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# THE HOME · STUDY QUARTERLY



Sabbath School Publications.  
Presbyterian Church in Canada.

Rev. R. Douglas Fraser  
Editor & Business Manager  
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# The Home Study Quarterly

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

Vol. XVI.

Toronto, April, May, June, 1910

No. 2

A farmer, plowing one day, thought that the ground sounded hollow. He dug down, and discovered a cave of amethysts and sapphires and diamonds. In the Gospels there are riches untold. But they lie beneath the surface, and yield themselves only to those who make diligent search for them.

## A Fourfold Portrait

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

### II. MARK

Mark is the shortest of the Gospels. It has only 661 verses. But in another sense, it is the longest of the Gospels, for the narratives it contains are often longer than in Matthew or Luke.

Mark tells of the commencement of Christ's public ministry in a different way from the others. Matthew introduces the subject with a Sermon, called, The Sermon on the Mount (Matt., chs. 5-7); and it is one of the noblest messages that has ever been preached to men. Luke also begins with a beautiful sermon, telling of the way in which Jesus preached for the first time to his old comrades and acquaintances at Nazareth where He had been brought up (Luke, ch 4). Mark opens, not with a great sermon, but with the account of a great day. He tells us what Jesus did on His first Sabbath at Capernaum, and as we read the opening chapter, we must be amazed at this story of toil and labor. How that day was crowded with words of truth and beauty, with deeds of love and mercy, and with miracles of power and grace! Mark's is the Gospel of action. He lets the works of Jesus speak for themselves.

Mark is fond of giving details. His is the most picturesque of all the Gospels. The

expressions on the face of Christ, His gestures and His manner are described as by one who had closely observed the great Teacher. We read that Jesus "looked round" upon His hearers, that He "took a little child in His arms", and many similar details. Frequently the emotions that filled the Saviour's mind are mentioned, as that He "grieved", "wondered", "sighed", "was weary".

In the description of events there are the same minute pencil sketches. One has called attention to the three storms of chs. 4 and 5: "the storm on the lake, the storm in the demoniac's soul, the storm of sorrow in the troubled hearts of a bereaved home".

The Gospel of Mark is a straightforward story of the beautiful life of Jesus, full of exquisite touches. No one can read it carefully without feeling that Mark was right when he called it the "Gospel of Jesus Christ, the Son of God".

Presbyterian College, Halifax, N. S.

## A Picture and a Hymn

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

The picture is Holman Hunt's famous "Light of the World", representing the Saviour knocking at the heart's door and listening with bowed head, for the drawing of the bolt within. In the light of the moon rising behind Him and the rays of the lantern in His hand, we see the vines growing across the long unopened door and some fruit lying on the ground ungathered.

"Behold a Stranger at the door!" (Hymn 140, Book of Praise) is the hymn which the picture suggests. What the painter tells to the eye, the poet tells to the ear. That wondrous Stranger, with gentle and un-

conquerable patience, "has waited long, is waiting still". With that Figure at the door in full sight, the hymn's "O lovely attitude!" and "O matchless kindness!" take hold of our hearts with a new force and meaning. "Admit Him", "Admit Him",—how this summons of the hymn rings like a chime of bells, clear and persistent, in our inmost soul. There is invitation, too, in the bells, for the heavenly Stranger would become our Guest, to share with us His own joy. And very solemn warning, too, we cannot but hear; for at last, at last, He will turn away, if we do not bid Him enter. No Guest could ever be so kind and gracious as He who knocks for admission into our hearts. None the less is He a King, who will come only into hearts that obey Him. But He rules by love. He seeks only willing subjects, who serve Him for His own dear sake and, under the impulse of love and loyalty, pray and labor, that He may have for "His empire all mankind".

The Hymn was written by a boy ten years old. His name was Joseph Grigg, born in England nearly two hundred years ago, a mechanic, who afterwards became a minister. Another of his hymns equally well known and loved is, "Jesus, and shall it ever be", Hymn 231, Book of Praise. For well-nigh two centuries these hymns have been sung all over the English speaking world. Hymn 140 is the Supplemental Hymn for the Quarter.

### The Knights of the Holy Grail

*By Rev. M. D. McKee*

The brotherhood of the Knights of the Holy Grail was organized eight years ago. There are three ranks in the order, pages, esquires and knights, for boys 9 to 12 years, 12 to 15 years and 15 to 30 years, respectively.

The knights do not meet with the pages and esquires in their regular meetings. So, apart from one who is overseer, the officers are boys, and the boys conduct the business. In this way they are trained in the proper manner of conducting public meetings. Each meeting is opened by reading of a scripture lesson and prayer.

After the regular business of each meeting is finished, some time is spent in "Good-and-Welfare", when the boys debate on some

subject, have readings, recitations and songs, or listen to a talk on some subject of interest to boys.

As the object of the club is so to develop the whole boy as to make a whole man, the physical is not forgotten, and the boys plan to have football or baseball clubs in summer, and hockey in winter.

Where possible, a summer camp is arranged under the direction of a competent person, when the boys get away where they can make as much noise as they wish.

In Greenwood, B.C., the club kept the boys in the Sunday School during the summer months, and parents felt that their boys were much benefited by the meetings.

To succeed, the club must be led by a manly man, who loves boys enough to work with all his powers to keep them from the evil that is in the world.

Grand Forks, B.C.

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### The Woman that Prayed with Her Finger

She was sick, desperately sick. Doctors could do nothing for her. Long years of pain lay behind her. Long years of ever-increasing pain stretched hopelessly before her, until death might bring a welcome release from her misery.

But here was a chance. Here was a wonderful Physician of whom great things were reported. They warned her back. They frowned on her and pushed her away. He was a great Rabbi. Even then He was on a momentous errand, a matter of death and life. Very well. When was a woman turned from her purpose by the jeers of a crowd? Her thoughts were swift. "If not a word, then a touch. If not His hand, then His robe." She had heard of mysterious influence passing from Him and healing at a distance. And she would be very near; just behind Him, touching Him.

The healing virtue passed from our Lord into her poor, racked body along the quivering prayer of that stretched-out finger. There was no word, of asking or of giving; only the touch. It was different from any other miracle ever sought or wrought. It was a miracle reduced to its lowest terms, its simplest elements.

And those elements are three : a recognized need ; a sufficient supply ; a touch bridging the space between the two.

It is like an electrified body and a non-electrified body. Lay a steel bar between the two, and what happens ?

It is like a dry lake-basin and the ocean. Dig a canal between the two, and what happens ?

It is like a colu room and a room with a fire in it. Open the door between, and what happens ?

Never for one moment think that your God has to be importuned to give you anything that is for your good. If it is what you need, and you ask it, however falteringly, He cannot—I say it reverently—He cannot help giving.—Amos R. Wells, in Bible Miniatures.

### A Day in the Dispensary

By Dr. John A. McDonald

To-day the doors were opened at the usual hour, and the preacher spoke for about three-quarters of an hour to those who were gathered in the waiting-room.

The patients were taken in order, and the same difficulties as usual were encountered in finding out the duration of the illness. In one case the question, "How long have you had that sore on your leg?" was asked six times before a definite answer could be obtained. Often a definite answer cannot be obtained. In the case just mentioned the trouble had been going on for six months. Chinese doctors had been called and, instead of helping, had made the leg worse, and, as a final resort, the poor man had decided to try the foreign doctor. The leg was covered with a very favorite native ointment resembling tar in consistency, and which took several precious minutes to clean off. The washing done, the ulcer was dressed and the patient given strict orders not to undo it, until he should return. The next patient had a boil on his finger. His treatment previous to coming was a poultice of manure. He was told to clean this off outside. Then his finger was washed and dressed.

Closely following on these, were several cases where malaria, untreated for years, had

left its mark. Medicine was put up for these, and a few words spoken as to the necessity of mosquito nets, etc.

Amongst the most difficult and unsatisfactory cases to treat are those of tubercular hip. To-day there were two. One of them was from Chin Lin and was able to walk, but the other was carried on his mother's back for a distance of three miles. The parents were told of the necessity of long, persistent treatment to which they readily assented, but I fear they will tire ere long and stop coming. The next patient was a small boy whose father had carried him over the hills in a basket. He had a sore leg which required opening, to which the father readily agreed, for, not long since, a slight operation had given immediate relief to the little fellow's brother. After the leg had been carefully washed, I made a small opening which at the time caused considerable pain, and tears flowed as freely as the pus. Before leaving, however, there was a smile on the patient's face.

With twenty-seven patients to put up medicine for or dress, I did not have much opportunity to drop a personal message. Still it was done as far as possible, and as I closed the door, I was thankful that I had been of some service, and that some few had heard the message of salvation.

Kongmoon, South China

### "The Birds Came"

"The birds' came." The birds always follow the sower, and when a seed lies within sight they pick it up. The wicked one "snatcheth av y that which hath been sown". So nothing comes of the seed which falls on the trodden road. The lesson at this point is very practical. It teaches our responsibility for the receiving of the truth which touches our life, in whatever way it is brought to us. When we read or listen we should let the word into our heart. We should give attention to it. We should see that it is fixed in our memory. "Thy word have I laid up in my heart", said an old psalm writer. "Give God a chance . . His seed gets no fair opportunity in a life which is like a trafficking highroad."—Selected

BIBLE DICTIONARY FOR SECOND  
QUARTER, 1910

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

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

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

**Bar-thol'-o-mew.** One of the twelve apostles, Matt. 10 : 3 ; Mark 3 : 18 ; Luke 6 : 14. Bartholomew was probably the surname of Nathanael, who was led to Jesus by Philip, John 1 : 45, 46.

**Be-el'-ze-bub.** "The Lord of Flies", a god worshiped in the Philistine city of Ekron (2 Kgs. 1 : 2). In the New Testament, the name is used of the prince of devils.

**Beth-sa'-i-da.** A town on the east bank of the Jordan just above its fall into the Lake of Galilee.

**Ca'-na-an.** The name means lowland, and was at first given to the low-lying coast line of Palestine, but afterwards to all the lands west of the Jordan.

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

**Cho-ra'-zin.** A town probably near the Lake of Galilee. Along with Bethsaida and Capernaum, it was condemned for not turning its privileges to account.

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

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

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

**Gen-nes'-a-ret.** A name in common use for the Lake of Galilee. It was also called the Sea of Tiberias, John 6 : 1.

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

**Go-mor'-rah.** One of the "cities of the plain" (Gen. 13 : 12) destroyed in the days of Abraham, Gen. 19 : 24, 25.

**Her'-od.** Herod Antipas, son of Herod the Great, who reigned at the time of our Lord's birth. The son ruled over Galilee and Perea with the title of tetrarch.

**He-ro'-di-as.** The wife of Herod Philip. She forsook her husband, and married Herod Antipas, his brother.

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

**James.** Called "James the Less", Mark 15 : 40. He was one of the twelve apostles.

**James and John.** Two brothers, sons of Zebedee, who were called, along with Peter

and Andrew, to be followers of Jesus, and who also became apostles.

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

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

**Jo'-nas.** The prophet Jonah, whose book is the fifth in order of the minor prophets in the Old Testament.

**Ju'-das Is-car'-i-ot.** The disciple who betrayed his Lord.

**Leb-bæ'-us.** Also called Judas, one of the twelve apostles, carefully distinguished from Judas Iscariot, John 14 : 22.

**Mag'-da-la.** A village at the southeast corner of the Plain of Gennesaret, on the western coast or the Sea of Galilee.

**Matth'-ew.** One of the twelve apostles and the author of the First Gospel.

**Nin'-e-veh.** The capital of Assyria, on the eastern bank of the river Tigris.

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

**Phil'-ip.** One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

**Phil'-ip.** A son of Herod the Great, and the first husband of Herodias and brother or half-brother of Herod Antipas.

**Sa-mar'-i-tans.** The inhabitants of the district of Samaria, in central Palestine.

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

**Si'-don.** An ancient city of the Canaanites on the sea coast, about 25 miles north of Tyre.

**Si'-mon the Ca'-na-an-ite.** One of the twelve apostles.

**Si'-mon Pe'-ter.** The well known leader amongst the twelve apostles.

**Sod'-om.** One of the "cities of the plain" destroyed in the days of Abraham.

**Sol'-o-mon.** The son of David and third king of Israel. He reigned forty years. He was famed for his wisdom and the splendor of his court.

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

**Thom'-as.** One of the twelve apostles. He was also called Didymus, a Greek name meaning, like the Hebrew Thomas, "A Twin".

**Tyre.** An important commercial seaport of Phœnicia. It is a place of great antiquity. In the region of Tyre and Sidon our Lord healed the daughter of the Syrophenician woman (see Lesson X.).

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

## \*AN ORDER OF SERVICE \*Second Quarter

## Opening Exercises

I. SILENCE.

II. SINGING. Hymn 140, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. PRAYER. Closing with the Lord's Prayer in concert.

IV. RESPONSIVE SENTENCES. Isa. 42 : 1, 3, 4.

*Superintendent.* Behold My Servant, whom I uphold ; Mine Elect, in whom My soul delighteth ;

*School.* I have put My Spirit upon Him : He shall bring forth judgment to the Gentiles.

*Superintendent.* A bruised reed shall He not break, and the smoking flax shall He not quench :

*School.* He shall bring forth judgment unto truth.

*Superintendent.* He shall not fail nor be discouraged, till He have set judgment in the earth :

*School.* And the isles shall wait for His law.

V. SINGING. Psalm or Hymn selected.

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each Lesson.

VII. SINGING.

Come, Holy Ghost, for, moved by Thee,

The prophets wrote and spoke ;

Unlock the truth, Thyself the key,

Unseal the sacred book. Amen.

—Hymn 104, Book of Praise

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. SINGING. Psalm or Hymn selected.

X. READING OF LESSON PASSAGE.

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

## Class Work

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

I. ROLL CALL, by teacher or in the older classes, the Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons. (The Recitation may be greatly helped by the pupils' writing their work on small pencil pads, exchanging and examining under the teacher's supervision.)

## IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Psalm or Hymn selected.

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

III. SINGING.

Lord, dismiss us with Thy blessing,

Fill our hearts with joy and peace :

Let us each, Thy love possessing,

Triumph in redeeming grace ;

O refresh us,

Travelling through life's wilderness !

Thanks we give and adoration

For Thy gospel's joyful sound ;

May the fruits of Thy salvation

In our hearts and lives abound ;

May Thy presence

With us evermore be found ! Amen.

—Hymn 605, Book of Praise

IV. CLOSING PRAYER.

*Superintendent.* Let the word of Christ dwell in you richly in all wisdom ; and let the peace of God rule in your hearts.

*School.* And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

\*Copies of the above ORDER OF SERVICE on separate sheet also containing Special Order of Service for WORLD'S SUNDAY SCHOOL DAY, May 22, on the other side, may be had at soc. a hundred

## Lesson I.

## THE POWER OF FAITH

April 3, 1910

**BETWEEN THE LESSONS**—Between Lesson XII., First Quarter, vs. 1-13, and to-day's Lesson is the question of John the Baptist's disciples about fasting and Jesu's reply.

**GOLDEN TEXT**—All things are possible to him that believeth.—Mark 9 : 23.

\*Memorize vs. 28, 29. **THE LESSON PASSAGE**—Matthew 9 : 18-34.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live.

19 And Jesu's arose, and followed him, and so did his disciples.

20 And, behold, a woman, <sup>2</sup> which was diseased with an issue of blood twelve years, came behind him, and touched the <sup>3</sup> hem of his garment :

21 For she said within herself, If I <sup>4</sup> may but touch his garment, I shall be <sup>5</sup> whole.

22 But Jesu's <sup>6</sup> turned him about, and when he saw her, he said, Daughter, be of good <sup>7</sup> cheer ; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesu's came into the ruler's house, and saw the <sup>8</sup> minstrels and the <sup>9</sup> people making a noise.

24 He said <sup>11</sup> unto them, Give place : for the <sup>12</sup> maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the <sup>13</sup> people were put forth, he <sup>14</sup> went in, and took her by the hand, and the <sup>12</sup> maid arose.

**Revised Version**—*Omit certain ; <sup>2</sup> who had an issue ; <sup>3</sup> border ; <sup>4</sup> do ; <sup>5</sup> made ; <sup>6</sup> turning and seeing her said ; <sup>7</sup> cheer ; <sup>8</sup> flute-players ; <sup>9</sup> crowd ; <sup>10</sup> tumult ; <sup>11</sup> Omit unto them ; <sup>12</sup> damsel ; <sup>13</sup> crowd was ; <sup>14</sup> entered in ; <sup>15</sup> forth into ; <sup>16</sup> as Jesus passed by from thence ; <sup>17</sup> out ; <sup>18</sup> Have mercy on us, thou son of David ; <sup>19</sup> say ; <sup>20</sup> done ; <sup>21</sup> strictly ; <sup>22</sup> they went forth, and ; <sup>23</sup> land ; <sup>24</sup> And as they went forth ; <sup>25</sup> there was brought ; <sup>26</sup> man ; <sup>27</sup> By the prince of the devils casteth he out devils.*

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The power of faith, Matt. 9 : 18-26. T.—The power of faith, Matt. 9 : 27-34. W.—The touch of faith, Mark 5 : 21-34. Th.—"Only believe", Mark 5 : 35-43. F.—The success of faith, Luke 18 : 35-43. S.—"If thou canst believe", Mark 9 : 17-29. S.—Faith and salvation, John 3 : 5-17.

## THE LESSON EXPLAINED

I. A FATHER'S FAITH.—18, 19. A certain ruler ; of the synagogue in Capernaum. His name was Jairus, Luke 8 : 41. **Worshipped him** ; falling at His feet and beseeching Him (see Mark 5 : 22, 23). **My daughter** ; his "only daughter, about twelve years of age", Luke tells us (see Luke 8 : 42). **Even now dead.** So near had she seemed to death, that he did not know whether to call her "dead" or "dying", Luke 8 : 42 (compare Mark 5 : 23). **Jesu's arose** ; from the feast in Matthew's house, v. 10. **Followed him** ; from the hour of feasting to the house of death. Jesus is ever ready to share our joys and sorrows alike.

II. FAITH FOR ONESELF.—20. A woman .. diseased .twelve years. The physicians, on whom she had spent all her money, could not cure her, says Luke, himself a physician (Luke 8 : 43), and Mark adds that, under their care, she only grew worse, Mark 5 : 26. **Came behind him** ; secretly, out of modesty. **Touched the hem of his garment** ; the blue and white tassels hanging from the four corners of His cloak or outer garment. These were worn by the Jews as reminders of the commandments of God (see Num. 15 : 38, 39).

21, 22. She said, etc.; believing that there was healing power in the very clothes that Jesus wore. Mark (5 : 29) and Luke (8 : 44) say that the cure followed immediately on the touch. **Jesu's turned him about** ; knowing that some healing power had



BLIND MEN

gone out of Him, Mark 5 : 30 ; Luke 8 : 45, 46. **Daughter** ; a word of tenderness. **Be of good comfort** ; Rev. Ver., "be of good cheer", a needed encouragement, for the woman was in fear lest the cure should be withdrawn as a punishment for touching the garments of a great Teacher like Jesus. **Faith hath made thee whole** ; not the touch of the garments, but her trust in Jesu's Himself.

III. FAITH TESTED.—23-26. **Minstrels** ; Rev.

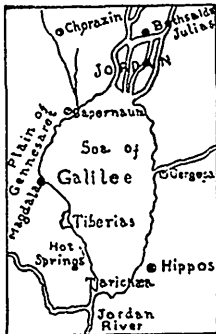
\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.



Ver., "flute-players", making melancholy music on their instruments. **People making a noise**; led in their lamentations by hired mourners including the "minstrels". **Give place.** Away with pretence of grief! **Maid . . . not dead**; so sure was Jesus that His power could bring her back to life. **Sleepeth.** Sleep is the beautiful Christiana word for death, 1 Thess. 4 : 13, 14. **People . . . put forth**; every one except the parents and the three disciples, Peter, James and John, Luke 8 : 51. **Took her by the hand.** Mark (5 : 41) gives the very words of Jesus.

IV. NECESSITY OF FAITH.—27-34. **Two blind men.** Owing especially to the sun-glare and uncleanliness, blindness is very common in the East. **Son of David**; a title of the Messiah. **Into the house**; perhaps Peter's (compare Mark 1 : 29). **Believe ye.** The power to heal is in Jesus; but faith is the channel by which that power comes to the needy. **Touched**; to make them feel His sympathy, since they could not see it in His face. **Straitly charged them**, etc.; lest the crowds, clamoring for more miracles, should hinder Jesus in His greater work of preaching. **Spread abroad**; out of gratitude, of course, but their disobedience is none the less blameworthy. **Dumb**; literally "dull" or "blunted", here used of inability to speak. **A devil.** This was the cause of the dumbness. Vs. 33, 34 tell of the effect of the miracle on the crowds, and the unbelieving explanation of it given by the Pharisees.

THE GEOGRAPHY LESSON



THE SEA OF GALILEE is surrounded by hills. These, however, stand back from the shore a distance varying from a few hundred yards to half a mile or more. With a horse and carriage the circuit could be made in four or five hours. At the northeast and northwest of the lake, the hills withdraw so far from the shore that two beautiful plains are formed. The northeast plain is called el-Batliha, and that to the northwest, Gennesaret. Around the sea,

in the days of our Lord, were ten or twelve flourishing towns.

LESSON QUESTIONS

18, 19 What synagogue official came to Jesus? What did he tell Jesus about his daughter? What did He ask Jesus to do? What synagogue ruler in Corinth became a Christian under Paul's preaching? (Acts 18 : 8.)

20-22 How long had the woman in the Lesson been sick? Who had been unable to cure her? What plan did she form for being healed? Where do we read of cures wrought by cloths that had touched Paul's body? (Acts 19 : 11, 12.) How did Jesus know that the woman had received healing from Him? What did He say to her? Find three other places in which Jesus said, "Be of good cheer." (Matt. 9 : 2 ; 14 : 27 ; John 16 : 33.)

23-26 Describe Jesus' raising of Jairus' daughter.

27-34 What did Jesus require of the two blind men in order that they might receive their sight? How did the Pharisees explain His cure of the dumb man?

FOR DISCUSSION

1. The sympathy of Jesus.
2. How faith saves us.

A LESSON FOR LIFE

Sometimes watering places for cattle in the West are so arranged that the cattle have to mount a platform to reach the troughs. As they step on the platform, their weight presses a lever, and this turns on the water. They have to get out on the platform in faith, and this act provides the water. So it is by venturing out on God's promises that we are saved.

**Prove from Scripture**—That we are saved through faith.

**Shorter Catechism**—Ques. 51. What is forbidden in the second commandment? A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

**The Question on Missions**—(Second Quarter, OUR NEWEST MISSION ABROAD—MACAO.)—1. Where is the Mission situated? It is in Kwong Tung (Canton), the most southerly province of China. Macao was at first the headquarters of the Mission, but as that was found unsuitable, Kongmoon, a port of the West River, 30 miles from the coast, was occupied instead.

FOR WRITTEN ANSWERS

1. What did Jesus say healed the woman who touched His garment? .....
2. How did Jesus show His sympathy with the two blind men? .....
3. What explanation did the Pharisees give of the dumb man's cure? .....

**BETWEEN THE LESSONS**—The Lesson for to-day follows closely on that for last Sabbath.

**GOLDEN TEXT**—Freely ye have received, freely give.—Matthew 10 : 8.

Memorize ch. 9 : 37, 38. **THE LESSON PASSAGE**—Matthew 10 : 1-15. Study Matthew 9 : 35 to 10 : 15, 40-42.

1<sup>1</sup> And when he had called unto him his twelve disciples,<sup>2</sup> he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these ; The first, Si'mon, who is called Pe'ter, and An'drew his brother ; James the son of Zeb'e'dee, and John his brother ;

3 Phi'lip, and Bar'hol'omew ; Tho'mas, and Mat'thew the publican ; James the son of Alpha'eus, and Lebba'eus, whose surname was Thadde'u's ;

4 Si'mon the Ca'naanite, and Ju'das Isca'riot, who also betrayed him.

5 These twelve Je'sus sent forth, and com-manded them, saying, Go not into the way of the Gen'tiles, and into any city of the Samari'tans enter ye not :

6 But go rather to the lost sheep of the house of Is'rael.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

**Revised Version**—<sup>1</sup> And he called ; <sup>2</sup> and gave them authority over ; <sup>3</sup> disease ; <sup>4</sup> sickness ; <sup>5</sup> *Omit four words* ; <sup>6</sup> Canaanite ; <sup>7</sup> charged ; <sup>8</sup> any way ; <sup>9</sup> enter not into any city of the Samaritans ; <sup>10</sup> raise the dead, cleanse the lepers ; <sup>11</sup> *Omit* have ; <sup>12</sup> Get you no gold ; <sup>13</sup> no wallet ; <sup>14</sup> nor shoes nor staff ; <sup>15</sup> labourer ; <sup>16</sup> food ; <sup>17</sup> village ; <sup>18</sup> search out ; <sup>19</sup> forth ; <sup>20</sup> as ye enter into the house ; <sup>21</sup> as ye go forth ; <sup>22</sup> that ; <sup>23</sup> Gom-morrah.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The mission of the twelve, Matt. 9 : 35 to 10 : 15, 40-42. T.—Strength for conflict, Matt. 10 : 16-26. W.—“Fear not”, Matt. 10 : 27-33. Th.—The highest love, Matt. 10 : 34-42. F.—Seventy missionaries, Luke 10 : 1-16. S.—Made strong, Jer. 1 : 7-19. S.—The waiting harvest, John 4 : 27-38.

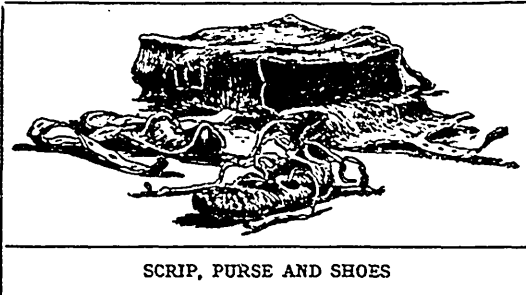
### THE LESSON EXPLAINED

Ch. 9 : 35-38 tells of Jesus' continued ministry in Galilee, His compassion on the crowds and His command to the disciples to pray for labourers.

#### I. THE MEN.—

1. Called . . . twelve disciples. They had been called to be His disciples several months before : now they were called to a special work. Gave them power ; such as He had shown in His own miracles. Against unclean spirits ; the demons that entered into the souls of people, making them vile in deed and speech, as intemperance, lying and greed do still. Heal . . . sickness and . . . disease. This was a medical mission. The healing would, as has often been the case in heathen lands, make people willing to receive the gospel.

2. The twelve apostles. They are sent forth in pairs (see Mark 6 : 7). Simon . . . called Peter (from the Greek “Petros”, a rock) ; the “rock” man, the leader amongst the Twelve. Andrew ; Peter's brother, called the “hidden helper” of the Twelve (see John 1 : 40 ; 6 : 8, 9 ; 12 : 20-22). James ; the son of Zebedee (ch. 4 : 21), the first martyr of



SCRIP, PURSE AND SHOES

the apostles, perhaps because he was the most daring. John ; brother of James, probably the youngest of the Twelve, “the disciple whom Jesus loved”.

3, 4. Philip ; a fellow townsman of Peter and Andrew, John 1 : 44. Bartholomew ; another name for Nathanael. Thomas ; the doubt-

ing disciple (John 20 : 24-29), but brave and loyal to the core, John 11 : 16. Matthew. See ch. 9 : 9. He was also called Levi, and his father's name was Alpha'eus, Mark 2 : 14. James the son of Alpha'eus ; and possibly, therefore, a brother of Matthew. Thadde'us ; also called “Judas the son of James”, Luke 6 : 16 (Rev. Ver.). Simon the Canaanite (Rev. Ver.) ; Simon Zelotes (Luke 6 : 15). “Canaanite” was the Hebrew, and “Zelotes”, the Greek name for the Galilean Zealot party, which demanded freedom from the Roman power. Judas Isca'riot ; that is, “man of Kerioth”, a town of Judea.

II. THE MISSION.—5, 6. Go not . . . Gentiles ; the people of countries beyond Palestine. City of the Samaritans ; the middle, non-Jewish province of Palestine. Lost sheep . . . of Israel ; whom

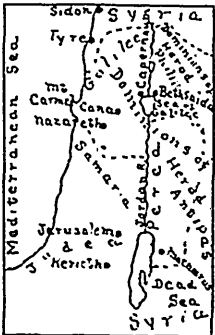
Jesus pitied and was eager to save (see Luke 15 : 3-7). It was God's plan that the gospel should be offered first to the Jews, and through them to all.

**III. THE METHODS.**—7-10. Preach ; cry out, proclaim like heralds. Kingdom of heaven ; the reign of the Messiah, bringing freedom and peace and joy. Heal, etc. Their miracles, like those of Jesus Himself, would attract people to hear their message. Gold . . silver . . brass. Money, in the East, was always of metal. Purses; literally, "belts or girdles". Still, in the East, one end of the girdle is folded back to form a pocket for money or inkstand. Nor scrip ; a leather bag or wallet slung over the shoulder for carrying food, etc. Two coats ; the inner garment, sleeved and reaching to the knees. Neither shoes ; but sandals (Mark 6 : 9), the commoner and more serviceable footgear. Staves. They were to go just as they were. Workman . . worthy. They were to get their support, not as beggars, but by right, from those served.

11-15. Inquire who . . worthy; that is, who is most ready to receive the gospel message. There abide; not going from house to house (Luke 10 : 7), lest their precious time should be wasted in trifling entertainments. Salute ; with the ordinary Eastern greeting, "Peace be unto you." Your peace ; the peace that your presence and message will bring. Return to you. No peace is like that which follows the bearing of wrong and insult with sweetness and gentleness. Shake off the dust ; as the Jews shook their feet free from dust when they passed into their own land from a heathen country, a sign that all intercourse was ended. More tolerable. The people of Sodom and Gomorrah were amongst the wickedest known in history.

Vs. 40-42 teach that to honor a messenger of Jesus is to honor Jesus Himself, and that the smallest service to the least disciple will bring reward from Him.

**THE GEOGRAPHY LESSON**



Peter and Andrew, brothers, were from BETHSAIDA, and afterwards moved to CAPERNAUM; James and John, also brothers, sons of Zebedee, from CAPERNAUM; Philip, from BETHSAIDA, and Bartholomew, or Nathanael, from CANA. Thomas, whose home is not known, and Matthew, from CAPERNAUM; James, the son of Alphaeus, possibly Matthew's brother, and Thaddeus (Lebbæus), also call-

ed Judas, the son of James, home unknown. Simon the Cananean or Zelotes, home unknown, and Judas Iscariot, from KERIOTH, a town of Judah.

**LESSON QUESTIONS**

1-4 What power did Jesus give to His disciples? Name the pairs in which the apostles were sent forth? How do missionary doctors to-day open up the way for missionary preachers?

5, 6 To whom were the apostles to go? What was God's plan as to the spread of the gospel?

7-10 About what were the apostles to preach? What would this kingdom bring? What were the Twelve not to take with them? From whom were they to get their support? To what have those who preach the gospel a right? (1 Cor. 9 : 14.)

11-15 How were the apostles to select their places of abode? What would patience under wrong and insult bring to themselves? How did Jesus act when He was reviled? (1 Pet. 2 : 23.)

What do vs. 40-42 teach as to (1) honor shown to Jesus' messengers; (2) service done to His followers?

**FOR DISCUSSION**

1. The place of medical missions.
2. Our debt to the heathen world.

**A LESSON FOR LIFE**

In the Roman army there was one legion made up of Christian soldiers. An order was issued that the whole army should offer sacrifices to the heathen gods. Every soldier who refused was to die. Not a man in the Christian legion would obey the order. They would rather lay down their lives than be disloyal to Christ. How these soldiers of old put us to shame, if we devote our lives to getting money or pleasure, instead of spending them in Christ's service.

Prove from Scripture—That giving should be cheerful.

Shorter Catechism—Ques. 52. What are the reasons annexed to the second commandment? A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

The Question on Missions—2. What is the character of the people? The Cantonese are a well developed race, both mentally and physically. The working classes show great industry and skill. The Chinese take high rank as students, and in business are shrewd and successful. They are not naturally religious, but become faithful Christians.

**FOR WRITTEN ANSWERS**

1. What power did Jesus give to the apostles? .....
2. What is the guilt of those who reject the Saviour? .....

## Lesson III.

## THE QUESTION OF JOHN THE BAPTIST

April 17, 1910

BETWEEN THE LESSONS—In Matthew's narrative there is no break between last Lesson and to-day's.

GOLDEN TEXT—But the witness which I have is greater than that of John : for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me that the Father hath sent me.—  
John 5 : 36 (Rev. Ver.).

Memorize vs. 4, 5. THE LESSON PASSAGE—Matthew 11 : 1-11. Study Matthew 11 : 1-19.

1 And it came to pass, when Je'sus had made an end of commanding his twelve disciples, he departed thence to teach and <sup>1</sup> to preach in their cities.

2 Now when John <sup>2</sup> had heard in the prison the works of <sup>3</sup> Christ, he sent <sup>4</sup> two of his disciples,  
3 And said unto him, Art thou he that <sup>5</sup> should come, or do we look for another ?

4 Je'sus answered and said unto them, Go <sup>6</sup> and shew John again those things which ye do hear and see :

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, <sup>7</sup> the dead are raised up, and the poor have <sup>8</sup> the gospel preached to them.

6 And blessed is he, whosoever shall <sup>9</sup> not be offended in me.

Revised Version—<sup>1</sup> Omit to ; <sup>2</sup> Omit had ; <sup>3</sup> the ; <sup>4</sup> by his disciples ; <sup>5</sup> cometh, or look ye for another ? <sup>6</sup> your way and tell John the things ; <sup>7</sup> and ; <sup>8</sup> good tidings preached ; <sup>9</sup> find none occasion of stumbling in me ; <sup>10</sup> these went their way ; <sup>11</sup> behold ; <sup>12</sup> raiment ; <sup>13</sup> wherefore went ye out ? to see a prophet ? <sup>14</sup> much ; <sup>15</sup> Omit For ; <sup>16</sup> Who ; <sup>17</sup> arisen ; <sup>18</sup> yet he that is but little.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The question of John the Baptist, Matt. 11 : 1-19. T.—Testimony of works, John 10 : 22-42. W.—Greater witness, John 5 : 31-40. Th.—A preacher of righteousness, Matt. 21 : 23-32. F.—The prophecy, Mal. 3 : 1-6. S.—Herod's opinion of John, Mark 6 : 14-20. S.—Christ's question, Luke 9 : 12-22.

## THE LESSON EXPLAINED

I. JOHN QUESTIONING.—1. Jesus . . . departed thence ; from the place, somewhere in Galilee, where He had instructed the Twelve and sent them forth on their mission. To teach ; explaining in detail the gospel message, work like that of the Sabbath School to-day. To preach ; proclaiming the message and urging people to accept it, as in the present day preaching services. In their cities ; choosing different places than those to which the apostles had gone.

Where He was, no one would care to go near them.

2, 3. John had heard ; from His friends and followers who remained true to him. In the prison ; a dungeon in Herod's castle at Machærus (see Geography Lesson, and compare chs. 4 : 12 ; 14 : 3-5). The works of the Christ (Rev. Ver.) ; the works which pointed Him out as the Christ or Old Testament Messiah. Sent two of his disciples. It was a hundred miles to Galilee, where Jesus was, but doubtless there was constant coming and going to Machærus. He that should come ; the One of whom John had spoken as coming after him. John had described the Messiah (ch. 3 : 10-12) as a Judge and Reformer, coming, as with axe and fan and holy fire, to destroy evil. But Jesus was noted for His

7 And as <sup>10</sup> they departed, Je'sus began to say unto the multitudes concerning John, What went ye out into the wilderness to <sup>11</sup> see ? A reed shaken with the wind ?

8 But what went ye out for to see ? A man clothed in soft raiment ? behold, they that wear soft <sup>12</sup> clothing are in kings' houses.

9 But <sup>13</sup> what went ye out for to see ? A prophet ? yea, I say unto you, and <sup>14</sup> more than a prophet.

10 <sup>15</sup> For this is he, of whom it is written, Behold, I send my messenger before thy face, <sup>16</sup> which shall prepare thy way before thee

11 Verily I say unto you, Among them that are born of women there hath not <sup>17</sup> risen a greater than John the Baptist : <sup>18</sup> notwithstanding he that is least in the kingdom of heaven is greater than he.

patience, tenderness, and sympathy, and John began to fear that He might not, after all, be the Messiah.

II. JOHN ANSWERED.—4-6. Jesus answered ; but not until after He had wrought many miracles in the sight of John's messengers, Luke 7 : 21, 22. Go . . . tell John (Rev. Ver.) ; so that all his doubts may be removed. Hear and see. Jesus describes His miracles in words recalling such Old Testament passages as Isa. 35 : 5 ; 61 : 1. These pointed to the Messiah, and our Lord wished John to see that He was fulfilling them. Blessed is he ; happy in the highest degree. Not be offended in me. The Greek word translated "be offended" is from "the stick in a trap on which the bait is placed, and which springs up and shuts the trap at the touch of the animal". Jesus means that those are specially happy who do not stumble and fall from their belief that He is the Messiah, because, as in John's case, His words and deeds are not exactly what they expected from the Messiah.

III. JOHN PRAISED.—7-10. What went ye out . . . to see ? In the wilderness, where John preached, ch. 3 : 1-5. A reed shaken with the wind ? Like the reeds or canes found near the Jordan, sometimes twelve feet high, crowned with a magnificent blossom, so slender and yielding that a gust of wind will lay them flat on the ground, only to resume their upright position. John is "not a reed—but a rock", in spite of his momentary doubt. A man clothed in soft raiment ? And with a tongue as soft as his clothes, saying only smooth, pleasant things, like the flatterers that surround a king. In kings' houses ; and not in the stern desert, speaking plain truths, whether men will hear or not. A prophet ? Yes, one with that brave company, who, in the Old Testament spoke God's words, though it might cost them their lives. More than a



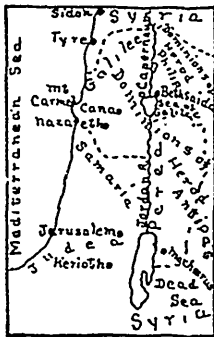
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prophet; because the prophets had foretold his coming (Mal. 3: 1); because he was the forerunner of the Messiah; and because he had seen and pointed out the Messiah, whom the earlier prophets foretold but had not seen. "He may have had peers, but no superiors: who may be classed with him we cannot, dare not, say; but probably Abraham, Moses, Paul."

**11. Born of women; all mankind. Not . . . a greater than John.** Jesus places John at the head of all the prophets, who had prepared for His coming. **Least in the kingdom of heaven . . . greater;** that is, one who has, in the smallest measure, the spirit of that kingdom, which is the spirit of love. The love that wins men from evil, as seen in Jesus, is greater than the sternness that would punish, as seen in John.

In vs. 12-19, Jesus declares that the kingdom of heaven, announced by John, is now at hand and that those who are eager to do so, may enter into it, and rebukes the crowds for their selfishness in refusing to hear John for one reason and Himself for exactly the opposite reason.

**THE GEOGRAPHY LESSON**



THE CASTLE OF MACHERUS to the east of the Dead Sea was rebuilt by Herod the Great on a larger scale, with massive walls and towers. At the other end of the narrow ridge on which the fortress stood, Herod built a splendid palace, with marble-lined halls, magnificent baths, reservoirs, barracks, storehouses, and everything that could minister to luxury or security. Among the ruins of Macherus have been found two underground rock-hewn chambers, forming the lower vaults of a prison house. It was in one of these that John the Baptist was confined.

**LESSON QUESTIONS**

1 What did Jesus continue to do after He had sent forth the Twelve? Explain the difference

**FOR WRITTEN ANSWERS**

1. What question did John send his disciples to ask of Jesus? .....
2. What answer did Jesus send back to John? .....
3. How did Jesus describe the greatness of John? .....

between "teaching" and "preaching".

**2, 3** Where was John the Baptist imprisoned? Of whose works did he hear? Whom did he send to Jesus? With what question? What had led John to doubt whether Jesus were the Messiah? Which of Jesus' disciples wished to call down fire from heaven on a village which would not receive Him? How did Jesus rebuke them? (Luke 9: 54-56.)

**4-6** How did Jesus answer John's messengers? What Old Testament passages did He recall to John? To whom did these point? Who did He say were blessed?

**7-10** What three questions did Jesus ask concerning John? To which two was the answer "No"? To which "Yes"?

**11** How great was John? Who did Jesus say was still greater? What did He mean by this?

**FOR DISCUSSION**

1. What to do with doubts about Christ.
2. The character of John the Baptist.

**A LESSON FOR LIFE**

An Oriental was asked by an unbeliever how he knew that there was a God. He replied: "How do I know whether it was a man or a camel that passed my tent last night?" He knew, of course, by the footprints. Then pointing to the setting sun, he asked: "Whose footprint is that?" We see Jesus' footprints at the gate of Nain, where He raised the widow's dead son, at Bethany, where He brought Lazarus back from the grave, coming away from Joseph's tomb, in which He had been buried. These are not the footprints of a mere man, but of God.

**Prove from Scripture—That Christians should be strong.**

**Shorter Catechism—Ques. 53. Which is the third commandment? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain. for the Lord will not hold him guiltless that taketh his name in vain.**

**The Question on Missions—3. What class of Chinese come to Canada? The majority are from the province of Kwong Tung, and belong to the coolie or laboring class. There are few women and children among them, because of the expense of bringing them, and the peculiar way in which the family is regarded by the Chinese.**

## Lesson IV.

## WARNING AND INVITATION

April 24, 1910

BETWEEN THE LESSONS—To-day's Lesson follows close upon the last.

**GOLDEN TEXT**—Come unto me, all ye that labour and are heavy laden, and I will give you rest. —Matthew 11: 28. Memorize vs. 28-30. **THE LESSON PASSAGE**—Matthew 11: 20-30.

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

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works<sup>1</sup>, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22<sup>2</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon<sup>2</sup> at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty<sup>3</sup> works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24<sup>4</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

**Revised Version**—<sup>1</sup> had been done in Tyre and Sidon which were done in you; <sup>2</sup> Howbeit; <sup>3</sup> in; <sup>4</sup> shalt thou be exalted unto heaven? thou shalt go down unto Hades; <sup>5</sup> works had been done in Sodom which were done in thee; <sup>6</sup> season; <sup>7</sup> that thou didst hide; <sup>8</sup> understanding, and didst reveal; <sup>9</sup> yea, Father; <sup>10</sup> was well-pleasing; <sup>11</sup> have been; <sup>12</sup> no one knoweth; <sup>13</sup> save; <sup>14</sup> doth any know; <sup>15</sup> willeth to reveal him.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Warning and invitation, Matt. 11: 20-30. T.—Judgment on pride, Ezek. 28: 1-10. W.—Rebellious children, Isa. 1: 1-9. Th.—Privileges despised, Ps. 81: 8-16. F.—Not by worldly wisdom, 1 Cor. 1: 18-31. S.—Life by coming, John 6: 35-45. S.—Free invitation, Isa. 55.

## THE LESSON EXPLAINED

**I. WARNING.**—20. Then began he; a new way of speaking for Jesus. To upbraid; rebuke, reproach. Even the loving Saviour was compelled to speak sternly to those who had rejected His gracious invitations. The cities; those about the Sea of Galilee. Mighty works; the miracles which should have led those who saw them, to believe in Him as God's Son and follow Him. Repented not. There was no real change of heart in them, showing itself in a new and holy life.

21, 22. Woe unto thee; not a wish that punishment would come, but a solemn warning that it was surely drawing near. Chorazin. . . Bethsaida. See Geography Lesson. Tyre and Sidon; two coast cities of Phœnicia, the strip of territory on the Mediterranean north of Palestine. Ezekiel (chs. 26, 27, 28) had prophesied that they would be destroyed for the wickedness of their people. They are now almost completely in ruins. Would have repented. Had their people seen the works of Jesus, they would have been sorry for, and forsaken, their sin. In sackcloth; a coarse cloth of a dark color made of goats' hair, which was worn by mourners in a sack-like garment, with holes for the arms. Ashes; put on the head and face as a sign of mourning.

23, 24. Capernaum; Jesus "own city" (ch. 9: 1), and the place where many of His miracles had been wrought (see chs. 8: 5-17; 9: 1-8; Mark 1: 21-28; John 4: 46-54). Exalted unto heaven; because of all that Jesus had done before its people, and also because it was situated on a hill and was the chief commercial city of Galilee. Brought down unto Hades (Rev. Ver.); the place of the dead: a way of saying that the city now so great would be completely destroyed. This has come to pass, for the very site of Capernaum is now doubtful. Sodom; one of the two cities on the Dead Sea, Gomorrah being

25 At that<sup>5</sup> time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26<sup>6</sup> Even so, Father: for so it<sup>10</sup> seemed good in thy sight.

27 All things<sup>11</sup> are delivered unto me of my Father: and<sup>12</sup> no man knoweth the Son,<sup>13</sup> but the Father; neither<sup>14</sup> knoweth any man the Father, save the Son, and he to whomsoever the Son<sup>15</sup> will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

the other, destroyed for their wickedness in the days of Abraham, Gen. 19: 24, 25. Would have remained; because its people would have repented of their sins. More tolerable. Its guilt will be reckoned less, and its punishment therefore will be lighter. Day of judgment; the last day.

**II. THANKSGIVING.**—25.

According to Luke, the occasion was the return of the seventy disciples (see Luke 10: 1, 17-22). They came back with a joyful account of their success, and Jesus rejoiced with them. Answered and said; a Hebrew mode of speech for "spoke and said". I thank thee. With Jesus, gladness always led to gratitude, as should be the case with us also. O Father; whose love and approval comforted Jesus. Lord of heaven and earth; who can bestow or withhold gifts as it pleases Him. Hast hid these things; all that Jesus had taught about the kingdom of God. From the wise and prudent; wise, that is, in their own conceit, and prudent in worldly affairs, like the Pharisees and scribes, whose minds were closed against Jesus.



SITTING IN SACKCLOTH

**Unto babes** ; that is, those who were humble and teachable.

**26, 27. Even so, Father.** For Jesus the will of God was His will, as it should be ours. **All things . . . delivered unto me.** Jesus controls and directs all things according to the Father's will. **No man knoweth the Son** ; that is, fully, because He is so much greater than any man. **Neither . . . the Father** ; to whom the Son is equal, Phil. 2 : 6. **Son will reveal him** ; show the Father's image in Himself, Heb. 1 : 3.

**III. INVITATION.—28-30. Come unto me.** We come to Jesus when we trust ourselves to Him. **Labour . . . heavy laden** ; all that are in anxiety, in sorrows, in sins. **Rest** ; not always from the burden, but in every case rest in bearing the burden. **My yoke.** The reference is to the yoke worn by oxen enabling them to draw their load. So Jesus would show people how they might bear their burdens. **Learn of me.** Jesus had Himself to bear the same kinds of burdens as we. **Meek** ; quietly submissive to God's will. **Lowly** ; the opposite to proud and self-seeking. **Shall find rest.** If we have the same spirit as Jesus, it will make our loads lighter to carry. **My yoke is easy** ; My way of bearing burdens is the easy way. **My burden is light.** Jesus does not put heavier loads on us, but shows us how to bear the loads we have. There is a reference here to the practice common in the East of having huge packages borne by human burden-bearers, because the city streets are too narrow and winding for wagons.

This destruction seems to have been brought about by a terrible eruption and conflagration, compared to the explosion of gas which sometimes takes place in oil wells, "carrying high up into the air masses of the oil, which fall back in fiery rain, and are so inextinguishable that they will float afire on water".

**LESSON QUESTIONS**

20-22 In what new way did Jesus speak ? What led Him to speak in this way ? To what cities did He refer ? On what two cities did Jesus pronounce woe ? With what ancient cities did He compare them ? What did He say of Tyre and Sidon ? What prophet had foretold the destruction of these cities ?

23, 24 Which was Jesus' "own city" ? How does He describe its greatness ? What does He say of its fall ? How completely has this been fulfilled ? What people of an ancient city did He say would be judged more leniently than those of Capernaum ?

25-27 To whom and for what did Jesus give thanks ? How did He address God ? What does this title teach us of God's power ? Who are the "wise and prudent" ? Who are "the babes" ?

28-30 Whom did Jesus invite to come to Him ? What did He promise to these ? What is it to come to Jesus ?

**FOR DISCUSSION**

1. Privileges which increase our responsibility.
2. How Jesus helps in burden bearing.

**A LESSON FOR LIFE**

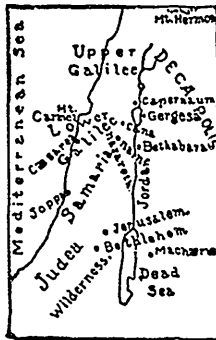
When a yoke is placed on two oxen, it rests on the neck of each, so that the burden, whatever it may be, is shared equally between them. Even so with Jesus' yoke, while one end of it rests upon us, the other rests upon Him, and He shares our burden with us. And so long as we have Him for our strong Helper, we need fear no load however great.

**Prove from Scripture—That Jesus gives peace.**

**Shorter Catechism—Review Questions 51-53.**

**The Question on Missions—4.** What is the effect on the Chinese of residence in a foreign land ? Those who go abroad often prosper, and are able to assist those at home. They generally adopt foreign clothes and manners, and learn the language of the country where they live. Many also become instructed in the truths of Christianity.

**THE GEOGRAPHY LESSON**



SODOM was one of the Five Cities of the Plain ; the time of Abraham, the other four being Gomorrah, Admah, Zeboim, and Zoar (see Gen. 14 : 2). It is not certain whether they were at the north or south end of the Dead Sea. The whole region about these cities abounds in bitumen, sulphur and salt. All of these cities, with the exception of Zoar were destroyed by God for the wickedness of their people.

**FOR WRITTEN ANSWERS**

1. Whom did Jesus "upbraid" and for what ? .....

.....

2. For what did He give thanks to His Father ? .....

.....

3. Whom did He invite to Himself, and what did He promise them ? .....

.....

## Lesson V.

## TWO SABBATH INCIDENTS

May 1, 1910

**BETWEEN THE LESSONS**—The incidents of to-day's Lesson probably occurred immediately after the call of Matthew (see ch. 9 : 9-13, Lesson XII., First Quarter).

**GOLDEN TEXT**—I will have mercy, and not sacrifice.—Matthew 12 : 7.

**Memorize vs. 11, 12. THE LESSON PASSAGE**—Matthew 12 : 1-14.

1 At that time Jesus went on the sabbath day through the <sup>2</sup> corn; and his disciples were an hungred, and began to pluck <sup>3</sup> the ears of corn, and to eat.

2 But <sup>4</sup> when the Pharisees saw it, they said unto him, Behold, thy disciples do that which <sup>5</sup> is not lawful to do upon the sabbath <sup>6</sup> day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which <sup>5</sup> was not lawful for him to eat, neither for them <sup>7</sup> which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath <sup>8</sup> days the priests in the temple profane the sabbath, and are <sup>9</sup> blameless?

6 But I say unto you, That <sup>10</sup> in this place is one greater than the temple.

7 But if ye had known what *this* meaneth, I <sup>11</sup> will have mercy, and not sacrifice, ye would not have

**Revised Version**—1 season; 2 cornfields; 3 Omit the; 4 the Pharisees, when they saw it; 5 it; 6 Omit day; 7 that; 8 day; 9 guiltless; 10 that one greater than the temple is here; 11 desire mercy; 12 lord of the sabbath; 13 he departed thence, and went; 14 Omit there was a man having a withered hand; 15 of; 16 this; 17 of more value; 18 good; 19 Omit like; 20 But the; 21 took counsel.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Two Sabbath incidents, Matt. 12 : 1-14. T.—David and the showbread, 1 Sam. 21 : 1-6. W.—Doing good, Luke 13 : 10-17. Th.—The Sabbath a delight, Isa. 58 : 6-14. F.—Our Lord's custom, Luke 4 : 14-22. S.—A question unanswered, Mark 3 : 1-8. S.—Judging righteously, John 7 : 10-24.

## THE LESSON EXPLAINED

I. IN THE FIELDS.—1, 2. At that time. See Between the Lessons. Sabbath day; the Jewish Sabbath, answering to our Saturday. Through the cornfields (Rev. Ver.); that is, grain fields, probably barley or wheat. There was always a public path through a Jewish grain field. Began to pluck, etc. This was expressly permitted by the Jewish law (Deut. 23 : 25); there was, therefore, no theft in the case. Pharisees saw it. The moment the disciples "began", these sticklers for the law pounced upon them. Not lawful . . . upon the sabbath; because the rabbis counted "plucking" as the work of reaping, which was forbidden on the holy day. Luke adds rubbing with their hands (Luke 6 : 1), which would be reckoned the added offence of threshing.

3-6. He said. The Master quickly turns to defend His disciples. Have ye not read; in 1 Sam. 21 : 1-6. What David did; whom the Pharisees held in highest esteem. The house of God; the tabernacle, which the law permitted only priests to enter, Heb. 9 : 6, 7. Did eat the shewbread; the twelve loaves placed every Sabbath on the table in the tabernacle (Ex. 25 : 23-30; 39 : 36), to be eaten only in the tabernacle and by the priests, Lev. 24 : 5-9. This incident happened on the Sabbath,



WHEAT FIELDS

for (1 Sam. 21 : 6) the showbread had been freshly placed on the table. The example of David shows how the tabernacle laws might be set aside, in order to relieve hunger. The priests . . . profane the sabbath; make it like any common day, that is, if all work, as the Pharisees held, was wrong on the holy day, for the priests performed many labors on that day, Num. 28 : 9, 10. Blameless; because their work is necessary for the worship God has appointed. One greater than the temple; Jesus Himself, and if the disciples had really been breaking God's law, He would have been the first to stop them.

7, 8. If ye had known. See Hos. 6 : 6. I desire mercy (Rev. Ver.); such as Jesus showed in all His words and deeds. Not sacrifice; like the sacrifices offered in the temple. Jesus does not condemn these, but teaches that mercy is greater than they. Therefore, if the priests could seemingly set aside the Sabbath law for the sake of the sacrifices, much more could His disciples do the same for the sake of His service. For the Son of man; a title of the long-promised Messiah, who is Jesus Himself. Lord . . . of the sabbath; because He is Lord of all mankind for whom the Sabbath was made, Mark 2 : 28. Jesus does not do away with the Sabbath, but shows how it ought to be kept.



II. IN THE SYNAGOGUE.—9, 10. Into their **synagogue**; probably some synagogue in Capernaum. **A man . . . hand** ("right hand", Luke 6 : 6) **withered**; dried up, so that it was helpless. **Lawful to heal . . . ?** Some of the leading Pharisees, in our Lord's day, believed it was wrong to tend the sick on the Sabbath. **Might accuse him**; of having broken the law, in not putting the man off till next day.

**11-14. What man**; with ordinary human pity. **Have one sheep**; as the man before them had but one right hand. **Fall into a pit**; or ditch. **Not . . . lift it out?** The rabbis said that if the sheep were injured, it should be taken out and killed, if not, it should be supplied with bedding, and left till next day. But the Pharisees set this law aside when their own property was in danger. **Man better than a sheep**; and therefore we are the more bound to do him good. **Lawful to do well**. We may do on the Sabbath anything that is for the real good of others. **Stretch forth**; which he had not been able to do for many a day. **Stretched it forth**; in obedient faith, and as he did so, the hand was healed. **Pharisees . . . took counsel** (Rev. Ver.) . . . **destroy him**; in anger because He had condemned their pride and hypocrisy.

**ORIENTAL SIDELIGHT**

"The grain is not bound in sheaves as in our land, but gathered into large bundles. Two of these, secured in a large net-work of rope, are placed a few feet apart. The camel is made to kneel down between them, the large bundles are fastened to his pack-saddle, and, at a signal from the driver, up rises the peaceful beast and marches off toward the threshing-floor near the village. Arrived there, the patient beast kneels down again, and is relieved of his awkward load only to repeat the same operation all day long, and for many weeks together, for the Syrian harvest extends through several months. On the plain of Philistia it commences in April and ends in June; and this not only gives ample time, but it has the great advantages that the villagers from the mountains can assist the farmers on the plain, since their own crops are not yet ripe."

**LESSON QUESTIONS**

1, 2 Where were Jesus and His disciples walking? At what time? What did the disciples begin to do? What law permitted this? Who found fault with

them? What two sorts of work were they charged with doing?

3-8 Who turned to the defence of the disciples? Whose example did He first cite? What other example did Jesus bring forward? How did the priests seemingly set aside the Sabbath law? Than what did Jesus say He was greater? Who is Lord of the Sabbath? What does He show us regarding it?

9, 10 Whither did Jesus go? Who stood before Him there? What question did the Pharisees ask of Jesus? What was their purpose?

11-14 What illustration did He use? What did He say was lawful on the Sabbath? What did He do for the afflicted man? What did this cause the Pharisees to do?

**FOR DISCUSSION**

1. True Sabbath keeping.
2. "Man better than a sheep."

**A LESSON FOR LIFE**

With what care an athlete prepares for a Marathon race! He takes the utmost pains, that heart and lungs and nerves and muscles may be at their best. But far more important than any race is the work we have to do each week. Science tells us that we cannot be at our best for that work without a wisely spent Sabbath. That puts new life and vim and go into us for every task.

**Prove from Scripture**—*That we should honor the Sabbath.*

**Shorter Catechism**—*Ques. 54. What is required in the third commandment?* A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works. *Ques. 55. What is forbidden in the third commandment?* A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

**The Question on Missions**—5. What influence do returning Chinese exert at home? Chinese who return from abroad, generally build better and more home-like houses, and introduce many useful foreign ways and things. They often maintain modern schools, and help to remove suspicion and dislike of foreigners. Some also inculcate the truths of the Christian Religion.

**FOR WRITTEN ANSWERS**

1. For what were the disciples found fault with? .....

.....

2. How did Jesus defend them? .....

.....

3. What cure did Jesus perform on the Sabbath? .....

.....

## Lesson VI.

## TEMPERANCE LESSON

May 8, 1910

**LESSON SETTING**—The Lesson is from the Book of Proverbs. By proverbs are meant "wise observations relating to human life and character, expressed in a short, pointed form". Solomon, the third king of Israel, who succeeded David about B. C. 970 and reigned till about B. C. 930, was noted for his wisdom, and gathered together a large number of proverbs, many of which were written by himself. Solomon's collections, along with some others, make up the Book of Proverbs as we have it. The Lesson pictures the evil effects that result from the use of strong drink, showing it to be one of the worst foes of mankind.

**GOLDEN TEXT**—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23 : 32.

Memorize v. 31. **THE LESSON PASSAGE**—Proverbs 23 : 29-35.

29 Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

30 They that tarry long at the wine ; they that go to seek mixed wine.

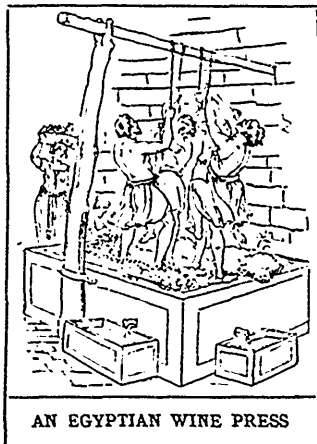
31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth

**Revised Version**—<sup>1</sup>complaining; <sup>2</sup>out; <sup>3</sup>sits; <sup>4</sup>goeth down smoothly; <sup>5</sup>things; <sup>6</sup>froward; <sup>7</sup>hurt.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Temperance lesson, Prov. 23 : 29-35. T.—Way to poverty, Prov. 23 : 15-23. W.—Source of woe, Isa. 5 : 11-17. Th.—Wine forbidden to priests, Lev. 10 : 1-11. F.—Drunkennes and defeat, 1 Kgs. 20 : 13-21. S.—The body in subjection, 1 Cor. 9 : 18-27. S.—The better way, Rom. 13 : 7-14.

## THE LESSON EXPLAINED



AN EGYPTIAN WINE PRESS

**I. THE DRUNKARD'S SORROW.**—29. Who hath woe . . . sorrow ? Literally, "Who hath Oh ! who hath Alas !" (Rev. Ver. Margin); that is, "Who is constantly, and with all too much reason, uttering these cries of pain brought on by his own folly, and of

shame because he has so degraded himself ?" **Contentions**; the quarrels to which drink so often leads, and the fight in the drunkard's own heart between his appetite and his better nature. **Babbling**; Rev. Ver., "complaining"; because nothing goes right. The drunkard is poor, his home is wretched, nobody wants him as a workman,—is it any wonder that he complains ? **Wounds without cause**. There is no good reason for the drunkard's wounds, resulting from a fight or a fall. Wounds are honorable when they are received in fighting for king and country ; but every wound of the drunkard proclaims his deep disgrace. **Redness of eyes** ; or "darkness of eyes" (Rev. Ver. Margin). Drink takes away keenness of sight and thus unfits for work.

30. **Tarry long at the wine**. This is the answer to the questions of v. 1. It is days and nights spent in drinking that bring on all the miseries just mentioned. The only way to be sure of not tarrying long is never to take the first glass. **Seek out mixed**

like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shall thou say, and I was not sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again.

**Revised Version**—<sup>1</sup>sick; <sup>2</sup>they have beaten me, and I felt it not; <sup>3</sup>when shall I awake? <sup>4</sup>I will seek it yet again.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Temperance lesson, Prov. 23 : 29-35. T.—Way to poverty, Prov. 23 : 15-23. W.—Source of woe, Isa. 5 : 11-17. Th.—Wine forbidden to priests, Lev. 10 : 1-11. F.—Drunkennes and defeat, 1 Kgs. 20 : 13-21. S.—The body in subjection, 1 Cor. 9 : 18-27. S.—The better way, Rom. 13 : 7-14.

**wine** (Rev. Ver.); as if it were some precious treasure, instead of a deadly poison. Mixed wine is wine that has been spiced to increase its strength.

**II. THE DRUNKARD'S SAFETY.**—31. **Look not thou**. An Arab proverb says, "The contemplation of vice is vice." Where the eye does not see evil, the foot will not run into evil, the hand will not touch evil. **Wine . . . red**. Red wines were most highly esteemed in the East. **Giveth his (its) colour** ; literally "eye". The wine sparkling and gleaming as it is poured into the cup, is pictured as having a bright and flashing eye which fascinates the drinker. **Goeth down smoothly** (Rev. Ver.); flows pleasantly over the tongue and down the throat, delightful to the taste and producing at first agreeable effects. Thus the wine, with its beauty for the sight and its sweetness for the taste, lures the drinker on to his doom. Only in refusing to look at it or to touch it can he be safe.

32, 33. **At the last**. The beginning of the drunkard's course is pleasant and joyous, but its end is ruin and death. **Biteth like a serpent**. Drink is like a silent, stealthy, deceitful serpent, and its final effects are deadly; as a serpent's bite. **Stingeth like an adder** ; perhaps the horned cerastes, a very venomous kind of serpent, which lurks in the desert sand, curled up, perhaps, in a camel's footprint, ready to dart out at any passer-by. Drink is like such a treacherous, poison-bearing snake. **Behold strange things** (Rev. Ver.). Often the drunkard, seized by delirium tremens, sees all sorts of horrible imaginary creatures, ready to seize upon him. **Heart shall utter perverse things**. All sorts of wild and wicked words come from the maddened brain of the drunkard.

**III. THE DRUNKARD'S SLAVERY.**—34, 35. **As he that lieth down in . . . the sea** ; as if it were his bed, so completely does drink craze him. **Or . . . the top of a mast** ; where he will be in the greatest danger from the pitching of the vessel. So one often sees a drunken man reeling from car to car of a swift-running train. **I was not hurt** (Rev. Ver.) . . . I felt

it not. Beaten and battered in a drunken carousal, he makes light of it, and learns nothing from his sufferings. Seek it yet again. How the poor drink slave is driven to do all kinds of foolish and hurtful things, and yet he cannot free himself, because he will not. He is a willing slave. It is only by abstaining altogether from drink, that we can be sure of escaping from such slavery.

**LESSON QUESTIONS**

From what Book of the Bible is the Lesson taken ? What is a proverb ? By whom were these proverbs collected ?

29, 30 What bodily sufferings does drink cause ? What sufferings of mind ? What reasons has the drunkard for complaining ? Why are his wounds disgraceful ? Mention a way in which drink unfits for work. Where does Isaiah speak of men drinking from morning till night ? (Isa. 5 : 11.) What were these men "mighty" and "strong" to do ? (Isa. 5 : 22.)

31-33 Why is it not safe even to look on strong drink ? Through what two senses does wine attract people ? To what are the final effects of drink likened ? Explain "behold strange things" (v. 33, Rev. Ver.). Where does Isaiah picture the filthiness resulting from drink ? (Isa. 28 : 3.)

34, 35 To what foolhardy actions is the drunkard's conduct likened ? What is he pictured as saying when he has been beaten in a carousal ? How does he show himself to be a slave ? Why is he to blame for his slavery ? How only may we be sure of escaping such slavery ?

**A LESSON FOR LIFE**

"Can you tell me how to stop drinking?" asked a drunkard of the Quaker, William Penn. "Yes", was the answer, "it is just as easy as to open thy hand." The man asked an explanation. "Well", said Penn, "when thou findest a glass of liquor in thy hand, open the hand that holds it, before it reaches thy mouth, and thou wilt never be drunk again."

**FOR DISCUSSION**

1. Some evil effects of drink.
2. The good that prohibition would do.

Prove from Scripture—That decision for God is a duty.

**Shorter Catechism—Ques. 50.** *What is the reason annexed to the third commandment ?* A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

**The Question on Missions—6.** Do many of the people live in villages ? In rural districts all the people live in villages, partly from social instincts, and partly as a defence against robbers. The majority of the men and women work in the fields, which are often at some distance.

**WHAT DRINK DOES**

1. *What Drink Does to the Body.* Sir Frederick Treves, the famous surgeon to the king, says, "Troops cannot march on alcohol. I was with the relief column that moved on to Ladysmith in the South African war. It was an extremely trying time, apart from the heat of the weather. In that column of some 30,000 men the first men who dropped out were not the tall men, nor the short men, nor the big men, nor the little men, but the drinkers; and they dropped out as clearly as if they had been labeled with a big letter on their backs. There is a great desire on the part of young men to be 'fit'. A young man cannot be fit if he takes alcohol."

Nansen, the great Arctic explorer, was asked, "Did you take any alcohol with you when you left your ship to make your expedition by sledges. "No", he replied, "had I done so, I should never have returned." **WITHOUT ANY DOUBT, DRINK INJURES THE BODY.**

2. *What Drink Does to the Mind.* A famous German physician, who made diseases of the mind a special study, made inquiries regarding fifty-seven patients, who had committed suicide while insane. Of these twenty had been drinkers, nineteen habitually and one occasionally. **CLEARLY, DRINK INJURES THE MIND.**

3. *What Drink Does to the Soul.* A legend tells of a man tempted of Satan to curse God. He refused with horror. Then he was tempted to kill his father. Again he refused. At last he was tempted to get drunk, and while he was drunk he killed his father, cursed God, and fell down dead. The legend may not be true, but it is true that drink leads to all kinds of wickedness and has destroyed multitudes of souls. **MOST SURELY, DRINK TENDS TO DESTROY THE SOUL.**

*For these reasons, we should not drink.*

**FOR WRITTEN ANSWERS**

1. Mention one by one, five features in the description of a drunkard.....

.....

2. Why is it true to say that the drunkard is a slave ?.....

.....

3. Give reasons why total abstinence from drink is the only safe course.....

.....

## Lesson VII.

## GROWING HATRED TO JESUS

May 15, 1910

BETWEEN THE LESSONS—Several months have elapsed since Lesson V., ch. 12 : 1-14, May 8.

GOLDEN TEXT He that is not with me is against me ; and he that gathereth not with me scattereth abroad.  
—Matthew 12 : 30.

Memorize v. 41. THE LESSON PASSAGE—Matthew 12 : 22-32, 38-42.

22 Then was brought unto him one possessed with a devil, blind, and dumb ; and he healed him, insomuch that the <sup>1</sup>blind and dumb both spake and saw.

23 And all the <sup>2</sup>people were amazed, and said, Is <sup>3</sup>not this the son of Da'vid ?

24 But when the Phar'isees heard it, they said, This <sup>4</sup>fellow doth not cast out devils, but by Beel'zebub the prince of the devils.

25 And <sup>5</sup>Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand :

26 And if Sa'tan <sup>6</sup>cast out Sa'tan, he is divided against himself ; how <sup>7</sup>shall then his kingdom stand ?

27 And if I by Beel'zebub cast out devils, by whom do your <sup>8</sup>children cast them out ? therefore <sup>9</sup>they shall be your judges.

28 But if I <sup>10</sup>cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or <sup>11</sup>else how can one enter into <sup>12</sup>a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house.

30 He that is not with me is against me ; and he that gathereth not with me scattereth <sup>12</sup>abroad.

31 Wherefore I say unto you, <sup>13</sup>All manner of sin

Revised Version—<sup>1</sup>dumb man spake and saw ; <sup>2</sup>multitudes ; <sup>3</sup>Omit not ; <sup>4</sup>man ; <sup>5</sup>knowing their thoughts he said ; <sup>6</sup>casteth ; <sup>7</sup>then shall ; <sup>8</sup>sons ; <sup>9</sup>shall they ; <sup>10</sup>by the Spirit of God cast out devils, then is the kingdom of God come upon you ; <sup>11</sup>Omit else ; <sup>12</sup>the house of the strong man ; <sup>13</sup>Omit scattereth. Therefore ; <sup>14</sup>Every sin ; <sup>15</sup>Spirit ; <sup>16</sup>Omit unto men ; <sup>17</sup>shall speak ; <sup>18</sup>nor in that which is to come ; <sup>19</sup>Omit of the ; <sup>20</sup>him ; <sup>21</sup>Jonah the prophet ; <sup>22</sup>Jonah ; <sup>23</sup>belly of the whale ; <sup>24</sup>stand up in the judgement ; <sup>25</sup>for they ; <sup>26</sup>ends of.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Growing hatred to Jesus, Matt. 12: 22-32. T.—Growing hatred to Jesus, Matt. 12: 38-42. W.—Divided opinion, John 7: 37-53. Th.—Despising the Spirit, Heb. 10: 28-39. F.—Nineveh repenting, Jonah 3. S.—The Queen of Sheba, 1 Kgs. 10: 1-9. S.—Greater than Solomon, Heb. 1: 1-14.

## THE LESSON EXPLAINED

I. A WICKED CHARGE.—22. One possessed with a devil ; an evil spirit dwelling within him, who was completely master of him, controlling his thoughts, words and deeds. **Blind, and dumb ;** shut in, as in a dark, silent dungeon. **Healed him ;** by driving out the evil spirit who had so sorely afflicted the man in mind and body. **Spake and saw ;** using with eager joy his new powers.

23, 24. **People were amazed ;** at the power plainly so much greater than man's. **The son of David ?** A title of the Messiah. **The Pharisees ;** scribes in office, Pharisees in belief, who had come from Jerusalem to Galilee, to spy upon Jesus, Mark 3 : 22. **Said ;** not openly, but to one another. **This fellow ;** a contemptuous phrase. **But.** They could not deny out and out that He had cast out devils : the fact was too plain. **Beelzebub.** Beelzebub or Baalzebub (" Lord of Flies ") was the god of the heathen Philistine city of Ekron, 2 Kgs. 1 : 2. The Jews, changing the last letter of the name into " l ", made it mean " Lord of Filth ", and applied it to Satan, the prince of the devils.

II. A COMPLETE ANSWER.—25-28. Jesus knew their thoughts ; saw the malice, envy and hatred that filled their hearts. (Compare John 2 : 24, 25.) **Said ;** appealing, with quiet argument, to their sense of fairness. **Every kingdom divided ;** by war between different parties of its own citizens.

and blasphemy shall be forgiven unto men : but the blasphemy against the <sup>14</sup>Holy Ghost shall not be forgiven <sup>16</sup>unto men.

32 And whosoever <sup>16</sup>speaketh a word against the Son of man, it shall be forgiven him : but whosoever <sup>16</sup>speaketh against the Holy <sup>14</sup>Ghost, it shall not be forgiven him, neither in this world, <sup>17</sup>neither in the world to come.

33 Then certain of the scribes and <sup>18</sup>of the Phar'isees answered, <sup>19</sup>saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of <sup>20</sup>the prophet Jo'nas :

40 For as <sup>21</sup>Jo'nas was three days and three nights in the <sup>22</sup>whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nin'evah shall <sup>23</sup>rise in judgment with this generation, and shall condemn it : <sup>24</sup>because they repented at the preaching of <sup>21</sup>Jo'nas ; and, behold, a greater than <sup>21</sup>Jo'nas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the <sup>22</sup>utmost parts of the earth to hear the wisdom of Sol'o'mon ; and, behold, a greater than Sol'o'mon is here.



JEWISH SCRIBE

Brought to desolation ; is ruined and destroyed. **Every city or house (family) divided ;** by strife amongst the people of the city or the members of the family. **Satan ;** the Beelzebub of v. 24, whose representative and agent Jesus had just cast out. **Divided against himself ;** as

he would be, if his power had cast out the evil spirit. **How . . . his kingdom stand ?** Division would lead to destruction in Satan's, as in all other kingdoms. **Your children ;** the disciples of the Pharisees, who pretended to cast out evil spirits. **The Spirit of God.**



**BETWEEN THE LESSONS**—Lesson II. of the present Quarter (ch. 10 : 1-15) tells of the sending forth of the Twelve on a mission of healing and teaching. During their absence news came to Jesus of John the Baptist's death, the subject of to-day's Lesson.

**GOLDEN TEXT**—He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.—Proverbs 16 : 32.

Memorize vs. 10-12. **THE LESSON PASSAGE**—Matthew 14 : 1-12.

1 At that <sup>1</sup> time Her<sup>o</sup>d the tetrarch heard <sup>2</sup> of the fame of Je<sup>s</sup>us,

2 And said unto his servants, This is John the Bap<sup>t</sup>ist ; he is risen from the dead ; and therefore <sup>3</sup> mighty works do shew forth themselves in him.

3 For Her<sup>o</sup>d had laid hold on John, and bound him, and put him in prison for <sup>4</sup> Her<sup>o</sup>dias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

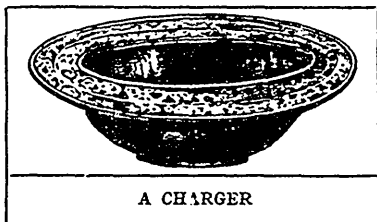
6 But when Her<sup>o</sup>d's birthday <sup>5</sup> was kept, the daughter of Her<sup>o</sup>dias danced <sup>6</sup> before them, and

**Revised Version**—<sup>1</sup> season ; <sup>2</sup> the report concerning ; <sup>3</sup> do these powers work in him ; <sup>4</sup> the sake of Herodias ; <sup>5</sup> came ; <sup>6</sup> in the midst, and ; <sup>7</sup> should ; <sup>8</sup> put forward by ; <sup>9</sup> saith ; <sup>10</sup> in a charger the head of John the Baptist ; <sup>11</sup> grieved ; but for the sake of his oaths, and of them which sat at meat with him ; <sup>12</sup> Omit her ; <sup>13</sup> corpse ; <sup>14</sup> him ; <sup>15</sup> they.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Death of John the Baptist, Matt. 14 : 1-12. T.—A rash oath, Mark 6 : 20-29. W.—A troubled conscience, Luke 9 : 1-9. Th.—Feasting and folly, Dan. 5 : 1-9. F.—A foolish decree, Dan. 6 : 10-17. S.—Christ's testimony, Luke 7 : 24-30. S.—Faithful, Rev. 2 : 1-10.

### THE LESSON EXPLAINED

I. JOHN IMPRISONED.—1, 2. At that time ; during the missionary journey of the Twelve (see Between the Lessons). Herod ; Antipas, son of Herod the Great, and ruler over Galilee and Perea. Tetrarch ; literally "ruler of a fourth part" or district into which a Roman province was divided, but used generally of the king over a small territory.



A CHARGER

Heard . . of Jesus. The report of our Lord's teaching and healing penetrated at last into the king's court, like a ray of light in that place dark with wickedness. Servants ; courtiers. John the Baptist ; the great forerunner of Jesus. Risen from the dead. Herod did not belong to the Sadducees, who did not believe that the dead would rise, Acts 23 : 8. Therefore mighty works. John, while living, had wrought no miracles ; but he might be expected to do so now, if, as Herod believed, he had risen again.

3-5. Laid hold . . bound . . in prison ; at Machærus, in Perea, on the eastern side of the Dead Sea, near the southern boundary of Herod's dominions. For Herodias' sake. Herod, while his first wife, a daughter of Aretas, king of Arabia, was still living, had married Herodias, his (half) brother Philip's wife. This Philip was a different person

pleased Her<sup>o</sup>d.

7 Whereupon he promised with an oath to give her whatsoever she <sup>7</sup> would ask.

8 And she, being <sup>8</sup> before instructed of her mother, <sup>9</sup> said, Give me here <sup>10</sup> John Bap<sup>t</sup>ist's head in a charger.

9 And the king was <sup>11</sup> sorry : nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given <sup>12</sup> her.

10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel : and she brought it to her mother.

12 And his disciples came, and took up the <sup>13</sup> body, and buried <sup>14</sup> it, and <sup>15</sup> went and told Je<sup>s</sup>us.

from Philip, tetrarch of Iturea (Luke 3 : 1), also a half brother of Herod Antipas. John said . . It is not lawful. The bold preacher was not afraid to rebuke wrong even in a king. To have her ; to marry her. Would have put him to death. Mark says that it was Herodias who wished to have John killed (Mark 6 : 19), and it seems that, at last, she brought Herod over to her purpose. Feared the multitude ; lest they might rise in rebellion against him. Counted him (John) as a prophet ; one who spoke for God Herod feared John also, as a wicked man always fears one honest and brave enough to rebuke his sins, and besides he was interested in what John had to say (see Mark 6 : 20), but not willing to obey the teaching of the stern prophet and forsake his evil life.

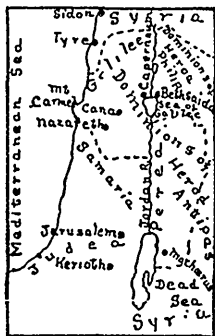
II. HEROD FEASTING.—6, 7. Herod's birthday was kept ; by a great feast to the nobility of Galilee, Mark 6 : 21. The daughter of Herodias ; and her former husband Philip. The girl's name was Salome. Danced before them ; that crowd of drunken revellers. In the East, even more than with us, it was a disgrace for a woman to enter such a scene. Pleased Herod ; when he ought to have been ashamed by such conduct in his adopted daughter. Promised with an oath ; confessed by oath, confirming a promise made before (see Mark 6 : 22, 23). Whatsoever she would ask ; Mark, "unto the half of my kingdom".

8, 9. Before instructed ; "brought up to this point", urged on. Of her mother. How those who have good mothers should pity this poor girl whose mother was such a monster ! Give me here. Herod's banquet hall and John's dungeon were under the same roof. John Baptist's head ; and so, by having John's head off his shoulders, rid Herodias of the fear that the crown would be taken from her

head. **In a charger**; a flat, wooden dish, such as was used for serving meat. **Sorry**; for fear of the people (v. 5) and his own conscience, Mark 6: 20. Sorrow is not repentance; that means change of mind and the forsaking of sin (see S. Catechism, Ques. 87). **For the oath's sake**; consenting to murder to keep a promise, as if that could make such a black wrong right. **Them . . . with him**; fearing the ridicule of companions more than God and conscience. **Commanded it**; but never was he less a king than when he thus yielded to a wicked woman.

**III. JOHN MURDERED.—10-12. Beheaded John.** The king could silence the preacher's voice, but conscience kept that crime of murder and all his other wicked acts always before him. **Head . . . to the damsel . . . brought it to . . . mother.** No more would that tongue rebuke her sin, but the cry against her from the blood of the murdered victim was louder than his words had been. **Disciples . . . took . . . the body . . . buried it**; according to tradition, near Aenon, where John had baptized (John 3: 23), beside the tombs of the prophets Elijah and Obadiah. **Went and told Jesus**; sure of His sympathy.

**THE GEOGRAPHY LESSON**



**THE DOMINIONS OF HEROD THE TETRARCH, OF HEROD ANTIPAS, THE MURDERER OF JOHN THE BAPTIST, INCLUDED GALILEE AND PEREA.** These two districts were separated by the confederation of ten Greek cities called Decapolis (meaning "ten cities"). The name Perea is never used in the New Testament, the region being described as "the land beyond Jordan". Lying to the east of that river, its northern boundary is just south of the Sea of Galilee, while it extends southward half way down the east side of the Dead Sea. Herod made of Tiberias, his capital, a splendid city. The streets were attractive with gates, colonnades and marble statues. Its synagogue was the finest in Galilee. The royal palace was famed for its elegance and costly furnishings, and in it was a large amount of treasure.

**LESSON QUESTIONS**

- 1, 2 What does "At that time" mean? Tell what you can of Herod Antipas. Of whom did he hear? Who did he think Jesus was? Why should John now do mighty works? How do we know that Herod was not a Sadducee? What king of Israel did Elijah rebuke? (1 Kgs. 18: 17, 18.) What queen sought to kill the prophet? (1 Kgs. 19: 2.)
- 3-5 Where was John imprisoned? Give the situation of Machærus. Whom had Herod taken as his wife? What had John said to Herod regarding Herodias? What did she wish Herod to do to John? Why did Herod, for a time, refuse? How does Jesus teach us to meet temptation? (Ch. 16: 23.)
- 6-9 For whom did Herod make a feast? Who danced at it? What did Herod promise her? What did she ask? What kept Herod from refusing?
- 10-12 Who buried John's body? Whom did they tell about his death?

**FOR DISCUSSION**

1. Herod an example of sin's growing power.
2. Should wrong promises be kept?

**A LESSON FOR LIFE**

The Romans had a god they called Janus, with two faces looking in opposite directions. Repentance is like that deity; it looks backward and forward. *It faces the sins and failures of the past with heartfelt sorrow; it looks toward the future with steadfast resolve to forsake sin and seek righteousness.* The sorrow without the resolve is worthless; the sorrow with the resolve has in it the promise of a new and nobler life.

**Prove from Scripture—***That sin makes cowards*  
**Shorter Catechism—**Ques. 58. *What is required in the fourth commandment?* A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.

**The Question on Missions—**3. *What kind of schools has China?* Until a few years ago, education consisted in the ability to recite the Chinese classics and write essays based on them. Now modern schools have been established throughout the empire. In these, English and military drill are generally taught, as well as modern science.

**FOR WRITTEN ANSWERS**

1. For what had John rebuked Herod? .....
2. Why did Herod for a time refuse to put John to death? .....
3. How was he at last induced to have him beheaded? .....

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

**GOLDEN TEXT**—Jesus said unto them, I am the bread of life.—John 6 : 35.

Memorize vs. 19, 20. **THE LESSON PASSAGE**—Matthew 15 : 29-39. Study Matthew 14 : 13-21 ; 15 : 29-39.

29 And Je'sus departed <sup>1</sup> from thence, and came nigh unto the sea of Gal'ilee ; and <sup>2</sup> went up into <sup>3</sup> a mountain, and sat <sup>4</sup> down there.

30 And <sup>5</sup> great multitudes came unto him, having with them <sup>6</sup> those that were lame, blind, dumb, maimed and many others, and <sup>7</sup> cast them down at <sup>8</sup> Je'sus feet ; and he healed them :

31 Inasmuch that the multitude wondered, when they saw the dumb <sup>9</sup> to speak, the maimed <sup>10</sup> to be whole, the lame to walk, and the blind <sup>11</sup> to see : and they glorified the God of Is'rael.

32 <sup>12</sup> Then Je'sus called <sup>13</sup> his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I <sup>14</sup> will not send them away fasting, lest <sup>15</sup> they faint in the way.

33 And <sup>16</sup> his disciples say unto him, Whence

**Revised Version**—<sup>1</sup> Omit from ; <sup>2</sup> he ; <sup>3</sup> the ; <sup>4</sup> Omit down ; <sup>5</sup> there came unto him great multitudes ; <sup>6</sup> the lame ; <sup>7</sup> they ; <sup>8</sup> his ; <sup>9</sup> speaking ; <sup>10</sup> Omit to be whole, and the lame walking ; <sup>11</sup> seeing ; <sup>12</sup> And Jesus ; <sup>13</sup> unto him his disciples ; <sup>14</sup> would ; <sup>15</sup> haply ; <sup>16</sup> many loaves in a desert place ; <sup>17</sup> small ; <sup>18</sup> Omit them ; <sup>19</sup> multitudes ; <sup>20</sup> that which remained over of the broken pieces ; <sup>21</sup> entered into the boat ; <sup>22</sup> borders of Magadan.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The multitudes fed, Matt. 14 : 13-21. T.—The multitudes fed, Matt. 15 : 29-39. W.—A boy's store, John 6 : 1-13. Th.—Daily manna, Ex. 16 : 11-18. F.—Enough, and to spare, 2 Kgs. 4 : 38-44. S.—The hungry fed, Ps. 107 : 1-9. S.—The Bread of life, John 6 : 41-51.

### THE LESSON EXPLAINED

Soon after Jesus had learned of John the Baptist's death (see last Lesson, ch. 14 : 1-12), the Twelve returned (Mark 6 : 30) to Jesus at Capernaum, from their mission of healing and teaching, Lesson II., ch. 10 : 1-15). The Master and His disciples prepared to go across to the eastern side of the Sea of Galilee for quiet and rest. Crowds followed them, however, and Jesus spent the day healing their sick. The same evening He fed a multitude comprising five thousand men, besides women and children. The feeding of the five thousand is the only miracle which all four Gospels record, and John tells us that after it, the people wished to make Jesus their King, John 6 : 15.

How Jesus prevented this, sending the disciples away in their boat and dismissing the crowds, while He Himself went up into a near-by mountain, to spend the night in solitary prayer ; how, in the early morning, He came to His storm-tossed disciples, walking on the sea and saved Peter, is told in Lesson X., ch. 14 : 22-36.

**I. THE HEALING.**—29. Jesus departed from thence ; from the region about Tyre and Sidon in Phœnicia, the strip of land along the Mediterranean to the north of Palestine. Here Jesus had healed the daughter of a Syrophenician woman, vs. 21-28. Mark tells us that our Lord returned towards the eastern shore of the sea of Galilee, through Decapolis, the district of ten cities, Mark 7 : 31. A mountain ; not a particular mountain, but a hill district, then, as now, wild and uninhabited. Sat down ; perhaps to teach the disciples.

30, 31. Great multitudes ; drawn to Jesus by the report widely spread of His miracle in healing the deaf and dumb man related by Mark (see Mark 7 : 31-37). The crowds came in search of healing for

should we have so <sup>16</sup> much bread in the wilderness, as to fill so great a multitude ?

34 And Je'sus saith unto them, How many loaves have ye ? And they said, Seven, and a few <sup>17</sup> little fishes.

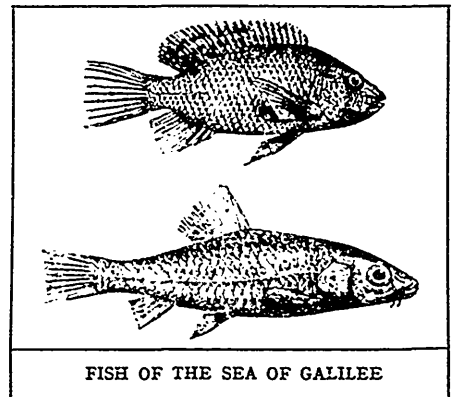
35 And he com'manded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and <sup>18</sup> gave thanks, and brake <sup>19</sup> them, and gave to <sup>20</sup> his disciples, and the disciples to the <sup>21</sup> multitude.

37 And they did all eat, and were filled ; and they took up <sup>22</sup> of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the <sup>19</sup> multitude, <sup>21</sup> and took ship, and came into the <sup>22</sup> coasts of Mag'dala.



FISH OF THE SEA OF GALILEE

those amongst them who were lame, blind, dumb, maimed (that is, bent, as with rheumatism), etc. Cast them down ; in eager haste and care-free confidence. Healed them. His pity and His power were both as great as their need. Wondered ; as we wonder still, when we read the story. Saw. There was no doubt about the miracles. Glorified the God of Israel. These people were heathen, but in the healing they now beheld the power of the true God and praised Him.

**II. THE FEEDING.**—32-34. Called his disciples ; the Twelve. I have compassion. Jesus' pity is an inexhaustible fountain. Three days . . . nothing to eat. Their supply of food had run out. Sent them away . . . faint. Mark says that many of them were far from home (Mark 8 : 3), and even

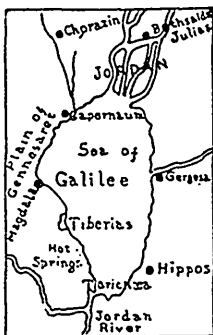


those who lived near by might faint for lack of food. **Whence . . . bread in the wilderness.** The disciples had seen Jc. 's only a little before feeding the five thousand (ch. 14 : 13-21), but they did not know that He would repeat such a miracle. **How many loaves.** We must bring all we can for our own help, before Jesus will help us. **Seven.** It was "five" in ch. 14 : 17, and "two fishes" instead of a few.

**35, 36. Commanded . . . to sit down ;** perhaps, as Mark pictures the five thousand, in groups of fifty each, looking like garden plots of flowers, in their bright-colored Eastern dress, Mark 6 : 40. **Gave thanks ;** asked a blessing (compare ch. 14 : 19) **Brake** (off pieces of the bread and fishes); instead of causing them by a touch to increase in size and number. Jesus never did anything for mere show. **Gave ;** not only bread, but also fish (see Mark 6 : 41). Jesus always gives abundantly.

**III. THE FRAGMENTS.** 37-39. **Broken meat** (food) . . . seven baskets ; instead of "twelve" as in ch. 14 : 20. There the baskets were those in which the Twelve carried their provisions. Here they were larger baskets intended for longer journeys. **Sent away the multitude ;** lest they should follow Him, expecting constantly to be fed in the same miraculous way.

**THE GEOGRAPHY LESSON**



**BETHSAIDA, or "Fisher Home"**, was situated just where the Jordan enters the Sea of Galilee. It was named, by Philip the tetrarch, in whose dominions it lay, Bethsaida Julias, in honor of Julia, daughter of the Roman Emperor Augustus. It is in the midst of the rich plain of el-Batîha abounding in grass, which runs up, like a wave of emerald, over the lower slopes of the hills to the east. Hence John, in his account of the feeding of the 5,000, which took place in this neighborhood, says, "there was much grass in this place". The "desert place" of Matt. 14 : 13 doubtless refers to the wild grazing lands beyond the cultivated plots round the town. The place where the 4,000 were fed was on the eastern

side of the Sea of Galilee, apparently opposite to Magdala, a town half way down the western side, whither Jesus came after His visit to Tyre and Sidon.

**LESSON QUESTIONS**

What sad news had Jesus heard ? Who returned to Him soon after ? At what place ? Whither did Jesus and His disciples prepare to go ? For what purpose ? Who followed them ? What great miracle did Jesus work ? What did the people wish to do with Jesus after the feeding of the five thousand ?

**29-31** Whence had Jesus come ? What miracle had He wrought there ? To which side of the Sea of Galilee did He come ? By what were the crowds attracted to Him ? What did He do for them ? Where is it said that God is "full of compassion" ? (Ps. 111 : 4.) Where that He heals our diseases ? (Ps. 103 : 3.)

**32-36** How long had the crowds been with Jesus ? Why would He not send them home ? With what did He feed them ? How many were there in this multitude ?

**37, 38** How abundant was the provision ? Where does Jesus call Himself the Bread of life ? (John 6 : 48.)

**FOR DISCUSSION**

1. The compassion of Jesus.
2. The sinfulness of waste.

**A LESSON FOR LIFE**

Our Lord seeks our help in blessing the world. We cannot do much. It may be only very small gifts we can bring to Him, but with these He can do wonders. The disciples had only seven loaves and a few little fishes ; but Jesus took them and fed the thousands. Think of it, the blessed Saviour has love and grace sufficient to save the whole world, and when we do our little part, that boundless store will be shared by every needy, helpless soul on the round globe.

**Prove from Scripture—That grace is abundant. Shorter Catechism—Review Questions 54-58.**

**The Question on Missions—9.** Has the Mission any schools ? There are at present four Primary Schools superintended by the lady missionaries. They are taught by Chinese women, who have been trained in Mission Schools. We hope soon to have in addition Boarding Schools for boys and girls.

**FOR WRITTEN ANSWERS**

1. Mention some differences between the feeding of the five thousand and of the four thousand.

.....

2. What part had the disciples in each of these miracles ?

.....

3. How was the abundance of provision shown ?

.....

## Lesson X.

## JESUS WALKS ON THE SEA

June 5, 1910

**BETWEEN THE LESSONS**—The Lesson follows upon the feeding of the five thousand (see vs. 15-21, last Lesson).

**GOLDEN TEXT**—Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.—Matthew 14 : 33.

Memorize vs. 26, 27. **THE LESSON PASSAGE**—Matthew 14 : 22-36.

22 And straightway <sup>1</sup>Jesus constrained <sup>2</sup>his disciples to <sup>3</sup>get into a ship, and to go ocfore him unto the other side, <sup>4</sup>while he <sup>5</sup>sent the multitudes away.

23 And <sup>6</sup>when he had sent the multitudes away, he went up into <sup>7</sup>a mountain apart to pray : and when <sup>8</sup>the evening was come, he was there alone.

24 But the <sup>9</sup>ship was now in the midst of the sea, <sup>10</sup>tossed with waves : for the wind was contrary.

25 And in the fourth watch of the night <sup>11</sup>Jesus went unto them, walking <sup>12</sup>on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is <sup>13</sup>a spirit ; and they cried out for fear.

27 But straightway <sup>14</sup>Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee <sup>15</sup>on the water.

29 And he said, Come. And <sup>16</sup>when Peter was come down out of the ship, he walked on the water, to go to Jesus.

**Revised Version**—<sup>1</sup>he constrained ; <sup>2</sup>the ; <sup>3</sup>enter into the boat ; <sup>4</sup>till ; <sup>5</sup>should send ; <sup>6</sup>after ; <sup>7</sup>even ; <sup>8</sup>boat ; <sup>9</sup>distressed by the waves ; <sup>10</sup>he came ; <sup>11</sup>upon ; <sup>12</sup>an apparition ; <sup>13</sup>upon the waters ; <sup>14</sup>Peter went down from the boat, and walked upon the waters to come ; <sup>15</sup>Omit boisterous ; <sup>16</sup>out ; <sup>17</sup>took hold of ; <sup>18</sup>saith ; <sup>19</sup>gone up into the boat ; <sup>20</sup>And they ; <sup>21</sup>boat worshipped ; <sup>22</sup>had crossed over ; <sup>23</sup>to the land, unto ; <sup>24</sup>knew him ; <sup>25</sup>Omit out ; <sup>26</sup>region ; <sup>27</sup>sick ; <sup>28</sup>they ; <sup>29</sup>border ; <sup>30</sup>Omit perfectly.

**Daily Readings**—(Courtsey, I.B.R.A.)—M.—Jesus walks on the sea, Matt. 14 : 22-36. T.—All night in prayer, Luke 6 : 1-12. W.—Why so fearful ? Mark 4 : 35-41. Th.—Fear not ! Isa. 41 : 8-14. F.—Quieting the storm, Ps. 107 : 21-31. S.—Deliverance, Ps. 18 : 6-16. S.—The wondering disciples, Mark 6 : 45-51.

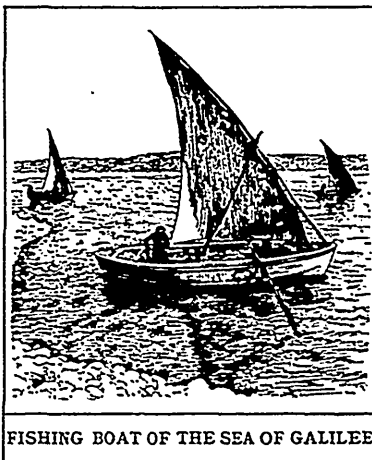
## THE LESSON EXPLAINED

## I. JESUS AT PRAYER.

—22. **Straightway** ; immediately after the feeding of the five thousand, when the multitudes wished to make Jesus a king against His will, John 6 : 15. **Constrained** (urged, almost compelled) the disciples . . . into the boat (Rev. Ver.) ; the one in which they had come from Capernaum. v. 13. Jesus would not let the disciples remain, lest they should be tempted to join the crowds in seeking to make Him a king. **The other side** ; not back to the western shore, but from a point to the south of the plain of Batiha, on the eastern shore, where the multitudes had been fed, to Bethsaida Julias, at the north of the plain. Here they were to meet Jesus.

23. **Sent the multitudes away** ; refusing to be made such a king as they wanted. **Into a mountain** ; the hilly country back from the shore. **To pray** ; that He might receive fresh strength for His work. **Evening** ; the "second evening" of the Jews, which began at 5 p.m. ; the "first evening" (v. 15) began at 3 p.m. **Alone** ; with God.

II. JESUS WALKING ON THE SEA.—24-27. **In the midst of the sea** ; "twenty-five or thirty



FISHING BOAT OF THE SEA OF GALILEE

furlongs" (John 6 : 19), that is, three or four miles from the eastern shore. **Distressed by the waves** (Rev. Ver.) ; tossed to the utmost by the stormy sea. **Wind was contrary** ; a head wind rushing down the Jordan valley from the north. **Fourth watch** ; from 3 to 6 a.m. The Jews at this time had adopted the Greek and Roman division of the night into four watches of three hours each, from 6 p.m. to 6 a.m. **Jesus went**. He had never lost sight of the disciples, and now comes just when they needed Him. **Walking on the sea** ; of which He was the Ruler, ch. S : 26, 27. **Troubled** ; filled with dread. **A spirit** ; a ghost. **Jesus spake** ; in the voice they

knew so well. **Be of good cheer**. Compare ch. 9 : 2, 22 ; John 16 : 33. **It is I** ; and no mere spirit. **Be not afraid**. There is no cause for terror with Jesus near.

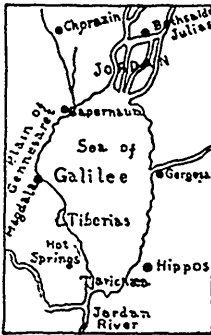
28, 29. **Peter** ; "ever ardent and ever leaping before his fellows". **If it be thou**. There was some lingering doubt in Peter's mind. **Bid me come . . . on the water**. He always gives the strength to obey. **Down from the boat** (Rev. Ver.) ; and out upon the swelling waves. **Walked**

on the water . . . to Jesus ; just as we come to Jesus by stepping out, in faith, on God's promise which we cannot see.

**30-33. Saw the wind ;** saw its effects in the raging waves. **Beginning to sink ;** because he looked at the storm instead of at Jesus. **Lord, save me.** Helpless, he knew in Jesus an almighty Helper. Jesus stretched forth His hand ; a hand both strong and loving. **Little faith.** It is never Jesus' power that fails, but often it is our faith. **Wherefore . . . doubt ?** Having a double mind (James 1 : 8), half trusting and half fearful. **The Son of God.** They could not fail to see in Him divine power (see Ps. 77 : 19).

**III. JESUS HEALING.—34-36. Gone over ;** to the western side of the lake. **The land of Gennesaret.** See Geography Lesson. **Had knowledge ;** recognized Him. **Country round about.** Everywhere the tidings went, Jesus is come ! **All . . . diseased.** See the vivid picture in Mark 6 : 55, 56. **The hem of his garment ;** the tassel attached to each of the four corners of the mantle worn by the Jews, to remind them of the Commandments, Num. 15 : 38, 39. **Made perfectly whole.** There was no limit to the power of Jesus.

**THE GEOGRAPHY LESSON**



**THE LAND OF GENNESARET,** is the plain, about 3 miles long and 1½ miles wide, on the western shore of the Sea of Galilee, now called by the Arabs el-Ghweir, "Little Ghor", or "Hollow". The plain is somewhat crescent-shaped, and is comparatively level. It is plentifully supplied with water by streams and fountains. Consequently it is so fertile that the Jewish rabbis spoke of it as "the garden of God". Two roads cross the plain from south to north, one within a few hundred feet of the lake shore, and the other following the base of the hills to the west of the plain.

**LESSON QUESTIONS**

**22, 23** Why did Jesus send the disciples away ? When had He been tempted to become a great

earthly king ? (Ch. 4 : 8, 9.) To whom did He say that His kingdom was not of this world ? (John 18 : 36.) Mention some great occasions on which Jesus prayed. (Luke 3 : 21 ; 6 : 11-13 ; 9 : 18).

**24-27** Describe the storm that came upon the disciples ? At what time did Jesus come to them ? In what manner did He come ? Why were the disciples afraid ? How did Jesus remove their fears ?

**28, 29** What did Peter ask of Jesus ? Was the request granted ? How is our coming to Jesus like Peter's going to Him on the water ? Where does Peter speak of faith in the unseen Saviour ? (1 Pet. 1 : 8.)

**30-33** Why did Peter begin to sink ? How was He saved ? Of what regarding Jesus were the disciples and others convinced ?

**34-36** Where did Jesus and His disciples land ? What miracles did Jesus there work ?

**FOR DISCUSSION**

1. Prayer the secret of power.
2. Jesus present though unseen.

**A LESSON FOR LIFE**

One of the stories of the Covenanters in Scotland tells how a little band of them were in flight before Claverhouse and his dragoons. At last the fugitives saw the soldiers just across a ravine from them, and they could flee no further. They knelt down, and an old minister amongst them prayed. As he prayed, the mist crept up from the valley, higher and higher, until it hid them from their pursuers. The moment when all other help fails, is just the moment to look for God's help.

**Prove from Scripture—That Jesus brings good cheer.**

**Shorter Catechism—Ques. 59.** Which day of the seven hath God appointed to be the weekly sabbath ?  
**A.** From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath ; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

**The Question on Missions—10.** Is any medical work being done ? There are two medical missionaries—Dr. John McDonald and Dr. Jessie MacBean. There is no hospital yet, but dispensaries for men and women are open several hours a day, where large numbers are treated, and where those who wait their turn, can hear the gospel.

**FOR WRITTEN ANSWERS**

1. Why did Jesus send the disciples away ? .....
2. When and in what manner did He come to them ? .....
3. Who were convinced, and by what proof, that He was the Son of God ? .....

## Lesson XI.

## THE CANAANITISH WOMAN

June 12, 1910

**BETWEEN THE LESSONS**—Jesus went back to Capernaum. There the crowds who had returned from the place where the five thousand had been fed, asked Him as to how He had come across the Lake. He spoke to them of the Bread of life. His words so offended many of His disciples that they forsook Him. The Twelve continued with Him, but even one of these was to betray Him, John 6 : 22-71. Scribes and Pharisees from Jerusalem found fault with His disciples for eating with unwashed hands. This led to a discussion of the traditions of the Pharisees, and Jesus sharply rebuked them for their hypocrisy.

**GOLDEN TEXT**—Great is thy faith : be it unto thee even as thou wilt.—Matthew 15 : 28.

Memorize vs. 21, 22. **THE LESSON PASSAGE**—Matthew 15 : 21-28.

21 <sup>1</sup>Then Jesus went <sup>2</sup>thence, and <sup>3</sup>departed into the <sup>4</sup>coasts of Tyre and Sidon.

22 And, behold, a <sup>5</sup>woman of Canaan came out <sup>6</sup>of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou Son of David* ; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us.

24 But he answered and said, I <sup>7</sup>am not sent but unto the lost sheep of the house of Israel.

**Revised Version**—<sup>1</sup>And Jesus ; <sup>2</sup>out ; <sup>3</sup>withdrew ; <sup>4</sup>parts ; <sup>5</sup>Canaanitish woman ; <sup>6</sup>from those borders, and cried saying ; <sup>7</sup>was not ; <sup>8</sup>But she came ; <sup>9</sup>And ; <sup>10</sup>Omit to ; <sup>11</sup>the ; <sup>12</sup>But she said, Yea, Lord ; for even the dogs ; <sup>13</sup>done ; <sup>14</sup>healed ; <sup>15</sup>Omit very.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—The Canaanitish woman, Matt. 15 : 21-28. T.—A father's plea, Luke 9 : 37-45. W.—A Roman centurion's faith, Luke 7 : 1-10. Th.—"Whosoever", Rom. 10 : 1-13. F.—The Lord heareth, Ps. 145 : 8-21. S.—Praise for answered prayer, Ps. 66 : 8-20. 8.—Mark's narrative, Mark 7 : 24-30.

## THE LESSON EXPLAINED

**I. FAITH SEEKING.**—21. Jesus went thence; from Capernaum (Between the Lessons), glad to escape from the faultfinding Pharisees, with their sticking for forms and ceremonies to the neglect of heart purity and real righteousness. Coasts ; not the seashore, but the neighborhood or district. Tyre and Sidon. See Geography Lesson. Tyre was forty and Sidon sixty miles from the Sea of Galilee. Mark says that Jesus went into a house, and did not wish His presence made known, "but He could not be hid", Mark 7 : 24.

22. A woman of Canaan. Mark calls her "a Greek, a Syrophenician" (Mark 7 : 26), that is, a Phœnician of Syria. Canaan is the older name of Phœnicia. The woman spoke Greek, she was of the Phœnician race, and she belonged to the Roman province of Syria. Coasts ; that is, neighborhood or district, as in v. 21. Cried . . . Have mercy on me. All the agony of the mother's broken heart went into the cry. Thou son of David ; a title of the Jewish Messiah (compare chs. 9 : 27 ; 20 : 30, 31 ; 21 : 9). The woman had likely heard, from some of her own countrymen who had been in the crowds drawn to Jesus in Galilee (Mark 3 : 7, 8), that Jesus was regarded by many as the Messiah of the Old Testament. My daughter ; a young girl, Mark 7 : 25. Grievously vexed with a devil ; "very evil deviled", the words may be translated.

**II. FAITH TESTED.**—23, 24. Answered her not a word. Jesus first refused by silence. He had come to be alone with the Twelve, and if He should heal the girl, He would be surrounded by a curious throng. Send her away ; by doing for her what she asks. She crieth after us. The disciples had not greater pity than Jesus, but they wished to rid themselves of trouble. He answered ; the disciples. I am not sent, etc. Israel is pictured as a flock of sheep lost on the mountains, and Jesus as the

25 <sup>8</sup>Then came she and worshipped him, saying, Lord, help me.

26 <sup>9</sup>But he answered and said, It is not meet to take the children's bread, and <sup>10</sup>to cast it to <sup>11</sup>dogs ;

27 <sup>12</sup>And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith : be it <sup>13</sup>unto thee even as thou wilt. And her daughter was <sup>14</sup>made whole from that <sup>15</sup>very hour.

Shepherd sent to bring them back to the fold. Jesus did His personal work amongst the Jews only, leaving it to His apostles to carry the gospel to the outside world. Yet, on special occasions, He blessed Gentiles, like the Capernaum centurion, ch. 8 : 5-13. It was His need and desire for quiet that held Him back here.

25-27. Then came she; perhaps following Jesus and the disciples into the house where they reclined at supper. Worshipped him ; Mark, "fell at His feet" (Mark 7 : 25, compare Luke 7 : 38). Lord, help me. Her great need was her only plea, and it proved sufficient. It is not meet ; proper. Mark prefixes the sentence, "Let the children first be filled." The children's bread ; the blessings of the gospel, intended first for the Jews. Cast it to dogs ; the "little dogs" or "doggies", pet dogs, of which there may have been one in the room, begging scraps about the table. It is a common Greek proverb which Jesus here quotes. Truth, Lord. The nimble-witted Greek woman caps proverb with proverb. Her quick ear, too, had caught the word "first", with its hint that there was something for the Gentiles after the needs of the Jews had been met. The dogs eat of the crumbs ;



A SYROPHENICIAN WOMAN

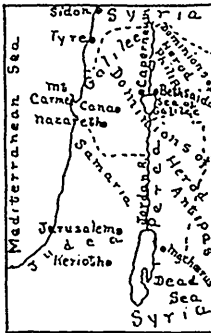
literally the "little crumbs", as Jesus had spoken of "little dogs". There is no need to rob the Jews; enough is left over for the Gentiles.

"Her eyes flashed with quick wit of anguish; and she cried 'Truth, Lord! but crumbs fall, and the dogs may eat the children's leavings!' Then beamed forth anew That high look on His face which comforted."

Sir Edwin Arnold

III. FAITH REWARDED.—28. Great is thy faith; which Jesus had been testing all the while. Be it done unto thee (Rev. Ver.); a promise all the sweeter because of its delay. Daughter . . . made whole. Mark says, "she found the devil gone out, and her daughter laid on the bed", Mark 7 : 31.

THE GEOGRAPHY LESSON



TYRE was the most noted city and district of Phenicia, about 40 miles northwest of Capernaum. In the height of its greatness, merchantmen of Tyre frequented every Mediterranean port, sailing as far as Britain, and even perhaps circumnavigating Africa. The city was, however, destroyed by the Assyrians in the 7th century B.C. It is now a dead-and-alive Arab village of 4,000 fisher-folk. SIDON lies 26 miles north of Tyre and 60 miles north of Capernaum. Like Tyre, Sidon, in ancient times was a great commercial city; but like Tyre also, it fell, and in modern days Beirut, 30 miles to the north, with its improved harbor and railway to Damascus, has entirely stripped it of its trade. Modern Sidon is a town of 10,000 inhabitants, with crowded houses, narrow streets and shaded bazaars.

LESSON QUESTIONS

- 21 Whence did Jesus go, and whither? Explain "constrs". Where are Tyre and Sidon? What prophet foretold the destruction of Tyre? (Ezek. 27 : 36.) Where does Jesus refer to Tyre and Sidon? (Matt. 11 : 21, 22.)
- 22 Who came to Jesus? What language did the woman speak? What was her race? To what

Roman province did she belong? By what title did she address Jesus? How likely had she learned of Him as the Messiah? What was her desire? What Old Testament mother came to Elisha when her son had died? Tell how the dead child was restored to life. (2 Kgs. 4 : 18-25.)

23, 24 In what manner did Jesus at first refuse the woman? What did the disciples say? Give Jesus' answer. By what vision was Peter taught that the gospel was meant for Gentiles as well as Jews? (Acts 10 : 9-16.)

25-27 In what words did Jesus refuse the woman? What lowly position was she willing to take?

28 What did Jesus say of the woman's faith? How did He reward it? What does Mark say the mother found when she went home?

FOR DISCUSSION

- 1. Prayer for others: what it can do.
- 2. Marks of true faith.

A LESSON FOR LIFE

One bitter cold day, a ragged little fellow came to Dr. Barnardo, and asked to be admitted to his orphanage. The doctor, to test him, was rather rough, and asked him if he had no friends to speak for him. "Friends?" shouted the boy. "No, I ain't got no friends, but if these 'ere rags"—and he waved his arms—"won't speak for me, nothing else will." The prayer that just lays before God our exceeding need, is a prayer that is sure to be answered.

Prove from Scripture—*That we should persevere in prayer.*

Shorter Catechism—*Ques. 60. How is the sabbath to be sanctified?* A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

The Question on Missions—11. Are any native helpers employed? There are in the Mission eight Chinese preachers, who are in charge of chapels in the larger towns and villages throughout the field. There are also language, and school, teachers, colporteurs and Bible women. These are all of great assistance in all the departments of mission work.

FOR WRITTEN ANSWERS

- 1. What did the Syrophenician woman ask of Jesus? .....
- 2. Why did He at first refuse her request? .....
- 3. How did He at last reward her faith? .....

## Lesson XII.

## THE PARABLE OF THE SOWER

June 19, 1910

**LESSON SETTING**—The Parable of the Sower was spoken six months before the last Lesson, towards the end of the second year of our Lord's public ministry.

**GOLDEN TEXT**—Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.—James 1: 21 (Rev. Ver.).

**Memorize v. 23. THE LESSON PASSAGE**—Matthew 13: 1-9, 18-23.

1 The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up;

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth;

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them;

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

18 Hear ye therefore the parable of the sower.

**Revised Version**—On that day; 2 there were gathered unto him great multitudes; 3 entered into a boat; 4 all the multitude; 5 beach; 6 to them many things; 7 the; 8 as he; 9 birds; 10 and others; 11 the rocky; 12 straightway they sprang up; 13 risen, they; 14 upon the; 15 grew up; 16 yielded fruit; 17 sixty, some thirty; He that hath ears, let him hear; 18 then ye the; 19 evil; 20 snatcheth; 21 hath been; 22 that was sown; 23 And he that was sown upon the rocky places, this is he; 24 straightway; 25 endureth; 26 and; 27 straightway the good ground, this is he; 28 who verily beareth.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Parable of the sower, Matt. 13: 1-9, 18-23. T.—The good seed, Ps. 19: 7-14. W.—On the way side, Mark 6: 1-6. Th.—Stony ground, Acts 14: 8-20. F.—Among thorns, Luke 18: 18-30. S.—Good ground, Acts 2: 37-47. S.—Sowing and reaping, John 4: 35-42.

## THE LESSON EXPLAINED

## I. THE PARABLE

—1.2. The same day. Jesus had just received a visit from His mother and brothers, ch. 12: 46-50. Out of the house; in Capernaum where His family had come to Him. Sat; the usual position of a Jewish teacher. By the sea side; that is the Sea of Galilee, near Capernaum. Great multitudes; "out of every city"; Luke says (Luke 8: 4), that is, of Galilee, where Jesus had been teaching and healing, Luke 8: 1. Entered into a boat (Rev. Ver.). At this part of the Sea of Galilee,—the north end, are small bays or inlets

story with a heavenly meaning", is a good definition. A sower went forth; from the village or hamlet in which it is the custom for Eastern farmers to live together. To sow; broadcast, by hand. By the way side; the hard-trodden footpath that led through every Eastern grain field. Birds (Rev. Ver.) . . devoured. A traveler says that he once saw over a thousand crows waiting, on a hillside overlooking the plain of Gennesaret, until the farmers should go away, to descend on their fields. Rocky places (Rev. Ver.); places where the rock-bed was near the surface. Sprung up . . scorched . . withered. The sun, warming the rock beneath, would cause the seed to grow quickly, and as quickly wither.

7-9. Among thorns; in deep, rich soil, but needing to be cleaned. Choked them; crowding the roots, taking away the nourishment of the soil and shutting out the sun. Good ground; soft and deep and clean. An hundredfold; perhaps according to the kind of grain: barley yields more than wheat. He that hath ears (Rev. Ver.). Jesus invites His hearers to think on the deeper meaning of the story.

In answer to the disciples' questions, Jesus said that He spoke in parables, to sift the listeners. The careless ones would attend only to the story; but those in earnest would go on to find out its meaning. Vs. 10-17.

II. THE INTERPRETATION.—18-21. Hear ye therefore; because you are among the happy ones privileged to learn the parable's hidden meaning. Heareth the word of the kingdom; the teaching



THE SOWER: From Painting by Millet

where the boat could ride safely a few feet from shore, while the multitude seated on both sides of the shore could listen in comfort.

3-6. Spake . . in parables. A parable is literally a "likeness" or "comparison". "An earthly

about the kingdom of Christ given in the parables. **Understandeth it not**; literally, "does not put it together"; that is, does not take it into his heart and work it out in his life. **The wicked one**; Satan. **Catcheth away**; like the birds, v. 4. **Sown in his heart**; that is, scattered on the surface of his mind, but never getting any deeper. **This is he**; this is a picture of the man. **Straightway** (Rev. Ver.); with quick impulse. **With joy receiveth it**; but not with joy that is the "fruit of the Spirit" (Gal. 5: 22) and lasts "always", Phil. 4: 4. **Not root in himself**. What he hears gets no hold on his life. **Dureth for a while**; literally "is temporary". **Tribulation or persecution**; like the hot sun, v. 6. **Stumbleth** (Rev. Ver.); falls into sin.

**22, 23. Care of this world**; worry about getting food and clothing and shelter,—the temptation of the poor. **Deceitfulness of riches**; which often draw away the attention of the better-off from spiritual blessings. **Becometh unfruitful**; through letting the heart weeds grow, like Judas, instead of rooting them out like Nicodemus. **Hearth the word**; with earnest attention. **Understandeth it**; takes it into "an honest and good heart" (Luke 8: 15), to "keep it", that is meditate on it. **Bearth fruit**; the fruit of diligent obedience. **Hundredfold.. sixty.. thirty**. Some cannot do as much as others; but we shall be judged by the ability and opportunities we have.

"The larger the bin,  
The more He puts in."

**ORIENTAL SIDELIGHT**

The appearance of a farm in Palestine "without walls, fences, or hedges, is that of a great green sea. On the sloping ground, as on the sides of all water-course valleys called wadies, the land is laid off in stair-like ridges, each leading into the one above or below it, so that all can be ploughed continuously: These terraces serve a double purpose; the ground is cleared of rock and large stones in building the low walls, and by the succession of levels the soil is kept in its place and not swept down to the foot of the valley by the winter rains. The time for sowing grain is when the soil has been softened for the plough by the first rains in the beginning of October. Millet, however, is sown in summer on irrigated land. When winter comes on, cold and wet, before the barley is put into the ground, it is sown in the beginning of February."

**LESSON QUESTIONS**

**1-5** In what manner did Jesus teach? What is a parable? Describe the "wayside". What happened to the seed that fell upon it? What is meant by "rocky places"? Tell the fate of the seed that fell here. Where is the Word of God called "incorruptible seed"? (1 Pet. 1: 23.) Where did Jesus liken Himself to "a corn of wheat"? (John 12: 24.)

**7-9** What befel the seed sown among thorns? What returns did the seed in the good ground return? Why did Jesus use parables in His teaching?

**18-21** Explain "the word of the kingdom". What is said of the wayside hearer? Who snatches away the word from him? Describe the "stony ground" hearer. How does he receive the word? What causes him to stumble?

**22, 23** What is apt to keep the poor from hearing the Word aright? What the rich? Give three marks of the "good ground" hearers.

**FOR DISCUSSION**

1. Some ways in which Satan snatches away the good seed of God's Word.
2. Marks of good sermon hearing.

**A LESSON FOR LIFE**

An alarm clock is meant to rouse us at a certain hour each morning. But if, when we have heard it, instead of getting up, we turn over and fall asleep again, after a little while its ring will cease to awake us. The preaching of God's Word is a weekly summons to us to forsake sin and serve Him. But unless we take it into our hearts and work it out in our lives, soon the preaching will become to us a mere empty sound that produces no effect whatever upon us.

**Prove from Scripture**—*I hat God's Word endureth forever.*

**Shorter Catechism**—Review Questions 59, 60.

**The Question on Missions**—12. What determines the opening of new preaching places? Chapels are generally opened as soon as possible in the large cities and towns. Market villages are also strategic points, as the people of the surrounding villages assemble there periodically to attend the fairs, and large numbers can thus be reached with the gospel.

**FOR WRITTEN ANSWERS**

1. Where did Jesus sit as He taught? Where were the crowds standing? .....

2. What is a parable? .....

3. Why did Jesus use parables in His teaching? .....

## Lesson XIII.

## THE PARABLE OF THE TARES

June 26, 1910

LESSON SETTING—The same as for last Lesson.

**GOLDEN TEXT**—Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matthew 13: 43.  
**Memorize vs. 37, 38. THE LESSON PASSAGE**—Matthew 13: 24-30, 36-43.

24 Another parable <sup>1</sup> put he forth unto them, saying, The kingdom of heaven is likened unto a man <sup>2</sup> which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares <sup>3</sup> among the wheat, and went <sup>4</sup> his way.

26 But when the blade <sup>5</sup> was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? <sup>7</sup> from whence then hath it tares?

28 He said unto them, An enemy hath done this.

29 But he <sup>10</sup> said, Nay; lest <sup>11</sup> while ye gather up the tares, ye root up <sup>12</sup> also the wheat with them.

30 Let both grow together until the harvest: and in the time of <sup>13</sup> harvest I will say to the reapers, Gather <sup>14</sup> ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36 Then <sup>15</sup> Jesus sent the multitude away, and went into the house: and his disciples came unto

**Revised Version**—<sup>1</sup> set he before them; <sup>2</sup> that sowed; <sup>3</sup> also; <sup>4</sup> away; <sup>5</sup> sprang; <sup>6</sup> And the; <sup>7</sup> *Omit* from; <sup>8</sup> And he; <sup>9</sup> say; <sup>10</sup> saith; <sup>11</sup> haply; <sup>12</sup> *Omit* also; <sup>13</sup> the; <sup>14</sup> up first; <sup>15</sup> he left the multitudes; <sup>16</sup> Explain; <sup>17</sup> *Omit* unto them; <sup>18</sup> these; <sup>19</sup> sons; <sup>20</sup> evil one; <sup>21</sup> *Omit* the; <sup>22</sup> with fire; <sup>23</sup> cause stumbling; <sup>24</sup> that; <sup>25</sup> the weeping; <sup>26</sup> He that hath ears, let.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Parable of the tares, Matt. 13: 24-30, 36-43. T.—The enemy, Gen. 3: 1-8. W.—Tares, John 8: 39-47. Th.—The harvest, 2 Pet. 3: 8-14. F.—The Judge, 2 Thess. 1: 1-10. S.—The judgment, Rev. 20: 11-15. S.—Glory of the righteous, Dan. 12: 1-10.

## THE LESSON EXPLAINED

I. THE GROWING.—24.

25. Another parable; or story from life, told for the sake of its spiritual teaching. Put he forth. The Greek word is commonly used of placing food on a table; here of spiritual instruction. The kingdom of heaven; which Jesus as King came to establish on earth, and in which the laws of heaven are obeyed. Is likened unto a man; that is, to the experience which a farmer had. Good seed; genuine wheat and free from mixture of other seeds. While men slept; during the night. Enemy; a "bater", full of personal spite. Sowed tares; probably the same weed as the English darnel and like the chess or cheat of this continent. Went his way. The evil seed required no care: once sown, it would grow of itself.

II. THE GATHERING.—26-28. The blade; of wheat. Sprung up. . . brought forth fruit; but the ear, in the case of each plant, was not yet fully formed. Not till then could the wheat be distinguished from the tares, so like each other did they grow. Appeared the tares; now easily known by the branching twigs with pickles on each, while the wheat ear is a single perpendicular spike. Servants; slaves. Whence. . . tares? The farmer's

him, saying, <sup>16</sup> Declare unto us the parable of the tares of the field.

37 He answered and said <sup>17</sup> unto them, He that soweth the good seed is the Son of man;

38 The field is the world; <sup>8</sup> the good seed <sup>18</sup> are the <sup>19</sup> children of the kingdom; <sup>9</sup> but the tares are the <sup>20</sup> children of the <sup>21</sup> wicked one;

39 The enemy that sowed them is the devil; <sup>6</sup> the harvest is the end of the world; and the reapers are <sup>21</sup> the angels.

40 As therefore the tares are gathered <sup>14</sup> and burned <sup>22</sup> in the fire; so shall it be in the end of <sup>13</sup> this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that <sup>22</sup> offend, and them <sup>24</sup> which do iniquity;

42 And shall cast them into <sup>13</sup> a furnace of fire. there shall be <sup>25</sup> wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. <sup>26</sup> Who hath ears to hear, let him hear.

seed had been pure (v. 24), and so many tares could not have grown up of themselves, even were the soil not clean. An enemy; the only possible explanation of the tares' being found all over the field. Gather them up; as men, women and children may be seen to-day in the fields of an Eastern farm, pulling up the weeds.

29, 30. Nay; because the roots of the two plants were so closely intertwined and had so firm a hold on the soil, that both tares and wheat might be pulled up together. Until the harvest. The wheat harvest began in April. The reapers. Reaping in those days was commonly done with a sickle, the grain being cut off nearer the top than with us. Frequently, however, then, as now in the East, the grain was pulled up by the roots. Gather ye. . . first the tares; either before or after the cutting of the crop. Burn them; as useless and hurtful. Wheat into my barn. Underground grottoes or cellars are now in Palestine frequently used as barns, but in our Lord's time the barns were likely buildings of some sort. The underground storehouses of the present day are carefully cemented to keep out damp, and the mouth is plastered over so as to be air-tight. Grain stored in such places will keep sound for years. Sometimes, for security, the "barn" is under the floor of the inmost part of the house.

III. THE TEACHING.—36. Sent the multitude away. See v. 2. After the parable of the Tares, Jesus uttered the parables of the Mustard Seed and the Leaven. This closed His public teaching at this time. The house; the one in Capernaum from which He had gone to the seashore, v. 1. His disciples; the Twelve and others who wished to learn



WHEAT AND  
TARES



more from the great Teacher. **Declare**; Rev. Ver., "Explain". **The Son of man**; that is, Jesus Himself. When others sow, as prophets, apostles, preachers, teachers, parents, Jesus is sowing through them.

**37-39. Field is the world.** The whole world belongs to Jesus as King, only a part of it knows and serves Him. **Children of the kingdom**; all those who honor and serve Jesus. In v. 19 "the good seed" is "the word of the kingdom", that is the Word of God. But it is the duty of every Christian to make God known, and therefore He also may be called "a word of God", as Jesus is the Word of God, John 1:1. **Children of the wicked one**; but these may become "children of the kingdom". **Enemy.. the devil**; that great evil person, Jesus' foe and ours. **Harvest.. end of the world**; which comes for each of us at death, and will come at last for all mankind. **Reapers.. angels.** See chs. 16: 27; 24: 31; 2 Thess. 1: 7.

**40-43. Offend** (Rev. Ver., "cause stumbling") .. **do iniquity.** Those who lead others to do wrong, and those who do wrong themselves, will be punished. **Furnace of fire**; a terrible picture of the doom that awaits the wicked. **Walling and gnashing of teeth.** There will be both suffering and useless rage. **Righteous.. as the sun**; their hearts full of heavenly joy and their minds of clear knowledge, blessed themselves and blessing others. **The kingdom of their Father**; heaven.

**ORIENTAL SIDELIGHT**

The barley harvest in Palestine began in the neighborhood of Jericho about the middle of April, in the coast plains ten days later, and in the high-lying districts as much as a month later. Wheat was a fortnight later in ripening. The grain was cut with a sickle about a foot below the ears, little value being placed upon the straw, and the handfuls which the reaper left behind him were tied into sheaves by the binder, but these were not set up in shocks. The threshing was usually done in the field, a practice made possible by the rainless weather of harvest. The threshing-floor was a round, open space, preferably on an elevation exposed to currents of wind to drive away the chaff. When the quantity of grain was small, it was beaten out with a stick. For larger quantities oxen were used for treading out the grain. There were two kinds of threshing machines in use, one an oblong board, made rough

on one side with notches, nails and sharp stones and weighted down with stones and the driver, the other made of oblong cylinders filled into a frame and armed with sharp iron discs. These were dragged over the grain.

**LESSON QUESTIONS**

**24, 25** Of what kingdom did Jesus speak? Who came to establish it on earth? Whence are its laws? To what did Jesus liken the kingdom? What did the farmer sow in his field? Who sowed tares?

**26-28** When and by whom were the tares discovered? What did they ask of the farmer? Why was he sure that an enemy had sown the tares? What did the servants wish to do?

**29, 30** Why did the farmer not allow them to do this? Until when were the tares and wheat to grow together? What was then to be done with the tares? What with the wheat?

**36-39** Whom did Jesus send away? To whom did He explain the parable of the Tares? Give His explanation of the different parts of the parable.

**40-43** Who will be punished at the end of the world? What picture is given of their doom? What is said of the righteous?

**FOR DISCUSSION**

1. Should we refuse to become church members because there are evils in the church?
2. Is there any middle class between the friends and the foes of Jesus?

**A LESSON FOR LIFE**

Ask a farmer of Palestine to-day the best way to get rid of tares and other evil weeds, and he will answer: "By carefully nourishing the good seed so that it will produce strong and healthy plants." It is true in our lives also, that if we would get rid of evil desires and habits, we shall win success by carefully cultivating desires and habits that are pure and noble. Give the good a fair chance, and it will always conquer in the fight against the evil.

**Prove from Scripture**—*That we reap what we sow.*

**Shorter Catechism**—Review Questions 51-80.

**The Question on Missions**—13. Review Questions for the Quarter.

**FOR WRITTEN ANSWERS**

1. Tell briefly the parable of the Tares .....

.....

2. What explanation did Jesus give of each part of the parable? .....

.....

3. How did He describe the future punishment of the wicked? How the blessedness of the righteous? ..

.....

**SCHOLAR'S REGISTER**

APRIL-JUNE, 1910

[This Record may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name.....		Address.....		Class.....				
DATE	S.S. Attendance	Mem. Verses	Catechism	Tune Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1910								
April 3.....								
April 10.....								
April 17.....								
April 24.....								
May 1.....								
May 8.....								
May 15.....								
May 22.....								
May 29.....								
June 5.....								
June 12.....								
June 19.....								
June 26.....								
Totals.....								

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Calendar sent on Application. 1705 REV. D. BRUCE MACDONALD, M.A., LL.D. Head Master.



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