

The Home Study Quarterly

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No. 1

"This is a Truth"

By Rev. P. M. MacDonald, M.A.

I saw him in the flush of pride
When round him stood his worshiped self;
"This is a truth, good friend", he cried,
"God helps the man that helps himself."

I saw him in the fall of pride
When round him lay his shattered self;
"This is a truth, good friend", I cried,
"God helps when man can't help himself."
Toronto

Choice, or Chance?

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

A time comes in every boy's experience when he must make a choice,—a decision that may mean life or death. He must go out from under his father's roof, and carve out a career for himself, for he is facing manhood and the wide world lies before him. He must make his own choices.

What will they be? Yonder on the street corner is a drunken loafer. Once he was a boy with his life before him. But he chose to tickle his palate. Appetite got the mastery, and to-day his manhood is gone. There goes a man speeding by in his swift automobile toward his luxurious home. He is a millionaire, but he cannot sleep at nights for thinking of the hungry men and half-naked women whom he has robbed of their just earnings to fill his own pockets. He has gained wealth, but he has lost manhood.

There are others, the real great men of the world, who chose early in life to spend their days in some useful service—helping to make the world brighter and better. Some forty years ago, a poor boy and his mother were

passing through the streets of London, carrying home a big basket of soiled clothes, by washing which the mother managed to earn bread for her family. They rested near the steps of the Parliament Buildings. As the great clock tolled out the midnight hour, the lad looked up into his mother's face and said, "Mother, if I grow up to be big and strong, I hope I shall see the day when no mother will have to work as hard as you do." He commenced earning at the age of ten, he studied in spare moments, traveled, learned all he could about the poor, pleaded the cause of the over-burdened workers, was imprisoned several times, but still continued to organize and educate the working classes. At last he was elected to Parliament, and to-day holds one of the highest offices in the land as a member of the British Cabinet and adviser to King George V. That boy's name was John Burns.

All the great men,—the Luthers, Livingstones and Lincolns,—were once boys. They chose to be helpers, not hinderers, to lift burdens, not lay them on others. So every boy has in him the making of a great man, and it is by wise choice, not blind chance, that he will reach the high places God has marked out for him.

Dartmouth, N. S.

Madge

By Rev. F. A. Robinson, B.A.

Associate Secretary, Board of Social Service and Evangelism

Madge was the liveliest girl in the school. If there was any fun going, she was sure to be one of the leaders in it. We all liked Madge, even though she did pin "For Sale" tickets on people's coats, hide their hats, turn out the

lights at inconvenient times, and in general keep things lively.

One day, when a visiting minister was walking across the "commons", in the little town he spoke to a boy who was pelting stones at the cows that were grazing there. The boy was invited to come to some special meetings being held that week for boys and girls. "I never go to no church meetin's", he said somewhat surlily. When his case was spoken of to the minister and superintendent, it was felt that there were other boys and girls who needed looking after.

And so it came to pass that, after one of the meetings, Madge and several of her friends remained for half an hour longer to hear their minister talk about trying to help the boys and girls in town, some of whom were growing up "wild", as the people used to say,—and it seemed easy to grow up wild in that border town.

The result of the meeting was that Madge and her girl friend, Rosa, decided they would try to be among those who were going to be "good for something, and good to somebody", as the minister had put it. There was one girl whom they knew well, but to whom they had shown little friendliness. They thought they might do something for her. The girl in question was a palefaced, lonely-looking girl, rather poorly dressed. Many a time Etta Martin's mother sighed over what her poor daughter had to suffer because of the father she had. He earned enough money to buy good clothes for all his children, but most of it went over the bar.

Madge thought about Etta a good deal that night. There were times at school, when the girls might have been more thoughtful of the drunkard's daughter than they were. They had left her out of many a happy frolic. Often they made a jolly string of girls on the homeward journey, and no one walked with Etta.

The following day made a change in their conduct. Etta was much happier when she reached home that afternoon, and she told her mother that she liked Madge Bolton, and that she wasn't a bit proud, and that they had had "just a lovely time to-day." The tired mother kissed her, and the burdens on her own heart seemed lighter.

One Sunday afternoon two weeks later, we

saw Madge, the well-to-do merchant's daughter, and Etta, the drunken shoemaker's daughter, arm in arm near Etta's home.

In less than three months eleven boys and girls who had not been attending Sunday School were "rounded up" by the junior workers and brought to the little hall.

The home is not yet all it might be, but it is wonderfully changed, and I think Madge Bolton's religion is of the right kind. Her goodness is making her good for something and good to somebody. And Madge, as merry as before and as full of tricks, is happier than ever since she started to make others happy.

Toronto

Old St. Andrew's Boys' Club

By Waller A. Findlay, M.A.

For an ordinary class of seven boys, averaging sixteen years of age, to expand within eighteen months, into a flourishing Club of twenty-eight members, is surely something worth while. This gratifying growth is due principally to two causes, enthusiastic leadership and excellent organization.

Nothing more need be said in regard to the leadership than that a successful young business man took hold of the class and made it his hobby,—the best hobby he ever had, so he affirms.

As to the organization, perhaps a fuller account may be given. The fourfold object of the Club, according to the minute book, is "to cultivate a spirit of brotherhood, to improve both body and mind, to practice helpfulness and benevolence, and to develop the social and educational aspects of life." Regular meetings are held in the boys' own room on Sunday afternoon at three o'clock, the class following the prescribed course of Lessons and taking active part in the general work of the School. Each member carries a vest-pocket Lesson-Book, from which he prepares the Lesson for the day. Occasionally half a dozen of the boys undertake the exposition and illustration of the scripture passage themselves: for instance, on Temperance Sunday; while at times some specially qualified outsider is invited to give an

address on the Lesson topic:

On the first and third Fridays of the month social meetings of the Club are conducted in the Managers' room of the church. These meetings, arranged by the Programme and Social Committees, have proved eminently attractive and helpful. The whole membership is divided into teams of four under the leadership of a captain. A record is kept of the results of various competitions throughout the year, and at the Annual Dinner a silver cup, donated by the class leader, is awarded to the team scoring the highest number of points. Speeches, debates, mock-trials, scenes from Shakespeare, spelling matches, and a variety of indoor games, especially carpet-balls, are engaged in and keenly contested. The Athletic Committee manages the hockey team in the skating season, and an annual sleighing party is held.

Last winter a friend in the congregation gave a most enjoyable dinner at his home to the entire Club. The Benevolent Committee has done a considerable amount of charitable work. Several of the boys have recently joined the church.

Toronto

Glimpses from Our Church's History

By Rev. Professor James Ballantyne, D.D.

I. THE VERY BEGINNING

The story of the Presbyterian Church in Canada begins in what is now known as Nova Scotia. But Nova Scotia was at first a part of the overseas dominions of France, and the first permanent settlers there were French and Roman Catholic. These people were called "Acadians."

At last Acadia, and this included New Brunswick, passed by treaty from Catholic France to Protestant England. The people, however, remained Catholic and French in their sympathies. Finally their disloyalty became so serious a menace to British authority, that it was resolved to transport them to the number of 7,000 and distribute them among the other British colonies in America. This was in 1755.

After the expulsion of the Acadians, the land began to be occupied by Protestants, and among them were many Presbyterians

from New England, from the Highlands of Scotland, and the North of Ireland. From that time the community has been in the main Protestant.

The Presbyterians were neglected by the churches from which they had come, yet they did not abandon the church of their fathers. When years passed and no minister was sent to them, they provided one from among themselves. They chose Mr. Comingoe, a Lunenburg fisherman of excellent character and good natural parts, but of meagre education. He was ordained in the year 1770, and thus took place not only the first Presbyterian ordination, but, it is believed, the first ordination of any Protestant minister in Canada.

But a more important stage in the history of Presbyterianism in the East was the arrival from Scotland in 1786 of Dr. James McGregor, who was really the apostle of Nova Scotia. Arriving in Halifax, he pushed on to Truro, and finding a few settlers there, gathered them in a barn and preached his first sermon. Almost immediately, however, he pushed on to New Glasgow in Pictou County, which became his headquarters, and for over forty years traveled throughout the Maritime Provinces, preaching the gospel, founding and nourishing Presbyterian churches, thus contributing largely to the moral and spiritual welfare of the whole country. His arrival in a settlement was generally followed by a spiritual revival. When he died, the throng of two thousand people who attended his funeral, in spite of the difficulties of travel at that time, attested the affection in which he was held and the worth of his work.

In nothing were the Presbyterians of those early days more to be admired than in their zeal for learning and their desire to provide for themselves an educated ministry. But the institutions of higher learning were closed to them. No member of King's College, the State University, was permitted to attend a place of worship other than the Anglican. It was an unjust law, but it led to the establishment of the Pictou Academy. Out of the Academy grew Dalhousie University, which has played so great a part in the intellectual life of the Provinces of the East.

Knox College, Toronto

BIBLE DICTIONARY FOR FIRST
QUARTER, 1912

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

A-bi'-a. Or Abijah (Rev. Ver.), meaning "Jehovah is my Father", the head of the 8th of the 24 courses of priests as arranged by David, 1 Chron. 24 : 3 ; 2 Chron. 8 : 14.

Ab-i-le'-ne. A district on the eastern slope of the Lebanon range.

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

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

An'-drew. An apostle, brother of Peter.
An'-na. The same name as Hannah, meaning "Grace",—a prophetess more than a hundred years old who was in the temple when the infant Jesus was presented by His parents.

An'-nas. "Merciful." High priest from A.D. 6 or 7 to A.D. 15, who retained power after he had lost office.

A'-ser. Or Asher (Rev. Ver.). The name of Jacob's eighth son and of the tribe descended from him.

Beth'-le-hem. "House of Bread." The birthplace of Jesus, a small town about six miles south of Jerusalem.

Cai'-a-phas. Son-in-law of Annas and his successor in the high priesthood.

Ca-per'-na-um. A town on the north-western shore of the Sea of Galilee.

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

E-his'-a-beth. The wife of Zacharias and the mother of John the Baptist.

E-sai'-as. Or Isaiah. The great prophet of Judah in the 8th century B.C.

Ga'-bri-el. "Man of God." The angel who foretold the birth of John the Baptist to Zacharias and of Jesus to Mary.

Her'-od. 1. Herod the Great, the first of the seven Herods mentioned in the New Testament. He was made king of Judea by the Romans in A.D. 37, and reigned till B.C. 4. 2. Herod Antipas, son of Herod the Great, who, after his father's death, ruled over Galilee and Perca, with the title of tetrarch.

Is'-ra-el. A name given to Jacob and his descendants (see Gen. 32 : 28).

I-tu-ræ'-a. The region north of Palestine which, along with Trachonitis, formed the dominions of Philip, a son of Herod the Great.

James and John. Two brothers, sons of Zebedee, who were called, at the same time as Peter and Andrew, to be followers of Jesus, and who also became apostles.

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

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

John. The Baptist, son of Zacharias and Elizabeth, and the immediate forerunner of Jesus.

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

Ju'-da. Or Judah, the territory inhabited by the tribe descended from the fourth son of Jacob.

Ju-dæ'-a. The southernmost province of Palestine under the Roman government, the middle one being Samaria and the northern Galilee.

Le'-vi. The original name of the apostle Matthew.

Ly-sa'-ni-as. The ruler of Abilene (which see) at the beginning of John the Baptist's ministry (see Luke 3 : 1).

Mar'-y. The mother of Jesus. She was a resident of Nazareth, where the Saviour's birth was announced to her, Luke 1 : 26.

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

Pha-nu'-el. The mother of Anna, Luke 2 : 36.

Phar'-i-sees. A Jewish sect who held strictly not only to the law of Moses, but also to the interpretation of that law given by the scribes or rabbis.

Phil'-ip. A son of Herod the Great and half-brother of Herod Antipas.

Pon'-tius Pi'-late. The Roman governor who, after the death of Archelaus, son and one of the successors of Herod the Great in B.C. 6, had ruled over Judea, with headquarters at Cæsarea.

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

Sav'-iour. The title given to our Lord by the angel who announced His birth to the shepherds, as they watched their flocks near Bethlehem (see Luke 2 : 11).

Sim'-e-on. The "just and devout" man who took the infant Jesus in his arms and blessed Him on the occasion of the presentation in the temple (see Luke 2 : 26-34).

Si'-mon. The chief of the twelve apostles to whom our Lord gave the surname of Peter.

Ti-be'-ri-us Cæ'-sar. The second Roman emperor, who succeeded Augustus in A.D. 14, and reigned till A.D. 37.

Trach-o-ni'-tis. See Ituræa.

Zach-a-ri'-as. A Jewish priest, father of John the Baptist.

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

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

- I. SILENCE.
- II. PRAYER. Closing with the Lord's Prayer repeated in concert.
- III. DOXOLOGY (Hymn 615, Book of Praise).
Praise God from whom all blessings flow :
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost. Amen.
- IV. RESPONSIVE SENTENCES. Psalm 100.
Superintendent. Make a joyful noise unto the Lord, all ye lands.
School. Serve the Lord with gladness :
come before His presence with singing.
Superintendent. Know ye that the Lord He is God : it is He that hath made us, and not we ourselves ;
School. We are His people, and the sheep of His pasture.
Superintendent. Enter into His gates with thanksgiving, and into His courts with praise :
School. Be thankful unto Him, and bless His name.
All. For the Lord is good ; His mercy is everlasting ; and His truth endureth to all generations.
- V. SINGING.
Lord, this day thy children meet
In Thy courts with willing feet :
Unto Thee this day they raise
Grateful hearts in hymns of praise.
—Hymn 574, Book of Praise
- VI. BIBLE WORK. From the Supplemental Lessons.
- VII. SINGING. Hymn 29, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
O little town of Bethlehem,
How still we see thee lie ;
Above thy deep and dreamless sleep
The silent stars go by :
Yet in thy dark streets shineth
The everlasting Light ;
The hopes and fears of all the years
Are met in thee to-night.

VIII. READING OF LESSON PASSAGE.

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

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

Class Work

(Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.)

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

I love to hear the story
Which angels' voices tell,
How once the King of Glory
Came down on earth to dwell.
I am both weak and sinful ;
But this I surely know,
The Lord came down to save me
Because He loved me so.

—Hymn 556, Book of Praise

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

III. RECITATION. In unison, all standing, Matt. 7 : 12,—“All things whatsoever ye would that men should do to you, do ye even so to them.”

IV. BENEDICTION.

V. SILENT PRAYER. All seated.

THE BIRTH OF JOHN THE BAPTIST
FORETOLD

January 7, 1912

A FOREWORD—The closing Lesson for 1911 was from the Book of Malachi. Four hundred years later the prophecy of Mal. 3 : 1 was fulfilled in the appearance and work of John the Baptist. To-day's Lesson tells of the promise of his birth. A second Lesson will relate the fulfilment of this promise, and the following Lessons for 1912 will be on the life of the greater One whom John announced.

GOLDEN TEXT—Without faith it is impossible to please him.—Hebrews 11 : 6.

*Memorize vs. 15, 16. **THE LESSON PASSAGE**—Luke 1 : 5-23. Read Luke 1 : 1-4.

5 There was in the days of Herod, ¹ the king of Judæa, a certain priest named Zacharias, of the course of ² Abi'a : and ³ his wife was of the daughters of Aaron, and her name was Elis'abeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elis'abeth was barren, and they both were now well stricken in years.

8 And it came to pass, ⁸ that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to ⁹ burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the ⁷ time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And ⁸ when Zachari'as saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zachari'as : ⁹ for thy prayer is heard ; and thy wife Elis'abeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness ; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and ¹⁰ shall drink ¹¹ neither wine nor strong drink ;

Revised Version—Omit the ; ² Abijah ; ³ he had a wife of ; ⁴ Now ; ⁵ Omit that : ⁶ enter into the temple of the Lord and burn incense ; ⁷ hour ; ⁸ Zacharias was troubled when he saw him, and ; ⁹ because thy supplication is heard ; ¹⁰ he ; ¹¹ no ; ¹² unto ; ¹³ his face in ; ¹⁴ Elijah ; ¹⁵ walk in the ; ¹⁶ for the Lord a people prepared for him ; ¹⁷ I was sent ; ¹⁸ bring thee these good tidings ; ¹⁹ silent ; ²⁰ come to pass ; ²¹ believedst ; ²² were waiting for ; ²³ they marvelled while he tarried in the temple ; ²⁴ and he continued making signs unto ; ²⁵ dumb ; ²⁶ when the days ; ²⁷ fulfilled ; ²⁸ unto his house.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The birth of John the Baptist foretold, Luke 1 : 5-23. T.—The incense altar, Ex. 30 : 1-10. W.—An earlier prophecy, Mal. 3 : 1-6. Th.—A vision of the forerunner, Isa. 40 : 3-10. F.—"Praise ye the Lord", Ps. 113. S.—Christ's testimony to John, Luke 7 : 24-28. .S.—Without faith, Heb. 11 : 6.

THE LESSON EXPLAINED



PRIEST OFFERING INCENSE

I. A CHILDLESS HOME.—5-7. Herod, the king ; Herod the Great, a native of Edom, the country south of the Dead Sea, placed on the throne by the Romans, the real rulers. Of Judæa. Herod's dominions included also Samaria, Galilee, and Peraea east of the Jordan. Priest.. Zacharias ; meaning, "Remembered by Jehovah". Of the course. The Jewish priests were divided into twen-

ty-four classes or "courses", each of which served in the temple in turn for a week. Abi'a ; or Abijah, whose name was given to the eighth of the courses. (See 1 Chron. 24 : 1-10 ; 2 Chron. 31 : 2.) Wife of the daughters (descendants) of Aaron (Rev. Ver.) ; and therefore a priest's daughter, Ex. 28 : 41. Elis'abeth ; meaning "My God Is My Oath". Righteous ; pure and upright in character. Before God ; so sincere that they could endure His searching gaze. Walking, etc. ; obedient to all the Jewish laws. Blameless ; living holy and consistent lives. No child ; a heavy misfortune in a Jewish home. The Jews are proverbially fond of their children, and every Jewish mother hopes to be the mother of the Messiah.

II. A FATHER'S PRAYER.—8-10. Executed the priest's office ; served his week in due course. His lot. The priests on duty cast lots twice a day to determine which should offer incense. Burn incense (Ex. 30 : 34-38) ; on the golden altar which stood before the veil (see Ex. 30 : 1-7) which separated the Holy Place (here called the temple) from the Holy of Holies, or innermost shrine. The ascending smoke

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

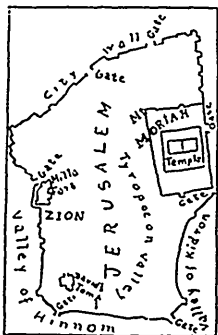
of the incense was a symbol of prayer. People . . without ; in the court which surrounded the temple : only priests might enter the house itself. Were praying ; the spiritual reality accompanying the symbol. Hour (Rev. Ver.) ; whether morning or evening, is not said. Incense was burned at both times.

11-13a. An angel. See chs. 1 : 26 ; 2 : 9, 13, 21 ; 12 : 8 ; 15 : 10 ; 16 : 22 ; 22 : 43 ; 24 : 4, 23. The right side ; the place of honor. Troubled . . fear ; the natural effect of being suddenly faced with the unseen. Fear not. The first message of the gospel dawn is one of cheer and encouragement. Supplication . . heard (Rev. Ver.). While the people were praying outside. Zacharias within had been praying for a son.

III. A DIVINE PROMISE.—13b-18. John ; meaning either "Jehovah's Gift", or "Jehovah is Gracious". Great, etc. ; great in God's sight and therefore truly great. No wine nor strong drink (Rev. Ver.). His abstinence would be a sign of his consecration to God. Filled with the Holy Ghost. Compare Eph. 5 : 18. Many . . shall he turn ; or "convert" (see Matt. 3 : 3-6). Spirit and power of Elijah (Rev. Ver.) ; such reforming energy as Elijah showed at Carmel, 1 Kgs. 18 : 17-40. Turn . . fathers, etc. ; restore happy family life. Whereby, etc.? By what sign, a question of doubt.

19-23. Gabriel ; "Hero of God". Dumb. The sign which he had unbelievably asked comes to him in the form of a punishment. Marvelled ; because the priests usually hastened back from the Holy Place, lest the people should fear that harm had come to them from approaching so near to God's presence. Seen a vision ; inferred this from his dazed look. Days of his ministration ; the week of his priestly course. His own house ; in the hill country south of Jerusalem.

THE GEOGRAPHY LESSON



Looking from the Mount of Olives, to the east of Jerusalem, across the Valley of the Kidron, and over a high wall, may be seen a large, nearly level oblong space, partly paved, on which rises an eight-sided building capped by a beautiful dome. That building is the Dome of the Rock, a Mohammedan mosque, built on the Temple Hill. Beyond this domed building may be seen the houses of the city, mostly

small and low, with flat roofs, crowded together on crooked streets.

LESSON QUESTIONS

5-7 Who was Herod ? What does the name Zacharias mean ? Explain "of the course of Abia". What does Elizabeth's name mean ? Describe the character of Zacharias and Elizabeth. What did their home lack ? What woman in the Old Testament prayed for a son ? (1 Sam. 1 : 11.)

8-19 How was it determined which priest should offer the incense ? Name the two divisions of the temple. Where did the incense altar stand ? Where were the people, and what were they doing, while Zacharias was offering incense ? Find in Revelation a passage describing incense as offered with the prayers of saints. (Rev. 8 : 3, 4.)

11-13a Who appeared to Zacharias ? How was Zacharias affected ? What did the angel say ? For what had Zacharias been praying ?

13b-18 What description did the angel give of John ? To what great prophet was he likened ?

19-23 Why was Zacharias smitten with dumbness ? At what did the people marvel ?

FOR DISCUSSION

1. Is prayer always answered ?
2. How may we be filled with the Holy Spirit ?

A LESSON FOR LIFE

The angel Michael was sent on messages of wrath, and Gabriel on messages of mercy. The Jews, therefore, had the beautiful saying that "Gabriel flew with two wings, but Michael with only one." The saying signifies to us that God is swift to bless and slow to punish ; and that is true. His eager, overflowing kindness should fill us with confidence in Him, and fill us, too, with a loving dread of doing anything that will bring over His face the cloud of a just displeasure.

Prove from Scripture—That we should trust God. Shorter Catechism—Ques. 1. What is the chief end of man ? A. Man's chief end is to glorify God, and to enjoy him forever.

The Question on Missions—(First Quarter, VILLAGE WORK IN INDIA.)—1. Why is village work so important a part of mission work in India ? Because the masses of the people, about nine-tenths of the whole population, live in the villages. In our mission field in Central India we have 17,000 villages.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson) ; 449 ; 457 ; 16 (Ps. Sel.) ; 116 (from PRIMARY QUARTERLY) ; 452. (These hymns may be practised at home during the week.)

FOR WRITTEN ANSWERS

1. What did Zacharias and Elizabeth earnestly desire ?
2. What promise was given to him ?
3. Wherefore and in what manner was he punished ?

Lesson II.

THE BIRTH OF JOHN THE BAPTIST January 14, 1912

BETWEEN THE LESSONS—The wonderful story of the annunciation to Mary of the coming birth of Jesus, Mary's Song—the "Magnificat", and Mary's visit to Elizabeth are recorded in vs. 24-56.

GOLDEN TEXT—Blessed be the Lord God of Israel; for he hath visited and redeemed his people.—Luke 1: 68. Memorize vs. 67-69 or 76, 77. **THE LESSON PASSAGE**—Luke 1: 57-75. Study Luke 1: 57-80. Read Luke 1: 24-56.

57 Now Elis'abeth's ¹ full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her ² cousins heard ³ how the Lord had ⁴ shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, ⁵ that on the eighth day ⁶ they came to circumcise the child; and they ⁷ called him Zachari'as, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, ⁸ how he would have him called.

63 And he asked for a writing ⁹ table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue ¹⁰ loosed, and he spake, ¹¹ and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Jude'a.

Revised Version—¹ time was fulfilled that; ² kinsfolk; ³ that the; ⁴ magnified his mercy towards her; ⁵ Omit that; ⁶ that; ⁷ would have called; ⁸ what he; ⁹ tablet; ¹⁰ blessing God; ¹¹ Omit they; ¹² heart; ¹³ then shall this child be? For the hand; ¹⁴ the; ¹⁵ wrought redemption for his people; ¹⁶ Salvation from; ¹⁷ shew mercy towards our; ¹⁸ To grant; ¹⁹ should serve; ²⁰ our days.

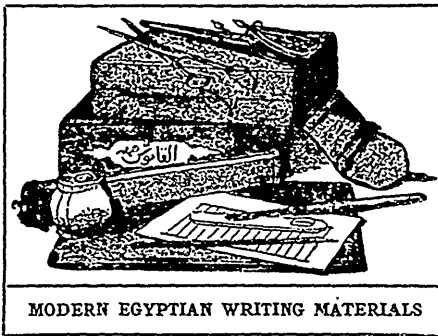
Daily Readings—(Courtesy, I.B.R.A.)—M.—The birth of John the Baptist, Luke 1: 57-66. T.—The birth of John the Baptist, Luke 1: 67-80. W.—A joyful thanksgiving, Isa. 12. Th.—God remembereth, Ps. 105: 1-12. F.—John's testimony, John 3: 26-36. S.—A glad promise, Zech. 3: 14-20. S.—Girded with gladness, Ps. 30.

THE LESSON EXPLAINED

I. THE BIRTH.—57, 58. Elisabeth . . brought forth a son; in fulfilment of the promise of v. 13. Neighbours; named first because nearest. Cousins; Rev. Ver., "kinsfolk": some of them might live some distance away. Magnified his mercy (Rev. Ver.); made His kindness conspicuous. Rejoiced with her; making her gladness their own (see ch. 15: 6, 9; 1 Cor. 12: 26). The scene is "a gracious tableau of Israelite life".

II. THE NAMING.—59-61. The eighth day; the time fixed by the law (see Gen. 17: 12; Lev. 12: 3; Phil. 3: 5). They came; the relatives and friends of the family. To circumcise the child. At this time the child's name was given. The ceremony observed was a very solemn and impressive one. Called him; that is, "proposed to call him". After . . his father; a common Jewish custom. He shall be called John (see v. 13); as the angel had bidden, v. 13. Elizabeth had learned the name from her husband.

62-66. Made signs to his father; who had been struck dumb by the angel (v. 20), and apparently deaf as well as dumb. Asked for; also, of course, by means of signs. A writing tablet (Rev. Ver.); made of wood smeared with wax. Wrote; with a stylus, a sharp-pointed instrument, of iron or



MODERN EGYPTIAN WRITING MATERIALS

bone. His name is John; not "shall be", but "is": the matter had, already been settled by the angel's command (see v. 13). Marvelled; feeling that there must be some hidden reasons for the parents' giving the strange name. Mouth . . opened . . tongue loosed. Now that the prophecy was fulfilled, the punishment for refusing to believe it was removed as promised, v. 20. Spake; "began to speak". Praised God; for the answer to

66 And all ¹¹ they that heard them laid them up in their ¹² hearts, saying, What ¹³ manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zachari'as was filled with the Holy Ghost, and prophesied, saying, ¹⁴ Blessed be the Lord ¹⁵ God of Israel; for he hath visited and ¹⁶ redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant Da'vid;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 ¹⁷ That we should be saved from our enemies, and from the hand of all that hate us;

72 To ¹⁸ perform the mercy promised to our fathers, and to remember his holy covenant;

73 The oath which he swore to our father A'braham,

74 ¹⁹ That he would grant unto us, that we being delivered out of the hand of our enemies ²⁰ might serve him without fear,

75 In holiness and righteousness before him, all ²⁰ the days of our life.

his prayer, despite his unbelief (see v. 18). Fear; not terror, but religious awe in the presence of the supernatural. Noised abroad; made widely known. Laid them up in their hearts; pondering and, doubtless, often speaking about them. What manner of child . . ? Whose birth was accompanied by so many marvels. The hand of the Lord was with him; with John, a Hebrew way of saying that God was his Guide and Upholder from the very beginning of his life.

III. THE SONG.—67-69. Filled with the Holy Ghost; who stirred his heart and mind with an overpowering spiritual excitement. Prophesied; spoke under the influence of the Holy Spirit. Blessed; worthy of praise: Latin "Benedictus", the name given to Zacharias' song. He hath visited; with loving

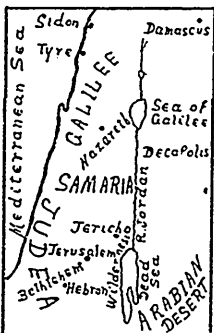
favor. **Redeemed**; literally, "made a ransom for", that they might be freed, not from bondage to foreign foes, as the Jews fondly hoped, but from the worse bondage of sin. **His people**; Israel. **Horn of salvation**. The horns of animals, especially oxen, were a common Hebrew symbol of strength (see 1 Sam. 2: 10; 2 Sam. 22: 3; Ps. 75: 4, 5, 10). The meaning here is that God had provided a mighty Saviour. **In the house** (family) of . . . **David**; from whom Jesus was descended, Matt. 1: 8-16.

70-72. As he spake by . . . **his . . . prophets**; who had foretold the coming of the Saviour. **Since the world began**; from the earliest times **Salvation from our onemies** (Rev. Ver.); not from the tyranny of heathen conquerors but from the worse bondage of sin. **Mercy towards our fathers** (Rev. Ver.); ancestors, who are pictured as waiting for the deliverance to be wrought out for their descendants. **Covenant**; an agreement in which God promises blessing to His people, on condition of their doing what He bids them.

73-75. **The oath**. See Gen. 22: 16-18. **Serve him**. The people, redeemed and delivered, should serve God in their lives as Zacharias and the other priests served Him in the temple. **Without fear**; but with the glad willingness of loving children. **Holiness**; purity of heart and life. **Righteousness**; faithfulness in duty towards God and men.

Vs. 76-79 continue the song of Zacharias, describing the work of John as the forerunner of the Messiah, and v. 80 tells of John's growth to manhood.

THE GEOGRAPHY LESSON



HEBRON, a town far to the south of Judah, is famous as containing the tombs of Abraham, Isaac and Jacob. It is now one of the sacred cities of the Mohammedans. The town is built without walls, and contains about 18,000 Mohammedans and from 1,200 to 1,500 Jews. It is situated in a shallow valley surrounded by rocky hills, in which are found not less than 25 sources of water. Luxuriant vineyards clothe the hills, producing some of the best grapes in Palestine, and groves of olive and fruit trees abound. An ancient name of the city was Kirjath-arbe, or "City of Four", said to refer to Abraham, Isaac, Jacob and Adam.

ant vineyards clothe the hills, producing some of the best grapes in Palestine, and groves of olive and fruit trees abound. An ancient name of the city was Kirjath-arbe, or "City of Four", said to refer to Abraham, Isaac, Jacob and Adam.

LESSON QUESTIONS

57-58 What is meant by "magnified his mercy" (v. 58, Rev. Ver.)? Where is it said that "the mercy of the Lord is from everlasting to everlasting"? (Ps. 103: 17.)

59-61 At what age did a Jewish child receive its name? What did the friends of Zacharias and Elizabeth think their child should be called? How did Elizabeth know that this was not to be his name?

62-66 How was Zacharias communicated with? For what did he ask? What did he write? What then happened to him? What use did he make of his restored speech? How were those about him affected?

67-69 By whose power was the heart of Zacharias stirred? Under whose influence did the prophets speak? (2 Pet. 1: 21.) Explain "prophesied". What is the song of Zacharias called, and why? Explain "redeemed" and "horn of salvation".

70-75 By whom had the coming of the Saviour been foretold? What "oath" is here referred to?

FOR DISCUSSION

1. Of what use is baptism?
2. Sin the worst bondage.

A LESSON FOR LIFE

An English artist was once painting the picture of a poor woman, thinly clad and pressing a babe to her bosom, wandering homeless on a stormy night, in a dark, deserted street. At last, however, the artist suddenly threw down his brush, exclaiming: "Instead of merely painting the lost, I will go out and save them." That artist has become Bishop Tucker of Uganda, in East Africa, the head of a native church numbering seventy thousand, with two thousand native preachers, evangelists and teachers. It is when we are helping in some definite way to save the lost that we most clearly prove ourselves true followers of the world's Saviour.

Prove from Scripture—That God requires us to be holy.

Shorter Catechism—Ques. 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.

The Question on Missions—2. How large are these villages? They vary in size from a few huts to a thousand or more huts. In the average village there are about three hundred people.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 80; 35; 84 (Ps. Sel.); 52 (from PRIMARY QUARTERLY); 84.

FOR WRITTEN ANSWERS

1. Why was the son of Zacharias and Elizabeth named John?.....
2. What use did Zacharias make of his restored speech?.....

Lesson III.

THE BIRTH OF JESUS

January 21, 1912

BETWEEN THE LESSONS—Six months after the birth of John the Baptist, Jesus was born in Bethlehem.

The Lesson tells the story of His birth.

GOLDEN TEXT—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—
Luke 2: 11.Memorize vs. 10, 11. **THE LESSON PASSAGE**—Luke 2 : 8-20. Study Luke 2 : 1-20.

Read Matthew 1 : 18-25.

8 And there were ¹ in the same country shepherds abiding in the field, ² keeping watch over their flock by night.

9 And ³ lo, the angel of the Lord ⁴ came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

10 And the angel said unto them, ⁵ Fear not : for, behold, I bring you good tidings of great joy, which shall be to all ⁶ people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this ⁷ shall be a sign unto you : Ye shall find ⁸ the babe wrapped in swaddling clothes, ⁹ lying in a manger.

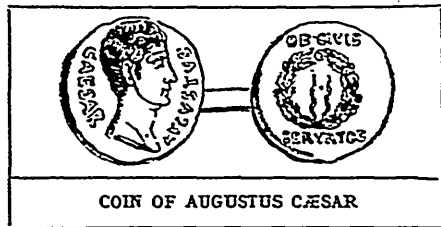
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying.

14 Glory to God in the highest, and on earth

Revised Version—¹shepherds in the same country abiding ; ²and ; ³an angel ; ⁴stood by them ; ⁵Be not afraid ; for, behold ; ⁶the people ; for there is born to you this day ; ⁷is the sign ; ⁸a ; ⁹among men in whom he is well pleased ; ¹⁰when the angels went away ; ¹¹that is ; ¹²both ; ¹³the ; ¹⁴saw it ; ¹⁵concerning the ; ¹⁶spoken to them about this ; ¹⁷Omit they ; ¹⁸spoken unto them ; ¹⁹saying, pondering them ; ²⁰even as it was spoken unto.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The birth of Jesus, Luke 2 : 1-7. T.—The birth of Jesus, Luke 2 : 8-20. W.—The mighty God, Isa. 9 : 1-7. Th.—The Light of the world, John 1 : 1-14. F.—God made manifest, 1 John 4 : 9-16. S.—God's gift, John 3 : 16-21. S.—"Thou art my Son", Ps. 2.

THE LESSON EXPLAINED



COIN OF AVGVSTVS CÆSAR

Joseph, the husband of Mary the mother of Jesus, went from his home in Nazareth (Matt. 2: 23) to Bethlehem because of the decree issued by Augustus, the Roman Emperor, to number or enroll all his subjects. He took Mary with him, and while they were at Bethlehem Jesus was born in a stable, because there was no room for His parents in the inn. Vs. 1-7.

I. **THE SAVIOUR ANNOUNCED.**—8, 9. In the same country ; the fields around Bethlehem, in which David had cared for his father's flocks, 1 Sam. 16 : 11. Shepherds ; a class looked upon with contempt amongst the Jews of the time. Abiding in the field ; literally, "making the field their house", spending their time in the open air. Keeping watch ; by turns, in silence under the stars. Over their flock. Sheep were kept out, even in winter, the season in which Jesus is generally believed to have been born. And, 10. Something wonderful is to be told. An angel (Rev. Ver.) ; perhaps Gabriel again (see ch. 1: 19). The glory of the Lord ; the Shechinah, or brightness which was a sign of God's presence, Ex. 24: 16 ; 1 Kgs. 8: 10 ; Isa. 6: 1-3. Sore afraid ; at the supernatural appearance.

peace, ⁹ good will toward men.

15 And it came to pass, ¹⁰ as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'lehem, and see this thing ¹¹ which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found ¹² Mary, and Joseph, and the babe lying in ¹³ a manger.

17 And when they ¹⁴ had seen ¹⁵ it, they made known ¹⁶ abroad the saying which was ¹⁷ told them concerning this child.

18 And all ¹⁸ they that heard ¹⁹ it wondered at, ²⁰ those things which were ²¹ told them by the shepherds.

19 But Mary kept all these ¹⁹ things, and pondered ²⁰ them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, ²⁰ as it was told unto them.

10-12. Fear not ; a word of cheer, as in ch. 1: 19. I bring you good tidings ; a single word in Greek, from which comes our "evangelize", to preach the gospel. Of great joy. This is the form which the "good news" takes. To all the people (Rev. Ver.) ; that is the people of Israel. Unto you . . . a Saviour. Even to such despised people in Israel as the shepherds, the Saviour comes. In the city of David ; and therefore the true King of Israel foretold by the prophets, who was to be of David's family. Christ ; the anointed One, the Messiah,—"Anointed" from the Latin, "Christ" from the Greek, and "Messiah" from the Hebrew, all mean the same. The Lord ; to be obeyed and worshipped. The sign (Rev. Ver.) ; to prove the truth of the angel's words. Find a babe (Rev. Ver.) ; How, but for the angelic message, would they have known Him as the Lord of glory ? Wrapped in swaddling clothes ; wound round and round Him with long strips of cloth (see v. 7). In a manger ; a lowly bed, in truth, for the promised King.

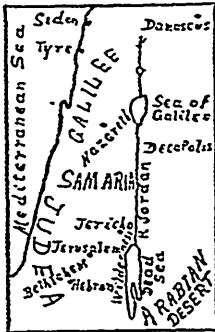
13, 14. Suddenly ; like a lightning flash. Host ; army ; a "multitude" from this army now appeared to the shepherds. Praising God. In this praise the whole host of heaven took part, not merely the multitude seen by the shepherds. Glory to God ; who had sent this wonderful Saviour. In the highest ; the highest heavens, where God dwells. On earth peace ; peace, of man with God, and peace of man with man, which springs up wherever Jesus is known. Good will toward men ; Rev. Ver., "among men in whom He (God) is well pleased". Only those who please Him can have true peace.

II. **THE SAVIOUR FOUND.**—15, 16. The shepherds said ; a prompt and wise resolve. Let us now

go. The Greek word translated "now" denotes the excitement and energy of the shepherds expressed in word and action. **Unto Bethlehem**; across the fields that lay between them and the village. **See this thing**; and so add the witness of their eyes to that of their ears which had heard the angel's message. **Came with haste**; the eagerness of their hearts lending swiftness to their feet. **Found**, etc. The "inn" was probably an enclosed courtyard open to the sky, surrounded by the usual sleeping places, namely, recesses with paved floors raised a little above the ground. The stable in which Jesus was born also opened off the courtyard. It was one of the "wide-vaulted arcades extending around the entire building where the beasts of burden are placed".

III. THE SAVIOUR PROCLAIMED.—17-20. Saw it (Rev. Ver.); the scene just as it had been described by the angel, v. 12. **Made known**; to Mary and Joseph and the people of Bethlehem generally, thus becoming the first Christian preachers. **Wondered**; as well they might, for no event so great had ever happened before in the world's history. **Mary kept . . . pondered**; holding well in mind the things which had happened to herself and the shepherds, and putting them together to see what they all meant, thinking, too, of the angel's words (ch. 1: 32, 33) and the wonderful promises of the Old Testament to which they pointed.

THE GEOGRAPHY LESSON



In BETHLEHEM, a town about 5 miles south of Jerusalem, is a Christian school with a high tower. From this elevation one may look down on the flat roofs of the Bethlehem houses built on a narrow, curving street. Away to the south are rolling hills as far as the eye can reach. On the highest of these hills, 6 or 8 miles away, called the Frank Mountain, there stood, in the days of Jesus, a fortress garrisoned by soldiers of Herod the Great. To the north, about 80 miles distant, is the town of Nazareth hidden amidst lofty hills, yet near the main roads along which travelers passed to Jerusalem, Egypt and Damascus.

LESSON QUESTIONS

8, 9 What is meant by "the same country"? What were certain shepherds doing here? Who appeared to them? What brightness was seen? How were the shepherds affected? What was Moses doing when "the angel of the Lord" came to him? (Ex. 3: 1, 2.)

10-12 What word of cheer did the angel speak to the shepherds? What good tidings did he bring? For whom were these intended? What titles are here given to Jesus? How were the shepherds to prove the truth of the angel's words? Where does Isaiah refer to the Saviour's birth? (Isa. 9: 6)

13, 14 Who appeared along with the angel? What song did they sing?

15, 16 Whither did the shepherds go? Describe their feelings. What was the "inn" like? Where was the Babe found?

17-20 What did the shepherds do when they had seen the Babe? How were the people affected? What is it said that Mary did?

FOR DISCUSSION

1. Do angels help us now?
2. Are we bound to tell others of Jesus?

A LESSON FOR LIFE

A supposed saying of Jesus, discovered at Oxyrhynchus in Egypt, reads, "Raise the stone, and there thou shalt find Me; cleave the wood and there am I." It is not required of us that we make any long pilgrimage or perform some remarkable deed, in order to enjoy the presence of the Saviour. The King comes and makes us glad with His presence in "the trivial round, the common task" of daily duty done in His name.

Prove from Scripture—That we should help to spread the gospel.

Shorter Catechism—Ques. 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.

The Question on Missions—3. Who make up a village? Most of the people are farmers, but, besides, in every village there is a barber, a shopkeeper, a blacksmith, a carpenter, a weaver, a shoemaker, a potter, and the coolie of the lowest caste but one of the most useful men in the village.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 25; 29; 2 (Pa. Sel.); 34 (from PRIMARY QUARTERLY); 30.

FOR WRITTEN ANSWERS

1. How did the shepherds learn of the birth of Jesus?.....
-
-
2. What did they do as soon as they had heard the angel's message?.....
-
-
3. To whom did they tell what they had heard and seen?.....
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Lesson IV. THE PRESENTATION IN THE TEMPLE January 28, 1912

BETWEEN THE LESSONS—Eight days after His birth, Jesus, according to Jewish law and custom, was circumcised and His name was given to Him.

GOLDEN TEXT—For mine eyes have seen thy salvation, which thou hast prepared before the face of all people.—Luke 2: 30, 31.

Memorize vs. 29, 30. **THE LESSON PASSAGE**—Luke 2: 25-38. Study Luke 2: 22-39.

25 And, behold, there was a man in Jeru'salem, whose name was Sim'eon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Je'sus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 O Lord, now lettest thou thy servant depart in peace, according to thy word:

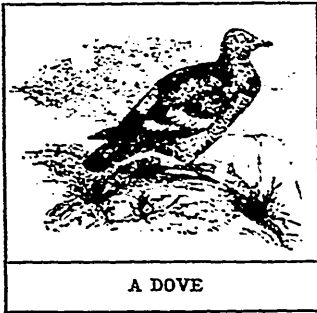
30 For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people:

32 A light to lighten the Gen'tiles, and the glory of thy people Israel.

Revised Version—this man; righteous and; looking for; Spirit; had been revealed; in the; that they might do concerning him; he received him into his arms; O Lord; O Lord, according to thy word, in peace; peoples; for revelation to the; his father and; were marvelling at the things; concerning him; falling; up of; is spoken; and a; Omit also; thoughts out of; Asher; having lived; had been a widow even for fourscore; worshipping with; applications; coming up at that very hour she gave; Omit likewise; God; were looking for the redemption of Jerusalem.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The presentation in the temple, Luke 2: 22-32. T.—The presentation in the temple, Luke 2: 33-39. W.—His name, Jer. 23: 1-6. Th.—The voice of rejoicing, Ps. 118: 14-23. F.—A stone of offence, 1 Pet. 2: 1-3. S.—A light to the Gentiles, Isa. 42: 1-7. S.—A song of praise, Pa. 96.

THE LESSON EXPLAINED



A DOVE

Forty days after the birth of Jesus, according to the law of Moses (Lev. 12:6). He was brought to the temple in Jerusalem, that He might be presented to the Lord according to

quirements of the law. In his arms; and hence Simeon has been called "Theodokos" or "the receiver of God". Said, Simeon's song is called the *Nunc Dimittis*, from the Latin translation of "Now lettest Thou (Thy servant) depart".

29, 30. Now; now that I have at last seen the long-looked-for Messiah. Servant; literally "slave". Depart. The picture is of the laborer released after a long day's work. Simeon regards death as the bringer of release from toil and care and sorrow. Lord (Rev. Ver.); Master. In peace; with all his longings satisfied. According to thy word; the revelation which he had received, v. 26. For mine eyes have seen; and his hands had handled (see v. 28, and compare 1 John 1: 1). Thy salvation. The deliverance was assured, now that the Deliverer had come.

31, 32. Simeon has told what the coming of the Messiah has been to himself; now he tells what the Messiah will be to the world. Prepared before . . . all peoples (Rev. Ver.); the wide world over. A light to lighten; to give knowledge to those who are in the darkness of ignorance. Gentiles; peoples other than the Jews. Glory of . . . Israel. While the Gentiles in their darkness were to be enlightened, the Jews were to be made specially glorious as the race from which the Messiah was to spring.

33-35. Marvelled; at Simeon's knowledge of the Child and His destiny. Blessed them; gave them an old man's and an old saint's blessing. Is set; is appointed. Falling and rising up (Rev. Ver.). Those who accept Jesus as their Saviour will be saved and uplifted; those who reject Him, cast down and ruined. A sign. Jesus was to reveal God's will.

Moses' law. Vs. 22-24.

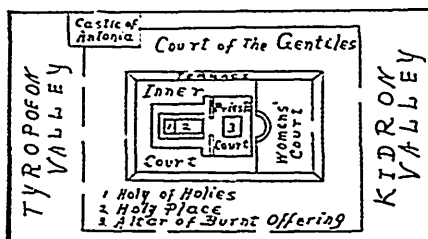
I. THE BABE AND SIMEON.—25-28. A man . . . Simeon; otherwise unknown to us. Just; righteous in his dealings with men. Devout; a true and devoted worshiper of God. Looking for the consolation of Israel (Rev. Ver.); the deliverance of Israel from their foes, pictured as comfort in their troubles (see Isa. 40: 1). The Holy Spirit was upon him (Rev. Ver.); influencing his mind and heart. Revealed unto him; made known to him from heaven. By the Holy Spirit (Rev. Ver.); his divine Teacher. Seen the Lord's Christ; the Anointed of Jehovah, the promised Messiah. His coming would be in Simeon's lifetime. Came by the Spirit (Rev. Ver.); under the guidance of the Holy Spirit. Into the temple; the temple court known as the Court of the Women. Brought in the child Jesus, etc. See vs. 22-24 for the re-

Spoken against. So Jesus was hated and opposed, for example, by the Pharisees. A sword, etc. This is a vivid picture of the sorrows that will come to the mother through the sufferings of her Son. Thoughts . . . revealed. What people really are is shown by the way they treat Jesus.

II. THE BABE AND ANNA.—36-38. Anna; meaning "Grace", the same name as Hanuab, 1 Sam. 1: 20. A prophetess; one divinely inspired to make known the will of God. Phanuel; meaning "Face of God". Seven years, etc. She had been married for this period. Widow . . . fourscore and four years; now, therefore, considerably more than a hundred years old. Departed not, etc.; never missed a temple service and spent most of the time between the services in the temple. Fasting; perhaps more than the customary fasts on Mondays and Thursdays. Prayers; spending an unusual amount of time in prayer. Gave thanks; likely, as a prophetess, recognizing who Jesus was. Looked for redemption; were earnestly expecting the Saviour.

The parents of Jesus, having fulfilled all the requirements of the law, returned with Him to their home in Nazareth. V. 39.

THE GEOGRAPHY LESSON



THE TEMPLE BUILDINGS were situated on the Eastern Hill of Jerusalem, commonly known as Mount Moriah. Ascending the southern slope of this hill, one entered by one of the gates through a long wall into an oblong space called the Court of the Gentiles, into which any one, Jew or Gentile, was permitted to go. Within this court a second, in the form of a hollow square, was formed by a series of long low buildings. This was the Court of Israel, which Jews only might enter. A third enclosure, reached by flights of steps, was divided into the Court of the Women and the Court of the Priests.

LESSON QUESTIONS

25-27 What man of Jerusalem is mentioned here? What is said of him in his relations to men? What in his relations to God? What had been made known to him? By whom? At what time did he come into the temple? For what purpose had Mary and Joseph brought Jesus thither? What did Simeon do with Jesus?

28, 30 What did Simeon, in his song, call himself? What did he call God? For what did he ask? From what did he seek release? Where does Paul express a desire to "depart"? (Phil. 1: 23.)

31, 32 For whom had God's salvation been prepared? What was that salvation to be to the Gentiles? What to the Jews? Where does Isaiah speak of the Messiah as "a light of the Gentiles"? Isa. 42: 6.)

33-35 Why did Mary and Joseph marvel? How did Simeon say Jesus would be treated? To what did he liken Mary's own sorrows?

36-38 Who was Anna? To whom did she speak of Jesus?

FOR DISCUSSION

1. Is Christ's salvation for the whole world?
2. How can the results of hearing the gospel be, in some cases life, and in others death?

A LESSON FOR LIFE

A tomb in a soldiers' graveyard in Virginia bears the inscription: "Who they were no man knows; what they were all men know." The names of those lying beneath the sod were lost, but the memory of their heroic deeds on the field of battle could not perish. We are told nothing of who Simeon was, but what he was,—just and devout, is carefully explained. It will matter very little whether our names are remembered or not, so long as it can be said of us that we were faithful to God and to our fellow men.

Proofs from Scripture—That Jesus is a Saviour for the whole world.

Shorter Catechism—Review Questions 1-3.

The Question on Missions—1. Who are the most influential members of the village community? Each village has a head man, a clerk who transacts the village business, a priest who officiates at weddings and other ceremonies, and who is sometimes also the astrologer. Most villages have a schoolmaster also.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 105; 111; 27 (Pa. Sel.); 521 (from PRIMARY QUARTERLY); 107.

FOR WRITTEN ANSWERS

1. What revelation had been made to Simeon?
2. How was this revelation fulfilled?
3. What did Simeon foretell concerning Jesus?

Lesson V.

THE WISE MEN LED BY THE STAR February 4, 1912

BETWEEN THE LESSONS—The visit of the Wise Men followed closely on the presentation in the temple.

GOLDEN TEXT—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isaiah 45 : 22.

Memorize vs. 1, 2. **THE LESSON PASSAGE**—Matthew 2 : 1-12. Study Matthew, ch. 2.

1 Now when Je'sus was born in Beth'lehem of Jud'a in the days of Her'od the king, behold, there came wise men from the east to Jeru'salem.

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Her'od the king had heard these things, he was troubled, and all Jeru'salem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Beth'lehem of Jud'a: for thus it is written by the prophet,

6 And thou Beth'lehem, in the land of Ju'da, art not the least among the princes of Ju'da: for out of thee shall come a Governor, that shall rule my people Is'rael.

7 Then Her'od, when he had privily called the wise men, enquired of them diligently what time

Revised Version—Omit there came; came to; saw; And when; heard it, he; gathering together all; Omit together; inquired of; the; Omit in the; Judah; in no wise least; forth a governor, which shall be shepherd of my people; Omit when he had; and learned of; carefully; out carefully concerning the; Omit again; And they, having heard; went their way; and; they came into the house and saw; they fell; opening their; offered unto.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The wise men led by the star, Matt. 2 : 1-12. T.—The wise men led by the star, Matt. 2 : 13-23. W.—"Thy light is come", Isa. 60 : 1-6. Th.—Bethlehem's glory, Mic. 5 : 1-4. F.—Jeremiah's prophecy, Jer. 31 : 10-15. S.—Gifts and worship, Pa. 72 : 10-19. S.—"Look unto me", Isa. 45 : 15-22.

THE LESSON EXPLAINED

I. THE STAR.—1. When Jesus was born. The story of His birth has been told in Lesson III., Luke 2 : 8-20. In Bethlehem of Jud'aa; to be distinguished from Bethlehem in Galilee, seven miles northwest of Nazareth, Josh. 19 : 15. The name means "House of Bread", and points to the fertility of the neighborhood. Herod the king; called "the Great",—he was great in his energy, magnificence and wickedness. Wise men; "Magi", a class of men skilled in knowledge about the stars and dreams and magic. From the east; from what Eastern country is not known: Arabia, Persia, Media, Babylonia, Parthia have been named. To Jerusalem; as the capital of Judea.

2 Where . . . born King of the Jews; an assertion: such a king had been born; and a question: Where is He? Seen his star. Always on the watch, they had seen a new star in the heavens, and by their rules of astrology ("study of the stars"), and under divine guidance, they concluded it to be a sign that a king was born in Judea. In the east. A better translation is "in the rising". The star rose when Jesus was born. Come to worship him; to show reverence and submission by bowing with the face toward the ground.

II. THE SCRIPTURES.—3-5. Herod . . . was troubled; fearing a rival for the throne. All Jerusalem. The people dreaded some act of cruelty from the tyrannical king to maintain his rule. All the chief priests

and the star appeared.

8 And he sent them to Beth'lehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mar'y his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.



ADORATION OF THE MAGI

and scribes; those most expert in the knowledge of the Old Testament scriptures. Demanded; resolved to discover the whereabouts of the newborn Child. Where the Christ; the Messiah promised in the Old Testament should be born (Rev. Ver.). And they said. The answer was explicit and correct. Written by the prophet. See Mic. 5 : 2, which the Jews believed to refer to the coming of the Messiah.

6-8. Bethlehem; and the people thereof. Not the least among the princes; that is, the heads of families, of Jud'a. Out of thee . . . a Governor; Israel's true king. Rule; literally, "shepherd", the people being regarded as a flock. Herod . . . privily (secretly) called. Such secrecy would naturally rouse the suspicion of the Wise Men. Inquired . . . diligently; as if greatly interested in the newborn Child,—a blind to conceal his real purpose. What time, etc. The king assumed that the time of the birth and the star's rising would be the same. That I may . . . worship him. Behind this pretence there was murder in Herod's heart, v. 10.

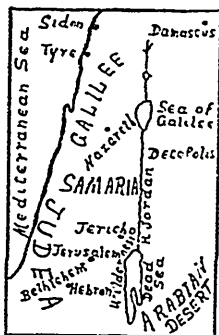
III. THE SAVIOUR.—9, 10. The star, which they saw; and which had guided them in their long journeyings. Went before them; apparently stopping when they stopped and advancing when they advanced. According to Eastern custom, they traveled at night. Stood over; indicating the precise spot where the

young child was. Rejoiced; because their quest was now at an end, their goal reached.

11, 12. Came into the house (Rev. Ver.); likely some friend's house into which the holy family had been taken from the stable, Luke 2: 16. Fell down . . . worshipped; doing homage as to a king. Opened their treasures; their treasure boxes or sacks. It was and is an Eastern custom, when approaching a king to bring costly gifts. Gold; in which tribute was paid, therefore a sign of kingship. Frankincense; a tree gum found in Arabia, used as an offering to God (Lev. 24: 7), therefore pointing to Jesus as God's Son. Myrrh; the gum of a tree growing in Arabia and India, a sign of Jesus' humanity. Departed. A hasty retreat is indicated. Thus Herod's wicked purpose is foiled.

Vs. 13-23 narrate the flight of the holy family into Egypt, Herod's massacre of the children in Bethlehem, the return of Mary and Joseph with Jesus to Palestine, and their going to the old home at Nazareth.

THE GEOGRAPHY LESSON



From the southern end of the Dead Sea, a long stretch of nearly level ground leads eastward toward a line of low hills in the far distance. Much of the ground is bare sand and gravel. Here and there bushes grow in clumps; once in a while a tree is seen. Fields there are none; there is not even grass. In that region it would be impossible for travelers to live unless they carried provisions with them.

The Desert between Palestine and the far eastern valleys of the Euphrate contains hundreds of square miles of barren land like this, and often more desolate. Now, as in the days of the Wise Men from the East, the common mode of travel across this desert is by means of camels. The saddles are of tanned leather, with hairy sheep skins or goat skins tied over the hard leather to make an easier seat. The camels' heads are decorated with tassels of homespun wool. Bags of food and leather bottles of drink are fastened to the saddles or borne by extra camels.

FOR WRITTEN ANSWERS

1. How did the Wise Men learn of Jesus' birth?.....
-
-
2. What offerings did they present to Him?.....
-
-
3. Tell of Herod's plot and how it was foiled.....
-
-

LESSON QUESTIONS

1, 2 Whence did wise men come to Jerusalem? What inquiry did they make? What led them to believe that a king of the Jews had been born? What famous prophecy refers to "a Star out of Jacob"? (Num. 24: 17.)

3-5 Why was Herod troubled at the Wise Men's inquiry? Whom did he call together? What did he ask them? What was the answer? Name two women who came to Bethlehem from a foreign land. (Ruth 1: 22.)

6-8 Whither did Herod send the Wise Men? What did he pretend that he wished to do? What did he really intend?

9, 10 How were the Wise Men guided to Bethlehem? How did they know when they had come to where Jesus was?

11, 12 What did each of the Wise Men's offerings signify? Why did they not return to Herod?

What events are related in vs 13-23?

FOR DISCUSSION

1. What the stars teach us about God's wisdom and power.
2. How can the presence of Jesus cause both trouble and joy?

A LESSON FOR LIFE

All life on our planet depends upon the sun. Were it to cease shining, the fruitful and smiling earth would become a scene of desolation and death. So, if we take the blessings that we value most, we shall find that we owe them all to the coming of Jesus. We can never be too thankful to Him, and no gift or labor should be counted too great to prove our gratitude.

Prove from Scripture—That Christ is to be worshiped.

Shorter Catechism—Ques. 4. What is God? A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

The Question on Missions—5. What is the usual way of reaching the villages? During the cool season the missionary packs his ox-cart with tents, camp equipage, tracts, books, medicines, etc., and, along with native helpers, tours among the villages.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 33, 100, 69 (Ps. Sel.), 31 (from PRIMARY QUARTERLY); 26.

Lesson VI.

THE BOY JESUS IN THE TEMPLE

February 11, 1912

BETWEEN THE LESSONS—The Lesson for to-day is closely linked to the last, which tells (Matt. 2 : 23) how Mary and Joseph settled with Jesus in Nazareth.

GOLDEN TEXT—How is it that ye sought me? wist ye not that I must be in my Father's house?—Luke 2 : 49.

Memorize vs. 46, 47. THE LESSON PASSAGE—Luke 2 : 40-52.

40 And the child grew, and waxed strong ¹ in spirit, filled with wisdom: and the grace of God was upon him.

41 ² Now his parents went to Jeru'salem every year at the feast of the passover.

42 And when he was twelve years old, they went up ³ to Jeru'salem after the custom of the feast.

43 And when they had fulfilled the days, as they ⁴ returned, the ⁵ child Je'sus tarried behind in Jeru'salem: and ⁶ Jo'seph and his mother knew not of it.

44 But ⁷ they, supposing him to ⁸ have been in the company, ⁹ went a day's journey; and they sought ¹⁰ him among their kinsfolk and acquaintance.

45 And when they found him not, they ¹¹ turned back again to Jeru'salem, seeking ¹² him.

46 And it came to pass, ¹³ that after three days they found him in the temple, sitting in the midst

Revised Version—¹ Omit in spirit; ² And his; ³ Omit to Jerusalem; ⁴ were returning; ⁵ boy; ⁶ his parents know it not; ⁷ Omit they; ⁸ be in; ⁹ they; ¹⁰ for him; ¹¹ returned to; ¹² Omit that; ¹³ amazed; ¹⁴ his; ¹⁵ astonished; ¹⁶ Omit have; ¹⁷ in my Father's house; ¹⁸ he was; ¹⁹ and his; ²⁰ advanced; ²¹ men.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The boy Jesus in the temple, Luke 2 : 40-52. T.—The passover commanded, Ex. 12 : 21-28. W.—Gladness in God's house, Ps. 122. Th.—His wisdom foretold, Isa. 11 : 1-5. F.—The value of wisdom, Prov. 3 : 13-24. S.—The excellency of wisdom, Job 28 : 12-28. S.—The Father's will, John 6 : 37-47.

THE LESSON EXPLAINED

I. AT THE FEAST.—40.

This verse tells us all that we know about the boyhood of Jesus. Grew, and waxed strong; increased in size and strength, became a healthy, vigorous, active boy. Filled with wisdom; literally, "becoming full of wisdom". Jesus grew in knowledge and intelligence like other boys. The grace of God; God's favor. Jesus was dear to God, and enjoyed His special approval and blessing.

41, 42. Parents went to Jerusalem; went "up" (v. 42), because the city was built on hills and because it was the capital and the holy city. Every year at . . . the passover. By the law of Moses (Ex. 23 : 14-17; Deut. 16 : 6), every Jewish man was required to go up to Jerusalem at the Feasts of Passover (March-April), Pentecost (May-June), and Tabernacles (Sept.-Oct.). Women were not required to go, but to do so was considered an act of piety. Twelve years old; when a Jewish boy became a "son of the law", with a man's responsibilities, putting on the phylacteries, or small leather cases worn on the forehead and upper left arm, containing strips of parchment, on which were written : Ex. 13 : 1-10; 13 : 11-16; Deut. 8 : 4-9; 11. 13-21. After the custom. Mary and Joseph were good people, strict in their religious duties.

43-45. Fulfilled the days. The feast lasted seven days. The boy Jesus (Rev. Ver.); no longer a "Babe":



HOFMANN'S, THE BOY JESUS

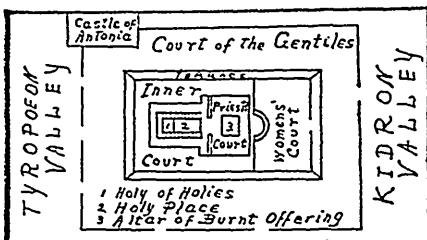
(v. 10) or a "Child", v. 40. Tarried behind. So engrossed was He with what He was seeing and hearing. Parents knew it not (Rev. Ver.); a sign of their confidence in Jesus: He had never caused them anxiety, and they felt no need of watching Him. In the company; "the caravan". The inhabitants of a village or of several villages going to the Passover traveled thus together. Probably Jesus' parents did not miss Him until the evening of the first day out from Jerusalem. Sought him; searched for Him up and down through the caravan. Returned to Jerusalem (Rev. Ver.); a journey occupying the second day.

II. IN THE TEMPLE.—46-49. After three days; that is, on the third day since they had seen Him. In the temple; probably a chamber in the temple court used for teaching and like purposes. Sitting. The scholar in an Eastern school sits at the feet of his teacher, Acts 22 : 3. Doctors; Jewish rabbis or teachers of the law. Hearing . . . asking . . . questions. Jesus was an eager learner. Astonished; at His aptness and His wonderful answers. Mother said . . . Son; literally, "Child", for such He was still to His mother. Have sought thee sorrowing; in great anguish. How is it . . . ? Jesus is surprised, not at their seeking Him, but at their not knowing immediately where to find Him. Wist; know. In my

Father's house (Rev. Ver.). Mary had called Joseph "Thy father"; Jesus reminds her that His Father is God, whose house is the proper place for Him, and whose will is His business.

III. IN THE HOME.—50-52. **Understood not**; did not take in the full meaning of His words. Nor do we. **Subject unto them**; gentle, loving and obedient. **Mother kept**; never forgetting, though she did not clearly understand. **Jesus**. He has now outgrown the title of "Boy", v. 43 (Rev. Ver.). **Increased**; advanced, like pioneers cutting down trees in the path of an army. **Wisdom and stature**; mental and bodily growth. **Favour with God and men** (Rev. Ver.). He enjoyed God's approval, and was a universal favorite with those about Him.

THE GEOGRAPHY LESSON



The TEMPLE SITE to-day is a space of level ground, partly grassy and partly covered by flat paving stones. A flight of steps leads to a terrace about ten feet above the level. On that upper terrace stands the Mohammedan mosque called the Dome of the Rock. This building, however, is only 1,200 years old. In the days of Jesus the great altar for burnt offerings stood there under the open sky in front of the holy temple.

LESSON QUESTIONS

40 What do we know of Jesus' life from His infancy till He was twelve years of age? What is here said of His bodily growth? How did God regard Him? What description is given of the boy David? (1 Sam. 16 : 11, 12.)

41, 42 When did a Jewish boy become a man? Whither did the parents of Jesus take Him when He was twelve years old? For what purpose? Where is Christ called our Passover? (1 Cor. 5 : 7.)

43-45 How long did the Passover last? Explain the tarrying of Jesus in Jerusalem. What shows His

parents' confidence in Him? What did they do as soon as they missed Him?

46-49 Where was Jesus found? What was He doing there? At what were the onlookers astonished? What did Jesus' mother say? What was His answer?

50-52 Whither did Jesus now go with His parents? How did He behave towards them?

FOR DISCUSSION

1. At what age should boys and girls come to the Lord's table?

2. Popularity: when should it be sought, and when not?

A LESSON FOR LIFE

There is a story of a schoolboy who was tempted to bad habits, pride and dishonesty, and to whom an angel one evening came and showed some pictures. In each of them one Boy appeared. Now He was at play with His companions, as strong and active and merry as any of them; again He was at school, attending with all His might to the lesson of the hour; once more He was at work, planing industriously at a piece of wood, putting all His energy into the task; and lastly, He was kneeling in prayer to His heavenly Father with lowly reverence and childlike trust. The schoolboy was so attracted by the wonderful Boy that He asked God that he might become like Him. And who could the perfect Boy be but Jesus?

Prove from Scripture—That we should serve God with diligence.

Shorter Catechism—*Ques. 5. Are there more Gods than one?* A. There is but One only, the living and true God. *Ques. 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; and these three are one God, the same in substance equal in power and glory.

The Question on Missions—6. What is the usual plan of work when touring? The usual plan is to stay a week or two at some large centre, visit all the neighboring villages in the mornings, while the afternoons and evenings are spent in the town where the tent is pitched.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 97; 116; 32 (Ps. Sel.); 519 (from PRIMARY QUARTERLY); 520.

FOR WRITTEN ANSWERS

1. How is the growth of the Child Jesus described?

.....

2. At what were those who saw Jesus in the temple astonished?

.....

3. Describe the life of Jesus in His home at Nazareth.

.....

Lesson VII. THE MINISTRY OF JOHN THE BAPTIST February 18, 1912

BETWEEN THE LESSONS—An interval of eighteen years lies between last Lesson and that for to-day.

GOLDEN TEXT—Repeat ye : for the kingdom of heaven is at hand.—Matthew 3 : 2.

Memorize vs. 8, 9 or 16, 17. **THE LESSON PASSAGE**—Luke 3 : 1-17. Study Mark 1 : 1-8 ; Luke 3 : 1-20. Read Matthew 3 : 1-12.

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Ananias and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth ;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come ?

8 Bring forth therefore fruits worthy of repentance, and begin 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.

Revised Version—the region of Ituræa and Trachonitis; ² Omit the ; ³ in the high priesthood of Annas and Caiaphas, the ; ⁴ region round about ; ⁵ unto remission ; ⁶ Isaias ; ⁷ Omit saying ; ⁸ Make ye ready ; ⁹ become ; ¹⁰ Omit three words ; ¹¹ He said therefore to the multitudes that went out to be ; ¹² Ye offspring of ; ¹³ Omit hath ; ¹⁴ even now is the axe also laid ; ¹⁵ that bringeth ; ¹⁶ multitudes ; ¹⁷ then must we do ; ¹⁸ And he answered and said unto them ; ¹⁹ food ; ²⁰ And there came ; ²¹ they said ; ²² must ; ²³ Extort ; ²⁴ also asked him ; ²⁵ we, what must we do ; ²⁶ exact anything wrongfully ; ²⁷ reasoned in ; ²⁸ concerning ; ²⁹ haply he were the Christ ; ³⁰ there cometh he that is mightier than I ; ³¹ thoroughly to cleanse his threshing-floor, and to gather ; ³² up with unquenchable fire.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The ministry of John the Baptist, Mark 1 : 1-8. T.—The ministry of John the Baptist, Luke 3 : 7-20. W.—A disobedient people, Rom. 10 : 13-21. Th.—Vain oblations, Isa 1 : 10-20. F.—"I am the voice", John 1 : 15-26. S.—"Sent to bless you", Acts 3 : 19-26. S.—"Repent ye", Matt. 3 : 1-12.

THE LESSON EXPLAINED

I. THE MESSENGER.—1, 2. In the fifteenth year of the reign of Tiberius Cæsar; which began in A.D. 11. His "fifteenth year", therefore, would be A.D. 26. Pontius Pilate. Since the deposition in B.C. 6, of Archelaus son and successor of Herod the Great, Judæa had been ruled directly by a Roman governor with headquarters at Casarea. Herod (Antipas); another son of Herod the Great. Tetrarch; literally, "ruler of a fourth part", but used also of the ruler (subject to the Romans) of any small country. Of Galilee; the northernmost province of Galilee, 25 miles in length and breadth. Philip; also a son of the great Herod. Ituræa and Trachonitis; a region northeast of Galilee. Lysanias. of Abilene; in the Anti-Lebanon region north of Galilee. Annas (high priest A.D. 7-14, who had been deposed) and Caiaphas; who held the office A.D. 18-36. Annas still retained great influence, and hence he is here reckoned as high priest along with Caiaphas. The word of God; a special divine message. Came unto John. See ch. 1.

3-6. Came; from the "wilderness" or desert west of the Dead Sea (see ch. 1 : 80). Country about Jordan; the Jordan Valley from the Dead Sea to the Sea of Galilee. Preaching; proclaiming. Baptism

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

10 And the people asked him, saying, What shall we do then ?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do ?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not ;

16 John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire ;

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable.

of repentance ; baptism connected with repentance, as an outward sign of the inward turning from sin. For the remission of sins ; bringing the assurance of forgiveness to the penitent. Written, etc. See Isa. 40 : 3. The voice. "The whole man was a sermon." Crying ; with compelling earnestness. Prepare ye, etc. Just as couriers were sent before Oriental monarchs when they traveled, to bid the people prepare roads, so John came to prepare hearts to receive the Messiah. Valley, etc. ; gorge or ravine, —the road must be made level. Crooked ; winding routes,—it is to be a straight road. Rough ways ; rocky and broken ground,—a smooth road. All flesh (the whole human race), etc. Luke's Gospel emphasizes the truth that God's salvation is for all men.

II. THE MESSAGE.—7-9. Then said he ; "He used, therefore, to say". Multitude. See Matt. 3 : 5 ; Mark 1 : 5. To be baptized ; as a substitute for repentance, as if the outward form of itself would save them. Generation of vipers ; crafty, deceitful, insincere people. Wrath to come ; the wrath of the Messiah, who would reward the righteous, but punish the wicked. Fruits worthy of repentance ; acts which gave evidence of true repentance. Begin not to say, etc. Descent will not count for acceptance

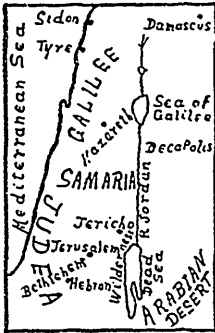
with God. **Of these stones**; the loose rocks of the wilderness. **And now**; though it is altogether unexpected. **Axe.. unto the root**, etc. Eastern trees are valued mainly for their fruit: non-fruit-bearing trees are cut down. So those who do not bring forth the fruit of obedience to God will be cut off by the Messiah.

10-14. The people; the common people. **Two coats.** The coat was the inner garment worn by the Jews. **Meat**; food. It is practical kindness that is required. **Publicans**; collectors of the head tax and customs duties. **Soldiers**; likely Jews serving as police. **Do violence**; use force to extort money. **Exact** (Rev. Ver.); literally, "show figs by shaking the tree"; that is, make the rich pay money by threats. **Wages**; literally, "cooked food"—rations; and hence "pay".

III. THE MASTER.—15-17. In expectation; of some wonderful result from John's preaching. **Whether he were the Christ**; the promised and expected Messiah. **I.. baptize.. with water**; as a picture of the cleansing that penitence brings. **One mightie**: John was strong, but Christ was to be far stronger. **To unloose**; the work of a slave. **With the Holy Ghost and with fire.** Christ would send the Holy Spirit into the heart to cleanse it, as fire burns away all dross and impurity. **Fan**; the winnowing shovel used to throw the threshed grain against the wind to separate the chaff.

John continued his ministry until he was imprisoned by Herod. Vs. 18-20.

THE GEOGRAPHY LESSON



THE PONDS OF THE JORDAN are very numerous, especially in the northern portion of the river, where the bottom is more stony. Says Dr. George Adam Smith: "Till the Romans came, there were no bridges in Palestine. The shallowest ford is three feet deep, and the bottom very muddy." It was at one of these fords that John baptized those who came to him.

LESSON QUESTIONS

1, 2 Who was the Roman emperor at the time of the Lesson? How long had he reigned? Who was ruler

over Judea? Who over Galilee? Over what territory did Philip rule? Who was high priest?

3-6 Whither did John come? What was the subject of his preaching? What prophecy did his coming fulfil? For whose coming did he prepare the way? Show that the gospel is for all mankind. (1 Tim. 2 :4.)

7-9 How did John greet those who came to be baptized? What did he summon them to do? What would be the penalty of non-fruit-bearing? What did Jesus say of failure to bear fruit? (John 15 : 6.)

10-14 What classes in John's audience are mentioned? What did he require of each?

15-17 What did John say of Christ in contrast to himself? What of Christ's baptism in contrast with his own?

FOR DISCUSSION

1. Would John have been more successful had he been less stern?
2. The second coat: should it always be given away?

A LESSON FOR LIFE

An army of men set to work, cutting down hills and leveling up valleys, bridging rivers and tunneling mountains, grading the roadbed and laying the steel, until at last a great railway is completed. We have a more magnificent task,—that of making a way by which the blessings of salvation may reach the uttermost parts of the earth. And the first bit of work we must do is to break down our own selfishness, which makes us unwilling to spend our money and our strength in this great work.

Prove from Scripture—That Christ should rule over the whole world.

Shorter Catechism—Ques. 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.

The Question on Missions—7. What do the workers do on entering a village? An audience is found in various ways. Singing, sometimes accompanied by a musical instrument, is often effective in getting it. Then the gospel message is given, followed by distribution of tracts or selling of books. Inquirers and others are welcomed to the tent, and meetings are also held there. At night, large audiences are secured by using a magic lantern.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 129; 134; 17 (Ps. Sel.); 581 (from PRIMARY QUARTERLY); 151.

FOR WRITTEN ANSWERS

1. How does Luke date the beginning of John's ministry?
2. What description of John's mission is quoted from Isaiah?
3. Give John's account of the work of the Messiah.

THE BAPTISM AND TEMPTATION
OF JESUS

February 25, 1912

BETWEEN THE LESSONS—The Lesson follows closely on that for last Sabbath.**GOLDEN TEXT**—For in that he himself hath suffered being tempted, he is able to succour them that are tempted.—Hebrews 2: 18.Memorize vs. 3, 4. **THE LESSON PASSAGE**—Mark 1: 9-11; Matthew 4: 1-11. Study Mark 1: 9-13; Matthew 4: 1-11. Read Luke 4: 1-13; Hebrews 2: 17, 18; 4: 14-16.9 And it came to pass in those days, that Je'sus came from Nazareth of Galilee, and was baptized of John in ¹Jor'dan.10 And straightway coming up out of the water, he saw the heavens ²opened, and the Spirit ³like a dove descending upon him:11 ⁴And there came a voice from heaven, saying, Thou art my beloved Son, in ⁵whom I am well pleased.

Matt. 4: 1 Then was Je'sus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, ³he was afterward an hungred.3 And ⁴when the tempter came to him, he said, If thou ⁵be the Son of God, command that these stones ⁶be made bread.4 But he answered and said, It is written, Man shall not live by bread alone, but by ⁷every word that proceedeth out of the mouth of God.Revised Version—the; ²rent asunder; ³as; ⁴and a voice came out of the heavens, Thou art; ⁵thee; ⁶he afterward hungered; ⁷the tempter came and said unto him; ⁸art; ⁹become bread; ¹⁰Omit up; ¹¹he set him on the pinnacle; ¹²on; ¹³happly thou; ¹⁴Again it is written; ¹⁵unto an; ¹⁶he said.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The baptism and temptation of Jesus, Mark 1: 9-13. T.—The baptism and temptation of Jesus, Matt. 4: 1-11. W.—John's testimony, John 1: 29-34. Th.—Like unto ourselves, Heb. 4: 9-16. F.—A richer blessing, Acts 19: 1-6. S.—Promise to the faithful, Rev. 3: 7-12. S.—Promise to the tried, James 1: 1-12.

THE LESSON EXPLAINED



EASTERN CAKES OR LOAVES

I. THE BAPTISM.—9. It came to pass; it happened, a Hebrew form of expression. In those days; while John was preaching and baptizing. Jesus; now about thirty years of age, Luke 3: 23. Came from Nazareth; His home, a town midway between the Sea of Galilee and the Mediterranean. Baptized of John; in spite of John's unwillingness (Matt. 3: 14, 15), in order that, although He was Himself without sin, He might make Himself in all respects one with those He came to save. In Jordan; probably at a ford of the river in or near Galilee. Bethabara (John 1: 28) may have been twelve miles south of the Lake of Galilee.

10, 11. Straightway; a frequent word in Mark's swift, vivid story. He saw; while He was praying, Luke 3: 21. John also saw (see John 1: 32-34). Heavens opened; cleft or "rent asunder" (Rev. Ver.). Spirit; the Holy Spirit. Like a dove; in bodily form, Luke 3: 22. The dove was the emblem of gentleness and purity. Descending upon him;

and entering into Him as a permanent dwelling-place. A voice from heaven; God's voice calling Him to His great mission. (Compare ch. 9: 7 and John 12: 28.) My beloved Son; who shares the divine nature in all its power and glory. (See Ps. 2: 7.) "Son" was a title of the Messiah; God here declares His approval of the divine Son's taking upon Him this office and work. I am well pleased; literally, "I came to take pleasure", God's expression of His eternal love to the Son, and His approval of Jesus' earthly life hitherto.

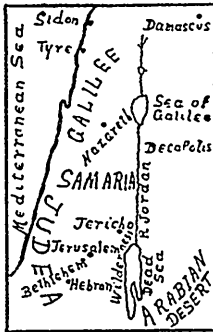
II. THE TEMPTATION.—Matt. 4: 1-4. Then; immediately after the baptism and the descent of the Spirit. Led up; from the valley of the Jordan to the higher, lonelier "wilderness" northwest of Jericho, the abode of wild beasts, Mark 1: 13. Of the Spirit; who leads God's children into darkness and conflict, when necessary, as well as into brightness and peace. To be tempted; put to the test before entering on His life work. The devil; God's foe and man's tempter. Fasted; so absorbed in thought about His work that He felt no desire for food. Forty; a round number. Hungered (Rev. Ver.); a proof that He was really human. Son of God; the Messiah, who was expected to work miracles. Stones; the loaf-like lumps of limestone that littered the ground. Bread; to satisfy His hunger. Answered; from scripture (Deut. 8: 3), His armor in every conflict. Not... by bread alone. God can, if He chooses, sustain life without bread. By every word. Jesus came to teach men to live a life of trust in God; to use His power to make bread of stones for Himself would have shown want of that trust.

5-7. Taketh him up; in imagination. The holy city; Jerusalem. The pinnacle of the temple (Rev.

Ver.); a name given to some well known part of the temple overlooking a steep height. **Cast thyself down**; and by remaining unharmed convince the people at once that you are the Messiah. **It is written.** Satan backs his suggestion by scripture (see Ps. 91 : 11, 12). But he omits "in all thy ways". To fling oneself down from a height is not going in one's ways, but out of them. Jesus said; answering misquoted scripture with scripture (see Deut. 6 : 16). **Thou shalt not tempt**; challenge God to do things that are unreasonable and unnecessary.

8-11. Taketh him up; again in imagination. An exceeding high mountain; such as the one that overlooked Jericho. **Sheweth him**, etc. From the mountain Jesus would see with His imagination the land of Israel, and far beyond. **All these . . . will I give thee.** Jesus came to win the world for God; but if He should achieve the conquest in the devil's way, it had been the devil's gift. **Got thee hence, Satan**; an indignant and contemptuous denial,—no idolatry for the loyal Son of God! (See Deut. 6 : 13.) **Leaveth him**; "for a season", Luke says (see Luke 4 : 13). **Angels . . . ministered unto him**; as they do to all who choose the path of obedience to God rather than that of self-pleasing.

THE GEOGRAPHY LESSON



THE WILDERNESS OF JUDEA is the region twenty hours' travel in length and five in breadth, between the Central Range of mountains running north and south, like a backbone through Palestine, and the Dead Sea. It is an uneven, undulating tableland, where conical hills and rocky hillocks arise, where deep ravines are cut between steep walls of rock; it falls down towards the east—here in gradu-

declivities, there in sudden and abrupt slopes—in the direction of the Red Sea, situated 1,500 or 2,000 feet below.

LESSON QUESTIONS

9 About what age was Jesus at His baptism? Where was Nazareth? Why did Jesus seek baptism at the hands of John? Where did the baptism take place?

FOR WRITTEN ANSWERS

1. Describe the events which happened at Jesus' baptism.....
2. Mention the three temptations of Jesus.....
3. What answer did He make to each of them?.....

Where is it said that Jesus was made sin for us? (2 Cor. 5 : 21.)

10, 11 What did Jesus see immediately after His baptism? Who descended upon Him? In what form? Who spoke to Him? What did God mean by calling Jesus His Son? Find the passage in which Jesus is called "the express image" of God's "Person". (Heb. 1 : 3.)

Matt. 4 : 1-4 Whither did the Spirit lead Jesus? For what purpose? Why did Jesus fast? How did He show that He was really human? Describe the first temptation and explain Jesus' answer.

5-7 What was the second temptation and Jesus answer? What is it to "tempt" God?

8-11 Give an account of the third temptation. How did Jesus meet it? Where is He said to have been "in all points tempted like as we are"? (Heb. 4 : 15.)

FOR DISCUSSION

1. What if Jesus were not the Son of God?
2. Is temptation beneficial or injurious?

A LESSON FOR LIFE

Once the Duke of Wellington, in a foreign country, was trying to get his soldiers into a place of safety. But between him and that place was a deep and rapid river. Not a sign of a bridge or ford could be found. At last the Duke went to a hilltop with his telescope, and away down the stream he saw a town on one side and a village on the other. He reasoned that between the town and village there must be a bridge, and when he sent some men by night to investigate, they came back saying that there was a bridge. Sometimes there seems no way to escape from our temptations. But there is a way. It is a way that Jesus has made, and it leads us to safety.

Prove from Scripture—That Jesus calls his followers brethren.

Shorter Catechism—Review Questions 4-7.

The Question on Missions—8. Is there much opportunity for medical work in the villages? There are many requests to relieve sickness and suffering, and the medical missionary has patients coming to the tent for treatment. The medical work is of special value in overcoming hostility, as well as showing the people a very practical side of Christianity.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 105; 116; 34 (Ps. Sel.); 71 (from PRIMARY QUARTERLY); 250.

Lesson IX.

* THE CALL OF THE FIRST DISCIPLES

March 3, 1912

BETWEEN THE LESSONS—Between last Lesson and to-day's come the events of John 1: 19 to 5: 47, extending through over a year. These bring us to the second Passover of our Lord's ministry (see John 5: 1 and compare John 2: 13). Soon afterwards John the Baptist was imprisoned (see Matt. 4: 12; Mark 1: 14, 15; Luke 3: 19, 20), and Jesus thereupon went from Judea into Galilee. Having been rejected by His fellow townsmen at Nazareth (Luke 4: 28-31), He took up His abode at Capernaum.

GOLDEN TEXT—The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Matthew 9: 37, 38.

Memorize vs. 16, 17. **THE LESSON PASSAGE**—Mark 1: 14-28. Study Mark 1: 14-28; Luke 5: 1-11. Read Matthew 4: 18-22.

14 Now after that John was ¹ put in prison, Je'sus came into Gal'ilee, preaching the gospel of ² the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe ³ the gospel.

16 ⁴ Now as he walked by the sea of Gal'ilee, he saw Si'mon and An'drew ⁵ his brother casting a net ⁶ into the sea: for they were fishers.

17 And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they ⁷ forsook their nets, and followed him.

19 And ⁸ when he had gone a little farther thence, he saw James the son of Zeb'edee, and John his brother, who also were in the ⁹ ship mending ¹⁰ their nets.

20 And straightway he called them: and they left their father Zeb'edee in the ¹¹ ship with the hired servants, and went after him.

21 And they ¹² went into Capernaum; and

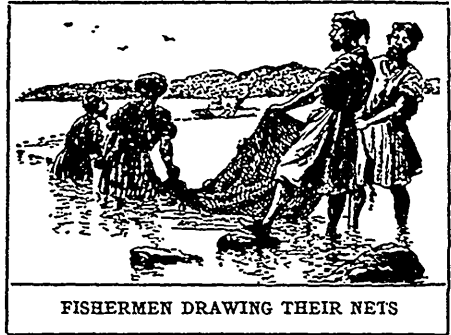
Revised Version—delivered up; ² Omit the kingdom of; ³ in; ⁴ And passing along by; ⁵ the brother of Simon; ⁶ left the nets; ⁷ going on a little farther, he; ⁸ boat; ⁹ the; ¹⁰ go; ¹¹ teaching; ¹² having authority; ¹³ straightway; ¹⁴ Omit Let us alone; ¹⁵ the unclean spirit, tearing him and crying with; ¹⁶ Omit he; ¹⁷ What is this? a new teaching! with authority he commandeth even; ¹⁸ Omit do; ¹⁹ the report of him went out straightway everywhere into all the region of Galilee round about.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The call of the first disciples, Mark 1: 14-28. T.—The call of the first disciples, Luke 5: 1-11. W.—Moses called, Ex. 3: 1-10. Th.—Joshua called, Josh. 1: 1-7. F.—Samuel called, 1 Sam. 3: 1-10. S.—Isaiah called, Isa. 6: 1-8. S.—The disciples' great Example, John 13: 1-15.

THE LESSON EXPLAINED

I. BY THE SEA.—14, 15. After . . . John . . . put in prison; by Herod Antipas, the ruler of Galilee, because the bold preacher had rebuked that prince for taking his brother's wife, Luke 3: 18-20. Jesus came into Galilee; after a previous ministry of a year in Judea (see John 2: 13 to 5: 47, and compare Between the Lessons). Preaching the gospel of God (Rev. Ver.); declaring, like a herald, the good news sent by God to men. The time is fulfilled; the time determined and foretold when the Messiah should come. Kingdom of God . . . at hand; the kingdom which Jesus came to set up in the hearts of men throughout the world. Repent ye; forsake sin, because only by doing so can you enter the kingdom. Jesus repeats John's message, Matt. 3: 2. Believe in the gospel (Rev. Ver.); trust in the good news from God,—an addition to the message of the Baptist.

16-18. By the sea of Galilee. The shores of this fresh water lake, of 12 miles long by 6 in extreme width, were the chief scene of Jesus' Galilean ministry. Simon and Andrew; who had already met Jesus while they were disciples of John, and had followed Him from Bethabara (John 1: 28) into Galilee, John 2: 1, 2. Casting a net; the fisher's word for using a hand net, tent-shaped, and thrown from boat or land and drawn back by a cord. Fishers. The lake was famous



FISHERMEN DRAWING THEIR NETS

throughout the world for its fishing trade. Come ye after me; follow Me as My disciples. Make you to become; under My training. Fishers of men; to gather men into the kingdom, as they had caught fish in their nets. Straightway. Jesus is to be followed at any cost and promptly.

19, 20. James . . . and John; who, like Peter and Andrew, had been with Jesus before. In the ship; Rev. Ver., "boat", a small craft for oars or sails used

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

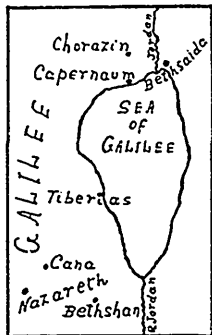
by fishermen. *Mending their nets*; as Peter and Andrew had been casting theirs. *Straightway*; their work unfinished, Jesus' business was so urgent.

II. IN THE SYNAGOGUE.—21, 22. Capernaum. See Between the Lessons. The synagogue; a Jewish place of worship. *Taught*. Any well known teacher was permitted to take part in the synagogue service. *Astonished*; struck out of their senses, the word means. *Doctrine*; Rev. Ver., "teaching". *Authority*; as one having knowledge in Himself. *Not as the scribes*; the official teachers of the law, who merely repeated the opinions of teachers before them.

23-26. An unclean spirit; a demon dwelling in the man and completely mastering him. *Cried out*; excited by the new voice speaking with such authority. *What have we to do with thee, etc.?* The man speaks for the demon and the demon speaks for all those like him. *To destroy us?* The demons feared that Jesus would not only cast them out, but send them back to their home and their master, Satan. *I know thee*. The demon had told the man who Jesus was. *The Holy One of God*; the One set apart for God and employed in His service. *Jesus rebuked him*; charged him sharply. *Hold thy peace*; literally, "Be muzzled". *Come out*; and let go of your victim. *Torn him*; literally, "convulsed him". *Cried with a loud voice*; raging, but compelled to obey.

27, 28. *All amazed*; at the man's sudden and complete recovery. *Questioned*; literally, "sought together", discussed among themselves. *Straightway* (Rev. Ver.). The news spread like wildfire. *Region of Galilee round about*; that is, about Capernaum.

THE GEOGRAPHY LESSON



At the northern end of the Sea or Lake of Galilee stands the town of TIBERIAS, which has now a population of about 4,000. There is a mission, with a well equipped hospital, under the United Free Church of Scotland. The city as a whole is "a picture of disgusting filth and frightful wretchedness". It is one of the four sacred cities of the Jews, the others being Jerusalem, Hebron and Safed.

LESSON QUESTIONS

14, 15 After what event did Jesus go to Galilee? Give some account of His previous ministry. What did Jesus do in Galilee? Describe the kingdom which He said was at hand. How alone can that kingdom be entered? How did Jesus' message resemble and how differ from that of John? What did Paul tell the jailer at Philippi he must do to be saved? (Acts 16: 31.)

16-20 What four men did Jesus summon to follow Him? Tell of their previous meeting with Him. What parable of Jesus likens the kingdom of heaven to a net? (Matt. 13: 47, 48.)

21, 22 What was it in the teaching of Jesus that specially impressed His hearers? How did Jesus tell His disciples to regard the teaching of the scribes? (Matt. 23: 1-3.)

23-26 Describe the miracle which Jesus wrought in the synagogue. What did the evil spirit call Jesus?

27, 28 Describe the effect of the miracles on the beholders.

FOR DISCUSSION

1. What does following Jesus mean?
2. What right has Jesus to our obedience?

A LESSON FOR LIFE

When Johann Sørensen, one of the early Moravian missionaries, was asked if he was ready to go to Labrador, he answered: "Yes, to-morrow, if you give me a pair of shoes." It is stout-hearted, resolute warriors like this that are needed for the work of missions, men ready to start for any place and to do any work the moment they hear the Lord's bidding.

Prove from Scripture—That Jesus honored the Sabbath.

Shorter Catechism—Ques. 8. How doth God execute his decrees? A. God executeth his decrees in the works of creation and providence.

The Question on Missions—9. Is there any special effort made to reach the village women? Lady missionaries tour among the villages, and the wives of the missionaries who accompany their husbands on tour do much in visiting and teaching the women. This work is carried on in much the same way as among the men, but includes less street work and more house to house visitation.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 245; 239; 35 (Ps. Sel.); 534 (from PRIMARY QUARTERLY); 242.

FOR WRITTEN ANSWERS

1. Describe briefly the calling of the four disciples by the sea.....

.....

2. What great work did Jesus do in the synagogue?.....

.....

3. What was the effect on the hearers, of Jesus' miracle and teaching?.....

.....

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

GOLDEN TEXT—Himself took our infirmities, and bare our sicknesses.—Matthew 8: 17.

Memorize vs. 40, 41. **THE LESSON PASSAGE**—Mark 1: 29-45. Study Mark 1: 29-45; Matthew 4: 23-25. Read Luke 4: 38-44: 5: 12-16; Matthew 8: 1-4.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the

Revised Version—straightway; 2 came into; 3 sick; 4 he; 5 Omit rising up; 6 rose up and went out; 7 desert place; 8 they found him, and say unto; 9 are seeking for; 10 saith; 11 elsewhere into; 12 to this end; 13 went into their; 14 preaching and casting out; 15 cometh to him a leper; 16 being moved; 17 he stretched forth; 18 made clean; 19 straightway the leprosy; 20 strictly; 21 out; 22 the things; 23 spread abroad; 24 a.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus the Healer, Mark 1: 29-38. T.—Jesus the Healer, Mark 1: 39-45. W.—Evil spirit cast out, Mark 7: 24-30. Th.—Hearing and speech restored, Mark 7: 31-37. F.—The palsied healed, Luke 5: 16-20. S.—The dead raised, Matt. 9: 18-26. S.—Prophecy fulfilled, Luke 4: 14-22.

THE LESSON EXPLAINED

I. MIRACLES.—29-31. Straightway (Rev Ver). Wonder followed swiftly on wonder through this Sabbath day (v. 21) of marvels. House of Simon and Andrew; where Jesus had most likely been a visitor before. Wife's mother; who would doubtless, had she been able, have eagerly hastened to welcome the Friend of the household. Sick of a fever; "a great fever", Luke the physician (Col. 4: 14) tells us (Luke 4: 38), a case of typhus. Anon; Rev. Ver., "straightway", Mark's favorite word again. Tell him; with great wistfulness in their hearts, no doubt. Would Jesus heal this sick one? Took her by the hand; thus fixing her mind on Himself as her Healer. Raised her up (Rev. Ver.); made her sit up. The fever left her; immediately, without running its course. Ministered unto them; took up again her household duties, so swift and real and complete was the cure.

32. At even. The Jews counted their day from sunset to sunset. The word "evening" included some time before sundown, and therefore when the sun did set is added to show that the Sabbath had actually closed. Brought. It would, according to the Jewish rabbis or teachers, have been breaking the Sabbath to have done this earlier. All sick (Rev. Ver.); from every street of the city, and doubtless also from the villages and country round about. Them, possessed with devils; those under the mastery of demons, who were subjects and servants of the devil.

33, 34. All the city. The miracle in the synagogue (vs. 23-28) drew an immense crowd to the door of Peter's house. Healed many; going about in the dusk

next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

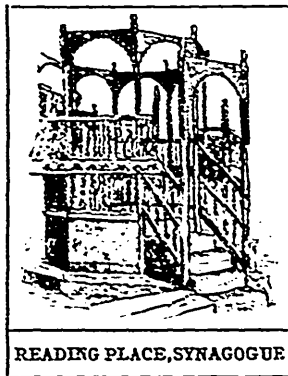
43 And he straightly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Now Simon's; 4 raised; 5 Omit immediately; 6 sick; 7 and on into the dark amongst the tortured and raving crowd with health-restoring word (Matt. 8: 16) and touch. Divers (various) diseases. There was a great variety of cures. Suffered not . . . to speak; lest they should declare Him to be the Son of God (see ch. 3: 11, 12). Jesus did not wish to receive help from such a source. Knew him; to be the Christ, Luke adds (see Luke 4: 41).

II. PREACHING.—35-39. In the morning, etc.; the earlier portion of the last of the four Jewish night-watches, from 3 to 6 a.m. A solitary place; near Capernaum. Prayed; "was praying" when He was found. Followed after him; hunted Him down after hard and persistent search. All are seeking thee (Rev Ver.). The disciples were eager for Jesus to follow up the success He had won. Let us go elsewhere (Rev. Ver.). next towns; literally, "village towns", the large villages with which Galilee was thickly



READING PLACE, SYNAGOGUE

studded. Jesus wished to reach all the people, favoring none. That I may preach. Preaching was the principal work Jesus came to do. Therefore came I forth; from Capernaum (v. 35). He had visited it, taught and healed there and then He went elsewhere. Cast out devils. In this way He showed His great power and best illustrated the work of the gospel. Jesus came to do men good in body and soul.

III. ANOTHER MIRACLE.—40-45. A leper; and therefore compelled to live away from his home and outside village or city gates (see Lev 13 : 45, 46). If thou wilt, thou canst make me clean; from this loathsome disease with its terrible separation from home and home companions. The man had faith in Jesus' power; he was not sure as to His willingness. Moved with compassion, etc. The sight of need and distress compelled Jesus to give help and healing. Touched him; in sympathy and power. I will; and what Jesus wills is done. Be thou clean; in body and in the eyes of the law. Straightway (Rev. Ver.), etc. The cure was immediate and therefore maraculous. Straitly (Rev. Ver. Margin, "sternly") charged him, etc. Jesus did not wish His work of preaching to be hindered by demands for healing. Go thy way; to Jerusalem. On the rest of the verse see Lev., ch. 13. V. 45 tells how the man's disobedience brought about the very result against which Jesus had sought to guard.

ORIENTALISM

The LEPEERS in Palestine to-day are segregated by order of the Turkish Government in a few chief towns. They live in huts provided by the Government at Silwan, Ramleh and Nablûs. At Damascus, also, there is a leper community, some members of which are drawn from Palestine, but the majority from Syria and about Damascus. Besides, there are about 60 lepers in the Moravian Hospital in Jerusalem. Including these, there are between 100 and 120 lepers in Jerusalem, about 25 at Ramleh, and about 40 at Nablûs.

LESSON QUESTIONS

29-31 To whose home did Jesus go from the synagogue? Describe the sickness of Simon's mother-in-law. Why was Jesus told of it? Describe the method of His healing. How was the cure proved to be complete? Where does Luke tell us of women that ministered to Jesus? (Luke 8 : 2, 3.)

32-34 Describe the healings at sunset. What word indicates the variety of the cures? Why did Jesus for-

bid the evil spirits to speak? Of what prophecy did Matthew see a fulfillment in these cures? (Golden Text.)

35-39 Whither did Jesus go? At what time? For what purpose? Who searched Him out? What did they wish Him to do? Why did He refuse? Where did He now preach? What special miracles did He work?

40-45 Describe the healing of the leper? What did Jesus charge him not to do? Did he obey? What was the result of his publishing the cure?

FOR DISCUSSION

1. Can one ever be too busy for prayer?
2. Is sin worse than sickness?

A LESSON FOR LIFE

It is said that Leonardo da Vinci, the famous artist, while still a pupil, was asked by his master to finish a picture which he had begun, but which the weakness of age prevented his completing. Da Vinci seized the brush, and kneeling before the easel, prayed: "It is for the sake of my beloved master that I implore skill and power for this undertaking." The picture, when finished, was so beautiful that the master seeing it, exclaimed, "I paint no more." The service we are called to render for Jesus' sake may be as simple as that of Peter's mother-in-law; but if we do our best we shall receive the Master's welcome praise.

Prove from Scripture—*That Jesus is compassionate.*
 Shorter Catechism—*Ques. 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.
Ques. 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.

The Question on Missions—10. How are the missionaries and their helpers received in the villages? Sometimes they are welcomed and the message listened to gladly, sincere seekers are met, and there are earnest requests for further instruction. In some villages the people are afraid and suspicious. Sometimes the visit is received with indifference, and sometimes with opposition.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 121; 148; 38 (Ps. Sel.); 366 (from PRIMARY QUARTERLY); 151.

FOR WRITTEN ANSWERS

1. Tell briefly the story of the healing of Simon's mother-in-law.....

.....

2. Why did Jesus refuse to return to Capernaum?.....

.....

3. How was Jesus' ministry in cities hindered?.....

.....

Lesson XI. THE PARALYTIC FORGIVEN AND HEALED March 17, 1912

BETWEEN THE LESSONS—The Lesson follows closely on the last.

GOLDEN TEXT—Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases.—Psalm 103 : 2, 3.

Memorize vs. 9-11. **THE LESSON PASSAGE**—Mark 2 : 1-12. Read Luke 5 : 18-26 ; Matthew 9 : 1-8.

1 And ¹ again he entered into Capernaum after some days ; ² and it was noised that he was in the house.

2 And ³ straightway many were gathered together, insomuch that there was ⁴ no room to receive them, no, not ⁵ so much as about the door : and he ⁶ preached the word unto them.

3 And they come ⁷ unto him, bringing one sick of the palsy, ⁸ which was borne of four.

4 And when they could not come nigh unto him for the ⁹ press, they uncovered the roof where he was ; and when they had broken ¹⁰ it up, they let down the bed ¹¹ wherein the sick of the palsy lay.

5 ¹² When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins ¹³ be forgiven ¹⁴ thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

Revised Version—¹ when he entered again into ; ² *Omit* and ; ³ *Omit* straightway ; ⁴ so that ; ⁵ no longer room for them ; ⁶ even about ; ⁷ spake ; ⁸ bringing unto him a man ; ⁹ *Omit* which was ; ¹⁰ crowd ; ¹¹ whereon ; ¹² And Jesus seeing their faith saith unto ; ¹³ are ; ¹⁴ *Omit* thee ; ¹⁵ speak ? he blasphemeth ; ¹⁶ one, even God ; ¹⁷ straightway Jesus, perceiving ; ¹⁸ saith unto ; ¹⁹ is easier ; ²⁰ unto thy house ; ²¹ he arose, and straightway took.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The paralytic forgiven and healed, Mark 2 : 1-12. T.—A song of thanksgiving, Ps. 118 : 14-23. W.—Forgiveness through Christ, 1 John 2 : 1-6. Th.—“None other name”, Acts 4 : 5-12. F.—Faith and works, James 2 : 14-24. S.—An example of faith, Luke 7 : 1-10. S.—The joy of forgiveness, Ps. 103 : 1-12.

THE LESSON EXPLAINED

I. FAITH.—1, 2. Again ; for the first time since He had left the city on His preaching tour through Galilee, ch. 1 : 35. After some days. We do not know how long the preaching tour had lasted. It was noised. The tidings quickly spread from street to street of the return of the great Preacher and Healer. In the house “at home” or “indoors” : probably the house was Peter’s (see ch. 1 : 29-31). Many were gathered. The events of ch. 1 : 21-34 (see Lessons IX. and X.) were fresh in the minds of the townspeople, hence the thronging multitude. No room. The house was too small for the crowd, and there was not room for them even outside near the door. Preached the word ; the gospel or glad tidings of the kingdom of God, with the accompanying call to repentance and faith, ch. 1 : 14, 15, 22.

3, 4. They come . . . bringing ; in faith, to the great Healer. One sick of the palsy ; a disease which takes away the power of the limbs. Borne of four. Matthew says (Matt. 9 : 2) “lying on a bed”. There would be one bearer at each corner ; the bed was a thickly padded quilt. Could not come nigh. They found it impossible to reach Jesus through the press or crowd. Uncovered the roof (literally, “unroofed the roof”) ; having gone up of the outside staircase of the one-story house, to the flat roof of tiles (see Luke 5 : 19). Broken it up ; literally, “dug it out”. Let down the bed ; by stooping low and holding the corners



AN EASTERN BED

II. FORGIVENESS.—5-7. When Jesus saw their faith ; the confidence in Himself of the paralytic and his friends,—which was the link between human need and Jesus’ power to meet it (see chs. 5 : 34, 36 ; 6 : 5, 6 ; 9 : 23 ; 10 : 52). Son ; literally, “child”, a tender address. Matthew adds (Matt. 9 : 2) “Be of good cheer.” Thy sins are forgiven (Rev. Ver.). Jesus bestows the greater gift of pardon before the lesser one of healing. The man’s sin may have been the cause of his sickness. If so, Jesus deals with the root of the disease first, then with the symptom. Scribes ; students and teachers of the law. (See Luke 5 : 17.) Reasoning

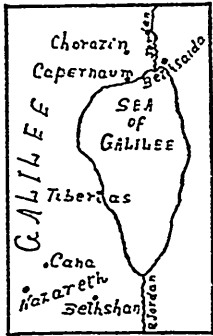
in their hearts ; debating in their minds, with civility, doubtless, pictured in their faces. He blasphemeth (Rev. Ver.) ; by assuming God’s power. Who can forgive sins, etc. ? True, God alone can forgive sins, but a man may speak for God, and Jesus, a man and yet the Son of God, had this authority without measure.

III. HEALING.—8-10. Jesus perceived in his spirit ; without the scribes speaking or His hearing their thoughts. Whether is easier (Rev. Ver.), etc. ? It would be equally easy to say, “Be forgiven”, and to say, “Be healed” ; but no one could see that forgiveness had actually been received, while healing would be a matter of sight and observation. But that ye may know. Jesus would do the thing which they could see, that they might believe in His power to do what they could not test by the senses. Son of man ; a title of

the Messiah and also Jesus' favorite designation of Himself; because it signified that He was one with men. On earth; as well as God in heaven. The scribes said that forgiveness is the act of God alone, and takes place in heaven.

11, 12. Arise; in spite of the paralysis that held his limbs Take up thy bed. It was the sort (see on v. 4) which could be spread out at night and rolled up for the day. What Jesus had just said was a greater help to the man than to either the scribes or the crowd. It assured him that his sins were forgiven. He had the proof in his cured body. The command to take up his bed was a test of his faith. Go thy way; no longer needing to be carried. Immediately, etc. Without a moment's delay the man gave the proofs of his cure. Before them all; in full sight of the crowd. All amazed; seized with an ecstasy, a word of great astonishment. Glorified God; praised Him for the power seen in Jesus. We never saw it, etc. No one ever did such wonders as these.

THE GEOGRAPHY LESSON



On a plain about 300 feet above the valley of the Jordan and about three miles west of that river, between the mountain ranges of Little Hermon and Gilboa, stands the town of BETHSHAN. It consists of poor and shabby flat-roofed houses built of unbaked brick. Beyond the town a long stretch of nearly level ground extends to Little Hermon, about 12 miles away. Nazareth, the boyhood home of Jesus, is only 6 miles behind that mountain range. These houses now standing in Bethshan resemble the house in Capernaum in which Jesus healed the paralytic. There are no houses standing now at Capernaum. Some of them were destroyed during wars and others were deserted and fell to pieces through neglect.

LESSON QUESTIONS

1, 2 When had Jesus left Capernaum? What had He been doing in the interval until His return? Account for the gathering to Him of the multitudes. Whose

FOR WRITTEN ANSWERS

1. What difficulties did the paralytic's friends overcome?
2. On what ground was Jesus' authority to forgive sins challenged?
3. How did He prove that authority?

house is here referred to? What did Jesus at once begin to do? Where does Isaiah picture the Messiah as a Preacher of good tidings? (Isa. 61 : 1.)

3, 4 Describe the bringing of the paralytic to the house where Jesus was. How was he got into the presence of Jesus? Where had Jesus previously healed a cripple? (John 5 : 1-9.)

5-7 What was the link between the paralytic's need and the power of Jesus? Why did Jesus deal first with the man's sin? Explain the truth and error in the scribes' charge against Jesus.

8-10 How did Jesus prove His power to forgive sin? On what condition are we forgiven? (1 John 1 : 9.)

11, 12 How did the paralytic show that he was cured? What effect had his cure on the beholders?

FOR DISCUSSION

- 1 Is sickness always the result of sin?
2. Forgiveness more important than health.

A LESSON FOR LIFE

The water used throughout a great city was found to be so full of disease germs as to be dangerous to the health and life of the city. The pumping machinery was in perfect condition and the pipes were properly laid. But this was not sufficient to secure a supply of pure water. The source of the inflow must be free from poisonous matter. So if our words and deeds are to be true and good, our hearts must be cleansed from sin. For what we say and do outwardly is the outcome of what we are inwardly.

Prove from Scripture—That faith shows itself in loving deeds.

Shorter Catechism—Ques. 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.

The Question on Missions—11. Besides touring, what other methods are employed in village work? Villages near the mission station are visited throughout the year. Catechists are placed in out-stations from which they can regularly visit a number of villages. Schools are opened in out-stations. The missionary makes periodical visits supervising the work.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson); 116; 132; 29 (Ps. Sel.); 38 (from PRIMARY QUARTERLY); 133.

BETWEEN THE LESSONS—The call of Matthew (vs. 13, 14) follows immediately on the events of last Lesson.

GOLDEN TEXT—I came not to call the righteous, but sinners.—Mark 2 : 17.

Memorize vs. 16, 17. **THE LESSON PASSAGE**—Mark 2 : 13-22. Read Matthew 9 : 9-17. Luke 5 : 27-39.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Le'vi the son of Alpha'eus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Je'sus sat at meat in his house, many publicans and sinners sat also together with Je'sus and his disciples. for there were many, and they followed him.

16 And when the scribes and Phar'isees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Je'sus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Phar'isees used to fast; and they come and say unto him: Why do the disciples of John and of the Phar'isees fast, but thy disciples fast not?

19 And Je'sus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man putteth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

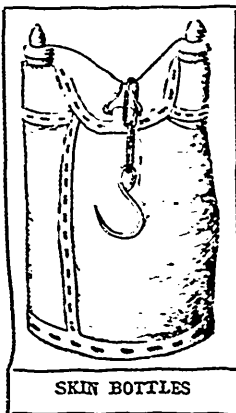
22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles.

Revised Version—1 place of toll; 2 he saith unto; 3 he was sitting at; 4 and; 5 down with; 6 the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said; 7 He eateth; 8 And when; 9 a; 10 Omit to repentance; 11 John's disciples and the Pharisees were fasting; 12 John's disciples and the disciples of; 13 sons; 14 will; 15 that day; 16 Omit also; 17 un-dressed; 18 that which should fill it up taketh from it, the new from the old, and a worse rent is made; 19 wine-skins; 20 Omit new; 21 will burst; 22 skins; 23 perisheth; 24 Omit will be marred; 25 they put new wine into fresh wine-skins.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Feasting and fasting, Mark 2 : 13-22. T.—True fasting, Joel 2 : 12-18. W.—Fruit of true fasting, Isa. 58 : 3-12. Th.—Rejoice in the Lord, 1 Chron. 16 : 23-31. F.—"Come unto me", Isa. 55 : 1-5. S.—The Messianic joy, Isa. 65 : 17-25. S.—Fulness of joy, 1 John 1 : 1-10.

THE LESSON EXPLAINED

I. THE CALL OF MATTHEW.—13, 14. Again by the sea side; the Lake of Galilee, where He had previously called the four disciples, ch. 1, 16, etc. Multitude. By the sea, as in the city (see last Lesson), the eager people thronged about Him. Resorted (came) unto him. he taught them. The crowd gradually gathered, and He taught them as they kept coming. Levi (Matthew). As one of Jesus' apostles (ch. 3: 18), he afterwards took the new name of Matthew, following a usual custom amongst the Jews when they began a new career. At the place of toll (Rev.



SKIN BOTTLES

Ver.); where the customs duties were collected on goods to and from Capernaum. Follow me; as a personal attendant and disciple. Arose and followed him. Probably the teaching of Jesus had already attracted Matthew, and this summons brought him to decision.

II. THE FEAST IN THE HOUSE.—15. Sat at meat; "were reclining at table". Jewish men at meals reclined on couches with wooden frames, supplied with

mattresses and cushions, on which they leaned on the left elbow, using only the right hand for eating. Women and children sat. His house; Matthew's house. Publicans, in scripture, the local agents who collected taxes and duties for the great officers who undertook the tax-gathering for the Roman government, paying the government a fixed sum and making their profit by what, over and above that sum, they could extort from the people. The publicans, as a class, oppressed and fleeced the people, and were therefore greatly detested. Matthew was a publican (v. 14; see also Matt. 10 : 3). Sinners; of the depraved and vicious class. Publicans were commonly classed with these. Many followed him. Outcasts amongst the Jews, they had been attracted to Jesus, the sinners' Friend.

16, 17. Scribes of the Pharisees (Rev. Ver). The Pharisees were a Jewish sect who held strictly not only to the law of Moses, but to the interpretation of that law given by the scribes or rabbis. These "scribes" therefore were the rabbis of the party that specially believed in rabbis. Saw him eat with publicans and sinners. The scribes would not associate even with the common people, much less with the vicious class. Jesus' doing so, they thought, wholly discredited Him as a teacher. Said unto his disciples; talking at Jesus, not to Him. Whole; strong. Not to call the righteous. The Pharisees were not really righteous, but they thought they were, and would therefore feel as little need of a Saviour as the well man of a doctor. But sinners (the Rev. Ver. omits "to repentance"). It is the sick who summon the physician; but Jesus, in His love, calls sinners to Himself, or other-

wise, in their blindness, they would never see their need of Him.

III. THE QUESTION OF FASTING.—18-20. Disciples of John; now in prison, ch. 1 : 14. Of the Pharisees; the Pharisees themselves, who were disciples of the scribes and rabbis. Were fasting (Rev. Ver.) : John's disciples practising the self-denial taught and practised by their master (see Matt. 3 : 4), the Pharisees in a formal, self-righteous spirit. Moses required one fast every year (see Lev. 16 : 29) ; but the Pharisees fasted "twice in the week" (Luke 18 : 12), on Mondays and Thursdays. But thy disciples fast not ? A question put respectfully by John's disciples, maliciously by the Pharisees. Sons of the bride-chamber (Rev. Ver.) ; the most intimate friends of the bridegroom, who went with him to the house of the bride. Jesus' meaning is : "In a time of gladness it is impossible to mourn, and fasting is a sign of grief." Bridegroom shall be taken away ; a reference to His coming death.

21, 22. New cloth ; that is, cloth which has not been "teazled" to put a nap on it, nor shrunk. New piece . . . taketh away. The shrinking of the undressed cloth strains and tears the old cloth. New wine ; not yet fermented. Old wine-skins (Rev. Ver.). Skins in the East are used for bottles. Wine will burst the skins (Rev. Ver.) ; when it begins to ferment and expand. The old skins become hard and dry, so that they do not give to the expansion of the wine, and therefore burst. The Pharisees' way of making the life right was by observing rules and forms ; Jesus' way was to make the heart right. And these two ways cannot go together.

ORIENTALISM

The court in the better class of Eastern houses is usually a pavement of stone, marble, or pebbles, tastefully designed. There may be a fountain or well in the court, a little garden with flowers, shaded by orange, lemon, or citron trees. This court would be shut off from the street; the house being built around the court. The windows of the house would be opened upon this court, and not upon the street. But the windows are without glass, closed at night with a single shutter of wood, and fastened inside with a hook. Sometimes the door or space for a window would be closed by a heavy rug or piece of carpet, hung from the top of the opening with a heavy slat of wood fastened to the bottom, to keep it stretched in its place like a door. When one is to enter, this screen or curtain, called *perch*, would be lifted, *perch* on each side.—Rice, Orientalisms in Bible Lands

LESSON QUESTIONS

13, 14 To what event does "again" (v. 13) refer ? Describe the scene by the lakeside. Whence did Jesus

call Levi ? Explain Levi's prompt obedience. What new name did he take ? How great a sacrifice must we be willing to make for Jesus' sake ? (Matt. 10 : 37.).

15 Describe the Jewish custom of reclining at meals. Who were the "publicans" ? Who the "sinners" ? How were the publicans generally regarded ? Which parable of Jesus contrasts a Pharisee and a publican ? (Luke 18 : 10-13.)

16, 17 Explain "scribes of the Pharisees". How would they regard Jesus' conduct ? What answer did Jesus give to their faultfinding ?

18-20 What two classes asked Jesus about fasting ? Explain the motives of each class. What answer did Jesus give ? To what event does "taken away" (v. 20) refer ? What does Isaiah say about true fasting ? (Isa. 58 : 5, 6.)

21, 22 Explain the sayings of Jesus about sewing new cloth in an old garment and putting new wine into old wine-skins.

FOR DISCUSSION

1. "One cannot mix religion and business." Is this true ?
2. What is (1) the value, (2) the danger of religious forms ?

A LESSON FOR LIFE

An old legend tells of a young knight who had been victorious over every foe, until he grew proud and self-confident. But one day he was defeated by a knight whom he had challenged. When the victor removed the armor in which he had fought, behold ! it was a woman clad in white, who thenceforth became the guide of the young man's life, leading him to nobleness and glory. So our true life begins only when Christ defeats us and subdues us to Himself. Then He becomes our Friend and Guide, leading us onward and upward in the path that ends in heaven.

Prove from Scripture—That obedience is the proof of love.

Shorter Catechism—Review Questions 8-11.

The Question on Missions—12. Have all the villages in our field in Central India heard the gospel ? No, in very many the gospel has never yet been preached. Many others are visited only at long intervals. In as many as the missionary and his helpers can overtake, the work is carried on regularly. Many more workers, both native and foreign, men and women, are greatly needed for the villages of Central India.

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson) ; 210 ; 404 ; 41 (Ps. Sol.) ; 79 (from PRIMARY QUARTERTY) ; 80.

FOR WRITTEN ANSWERS

1. Briefly describe the call of Matthew.....
-
-
2. Wherefore did the scribes find fault with Jesus ?.....
-
-
3. Give His answer to them.....
-
-

Lesson XIII.

REVIEW

March 31, 1912

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 1-11), and the Question on Missions for the Quarter.

GOLDEN TEXT—The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up.—Matthew 4 : 16.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The birth of Jesus, Luke 2 : 1-20. T.—The boy Jesus in the temple, Luke 2 : 40-52. W.—The ministry of John the Baptist, Luke 3 : 7-20. Th.—The baptism of Jesus, Mark 1 : 9-13. F.—The call of the first disciples, Mark 1 : 14-23. S.—Jesus the Healer, Mark 1 : 29-45. S.—The paralytic forgiven and healed, Mark 2 : 1-12.

Prove from Scripture—*That the gospel brings joy.*

Lesson Hymns—Book of Praise, 29 (Supplemental Lesson) ; 197 ; 193 ; 76 (Ps. Sel.) ; 27 (from PRIMARY QUARTERLY) ; 187.

REVIEW CHART—FIRST QUARTER

LIFE OF CHRIST IN SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luke 1 : 5-23.	The Birth of John the Baptist Foretold.	Without faith it is impossible.—Heb. 11 : 6.	1. A childless home. 2. A father's prayer. 3. A divine promise.
II.—Luke 1 : 57-75.	The Birth of John the Baptist.	Blessed be the Lord God of Israel.—Luke 1 : 68.	1. The birth. 2. The naming. 3. The song.
III.—Luke 2 : 8-20.	The Birth of Jesus.	For unto you is born this day.—Luke 2 : 11.	1. The Saviour announced. 2. The Saviour found. 3. The Saviour proclaimed.
IV.—Luke 2 : 25-38.	The Presentation in the Temple.	For mine eyes have seen.—Luke 2 : 30, 31.	1. The Babe and Simeon. 2. The Babe and Anna.
V.—Matt. 2 : 1-12.	The Wise Men Led by the Star.	Look unto me, and be ye saved.—Isa. 45 : 22.	1. The star. 2. The scriptures. 3. The Saviour.
VI.—Luke 2 : 40-52.	The Boy Jesus in the Temple.	How is it that ye sought.—Luke 2 : 49.	1. At the feast. 2. In the temple. 3. In the home.
VII.—Luke 3 : 1-17.	The Ministry of John the Baptist.	Repent ye.—Matt. 3 : 2.	1. The messenger. 2. The message. 3. The Master.
VIII.—Mark 1 : 9-11 ; Matt. 4 : 1-11.	The Baptism and Temptation of Jesus.	For in that he himself hath suffered.—Heb. 2 : 18.	1. The baptism. 2. The temptation.
IX.—Mark 1 : 14-28.	The Call of the First Disciples.	The harvest truly is plentiful.—Matt. 9 : 37, 38.	1. By the sea. 2. In the synagogue.
X.—Mark 1 : 29-45.	Jesus the Healer.	Himself took our infirmities.—Matt. 8 : 17.	1. Miracles. 2. Preaching. 3. Another miracle.
XI.—Mark 2 : 1-12.	The Paralytic Forgiven and Healed.	Bless the Lord, O my soul.—Ps. 103 : 2, 3.	1. Faith. 2. Forgiveness. 3. Healing.
XII.—Mark 2 : 13-22.	Feasting and Fasting.	I came not to call the righteous.—Mark 2 : 17.	1. The call of Matthew. 2. The feast in the house. 3. The question of fasting.

A Bird's-Eye View

The Lessons of the Quarter extend over a period of thirty-four years, from B.C. 6 to A.D. 28. They begin (Lesson I.) with the visit of an angel from heaven. To whom did he appear? What did he announce? There follows (Lesson II.) the story of the birth and naming of a child. Who was he? Another still more wonderful birth is related in Lesson III. Whose was this? To whom was it announced by angels? In Lesson IV. we see Jesus presented in the temple. What two aged people received Him there and praised God for His coming? Lesson V. shows us some visitors from a far country come to see Jesus. Who were these? What offering did they bring? An interval of twelve years comes between Lessons V. and VI. Lesson VI. tells of Jesus' going to the Passover at Jerusalem. Give an account of His being found in the temple. In Lesson VII. John the Baptist begins his ministry. What was his message? Next, in Lesson VIII., comes the baptism and temptation of Jesus, the preparation for His work. Describe each of these. Lesson IX. narrates the call of the first four disciples. Give their names and occupation. Lesson X. records the teaching and cures of a wonderful Sabbath day in Capernaum and afterwards the healing of a leper. The story of the cure of a paralytic (Lesson XI.) and that of Matthew's call, with the feast in his house and Jesus' discourse about fasting (Lesson XII.) brings us to the close of the first year of our Lord's public ministry.

FOR WRITTEN ANSWERS

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

Lesson I. Why was Zacharias smitten with dumbness ?

Lesson II. On what day after his birth was a Jewish child named ?

Lesson III. How were the shepherds to recognize the Saviour ?

Lesson IV. What two persons received the Babe Jesus in the temple ?

Lesson V. Name the offerings presented by the Wise Men to Jesus.

Lesson VI. What did the parents of the boy Jesus find Him doing in the temple ?

Lesson VII. With whom did John say Jesus should baptize ?

Lesson VIII. What did Jesus see, and hear, after His baptism ?

Lesson IX. Briefly describe the call of Simon and Andrew and James and John.

Lesson X. Give a brief account of Jesus' first Sabbath in Capernaum.

Lesson XI. How did Jesus, in the case of a palsied man brought to Him, prove His authority to forgive sins ?

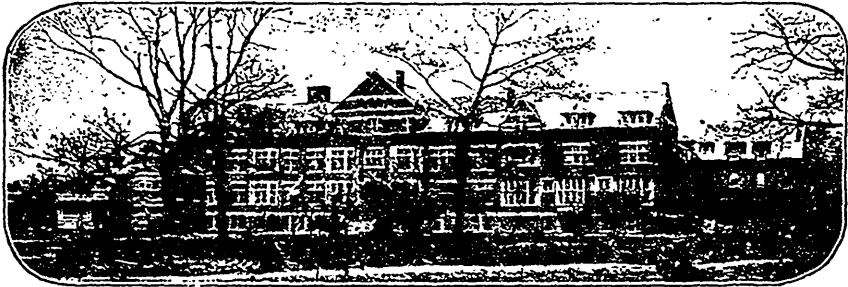
Lesson XII. With whom did Jesus recline at table in Matthew's house ?

SCHOLARS' REGISTER

JANUARY-MARCH, 1912

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

Name		Address		Class				
DATE	SS. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1912								
Jan. 7								
Jan. 14								
Jan. 21								
Jan. 28								
Feb. 4								
Feb. 11								
Feb. 18								
Feb. 25								
Mar. 3								
Mar. 10								
Mar. 17								
Mar. 24								
Mar. 31								
Totals								



ST. ANDREW'S COLLEGE
TORONTO, ONT.

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

Calendar sent on Application. Spring Term commences **Jan. 9th, 1912**

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