worship, and refresh his spiritual nature. That he might, at least one day in seven, try to do good and get good. The Sabbath was meant to be man's servant, not his master. It is a blessing, not a burden, to everyone that "sanctifies" it.

8. Jesus did not claim a right to set aside the fourth Commandment, but only to subordinate its observance to His own service as a higher duty.

10. Hand withered—Paralysed. Luke tells us that it was his right hand.

11. Is it lawful—The Pharisees said no. (Luke 13: 14.) Christ proved that they were wrong. **Accuse him**—of Sabbath-breaking and so discredit him with the people.

11. Luke says that Jesus knew their thoughts. Jesus supposes a man to have but one sheep and therefore the dearer to him. The question carries its own answer.

12. Every work of mercy, to body or soul, is a necessary work, always and everywhere. The best of days should be filled with the best of deeds. Mark tells us that Jesus was indignant at their obstinate ill-will and filled with the deepest compassion for them since they were so blinded by sin and hardened by pride.

13. Stretch forth—The man showed his faith by trying to obey, and in the effort strength came.

GOLDEN TEXT.

"The Son of Man is Lord even of the Sabbath day."—Matt. 12: 8.

PROVE THAT

Jesus shows us how to keep the Sabbath. Isa. 58: 13-14.

DAILY READINGS.

- M. Jesus and the Sabbath, Matt. 12: 1-13.
 T. The great Healer, Matt. 12: 14-23.
 W. The Sabbath a delight, Isa. 58: 8-14.
 Th. A day of rest, Jer. 17: 19-27.
 F. Sabbath teaching, Acts 13: 42-52.
 S. Teaching and healing, Luke 13: 10-17.
 S. The Sabbath for man, Mark 2: 23-35.

CATECHISM.

Q. 12. What special act of Providence did God exercise towards man in the estate where 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 knowledge of good and evil, upon the pain of death.

LESSON HYMNS.

Nos. 573, 383, 381, 574.

BIBLE SEARCH LIGHTS.

1-2. How far might a Jew travel on the Sabbath day? (Acts 1: 12, 2,000 cubits or $\frac{1}{2}$ mile.) What is meant by "corn"? Was it lawful to pluck the ears in this way? (Deut. 23: 25.) What did the Pharisees consider unlawful? Ex. 31: 15.) The disciples were criticised for neglect of customs regarding eating. (Ch. 9: 4; 15: 2.)

3-4. Read the narrative referred to—(1 Sam. 2.) What was the shew bread? (Ex. 25: 30; Lev. 24: 5-9.) Where is it called "the Lord's table"? (Mal. 1: 7, 12.) When were the priests to eat the shew bread? Ex. 29: 32, 33; Lev. 8: 31.

5. What sacrifices were offered on the Sabbath day? (Num. 28: 9, 10.) What religious rite was always performed on the "eighth day" whether that was a Sabbath or not? (John 7: 22, 23.)

6. In what sense was Jesus greater than the temple? (Matt. 23: 17, 21.) Solomon's prayer was answered in a new manner—2 Chr.

6: 18. Christ gave its glory to the temple—Hag. 2: 7, 9; Mal. 3: 1.

7. No offering is acceptable if the spirit of true service is wanting—Hos. 6: 6; Micah 6: 8. On what other occasion did Christ use this quotation? (Ch. 9: 13.) The obstinacy of the Jews attributed to spiritual ignorance—Luke 19: 42; John 16: 3; 1 Cor. 2: 8. Also Paul. 1 Tim. 1: 13. Are we responsible for such ignorance?

8. Where does the name "Son of Man" first occur? (Dan. 7: 13.) When last? (Rev. 14: 14.) What does the name Son of God imply? (John 5: 17, 18.)

10. On what other occasion was the same question asked? (Luke 14: 1-6.) How did he reply to it?

11. This was the spirit of the law—Ex. 23: 4; Deut. 22: 4.

12. The value of man in comparison with inferior animals—Ch. 6: 26; 10: 31.

LESSONS.

1. The Sabbath should be spent in God's service.

2. Necessary duties may be performed, but the day should be kept as free as possible for worship and Christian work.

3. It is very sinful to spend the day in idleness, worldly business, or pleasure-seeking.

4. It is always right to help the suffering.

5. Try to do what God bids you and he will supply strength.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Why did the Pharisees condemn the disciples? (5)

2—By what three arguments did Christ prove that they were wrong? (5)

3—What great principle of divine service did they forget? (5)

4—Why did the Pharisees ask Christ so many questions? (5)

5—How are we to decide what is proper work for the Sabbath day? (5)

LESSON XI.—March 13th, 1898.

THE WHEAT AND THE TARES. MATT. 13: 24-30, 36-43.

Commit vs. 37-39.

24. Another parable set he before them, saying, The kingdom of Heaven is likened unto a man that sowed good seed in his field;

25. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

26. But when the blade sprang up, and brought forth fruit, then appeared the tares also.

27. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28. And he said unto them, An enemy hath done this.

And the servants say unto him, Wilt thou then that we go and gather them up?

29. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

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

36. Then he left the multitudes, and went into the

house; and his disciples came unto him; saying, Explain unto us the parable of the tares of the field.

37. And he answered and said, He that soweth the good seed is the Son of man; 38. and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39. and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels.

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

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42. and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

LESSON PLAN. { I. The Parable. vs. 24-30.
II. Its Explanation. vs. 36-43.

HELPS IN STUDYING.

INTRODUCTORY.—Our Lord did not teach by parables at the beginning of His ministry, out when he saw how little effect such discourses as the Sermon on the Mount had, He adopted a style more adapted to interest the people, and stimulate them to thought, while at the same time it concealed the truth from the veiled and spiritually blind. The seven parables in this chapter, and an eighth in Mark, describe Christ's kingdom in its various relations to the disciple and to the world. Time, autumn A.D. 28. Place, the sea shore near Capernaum.

24. Parable—Lit. "a comparison." A short, real-like story, illustrating an important truth. **The kingdom of heaven**—The kingdom which Christ came to establish, the church in the world which is the field.

25. While men slept—there is no blame attached to Him for sleeping. The meaning is simply "by night" "secretly." **Tares**—A grass similar to rye but with poisonous seeds. At first it looks exactly like wheat.

26. Fruit—Only when the ears came out were the tares distinguishable from the wheat.

27-29. Root-up—The roots of the two would be intertwined so that one could not be pulled up without injuring the other.

30. Let both grow together—Do not attempt to destroy error by persecuting it. There will always be mingled good and evil in any church or community.

36. The house—His accustomed dwelling. **Declare unto us**—(R.V.) "explain" fully what is meant by it, make it clear to us. The disciples partly understood it.

37. The good seed—Christ taught the saving truths of the gospel, and these produced good fruits in the hearts of those who received them.

38. The field—Christ told His disciples to go into all the world and preach the gospel to every creature (Mark 16: 15). From the seed thus sown "the children of the kingdom" sprang up. **The children of the wicked one**—Those who cherish evil in their hearts. All who love sin and pleasure more than Christ and His service.

39. The enemy—Satan is still busy. If we do not "watch and pray" he will fill our hearts with tares, which will choke the good seed we receive in Sunday school. **The harvest**—We always think of harvest as a joyous time. The great world harvest will be a time of rejoicing to all who are gathered into God's garner. **The reapers**—The angels are God's messengers to help and strengthen us in our battle with sin and lead us home at last to heaven.

40. Burned—Only in this way could the poisonous weeds be destroyed so that their seeds would not spread themselves.

41. All things that offend—R.V. "cause stumbling," those who by their unbelief or evil example lead others astray.

42. A furnace of fire—This represents the doom of the lost. If it is but a figure of speech it denotes the most awful suffering and that without hope. **Weeping and gnashing of teeth**—Denoting the anguish of those who are "children of the wicked one," when they reap at last the reward of their evil-doing.

43. Shine forth as the sun—Denoting the glory and splendor of the redeemed when freed from all sin and made perfectly blessed in the full enjoyment of heaven. **Who hath ears**—If we do not obey Christ's warnings it will be our own fault, and due to a hard heart and heedless ears.

GOLDEN TEXT.

"He that soweth the good seed, is the Son of Man."—Matt. 13: 37.

PROVE THAT

Jesus will Judge the world, Acts 10: 42.

DAILY READINGS.

M. The wheat and the tares, Matt. 13: 24-33.
 T. The wheat and the tares, Matt. 13: 34-43.
 W. The separation, Matt. 13: 44-52.
 T. Come! Matt. 25: 31-40.
 F. Depart! Matt. 25: 41-46.
 S. The Book of Life, Rev. 20: 6-15.
 S. Home of the righteous Rev. 21: 1-8.

CATECHISM.

Q. 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.

LESSON HYMNS.

Nos. 455, 454, 324, 486.

BIBLE SEARCH LIGHTS.

What other parables are found in this chapter? What do they illustrate? Why does Christ give so many on one subject? (Isa. 28: 10, 13.) Why did He teach by parables?

24. What is the good seed? (1 Pet. 1: 23; Jas. 1: 18; John 1: 13).

25. Satan the arch-enemy—Luke 10: 19; 1 Pet. 5: 8. His servants are like Him—2 Cor. 11: 13-15. (Compare verse 19). Satan at work—1 Chr. 21: 1; Job 1: 9; Zech. 3: 1; John 13: 2; Acts 5: 3; 2 Cor. 4: 4; Rev. 12: 10.

26. The true character of evil not always perceived at first, but manifested in its results. Hos. 8: 7; 10: 13; Gal. 6: 8; Gen. 3: 11.

27. God is not the author of evil—Jas. 1: 13; 1 John 1: 5.

28-29. God's patience with the wicked—

Gen. 18: 26; Luke 13: 8; 2 Pet. 3: 9; Rev. 6: 10.

30. The certainty of a final separation—Matt. 13: 49; 25: 31-33, 46; Dan. 12: 2.

38. The gospel is designed for all the world—Matt. 24: 14; 23: 19; Luke 24: 47; Rom. 10: 18; Col. 1: 6. Who are sprung from the good seed? 1 Pet. 1: 23. From whom are the evil seed sprung? Gen. 3: 15; John 8: 44; 1 John 3: 8; Acts 13: 10.

39. The judgment compared to a harvest—Joel 3: 13; Rev. 14: 15-19.

41. The sin of causing others to stumble—Matt. 18: 7; 2 Pet. 2: 1, 2.

42. Similar illustrations of the doom of the wicked—Ch. 3: 12; Rev. 19: 20; 20: 10. Their anguish—ch. 8: 12; verse 50.

43. Compare Dan. 12: 3; 1 Cor. 15: 42, 43, 58. Do some have ears and yet not hear?

LESSONS.

1. All seed produces fruit after its own kind.

2. We cannot altogether avoid mingling with evil.

3. There will be a separation between the bad and the good.

4. Heaven and hell are real places.

5. We are responsible for what we hear.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What is meant by "the field"? (5)

2—Why would not the husbandman allow his servants to pull up the tares? (5)

3—When will there be a final separation between the good and the bad? (5)

4—What will be the doom of the wicked? (5)

5—How is the state of the redeemed described? (5)

LESSON XII.—March 20th, 1898.

JOHN THE BAPTIST BEHEADED. MATT. 14: 1-12.

Commit vs. 6-10.

1. At that season Herod the tetrarch heard the report concerning Jesus, 2. and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.
 3. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4. For John said unto him, It is not lawful for thee to have her.
 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
 6. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.
 7. Whereupon he promised with an oath to give her

whatsoever she should ask.

8. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist.

9. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given;

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12. And his disciples came, and took up the corpse, and buried him, and they went and told Jesus.

LESSON PLAN. { I. The Fearless Preacher. vs. 1-5.
 II. The Birthday Banquet. vs. 6-9.
 III. The Martyred Prophet. vs. 10-12.

HELPS IN STUDYING.

INTRODUCTORY.—This lesson and those which follow in the Gospel of Matthew are in the order of time. The events recorded in the first half of the Gospel are grouped together with reference to the connecting thought and hence could not be run together in a continuous narrative. The martyrdom of John the Baptist probably occurred about the time that the Apostles were sent out on their preaching tour (Lesson VIII.) Time, March or April A. D. 29. Place, the fortress of Machaerus, nine miles east of the northern end of the Dead Sea.

1. Herod.—Antipas, son of Herod the Great. He was tetrarch of Galilee and Perea.

2. Therefore mighty works.—One who had returned from the dead might be supposed to have more wonderful power than before his decease.

3. In prison.—(Matt. 4: 12; Mark 1: 14.) Machaerus, 9 miles E. of the Dead Sea. **Herodias**, a grand-daughter of Herod the Great, and wife of Herod Philip I, a half brother of this Herod.

4. It is not lawful.—This for three reasons. (1) Her husband was still living; (2) Herod's wife was also alive; (3) She was his niece (Lev. 18: 14; 20: 19,) and his brother's wife (Lev. 18: 16; 20: 21.)

5. Would have put him to death.—Mark says that Herodias desired to kill him but that Herod protected him. Both narratives are true. Herod was more politic than his wife, but hated John just as cordially. Herod had a conscience too which troubled him, although he did not obey it. He felt that there were unseen spiritual powers behind John who would reckon with his slayer.

6. Herod's birthday.—The celebrating of one's birthday was not a Jewish custom. It was abhorrent to the Jews because associated with pagan ceremonies and drunken orgies. **The daughter of Herodias**, i. e. Herodias own daughter. The emphasis ex-

presses the scorn of the writer. She degraded her own daughter into a common dancing girl, in order to gain her purpose. Her name was Salome.

7. Promised with an oath.—Perhaps Salome had been "before instructed of her mother" to secure any promise in this way, in case, when sobered, Herod should refuse to perform it.

8.—"The girl flew to her mother and said 'what shall I ask?' It was exactly what Herodias expected, and she might have asked for robes, or jewels, or palaces, or whatever such a woman loves; but to a mind like her's revenge was sweeter than wealth or pride, and we can imagine with what fierce malice she hissed out the unhesitating answer, 'the head of John the Baptizer.'" (Farrar). **Charger.** A large platter from which other dishes are "charged" or "loaded."

9. The King was sorry.—For several reasons: 1. He shrank from the deed. It was an ill-omened ending to a birthday banquet; 2. He had a superstitious, if not conscientious, fear of the consequences; 3. It was a dangerous thing to do, there might be an insurrection of the people; 4. He did not feel his rebukes so keenly as Herodias did; 5. He felt himself outwitted by Herodias, whom he had been holding back from slaying John. **For the oath's sake.**—Compelled by a false code of honor. "Promises which should not be made should not be kept." "When one has begun wrong, repentance is more honorable than persistence."

10.—It was a case of judicial assassination.

11.—Horrible as this appears to us, it conforms to a custom of these times. Jerome refers to this incident and says that Herodias treated the poor head with savage indignity.

12.—Tradition tells us that Herodias ordered the headless trunk to be flung out over the battlements for dogs and vultures to devour. Doubtless now all John's disciples attached themselves to Jesus.

GOLDEN TEXT.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23.

PROVE THAT

Jesus condemns drunkenness. Luke 21: 34.

DAILY READINGS.

M. John the Baptist beheaded, Matt. 14: 1-12.
 T. Herod mocks Christ, Luke 23: 1-12.
 W. Angry with the truth, Jer. 26: 8-15.
 T. The searching word, Acts 24: 22-27.
 F. Boldness for truth, Luke 3: 7-20.
 S. Christ's testimony, Luke 7: 19-28.
 S. The martyr's reward, Rev. 20: 1-6.

CATECHISM.

Q. 14. What is sin?
 A. Sin is any want of conformity unto, or transgression of, the law of God.

LESSON HYMNS.

Nos. 7 (Ps.), 246, 456, 530.

BIBLE SEARCH LIGHTS.

1-2.—What time is referred to? (ch. 10: 1-5 and compare verses 12, 13, with Mark 6: 29-32). What other opinions were held about Jesus? (Luke 9: 7-8; ch. 16: 14). Had John wrought miracles when alive? (John 10: 41).

3-4.—Why was it unlawful for Herod to have Herodias as his wife? Did John reprove Herod for anything else? (Luke 3: 19). Of what Old Testament prophet does John here remind you? (2 Sam. 12: 7) Contrast the spirit in which David received the rebuke. John was a true prophet. (Ezek. 2: 5-7).

5.—Why did Herod fear to put John to death? (Mark 6: 20). From whom did he protect him? Had he any struggles of conscience over the matter? (Mark 6: 20 R. V.). What other evidence of the peoples' faith in John? (Matt. 21: 26).

6.—What other birthday celebration do we read of in the Bible? (Gen. 40: 20). What is the difference between the dancing of Salome and that of Miriam? (Gen. 15: 20-21).

7.—A similar royal promise. (Esther 5: 3-6; 7: 2). Was it meant to be taken literally? Did Salome ask for what might have been more than was promised even if understood literally?

8.—Was Salome a willing accomplice of her mother? (Mark 6: 25). What addition does she make to her mother's instructions?

9.—Why was the king sorry? Ought Herod to have broken his oath? (Lev. 5: 4-6, 10). Instances of similar foolish vows (Judges 11: 31, 35; 21: 1; 1 Sam. 14: 24-46; Dan. 6: 14-16. Read Ecc. 5: 2).

12.—A similar burial (Acts 8: 2). Why did they go and tell Jesus?

LESSONS.

1. The mighty works of Jesus prove that He was greater than John the Baptist.

2. Be fearless in reproving sin.

3. Drink and revelling lead to worse sins.

4. A promise to commit sin is itself sinful and should not be kept.

5. In all our griefs let us go and tell Jesus

QUESTIONS TO BE ANSWERED IN WRITING.

1—How did Herod explain the miracles of Jesus? (5)

2—Why had He cast John into prison? (5)

3—Why did he promise to give Salome whatever she should ask for? (5)

4—Why did Herod keep his promise? (6)

5—What did John's disciples do? (4)

LESSON XIII.—March 27th, 1898.

REVIEW.



GOLDEN TEXT.

“Thou art the Christ, the Son of the living God.”—Matt. 16: 16.

DAILY READINGS.

M. Jesus tempted, Matt. 4: 1-11.
 T. Beginning of the ministry of Jesus, Matt. 4: 17-25.
 W. The Beatitudes, Matt. 5: 1-12.
 T. How to pray, Matt. 6: 5-15.
 F. Our Father's care, Matt. 6: 24-34.
 S. Warning and invitation, Matt. 11: 20-30.
 S. Jesus and the Sabbath, Matt. 12: 1-13.

CATECHISM.

Review Questions 1-14.

LESSON HYMNS.

Nos. 2 (Ps.), 383, 514, 524.

REVIEW CHART—FIRST QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	TEACHINGS.
I. Matt. 3: 7-17	Jesus and John.....	This is my	Jesus was divine.
II. “ 4: 1-11	Jesus Tempted.....	For in that	Jesus was human.
III. “ 4: 17-25	Beginning of the Ministry of Jesus.....	The People.....	Jesus enlightens men.
IV. “ 5: 1-12	The Beatitudes.....	Ye are the	Jesus blesses men.
V. “ 6: 5-15	How to Pray.....	Pray to thy.....	Jesus hears prayer.
VI. “ 6: 24-34	Our Father's Care.....	He Careth.....	Jesus teaches faith in God.
VII. “ 9: 9-17	The Call of Matthew.....	Follow me	Jesus saves sinners.
VIII. “ 10: 2-15	The Twelve sent forth.....	Freely ye have...	Jesus bids us tell others about Him.
IX. “ 11: 20-30	Warning and Invitation.....	Come unto	Jesus invites us to come to Him.
X. “ 12: 1-13	Jesus and the Sabbath.....	The Son of	Jesus shews us how to keep the Sabbath.
XI. “ 13: 24-30 36-43	} The Wheat and the Tares. John the Baptist Beheaded.	He that soweth....	Jesus will judge the world.
XII. “ 14: 1-12		Keep thy heart....	Jesus condemns drunkenness.

Persons. Who is the writer of this Gospel? What was his employment when called to follow Jesus? What other name did he bear? Who was Christ's forerunner? What surname is given him? Why? What classes of people flocked to hear him? What disciples were called when fishing? Name the Twelve Apostles! What miracle of healing is narrated in our lessons? What prophet was beheaded? At whose request? At whose instigation? At whose orders?

Places. Where was John baptizing? Where was Jesus tempted? What sea is made famous by His ministry? Where were the Beatitudes spoken? In what city did Jesus have His usual abode? What cities did He upbraid? With what heathen cities did He compare them? Where was John beheaded?

Events. Whose coming did John predict? Where was John when Jesus came to him? Why did John hesitate to baptize Him? What were seen and heard at Christ's baptism? What happened to Jesus immediately after His baptism? How long was He in the wilderness? How many temptations are narrated? Where did the call of the first disciples take place? What did Jesus promise that they should become? What mighty works did Jesus perform? What questions did the Pharisees ask at Levi's feast? To whom were the disciples sent? Where were they forbidden to go? What powers did they receive? What dissension took place while passing through the corn fields? Why was John imprisoned?

Teachings. What was the great theme of John's preaching? What did his baptism mean? How did he compare it with that of Jesus? Why did he consent to baptize Jesus? What doctrines are proved by the occurrences at Christ's baptism? Why was Jesus tempted? Who tempted Him? Describe each temptation and point out its meaning? Repeat the Beatitudes? What instructions did Christ give in regard to prayer? Why cannot we serve two masters? Why should we not be over careful about the things of this life? What should be the first object of our anxiety? Why did the Pharisees object to the company Jesus sometimes kept? What was His reply? What reason did Christ give for His disciples not fasting? Why were the disciples told to go only to the lost sheep of the house of Israel? Why were they to go unprovided for their journey? Why were Chorazin, etc., more guilty than Tyre and Sidon? Give the beautiful invitation with which the ninth lesson closes? Why did the Pharisees think that plucking the ears of corn on the Sabbath day was wrong? How did Jesus defend His disciples? What examples did He refer to? What did He claim for Himself? Against what are we warned in the parable of the Tares? Was John foolish to speak so plainly to Herod? Who was the most guilty in regard to John's death? Who was the most shameless? Who was the most cowardly? Who was the most loving? Who was the most sympathetic?

LESSON XIII.—March 27th, 1898.

REVIEW.

(The value of each correct answer is 4.)

1. How does true repentance show itself?

2. What happened at Christ's baptism?

3. How long was Christ in the desert of the temptation?

4. What answer did he give when Satan bade him cast himself from the pinnacle of the temple?

5. What four disciples were called from their fishing to follow Jesus?

6. How far did the fame of Jesus extend?

7. What blessing is promised to the poor in heart?

8. What special reward is promised to these that are persecuted?

9. How and when should we pray?

10. Which petition of the Lord's Prayer is repeated and emphasized?

11. What lessons may we learn from the birds and flowers?

12. What is promised to those who seek first the kingdom of God?

13. Which of the disciples had been a publican?

14. Whom did Jesus come to save?

- 15, 16. Name the twelve apostles?

17. Why did Jesus "upbraid" Capernaum?

18. Where is true rest to be found?

19. What law did David break without being blameworthy?

20. What kind of work may be done on the Sabbath day?

- 21, 22. Narrate the parable of the Tares?

23. What does it mean?

24. Why did Herod imprison John?

25. Who asked for his head?

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day. I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

Name.....

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day. I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

Name.....

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day. I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

Name.....

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day. I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

Name.....

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day. I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

Name.....