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THE HOME STUDY QUARTERLY



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Presbyterian Church in Canada

Rev. R. Douglas Fraser,
Editor & Business Manager,
Confederation Life Building, Toronto.



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The Home Study Quarterly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XII.

July, August, September, 1906

No. 3

Looking Forward

With every rising of the sun
Think of your life as just begun.

The past has shriveled and buried deep
All yesterdays. There let them sleep.

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but to-day.
Woo it, and teach it to obey

Your will and wish. Since time began,
To-day has been the friend of man ;

But in his blindness and his sorrow
He looks to yesterday and to-morrow.

You and to-day ! a soul sublime,
And the great pregnant hour of time,

With God himself to bind the twain !
Go forth, I say, attain ! attain !

—Ella Wheeler Wilcox

the spreading abroad of His glorious kingdom.

No Christian, young or old, is excused from his share in the great conflict. The ranks of the whole army of the Lord must be kept filled, and closed up. But the fiercest and oftenest conflicts are the single-handed combats by which each soldier of Christ holds the citadel of his own heart. The great adversary takes us one by one. Each is as alone with him, as was our Master in the wilderness temptation ; and his assaults upon the follower are as fierce and unsparing as they were upon the Leader.

That is our consolation and strength : the Captain was in the thick of it Himself, and knows the way of victory. Nay more, He is in the thick of it with us now, and we have but to hearken to His word of clear command, and follow close upon His footsteps, and strike with the strength which His Spirit inbreathes, to make defeat impossible.

Fighting

Ed. A soldier's one duty is to fight. His manual of instruction is the "Red Book." His routine of drill and exercise, the great field days, the sham battles, even the holiday parade—all lead toward the same end, to make him a fit man to meet his foe. In whatever else he may shine, if he make a poor show on the battlefield, he is no true soldier.

The soldiers who have enlisted under the great Captain of our salvation never lack opportunity of proving their mettle. His service is no mere garrison duty. Every place and every hour has its enemy, and back of every enemy, are all the powers of hell. There are the great battles for truth and right in the world,—for the overthrow of evil, and

The Lesson in the Holidays

By George N. Burnie

It was Willie Thompson's first Sunday with his aunt in the country, where he had gone to spend the holidays. The noon-day meal was just finished ; and the afternoon programme was the next consideration. Sunday School was the order of his day when at home ; but here he knew of none.

"Are you going to my Sunday School to-day," said his aunt ; "it is small, keeps for half an hour, and is not far away?"

"Why, I did not know you had any Sunday School. Where does it meet ? How big is it?"

The answer made him laugh : "It is the smallest school you ever saw, and if you

attend, it will be twice as big as it generally is. It has one member, and it meets in the sitting-room at half-past two, sharp. I am the whole school. They call it a Home Department."

"Where is my satchel, auntie?"

"Why, are you going home right away?"

"No, I want to get something out of it," and off he went, returning in a few minutes with a slip of paper which he was studying closely.

"Here," said he, "are a lot of things I want to get,—pictures and things that are mentioned in our Sunday School lessons during the Quarter, July-September. Do you think I can find any of them? Wait till I read some of them over:—"Millstone," "sheep," "talents," "fish like a serpent," "bed," "loaves," "host," "inn," "thieves," "priests," "Levites," "pence," "scorpion, like an egg," "a pit," "wedding," "feast," "maimed people," "lame," "blind," "yoke," "widow," "extortioners," "oil," "bread," "husks," "stone like a loaf of bread," "ring," "gospel." I want to get as many real things as possible, and pictures of the others."

Auntie had been in the habit of sitting down with her QUARTERLY and Reference Bible, and studying out the lesson alone; but here was an idea that promised to be interesting and helpful to both. So, together, at half-past two, they started gathering pictures from QUARTERLIES, LEAFLETS, magazines, newspapers, etc., and arranging them under their respective lessons. The half-hour was soon gone, and the boy wanted to continue; but aunt was too wise to exhaust the interest, so left it over to be continued the next Sunday.

In a few Sundays they had gathered so many pictures that it was found necessary to get sheets of paper on which they might paste the pictures of each lesson, writing the name of the lesson at the top, and the Golden Text at the bottom. Willie's uncle was not regarded as a Bible student, but became sufficiently interested to suggest a better arrangement of the pictures and would also put the boy on a scent to find more.

When the holidays came to an end, the boy was amazed to find how much he knew about the lessons, and what a delight it had become to study them. He carried the pictures back

to the city with him, and showed them to his teacher, who suggested that all the boys of the class should take up the lessons for the next quarter in the same way, and, keeping the sheets neatly, should have them prettily fastened together and send them as a Christmas gift to the children's ward in the hospital. The boys took it up with enthusiasm, and it was a proud day when they brought them all in, each one vying with the other in the neatness and cleverness with which his work was done. And so the "Lessons in the Holidays" proved to be the most delightful and profitable lessons of all the year.

Montreal

"The Straight Race"

THE SUPPLEMENTAL HYMN, THIRD QUARTER

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

"Run the straight race,"—what a fine ring there is about these words from the "Supplemental Hymn" for the Third Quarter (251, Book of Praise)! There is something, too, about fighting in the hymn. But we shall pass this over just now, although it, too, is worth reading about.

The prize in the race the hymn speaks of is not money or a medal: it is something better than these. Money is soon spent, and medals at last rust and perish. But what shall we say to a prize such as Jesus Himself has won? For He ran this race, and is waiting at the end to share with us His joy forevermore.

Sing this hymn into your mind and heart, for it will help to make you men and women, strong and true, able to master the temptations to turn from the right way, and not easily beaten when you have set your minds on winning the glorious prize before you.

The Vacation Card

Almost every one takes a holiday in the summer time, and every Sunday School scholar will be anxious to attend Sunday School, where he may happen to be, and to get credit in his own school for attendance, recitation, etc. To accomplish this, our new and neat VACATION CARD is just what he needs. Schools may have them at 50c. per 100.

Anno. Ed.

***AN ORDER OF SERVICE: Third Quarter**

OPENING EXERCISES**I. SILENCE.**

II. Superintendent. Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

School. He that hath clean hands, and a pure heart.

Superintendent and School. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

III. SINGING. Hymn 251, Book of Praise. (It is expected that this "Supplemental Hymn" will be memorized during the present Quarter.)

IV. THE LORD'S PRAYER. Repeat in concert.

V. SINGING.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

—Hymn 444, Book of Praise

VI. RESPONSIVE SENTENCES. Ps. 93.—

Superintendent. The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself:

School. The world also is stablished, that it cannot be moved.

Superintendent. Thy throne is established of old:

School. Thou art from everlasting.

Superintendent. The floods have lifted up, O Lord, the floods have lifted up their voice;

School. The floods lift up their waves.

Superintendent. The Lord on high is mightier than the noise of many waters,

School. Yea, than the mighty waves of the sea.

Superintendent. Thy testimonies are very sure:

Superintendent and School. Holiness becometh Thine house, O Lord, for ever.

VII. PRAYER.

VIII. SINGING. Psalm or Hymn selected.

IX. BIBLE WORK. From the Supplemental Lessons.

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.

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

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.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. 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.)

IV. RESPONSIVE SENTENCES. James 1: 21, 22.—

Superintendent. Receive with meekness the engrafted word, which is able to save your souls.

School. But be ye doers of the word, and not hearers only.

V. SINGING.

Father of mercies, in Thy Word,
What endless glory shines!
Forever be Thy name adored
For these celestial lines.

Here springs of consolation rise
To cheer the fainting mind;
And thirsty souls receive supplies,
And sweet refreshment find.

—Hymn 118, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

Lesson I.

JESUS AND THE CHILDREN

July 1, 1906

Matthew 18: 1-14. Commit to memory vs. 2, 3.* Read Mark 9: 14-50; 10: 13-16.

GOLDEN TEXT—It is not the will of your Father which is in heaven, that one of these little ones should perish.—Matthew 18: 14.

1¹ At the same time came the disciples unto Jesus, saying, Who ² is the greatest in the kingdom of heaven?

2 And ³ Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye ⁴ be converted, and become as little children, ye shall ⁵ not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is ⁶ greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall ⁷ offend one of these little ones which believe in me, it ⁸ were better for him that a ⁹ millstone were hanged about his neck, and *that* he ¹⁰ were drowned in the depth of the sea.

7 Woe unto the world because of ¹¹ offences! for it must needs be that ¹² offences come; but woe to that man ¹³ by whom the ¹⁴ offence cometh!

8 ¹⁵ Wherefore if thy hand or thy foot ¹⁶ offend thee, cut ¹⁷ them off, and cast ¹⁸ them from thee: it is ¹⁹ better for thee to enter into life ²⁰ halt or maimed,

Revised Version—¹ In that hour; ² then is greatest; ³ he called to him a little child, and, etc.; ⁴ turn; ⁵ in no wise enter; ⁶ the; ⁷ cause; believe on me to stumble; ⁸ is profitable; ⁹ great millstone should be; ¹⁰ should be sunk; ¹¹ occasions of stumbling; ¹² the occasions; ¹³ through; ¹⁴ occasion; ¹⁵ And if; ¹⁶ cause in thee to stumble; ¹⁷ it; ¹⁸ good; ¹⁹ maimed or halt; ²⁰ the eternal fire; ²¹ the hell of fire; ²² See that; ²³ Omil v. 11; ²⁴ any man; ²⁵ goeth; ²⁶ rejoiceth over it more than over the ninety and nine which have not gone astray.

rather than having two hands or two feet to be cast into ²⁰ everlasting fire.

9 And if thine eye ¹⁰ offend thee, pluck it out, and cast it from thee: it is ¹¹ better for thee to enter into life with one eye, rather than having two eyes to be cast into ¹² hell fire.

10 ²³ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 ²⁴ For the Son of man is come to save that which was lost.

12 How think ye? if ²⁴ a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which ²⁵ is gone astray?

13 And if so be that he find it, verily I say unto you, he ²⁶ rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Rev. A. W. H. Smith.

THE LESSON EXPLAINED

Time and Place—Autumn, A. D. 29, shortly after the Transfiguration (see Luke 9: 28-36, Lesson XII., Second Quarter); a house in Capernaum, perhaps Peter's.

Connection—As they journeyed with Jesus through Galilee to Capernaum (compare Mark 9: 33; Luke 9: 46), the disciples had a dispute as to who should be greatest.

I. THE CHILDREN WELCOMED.—1, 2. At the same time, Peter had returned from paying the temple tax with the money found in the mouth of a fish, ch. 17: 24-27. Came the disciples; with the question that vexed them. Mark tells us that Jesus had asked them about their dispute by the way (see Connection). They were ashamed, and kept silent. A little later they came and asked Jesus' opinion. Who is the greatest? Perhaps the prominence given to the three at the Transfiguration had started the question. Called . . . a little child; who may have been playing near, and was drawn to the wonderful, loving Jesus. Set him in the midst. Mark (ch. 9: 36) adds that He took the child in His arms. How warm and tender is Jesus' love for children!

3-5. Be converted (Rev. Ver., "turn"); from the selfish, ambitious spirit they had just been showing. As little children; with no thought about their own greatness. Whosoever . . . shall humble himself . . . is greatest; because he has most of the heavenly spirit—faith, love, self-denial, willingness to serve. Receive one such . . . in my name; loving and admiring the children, and the childlike, because they possess the spirit of Jesus, reflecting the beauty of His character.

II. THE CHILDREN HINDERED.—6, 7. Offend ("cause to stumble") . . . it were better, etc. Better to lose one's own life than cause another to sin. The "millstone" meant here was a very large one, turned by an ass; smaller ones were turned by hand (see Illustration). Drowned. Drowning was



Hand Mill of Palestine

The lower stone is fastened into the ground or floor, while the upper is movable and may be lifted off or whirled round.

common in Greece and Rome as a swift and terrible penalty for crime. Woe unto the world, etc. The difficulties ("occasions of stumbling") in the way of becoming good, and especially in the way of children, move Jesus to compassion. It must needs be; in this sinful world. Woe to that man; because he is a soul murderer by causing others to sin.

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lessons Leaflet.

8, 9. Things most dear must be given up if they lead us into sin. **Hand**; tempting us to do what is wrong. **Foot**; going into evil ways. **Eye**; looking upon, and longing after, evil things. **Better**; to have now and in heaven the eternal life which Jesus gives, than to enjoy all the pleasures of sin. **Than** . . . **hell fire**; literally, "Gehenna of fire." Gehenna was the valley south of Jerusalem, where the refuse of the city was consumed with ever-burning fires. A dreadful picture of the sinner's punishment.

III. THE CHILDREN SOUGHT.—10-14. **De-pise** not, etc.; for the "little ones" are specially dear to the great Father. **Their angels**; the angels who care for the little ones now and here, Heb. 1: 14. **Always behold . . . my Father**. The meaning is, either that these angels are the highest and holiest, and therefore nearest God's throne, or that the way into the Father's presence is always open to them. In the story of vs. 12, 13 (given more fully in Luke, ch. 15), Jesus shows how earnestly God desires that not one of these little ones should perish.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus and the children, Matt. 15: 1-14. T.—The blessing, Mark 10: 13-16. W.—Greatness of service, Luke 22: 24-30. Th.—Teaching humility, 1 Pet. 5: 1-7. F.—Children's praise, Matt. 21: 6-16. S.—Preferring one another, Rom. 12: 6-16. S.—Christ's humility, Phil. 2: 1-11.

Prove from Scripture—That we should be child-like.

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

The Question on Missions—(Third Quarter, TRINIDAD AND BRITISH GUIANA). 24. When and by whom was our Mission in Trinidad begun? Rev. John Morton, now of Tunapuna, went from Nova Scotia in 1867, and Rev. K. J. Grant, now of San Fernando, in 1870. These two and their wives are still in the work.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 197; 292; Ps. Sel. 14; 567 (from PRIMARY QUARTERLY); 134.

FOR FURTHER STUDY

Juniors—Where had Jesus been transfigured? Where were Jesus and His disciples now?

1-5 About what had the disciples been disputing? Whose opinion do they now ask? Whom did Jesus set in their midst? What does He say is necessary if we would enter into His kingdom? In what ways should we be like little children? How may we "receive" Jesus?

6, 7 What is it to cause a "little one" to stumble? How great punishment does this deserve?

8, 9 What three things are named through which temptation may come to us? How will sin be punished? Who longs to save us?

10-14 What heavenly beings have charge of the little ones? In what story does Jesus show God's care for them?

Seniors and the Home Department—Mention other disputes among the disciples. (Matt. 20: 20, 24; Luke 22: 24.)

1-4 Name childlike qualities we should possess. (Matt. 6: 31; 1 Cor. 14: 20; 1 Pet. 1: 14.)

5-9 How may we cause others to stumble? (Rom. 2: 23, 24; 14: 21; 1 Cor. 8: 9-13.)

10-14 How did Jesus show His loving care for children? (Matt. 10: 42; 19: 13-15; John 21: 15.) For the childlike? (Luke 12: 32.)

THE LESSON IN LIFE

1. Greatest in the kingdom—next to the king—who would not be eager for such a place? When the King is Jesus, we can reach it only by the path of lowly service. Go out each day and see how many people you can help. Each kindly deed and cheering word will bring you a step nearer the highest place in the kingdom of heaven.

2. The star belongs in the heavens and the lamp in the kitchen. But the lamp is of more use than the star, when we are finding our way through the dark passages of a cellar. We may be very commonplace people, but there is something that each of us can do better than the greatest genius in the world. Why make ourselves miserable by envying others their higher powers, when we might be so happy in using to the utmost our own?

3. "Far sadder sight than eye can know,
Than proud bark lost, or seaman's woe,
Than battle fire, or tempest cloud,
Or prey bird's shriek, or ocean shroud,—
The shipwreck of the soul."

*Rev. Logic Mack
Dr. W. H. Smith*

*When
written*

FOR WRITTEN ANSWERS

1. How had the disciples shown a wrong spirit ?
2. By whom did Jesus illustrate the right spirit ?
3. In what way is God like a shepherd ?

Lesson II.

THE DUTY OF FORGIVENESS

July 8, 1906

Matthew 18 : 21-35. Commit to memory vs. 21, 22. Read Matthew 18 : 15-20 ;
Luke 17 : 1-5.

GOLDEN TEXT—Forgive us our debts, as we forgive our debtors.—Matthew 6 : 12.

21 Then came Pe'ter ¹ to him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ?

22 Je'sus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would ² take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not ³ to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 ⁴ Then the lord of that servant ⁵ was moved with compassion, ⁶ and loosed him, and forgave him the debt.

28 But ⁷ the same servant went out, and found one of his fellowservants, which owed him an hun-

Revised Version—¹ and said to him ; ² make a reckoning with ; ³ wherewith to pay ; ⁴ And the lord ; ⁵ being ; ⁶ released ; ⁷ that servant ; ⁸ laid hold ; ⁹ what thou owest ; ¹⁰ So ; ¹¹ Omit at his feet ; ¹² Omit all ; ¹³ that which was due ; ¹⁴ exceeding ; ¹⁵ called him unto him, and saith to him ; ¹⁶ besoughtest ; ¹⁷ mercy ; ¹⁸ Omit unto him ; ¹⁹ shall also my heavenly Father do unto you ; ²⁰ Put " from your hearts " after " brother " ; ²¹ Omit their trespasses.

THE LESSON EXPLAINED

Time and Place—As in last Lesson, autumn, A.D. 29 ; Capernaum.

Connection—The Lesson is from the same conversation of Jesus with His disciples as last Lesson. In vs. 15-18 He tells them how to deal with those who have injured them, with some precious words about prayer and worship, vs. 19, 20.

I. THE FORGIVING KING.—21, 22. Then came Peter ; pressing forward among the disciples



The Mamertine Prison at Rome: showing a dungeon within a dungeon

while Jesus was speaking. Lord, how oft, etc.? The headlong Peter had likely frequently offended the rest of the Twelve, and been in turn offended at them. Till seven times? The rabbis (Jewish teachers) said three times ; Jesus . . . seventy times seven : that is, times without number.

23-25 Kingdom of heaven likened, etc. Jesus teaches by a parable the spirit of heaven's King, and the spirit of His true subjects. A certain king ;

dred pence : and he ⁸ laid hands on him, and took him by the throat, saying, Pay ⁹ me that thou owest.

29 ¹⁰ And his fellowservant fell down ¹¹ at his feet, and besought him, saying, Have patience with me, and I will pay thee ¹² all.

30 And he would not ; but went and cast him into prison, till he should pay ¹³ the debt.

31 So when his fellowservants saw what was done, they were ¹⁴ very sorry, and came and told unto their lord all that was done.

32 Then his lord, ¹⁵ after that he had cried him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou ¹⁶ desiredst me :

33 Shouldst not thou also have had ¹⁷ compassion on thy fellowservant, even as I had ¹⁸ pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due ¹⁹ unto him.

35 So ²⁰ likewise shall my heavenly Father do also unto you, if ye ²¹ from your hearts forgive not every one his brother ²² their trespasses.

a great and wealthy monarch, as the sequel shows. Take account of his servants (" slaves ") ; officers in various parts of his dominions, who collected taxes for their royal master. One was brought ; probably an officer of high rank, like a governor of a province. Owed him ten thousand talents ; about \$10,000,000, an immense sum. Had not to pay. Having wasted in extravagance the money that belonged to the king, he was a hopeless bankrupt. Commanded him to be sold ; as creditors in ancient times had power to do. It is so in Syria to-day. Wife, and children, etc. These were looked upon as simply property, which might also be sold by the creditor.

26, 27. Fell down . . . worshipped ; prostrating himself in token of humility. Lord, have patience. The debtor pleads for time. Pay thee all ; easy to promise, not so easy to do. Lord . . . moved with compassion . . . loosed . . . forgave. Three benefits the debtor received—release from imprisonment, the canceling of his debt, and probably continuance in office, all out of the king's great pity.

II. THE UNFORGIVING SERVANT.—28-30. The same servant ; the very one who had received so great kindness. Went out ; from the king's presence. Found one of his fellowservants. The great officer and the humble servant were alike slaves of the king. An hundred pence ; worth about \$100 of our money, a trifle compared with his own debt. Laid hands on him. No sign of humility now, but instead, a haughty and arrogant spirit. Took him by the throat ; choking him after the brutal manner allowed by ancient custom, and even by Roman law. Have patience, etc. ; the very words the other debtor had uttered. He would not ; so untouched was his hard heart by the king's mercy. Cast him into prison ; a horrible

place in those days, with dismal and loathsome dungeons.

31-34. His fellow servants . . . very sorry; filled with pity for the unfortunate man and indignation against his hard-hearted oppressor. **Told unto their lord**; sure that he would listen, so merciful had he shown himself. **O thou wicked servant**; 'hard-hearted, hypocritical, ungrateful, selfish.' **Compassion . . . even as I**. Forgiveness received should be the measure of forgiveness shown. **His lord was wroth**; angry, indignant, at such cruel villainy. **The tormentors**; those who used tortures, such as the drawing of teeth or slitting of ears and noses, in the hope of finding concealed treasure.

35. So likewise . . . my heavenly Father . . . unto you. Like the king in the parable, what God hates most of all is an unmerciful spirit. **If ye from your hearts forgive not**. No sham or lip pardon will be enough; it must be real, thorough, and so, again and again, times uncounted, because the heart moves us towards forgiveness.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The duty of forgiveness, Matt. 18: 21-35. T.—Joseph forgives, Gen. 50: 15-21. W.—David's forbearance, 1 Sam. 24: 1-12. Th.—Love to enemies, Matt. 5: 38-48. F.—Prayer and practice, Mark 11: 20-26. S.—Repentance and forgiveness, Luke 17: 1-5. S.—The great Example, Col. 3: 8-13.

Prove from Scripture—That Jesus can forgive sin.
Shorter Catechism—Ques. 21. Who is the Redeemer of God's elect? A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

The Question on Missions—25. Where is Trinidad? It is the most southerly of the West India Islands, lying within sight of Venezuela, and is about the same size as Prince Edward Island.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 151; 161; Ps. Sel. 23; 395 (from PRIMARY QUARTERLY); 180.

FOR FURTHER STUDY

Juniors—21, 22 What question did Peter ask of Jesus? How often did Peter think he ought to forgive? How often did Jesus say we should forgive? What does this mean?

23-27 How much did Jesus say a servant owed his king? Could he pay this debt? What did the king command? What did the servant ask? What did he promise? How did the king treat him?

28-30 Who owed some money to the forgiven servant? How much? How did he treat this fellow-servant?

31-34 How did the other servants feel? Whom did they tell? What punishment was inflicted on the wicked servant?

35 What does God hate most? How are we to forgive?

Seniors and the Home Department—What had Jesus been telling His disciples?

21, 22 What may have led to Peter's question? What did the rabbis teach about forgiveness? Give some Old Testament passages referring to God's forgiveness. (Ps. 86: 5; Isa. 55: 7; Jer. 31: 34.)

23-27 What do the Gospels tell us of Jesus' compassion? (Luke 7: 13; 10: 33-37; 15: 20; 19: 41; John 11: 35.)

28-30 What is the penalty of an un-forgiving spirit? (Matt. 6: 15.)

31-35 How does the Lesson illustrate the greatness of divine forgiveness? What effect should forgiveness have upon us? (Luke 7: 47.) Where does Paul teach the duty of forgiveness? (Eph. 4: 32.)

THE LESSON IN LIFE

1. When we have learned "how" to forgive, we shall not ask "how oft" we shall forgive. For we see the "how" in God's forgiveness. And that is just like a big, full stream, that keeps on flowing, day and night, forever and forever.

2. Every sin gets us deeper and deeper in debt to God. For what is sin but just failing to do what He has the right to expect of us? The sin is all the worse, and the debt therefore all the heavier, because of His great love to us. Oh, what a wonderful God He is, to cancel so freely all the debt written down against us!

3. A friend of the writer's was last winter looking forward to a sojourn in France. By way of preparation he was very diligently studying the French language. We all hope to spend eternity in heaven. It is time to learn its language, the speech of the gentle and forgiving.

4. One may refrain from giving insult for insult or blow for blow, because he is a coward. But there is another mark of a coward: it is to hit back for fear of being counted one.

FOR WRITTEN ANSWERS

1. What did the king in the parable do for his servant?

.....

2. How ought the servant to have shown his gratitude?

.....

3. What will be the result of our refusing to forgive others?

.....

Lesson III.

THE GOOD SAMARITAN

July 15, 1906

Luke 10 : 25-37. Commit to memory vs. 33, 34. Read Matthew 25 : 31-46 ; Luke 10 : 1-24.

GOLDEN TEXT—Blessed are the merciful: for they shall obtain mercy.—Matthew 5 : 7.

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

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

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

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

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

30 ³ And Je'sus answering said, A certain man ⁴ went down from Jeru'salem to Jer'icho, and ⁵ fell among thieves, which ⁶ stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance ⁷ there came down a certain priest that way: and when he saw him, he passed by on the other side.

Revised Version—¹ And; ² desiring; ³ Jesus made answer and said; ⁴ was going; ⁵ he fell among robbers; ⁶ both stripped him and beat him; ⁷ a certain priest was going down; ⁸ in like manner a Levite also, when he came to the place, and saw him, passed by; ⁹ was moved with; ¹⁰ Omit on him; ¹¹ on them; ¹² Omit when he departed; ¹³ I, when I come back again, will repay thee; ¹⁴ Omit now; ¹⁵ proved; ¹⁶ robbers.

32 And ⁸ likewise a Le'vite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samar'itan, as he journeyed, came where he was; and when he saw him, he ⁹ had compassion ¹⁰ on him.

34 And went to him, and bound up his wounds, pouring ¹¹ in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow ¹² when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, ¹³ when I come again, I will repay thee.

36 Which ¹⁴ now of these three, thinkest thou, ¹⁵ was neighbour unto him that fell among the ¹⁶ thieves?

37 And he said, He that showed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

THE LESSON EXPLAINED

Time and Place—November or December, A. D. 29; in Perea, beyond Jordan.

Connection—The Lesson belongs to the last part of the third year of our Lord's ministry. Jesus seems to have spent several months of the year before His death in Judaea, the borders of Samaria, and the region beyond Jordan called Perea. He sends forth the Seventy (ch. 10 : 1-24) to preach and heal, and then follows the Lesson.



Samaritan High Priest

I. A QUESTION.—25, 26. A certain lawyer; a student and teacher of the Jewish law. Lawyers and scribes were much the same. Tempted him; that is, tested Him, to see if in His teaching He agreed with the scribes. Master; teacher. What shall I do to inherit eternal life? Life that is blessed and everlasting. This the lawyer pictured as a reward, which he could earn by doing certain things. Written in the law? The place to find out what to do. How readest thou? What do you

understand the law to require? Love the Lord thy God. See Deut. 6 : 5. With all thy heart; setting the affections upon, and yielding the will to, Him. Soul; the inmost self. Here God is to be King, loved and honored. Strength; intensely. Mind; because reason tells us He is worthy of being loved. Thy neighbour as thyself (see Lev. 19 : 18); then nothing will be done to his injury, and everything will be done that is for his good.

28, 29. Thou hast answered right. Whoever obeys the law perfectly has eternal life. But no one has ever done this or can do it, save Christ Himself. We all need, therefore, the new heart which God alone can give. Willing (desiring) to justify himself. His conscience told him that he was not wholly keeping the law. Who is my neighbour? The lawyer wished to make it appear that, if he had failed in love of his neighbor, it had been through ignorance, and that he was therefore not blameworthy.

II. A STORY.—30-32. A certain man; probably a Jew. Down from Jerusalem to Jericho; a descent of about 3,300 feet in 17 miles. Fell among robbers (Rev. Ver.). It was a very dangerous path, so notorious for murders that a portion of it was called the "bloody way." Stripped; of all he had, even to his clothing. Wounded; by cruel blows. Half dead; soon to be whole dead, unless someone came to his help. A certain priest. As Jericho was one of the residences of the priests who ministered in the temple at Jerusalem, they frequently passed that way. Saw . . . passed by; unwilling to spend time, labor or money, in caring for the wounded man. A Levite; a member of the family descended from Levi, Aaron's son, who performed the humbler duties in the temple. He followed the example of the priest.

32-35. A certain Samaritan; belonging to a half heathen people, whom the Jews hated and despised. Saw . . . had compassion, etc. He "got busy" at once in a most practical fashion. Oil and wine; a remedy commonly used by Greeks, Romans and Jews. On his own beast; while he himself walked by his side. Took care of him; grudging neither time nor attention. Two pence; equal to about \$2.00 in our money. More . . . I will repay. A thoroughgoing helper, this; he will not desist until the man is on his feet again.

III. A COMMAND—36, 37. Which . . . was

neighbor ? A sword-thrust question, to bring home the teaching of the story to the questioner. **He that shewed mercy.** The lawyer had asked, "Who is my neighbor?" Jesus makes him see that a neighbor is one who helps the needy. If we have the neighbor heart, we shall be eager to do good to friend and stranger alike. **Go, and do thou likewise.** Acting like the Good Samaritan is the surest proof that we have received the new heart.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The Good Samaritan, Luke 10 : 25-37. T.—For Christ's sake, Matt. 25 : 31-40. W.—"As thyself," Lev. 19 : 11-18. Th.—The second commandment, Mark 12 : 28-34. F.—Fulfilling the law, Rom. 13 : 7-10. S.—The royal law, James 2 : 1-9. S.—The love of God, 1 John 4 : 11-21.

Prove from Scripture—*That true religion makes us helpful.*

Shorter Catechism—*Ques. 22. How did Christ, being the Son of God, become man ?* A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin.

The Question on Missions—26. What is the population of Trinidad ? Nearly 300,000, of whom almost 100,000 are East Indians or their descendants, originally brought from India to labor on the sugar and cacao estates. Our mission is chiefly to these.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 455 ; 447 ; 60 (Ps. Sel.); 532 (from PRIMARY QUARTERLY); 456.

FOR FURTHER STUDY

Juniors—To what year of Jesus' ministry does the Lesson belong ? Where was He now ? On which side of the Jordan was Perea ?

25-29 Who asked Jesus a question ? What was it ? Can any of us obey God's law perfectly ? (Shorter Catechism, Ques. 82.) What, therefore, do we need ? How should we love God ? Our neighbor ? What further question did the lawyer ask ?

30-32 Whither was a traveler going ? Who attacked him ? How did they treat him ? Who was the first to find him lying by the roadside ? The next ? How did these two act ?

33-35 Who now came to the traveler ? Tell the different things this Samaritan did for him.

36, 37 What question did Jesus ask ? The answer ? What did He bid the lawyer do ? What would this prove ?

Seniors and the Home Department—Where was Jesus now exercising His ministry ? Tell about the sending forth of the Seventy.

25-29 What was the purpose of the lawyer's question ? Who had asked a like question ? (Luke 18 : 18.) Can we get eternal life by "doing" ? (John 3 : 16.)

30-35 How did the Jews regard the Samaritans ? (John 4 : 9 ; 8 : 48.) What does the Old Testament teach about deeds of mercy ? (Jer. 7 : 5-7 ; Hosea 6 : 6.)

36, 37 What is the true definition of a neighbor ? What does Jesus teach regarding our responsibility for others ? (Matt. 5 : 15, 16.) What does His example teach concerning neighborly conduct ? (Matt. 11 : 4, 5 ; Luke 4 : 17-21.) What does "love of the brethren" prove ? (1 John 3 : 14.)

THE LESSON IN LIFE

1. The acid that bites away the baser metal cannot destroy the pure gold. For two thousand years, friends and foes without number have been testing Jesus, and He has never failed. Trust Him, and you will not be disappointed.

2. The path to eternal life is one thing, the power to walk in it is another. To win this life we must obey God's law. But when we honestly try to obey, we soon find out that we cannot do this until Christ makes us new creatures.

3. "And yet it was never in my soul

To play so ill a part,

But evil is wrought by want of thought,

As well as by want of heart."

4. Professor Drummond tells of a boy who asked, "What does God do all day ?" There is no better answer than the acts of the Good Samaritan. Day by day, year in and year out, throughout eternity, God spends His energy in works of love.

"Hands that ope but to receive,

Empty close ; they only live

Richly who can richly give."

5. If you are willing to do a deed of charity that costs you something, that nobody is likely to hear of, and that has small chance of being rewarded, then you are in the same class with the Good Samaritan—a right good class to be in.

FOR WRITTEN ANSWERS

1. What did the lawyer wish to obtain ?

.....

2. What two questions asked him by Jesus ?

.....

3. What command does Jesus give him ?

.....

Lesson IV.

JESUS TEACHING HOW TO PRAY

July 22, 1906

Luke 11 : 1-13. Commit to memory vs. 9, 10. Read Luke 10 : 1-23, 38-42 ; 18 : 1-14.

GOLDEN TEXT—Lord, teach us to pray.—Luke 11 : 1.

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

² And he said unto them, When ye pray, say, ² Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. ³ Thy will be done, as in heaven, so in earth.

⁴ Give us day by day our daily bread. ⁴ And forgive us our sins ; for we also forgive every one that is indebted to us. And ⁵ lead us not into temptation ; ³ but deliver us from evil.

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

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

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

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

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

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

¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone ? ⁴ or if he ask a fish, will he give him a serpent ?

¹² Or if he shall ask an egg, will he ⁵ offer him a scorpion ?

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

Revised Version—¹ even as ; ² Omit our, and which art in heaven ; ³ Omit remainder of verse ; ⁴ we ourselves ; ⁵ bring ; ⁶ is come to me from a journey ; ⁷ And of which of you that is a father shall his son ask a loaf, and he give ; ⁸ or a fish, and he for ; ⁹ give him.

THE LESSON EXPLAINED

Time and Place—November or December. A D. 29 ; somewhere in Perea.

Connection—The Lesson follows close on the parable of the Good Samaritan.

I. THE PRAYER.—1. As he was praying ; Possibly, as Farrar thinks, at early dawn (see Mark 1 : 35). Prayer was Jesus' constant practice, chs. 3 : 21 ; 5 : 16 ; 6 : 12 ; 9 : 18, 28, 29. Luke's is the Gospel that tells us most about the prayers of Jesus. Teach us to pray ; for what ? with what words ? in what spirit ? As John (the Baptist) . . . his disciples. We do not know whether John gave his disciples any form of prayer, but Jewish rabbis were accustomed to do this for their pupils.

2. When ye pray, say ; not always in the same words, for the form of the prayer in Matthew (ch. 6 : 9-13) differs from that given here. Besides, Jesus himself prayed in different words from these. The form is a model, embracing "in the best order, every divine promise, every human sorrow and want, and every Christian aspiration for the good of others." **Our Father.** The great and holy God is One whose image we bear, who is full of lovingkindness towards us, to whom we can tell all our needs. Which art in heaven ; the throne of God, as the earth is His footstool, Isa. 66 : 1. Hallowed ; treated as holy. Thy name ; including all the attributes of God, such as His power, wisdom, etc. Thy kingdom come. Let God's rule be extended from heaven to earth, so as to root out all wickedness. Thy will be done ; the great rule for our lives, as for that of Jesus, John 5 : 30 ; 6 : 38. As in heaven (by the angels, Ps. 103 : 20), so on earth. This clause belongs to each of the three foregoing petitions.

3, 4. Daily bread. In this petition we acknowledge our dependence on God for the simplest blessings, we ask these for others as well as for ourselves, we ask them day by day, and ask no more, Prov. 30 : 8 ; John 6 : 27. Forgive. See the promise, 1 John 1 : 9. For we also forgive ; else we cannot be forgiven, Matt. 6 : 14, 15. Indebted to us ; not those

who owe us money, but all who have wronged or injured us. Lead us not into temptation ; a prayer not to be tempted beyond our ability to bear (see 1 Cor. 10 : 13). Deliver us from evil ; the evil one, that is, Satan.

II. THE ILLUSTRATION.—5-8. At midnight. An untimely hour, although in the East traveling is often done at night to avoid the heat of the day. Nothing to set before him. It would be a deep disgrace for the very poorest not to provide food for a visitor. Door . . . shut ; a second difficulty. In bed ; difficulty number three. Because of his importunity ; literally, "shamelessness." By dint of sheer persistence all difficulties are conquered. (Compare ch. 18 : 1-8 ; Matt. 15 : 27, 28.) As many as he needeth ; more than the three "loaves" (thin flat cakes) asked for.

III. THE PROMISE.

—9-13. Ask ; of the heavenly Father. Given you ; not because God

does not wish not to be troubled, but because He loves to give. Every one ; not merely some special friend or favorite, but all who ask aright. Any of you . . . a father. A father's relation to his son pictures God's relation to us. A stone ; resembling the thin, flat, round barley loaf then used in the East. A serpent ; which some kinds of fish resemble. A scorpion ; which, with legs and tail folded round its body, is not unlike an egg. If ye . . . being evil, etc. Even imperfect men will not give harmful things to their children. How much more . . . heavenly Father,



Praying at the Street Corner

(See Matt. 6 : 5, 6.)

etc.; who is perfect. Give the Holy Spirit; a gift which includes all other gifts. "It is like giving life to the dead, making possible to him all enjoyments and all powers. It is like giving light to those in the dark, or sight to the blind, revealing all the glories of earth and sky. The good Father who gives this great gift, will not withhold any of the lesser things." (Peloubet.)

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus teaching how to pray, Luke 11 : 1-13. T.—"Your Father knoweth," Matt. 6 : 5-15. W.—In the name of Jesus, John 16 : 23-30. Th.—Gracious promise, John 14 : 1-14. F.—Ready to hear, Ps. 145 : 8-19. S.—Prayer answered, Isa. 38 : 1-8. S.—A strong argument, Rom. 8 : 26-32.

Prove from Scripture—That God will answer prayer.

Shorter Catechism—Ques. 23. *What offices doth Christ execute as our Redeemer?* A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

The Question on Missions—27. How many mission districts are there in Trinidad? There are four districts, each having one or more resident missionaries, namely: Tunapuna, San Fernando, Couva, and Princetown. These centres are connected by railway with one another, and with Port of Spain, the capital of the island.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 398; 293; 19 (Ps. Sel.); 395 (from PRIMARY QUARTERLY); 301.

FOR FURTHER STUDY

Juniors—What parable in last Lesson?

1 What had Jesus been doing? Who made a request of Him? What was it?

2 What may we call God? How should we treat His name? Whose will should we do?

3, 4 Whence comes our daily bread? Who forgives our sins? Who is our great tempter? Who can deliver us from him?

5-8 For what did the friend go at midnight? Why did he not at once get what he asked for? Why did he at last get it?

9-13 What three commands did Jesus give? What three promises did He make? To whom is

God likened? What kind of things will He give? What great Gift is promised?

Seniors and the Home Department—In which other Gospel is the Lord's Prayer given? (Matt. 6 : 9-13.) What do the differences in form show?

1-4 Give instances of Jesus' habit of prayer. For what things are we permitted to pray? (Phil. 4 : 6.) What should be our chief desire in prayer? (Ch. 22: 42.)

5-8 Where else does Jesus teach importunity in prayer? (Ch. 18 : 1-8.) How willing is God to answer prayer? (Isa. 65 : 24.)

9-13 Give another promise of the Holy Spirit. (John 14 : 16.) Who will help us in our prayers? (Rom. 8 : 26.) What is the pledge that God will answer? (Rom. 8 : 32.)

THE LESSON IN LIFE

1. Let one man bring back a few nuggets of gold from some valley hidden in the mountains, and crowds will flock to the place from the ends of the earth. Those who have never prayed will wish to do so when they see us kept strong and pure, as Jesus was, by prayer.

2. It is not the geography of our prayers—where they are offered—that counts; nor the grammar of them—the language we use; nor the arithmetic—how long they are; but the spirit of loving trust in God and readiness to do His will; and so, even if we can utter but a few broken sentences, we should not hold back. Heaven has an open ear for an honest heart, but a closed one to the loudest call of the insincere.

3. Suppose a rich man wished to spend a sum of money in helping poor boys to go to college. How foolish to give it to those who care nothing about education! God is too wise to give us things that we care so little for, that we will not ask for them again and again.

4. We, ignorant of ourselves, Beg often our own harms, which the wise gods Deny us for our good; so find we profit By losing of our prayers.—Shakespeare.

5. "My words fly up, my thoughts remain below; Words without thoughts never to heaven go."

6. "Ask, and ye shall receive"—why, this is a blank cheque, with God's own signature, to be filled in by us for an amount sufficient to meet all our needs for time and eternity.

FOR WRITTEN ANSWERS

1. Who in the Lesson sets us an example of prayer?

.....

2. To whom are we like in our need?

.....

3. Why may we be sure that God will answer our prayers?

.....

Lesson V.

JESUS DINES WITH A PHARISEE

July 29, 1906

Luke 14 : 1-14. Commit to memory vs. 13, 14. Read Luke 11 : 37-54.

GOLDEN TEXT—He that humbleth himself shall be exalted.—Luke 14 : 11.

1 And it came to pass, ¹ as he went into the house of ² one of the chief Pharisees to eat bread on the sabbath day, that they ³ watched him.

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

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath ⁴ day ?

4 ⁵ And they held their peace. And he took him, and healed him, and let him go ;

5 And ⁶ answered them, saying, Which of you shall have an ass or an ox fallen into a ⁷ pit, and will not straightway ⁸ pull him out on the sabbath day ?

6 And they could not answer ⁹ him again to these things.

7 And he ¹⁰ put forth a parable to those which were bidden, when he marked how they chose out the chief ¹¹ rooms ; saying unto them,

8 When thou art bidden of any man to a ¹² wedding, sit not down in the ¹³ highest room ; lest ¹⁴ a more honourable man than thou be bidden of him ;

Revised Version—¹ when he ; ² one of the rulers of the Pharisees on a sabbath to eat bread ; ³ were watching him ; ⁴ or not ; ⁵ But ; ⁶ he said unto them, ⁷ Which ; ⁸ draw him up on a ; ⁹ Omit him ; ¹⁰ spake a ; ¹¹ seats ; ¹² marriage feast ; ¹³ chief seat ; ¹⁴ haply ; ¹⁵ then thou shalt ; ¹⁶ place ; ¹⁷ glory ; ¹⁸ all that ; ¹⁹ every one that ; ²⁰ humbled ; ²¹ And he said to him also that had bidden him ; ²² Omit thy ; ²³ bid ; ²⁴ because they have not wherewith to ; ²⁵ in.

9 And he that bade thee and him come and say to thee, Give this man place ; and ¹² thou begin with shame to take the lowest ¹⁶ room.

10 But when thou art bidden, go and sit down in the lowest ¹⁶ room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher ; then shalt thou have ¹⁷ worship in the presence of ¹⁸ them that sit at meat with thee.

11 For ¹⁹ whosoever exalteth himself shall be ²⁰ abased ; and he that humbleth himself shall be exalted.

12 ²¹ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor ²² thy rich neighbours ; lest ²³ they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, ²³ call the poor, the maimed, the lame, the blind ;

14 And thou shalt be blessed ; ²⁴ for they cannot recompense thee : for thou shalt be recompensed ²⁵ at the resurrection of the just.

THE LESSON EXPLAINED

Time and Place—Probably early in January, A.D. 30 ; in Perea.

Connection—During the interval—a few weeks—between last Lesson and to-day's, Jesus paid the visit to Jerusalem recorded in John 10 : 22-39. On His return to Perea He was invited to dine with a Pharisee.

I. JESUS AND THE SICK MAN.—1, 2. He (Jesus) went into the house ; having accepted, as He was always ready to do, an invitation presented to Him. One of the chief Pharisees ; a leading man in this sect. Luke tells us of two other instances of Jesus' being entertained by a Pharisee (ch. 7 : 36-50, Lesson IV., Second Quarter, and ch. 11 : 37). To eat bread ; join in a social meal. Sabbath day. Sabbath banquets were usual, and very luxurious, though the food had to be cooked the previous day. They (the other guests, see v. 3) watched him ; to catch Him, if possible, doing or saying something unlawful. A certain man . . . had the dropsy. He may have been brought thither, to see whether Jesus would heal him on the Sabbath, an act held to be unlawful (compare Matt. 12 : 1-14, Lesson II., Second Quarter).

3-6. Jesus answering ; with full knowledge of their mean plot (compare John 2 : 25). Lawyers ; whose business it was to settle points of Jewish law.

Pharisees ; noted for their strictness in keeping the law of Moses. Is it lawful, etc.? Jesus outspokenly asks the question the others had in mind. Held their peace. "Yes," would have been approval of Jesus ; "No," a proof of heartless cruelty. Took him (to show whence the healing came), and headed him. This was Jesus' answer to the question. He went on to say that He had done no more for the man than they would have done on the Sabbath for an ass or an ox which had fallen into a pit, that is, one of the open and unguarded cisterns common in Palestine. They had nothing to say in reply.

II. JESUS AND THE GUESTS.—7-9. Put forth a parable ; a picture in words. To those . . . bidden ; His fellow-guests. Chose . . . chief seats (Rev. Ver.). It was the custom at meals to recline on couches placed along three sides of the tables, which formed a hollow square, one side being open (see Illustration). The place for the host was the centre of the middle couch, and the "chief seats" were those nearest him on either side. Bidden . . . to a wedding ; where there would be a great variety



Guests Reclining at Table

of guests, and where differences of rank would be strictly observed. Sit not . . . in the chief seat (Rev. Ver.) ; as if deserving the highest honor. Lest a more honourable man . . . be bidden ; one held in higher esteem

by the host. **Thou . . . with shame . . . the lowest place** (Rev. Ver.) humiliated before all the other guests.

10, 11. Sit down in the lowest place (Rev. Ver.); out of true humility, not in the expectation of being promoted. **Friend, go up higher.** The host calls the guests nearer to himself. **Have worship**; be honored. **Exalted himself . . . abased . . . humbled himself . . . exalted.** Not the proud, but the lowly, are worthy of honor in God's sight.

III. JESUS AND THE HOST.—12-14. Jesus now turns to His host, and bids him, when he makes a dinner or a supper, to invite, not those who can repay him, but those who can give nothing in return. Doing this, he will be recompensed (rewarded) at the resurrection; when the just (the righteous) enter into eternal happiness. By his kindness to the needy he will win for himself a share in this joy.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus dines with a Pharisee, Luke 14 : 1-14.
T.—Coveting chief seats, Mark 12 : 38-44. **W.—**The proud humbled, Isa. 2 : 10-17. **Th.—**The humble exalted, Matt. 23 : 1-12. **F.—**Better than an ox. Luke 13 : 11-17. **S.—**Solomon's advice, Prov. 25 : 1-7. **S.—**Right thoughts of self, Rom. 12 : 1-10.

Prove from Scripture—*That Christ's followers should be humble.*

Shorter Catechism—Review Questions 20-23.

The Question on Missions—28. What is the Trinidad Mission doing for the young? There are 56 day schools, with nearly 6,000 pupils on the Quarterly Roll, and an average daily attendance of 3,123. There are 78 Sunday Schools, with 3,657 scholars enrolled, and 2,247 of an average attendance.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 544; 168; 7 (Ps. Sol.); 577 (from PRIMARY QUARTERLY); 161.

FOR FURTHER STUDY

Juniors—What city had Jesus visited?

1, 2 To whose home was He now invited? On what day? Who besides were invited? Who watched Jesus? With what object?

3-6 Who was brought before Jesus? How had this man come to be there? What question did Jesus ask the lawyers? How did they meet it? What was Jesus' answer?

7-11 What had Jesus noticed? Why did they act in such a manner? What advice did Jesus give them? Who are worthy of honor in God's sight?

12-14 To whom did Jesus now speak? What kind of persons did Jesus tell him to invite to his feasts? Could these give him anything in return? What would be his reward? When would he receive it?

Seniors and the Home Department—Give some account of Jesus' visit to Jerusalem.

1-6 What instances does Luke give of Jesus' visiting the homes of Pharisees? Mention miracles which Jesus wrought on the Sabbath. (Matt. 12 : 10-13; Mark 1 : 21-34; Luke 4 : 38, 39; 13 : 10-16; 14 : 1-6; John 5 : 5-11; 9 : 1-14.)

7-11 How did Jesus on this occasion teach humility? What example did He afterwards give? (John 13 : 1-15.) What does Peter say about humility? (1 Pet. 5 : 5.)

12-14 In what sort of people was Jesus specially interested? Whom should we help? What will be our reward? (Matt. 25 : 34-40.)

THE LESSON IN LIFE

1. We never read of Jesus refusing an invitation. He is a willing, kindly Guest in all sorts of homes. But we must count on plain speech from Him if we entertain Him. We cannot be comfortable in His presence if we harbor impure or unkindly thoughts and purposes.

2. Goodness is always a winner. Jesus, so gentle and so kind, is more than a match for the mean, suspicious lawyers and Pharisees. As surely as the sun melts the ice in the spring, will purity and truth overcome all opposition. Even the vilest bow to innocency.

3. "Humble we must be, if to heaven we go;
 High is the roof there, but the door is low."

4. At a certain college commencement the name of one brilliant student was read out as the winner of prize after prize. By and by he was missed from his place. He had slipped quietly away from applause of the crowd. He did not seek the chief seat.

5. The bird that sings on highest wing,
 Builds on the ground her lowly nest;
 And she that doth most sweetly sing,
 Sings in the shade when all things rest:
 In lark and nightingale we see
 What honor hath humility.

—Montgomery.

FOR WRITTEN ANSWERS

1. What miracle of healing did Jesus work?

2. What lesson did He teach the guests?

3. What counsel did He give His host?

Lesson VI

FALSE EXCUSES

August 5, 1906

Luke 14 : 15-24. Commit to memory vs. 23, 24. Read Matthew 22 : 1-14.

GOLDEN TEXT—And they all with one consent began to make excuse.—Luke 14 : 18.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many :

17 And sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

Revised Version—¹ But he said ; ² he ; ³ he sent forth ; ⁴ field, and ; ⁵ out ; ⁶ And the ; ⁷ told ; ⁸ maimed and blind and lame ; ⁹ what thou didst command is done ; ¹⁰ constrain.

THE LESSON EXPLAINED

Time and Place—Probably early in January, A.D. 30 ; in Perea.

Connection—This parable was spoken while Jesus was still reclining at the table in the Pharisee's house (see last Lesson).

I. THE FEAST PROVIDED.—15. One of them ; a guest with Jesus at the Pharisee's table. Heard these things ; what Jesus had said (see close of last Lesson, v. 14) about eternal happiness and how to get it. Perhaps, as he listened, a desire had sprung up in his heart to share this future joy. Blessed ; happy. Eat bread in the kingdom of



Beggars by the Wayside

God ; have a part in all the blessings of heaven, as one might share a meal with a family in their home.

16, 17. Then said he (Jesus) ; gladly seizing the opportunity of showing how willing God is to receive men into His kingdom on earth now, and into His kingdom in heaven hereafter. A certain man ; wealthy and generous. Made a great supper ; a picture of the blessings belonging to the kingdom of God. For their abundance see Isa. 55 : 1-3. Bade many. So the gospel offers pardon and peace now, and heaven in the future, to all mankind (see Matt. 23 : 19). Sent . . . at supper time ; a second invitation, as is still the custom in the East when the feast is "ready." Come. So John the Baptist had invited the Jews to come to Jesus for blessing, Mark 1 : 6-8.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste my supper.

II. THE FEAST DESPISED.—18-21a. All with one consent. They were all of one mind, and acted alike. Make excuse ; "beg off." A most unusual thing to beg off from a princely dinner party! but the improbability of the thing is the very point. The reasons given are mere silly excuses. Bought a piece of ground ; the excuse of the first man. Must . . . see it ; look after its cultivation. Five yoke of oxen ; a valuable property in those days ; the second man's excuse. Prove them ; try them. Married a wife ; the excuse of the third man. In these three men we have a picture of how people often think property, business or pleasure, more important than the blessings Jesus offers. Servant . . . shewed . . . these things ; reported to his "lord" (master) how his generous invitation had been treated.

III. THE FEAST ENJOYED.—21b, 22. The master . . . being angry. To refuse the second summons to a feast would be, among the Arab tribes, a declaration of war. How can God, who so longs for us and wants us to be happy, be otherwise than angry, if He sees us turning our backs upon the blessedness He so freely offers? Go out quickly. There was need of haste, for the feast was ready. The servants would meet all sorts of people. Poor. No need to ask these starving ones twice. Maimed ; having lost a hand or arm. Halt ; lame. Blind ; who, like the maimed and halt, were often obliged to beg for a living. All this bodily misery is a picture of the evils sin brings upon those who give themselves to its service. From these evils God is, oh, so eager to save us, so earnest is His desire to bless us! Lord, it is done. Everyone that would come has been brought in from the city "streets and lanes." These stand for the despised classes among the Jews—the poor, the publicans, and the sinners, who, in many cases, had eagerly accepted the message of Jesus rejected by the self-righteous Pharisees, Matt. 21 : 32 ; Mark 12 : 37 ; Luke 4 : 18.

23, 24 Highways and hedges ; out in the country. Those there found represent other nations than the Jews (Gentiles). The gospel is for them, too. Compel . . . to come in ; not by force, but by loving entreaty, showing the attractions of the feast and the goodness of the giver. My house . . . filled.

A great multitude will enjoy the gospel blessings. Will we be among them? None of those . . . bidden shall taste, etc.; not through any grudging in the giver, but because they have put the feast away from themselves. Will any of us treat God's invitation so?

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—False excuses, Luke 14: 15-24. T.—Invitations despised, Matt. 22: 1-10. W.—The gospel rejected, Acts 13: 42-52. Th.—Punishment of rejectors, Prov. 1: 20-33. F.—Loss by refusal, Ps. 81: 3-18. S.—Would not hear, Zech. 7: 8-14. S.—Gracious invitation, Isa. 55: 1-7.

Prove from Scripture—*That we are commanded to be kind.*

Shorter Catechism—*Ques. 24. How doth Christ execute the office of a prophet?* A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

The Question on Missions—29. How are the adults reached with the gospel? More than 100 services are held in churches and schoolhouses each Sabbath, by missionaries and native preachers, and through the week the gospel is carried to the homes of the people. The printed page is also used.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 26; 136; 27 (Ps. Sel.); 560 (from PRIMARY QUARTERLY); 101.

FOR FURTHER STUDY

Juniors—Where was Jesus when He spoke this parable?

15 About what had He been speaking? Who was led to desire the blessings of heaven? How did he express this desire?

16, 17 What story did Jesus tell? Who is meant by "a certain man"? What by the "supper"? By the "servants" of v. 17? What by all things being "ready"?

18-21a. Tell the excuses made by the guests first invited. Give their real reason for not coming to the feast. What should we do with God's invitations?

21b-24 Who were now called to enjoy the feast? Whom do these represent? What about the guests invited at first? Who was to blame for their being shut out?

Seniors and the Home Department—What led to the speaking of the parable of the Lesson?

15-17 What is required of us in order to enjoy the blessings of salvation? (Isa. 55: 1; Matt. 11: 28; John 7: 37; Rev. 22: 17.)

18-21a Show that nothing should keep us from accepting Christ's invitations. (Mark 10: 29, 30; Luke 18: 22.) Who despised his birthright? What was the result? (Hob. 12: 16, 17.)

21a-24 Is there plenty of room in heaven? (John 14: 2; Rev. 7: 4-9.) Need any one be shut out from it? (Matt. 9: 13; Luke 19: 10; 1 Tim. 1: 15.)

THE LESSON IN LIFE

1. Who would not gladly pluck and eat the large, luscious fruit? But not all are so willing to take the trouble of planting the tree and caring for it. Everybody wants to go to heaven. But mere wanting to go will never get us there. If we would win, we must work.

2. What does it cost not to be a Christian? It costs all that this feast stands for—pardon, the friendship of God, peace of conscience, a clean heart, the strength and comfort of prayer, the presence and help of the Holy Spirit, all the promises of the Bible from cover to cover, the never-ending bliss of heaven. Who can afford to pay so great a price for not being a Christian?

3. Mark Twain tells of an Oriental who was asked for the loan of an axe. He declined, saying that he needed it himself to use in eating soup. Reminded that one does not eat soup with an axe, he replied, "When one is determined not to do a thing, any excuse is good enough."

4. In court language, when a subject is invited to the royal table, it is said that His Majesty "commands" his presence there. So every invitation of Jesus is a kingly command, and it is at our peril that we disobey.

5. "The saints on earth, and all the dead,
But one communion make;
All join to Christ, their living Head,
And of His grace partake."

6. How would "HUNT AND HELP" do as a class motto? First "Hunt." Find those near you who should be invited and persuaded to come to the Sunday School. Learn all you can about the needs of people in our own land and in heathen lands. Then, "Help." Get hold of the work somehow, and do your best to help make it go.

FOR WRITTEN ANSWERS

1. What story does Jesus here tell?

.....

2. What does it teach about God's feelings towards us?

.....

3. How should we treat God's invitations?

.....

Lesson VII.

THE PARABLE OF THE TWO SONS

August 12, 1906

Luke 15 : 11-32. Commit to memory vs. 17, 18. Read Luke 7 : 36-50 ; 15 : 1-10 ; 19 : 1-9.

GOLDEN TEXT—Return unto me, and I will return unto you, saith the Lord.—Malachi 3 : 7.

11 And he said, A certain man had two sons :

12 And the younger of them said to his father, Father, give me the portion of ¹ goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that ² land ; and he began to be in want.15 And he went and joined himself to ³ a citizen of that country ; and he sent him into his fields to feed swine.16 And he would fain have ⁴ filled his belly with the husks that the swine did eat : and no man gave unto him.17 ⁵ And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish ⁶ with hunger !18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and ⁷ before thee.19 ⁸ And ain no more worthy to be called thy son : make me as one of thy hired servants.20 And he arose, and came to his father. But ⁹ when he was yet a great way off, his father saw him, and ¹⁰ had compassion, and ran, and fell on his neck, and kissed him.21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, ¹¹ and am no more worthy to be called thy son.Revised Version—¹ thy substance ; ² country ; ³ one of the citizens ; ⁴ being filled with ; ⁵ But ; ⁶ here ; ⁷ in thy sight ; ⁸ I am ; ⁹ while he was yet afar off ; ¹⁰ was moved with ; ¹¹ quickly ; ¹² Omit hither ; ¹³ .nako ; ¹⁴ to him ; ¹⁵ inquired ; ¹⁶ might be ; ¹⁷ and his father came out ; ¹⁸ But he answered and ; ¹⁹ and I never transgressed a commandment of thine ; ²⁰ when this thy son came ; ²¹ killedst ; ²² all that is mine is thine ; ²³ But it was meet to make merry.22 But the father said to his servants, Bring forth ¹² the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet :23 And bring ¹³ hither the fatted calf, and kill it ; and let us eat, and ¹⁴ be merry :

24 For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing.

26 And he called ¹⁵ one of the servants, and ¹⁶ asked what these things ¹⁷ meant.

27 And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 ¹⁸ And he was angry, and would not go in : ¹⁹ therefore came his father out, and intreated him.29 ²⁰ And he answering said to his father, Lo, these many years do I serve thee, ²¹ neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends :30 But ²² as soon as this thy son was come, which hath devoured thy living with harlots, thou ²³ hast killed for him the fatted calf.31 And he said unto him, Son, thou art ever with me, and ²⁴ all that I have is thine.32 ²⁵ It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

THE LESSON EXPLAINED

Time and Place—January, A.D. 30 ; Perea.

Connection—The three parables of the Lesson chapter are our Lord's reply to the fault-finding scribes and Pharisees who were offended with Him for eating and drinking with sinners. The parables show how natural and eager is God's love for sinners. In the first two—of the Lost Sheep and the Lost Coin—we see God in search of the sinners ; in the third—of the Lost Son—God welcoming the sinner who seeks Him.

I. THE WANDERER.—11-14. A certain man ; a father, representing God, our heavenly Father, who provides for His children a home of beauty and joy in this world, and a home of perfect happiness the world to come. Two sons ; the one representing the Pharisees, with their profession of religion, the other " the sinners " (v. 1), the openly irreligious. Younger . . . said ; with unseemly forwardness. Portion of goods ; one-third, Deut. 21 : 17. It was not unusual for a father to divide his property (living) before his death, though a son had no legal right to demand this. A far country ; where he would be free from the restraints of home, now grown irksome, and have the opportunity of gratifying his desires, casting away the love and kindness of his father's house. Wasted his substance ; his possessions. With riotous living ; " living ruinously," to body and soul, as well as pocket. He wished " to see life," and saw it at its vilest and worst. Spent all. Sinful joys do not last. A mighty famine ; a famine that brought, not only hunger

to the body, but a deadly home-sickness to the soul. In want ; the sure result of wilful waste.

15, 16. Joined himself, etc. ; became, in effect, a slave, as the sinner soon becomes to the powers of



Pods of the Carob Tree
(From specimen in British Museum)

evil. Feed swine ; the most degrading work a Jew could do. The husks ; the bean-shaped pods of the carob tree (see Illustration), eaten only by the poorest of the people. No man gave, etc. So Satan is without pity for his miserable victims.

II. THE HOME-COMING.—17-19. Came to himself. In his sin he had been beside himself (com-

pare Acts 26 : 71). **I will arise and go to my father**; a picture of real repentance (see Isa. 55 : 7 ; Jer. 3 : 12 ; Hos. 14 : 1, 2). **I have sinned**; taking all the blame to himself. **Against heaven**; a word commonly used by the Jews for God (compare Ps. 51 : 4). **No more worthy**. He owns that he has lost all claim on his father's kindness. **To be called . . . son**. Sin robs us of our sonship in God's family. **One of thy hired servants** (see v. 17). The lowest place in the home was better than all the pleasures of the "far country."

20-24. **He arose**, etc.; acting on his new resolve as promptly and decidedly as he had upon his impulse to depart, v. 13. Then comes the father's glad welcome of the returning wanderer.

III. **THE ANGRY BROTHER**.—25-32. The elder brother was jealous of the younger. The feast of welcome seemed more to him than the enjoyments of all his years in the father's home. Like the prodigal himself, he loved his own pleasures more than he loved his father.

DAILY READING

(By courtesy of I. B. R. Association)

M.—Lost and found, Luke 15 : 1-10. T.—Parable of the two sons, Luke 15 : 11-24. W.—Parable of the two sons, Luke 15 : 25-32. Th.—The far country, Jer. 2 : 9-19. F.—Repent and turn ! Ezek. 18 : 26-32. S.—Promise of mercy, Hos., ch. 14. S.—Returning to God, 2 Chron. 33 : 1-13.

Prove from Scripture—*That we ought to confess our sin.*

Shorter Catechism—*Ques. 25. How doth Christ execute the office of a priest ? A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God ; and in making continual intercession for us.*

The Question on Missions—37. Is anything being done specially for women and girls ? For years, Girls' Homes have been set up at some of the stations by the wife of the missionary, and a central Home has now been established at Princetown under the care of Miss Archibald. Ten Bible women are employed to teach women in their homes.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 129 ; 152 ; 76 (Ps. Sel.); 548 (from PRIMARY QUARTERLY); 151.

FOR FURTHER STUDY

Juniors—What three parables in the Lesson chapter ?

11, 12 How many sons spoken of ? For what did the younger ask ?

13-16 Whither did he go ? Why did he leave his home ? How did he live at first in the "far country" ? What brought this kind of life to an end ? From whom did he ask help ? What was he sent to do ? How hungry was he ?

17-24 What did he resolve to do ? What place in his father's house did he expect ? How did his father receive him ?

25-32 How did the elder brother feel ? What had he enjoyed ? Which did he love more—his own pleasures or his father's ?

Seniors and the Home Department—What was Jesus' purpose in the parables of the Lesson chapter ?

11-16 Whom does the father represent ? Whom the two sons ? What temporal blessings does the heavenly Father give us ? (Acts 14 : 17.) What does He provide for us in heaven ? (John 14 : 2.)

17-19 Show that only those who confess their sin will be forgiven. (Prov. 28 : 13.)

20-24 Quote a promise of divine forgiveness. (1 John 1 : 9.)

25-32 How should we feel when sinners repent ?

THE LESSON IN LIFE

1. God leaves us free. He will not compel us, though He lovingly persuades us, to choose aright.

2. In a well-known painting of the prodigal, he is seated at a table in a garden before an inn. A man is playing a guitar, and two children are blowing bubbles. Like those bubbles, the spendthrift of money and time and opportunities will find his joys melting quickly away.

3. I know not where His islands lift
Their fringed palms in air ;
I only know I cannot drift
Beyond His love and care.—Whittier.

4. Deeper than the chasm at Niagara is the gulf sin has dug between us and the joys of God's favor. But His love has flung a bridge across, and whosoever will, may walk upon it, without toll or tax.

5. "I was poor yesterday,
But not to-day;
For Jesus came this morning
And took the poor away ;
And He left the legacy
He promised long ago.
So peace and joy and love
Through all my being flow."

FOR WRITTEN ANSWERS

1. Why did the younger son go to the "far country" ?

2. How did the father show his gladness at the wanderer's return ?

3. In what was the elder brother like the younger ?

Lesson VIII. **THE JUDGE, THE PHARISEE, AND THE PUBLICAN** August 19, 1906

Luke 18 : 1-14. Commit to memory vs. 13, 14. Read Mark 7 : 24-30 ; Luke 11 : 1-13.

GOLDEN TEXT—God be merciful to me a sinner.—Luke 18 : 13.

1 And he spake a parable unto them ^{to} ¹ this end, that men ought always to pray, and not to faint :

2 Saying, There was in a city a judge, which feared not God, ² neither regarded man :

3 And there was a widow in that city ; and she came ³ unto him, saying, Avenge me of mine adversary.

4 And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet because this widow troubleth me, I will avenge her, lest ⁴ by her continual coming she weary me.

6 And the Lord said, Hear what the ⁵ unjust judge saith.

7 And shall not God avenge his ⁶ own elect, which cry ⁷ day and night ⁸ unto him, though⁷ he bear long with them ?

8 I ⁹ tell you that he will avenge them speedily.

Revised Version—¹ the end that they ought ; ² and regarded not man ; ³ oft ; ⁴ she wear me out by her continual coming ; ⁵ unrighteous ; ⁶ Omit own ; ⁷ to him ; ⁸ and he is long suffering over them ; ⁹ say unto you ; ¹⁰ Howbeit ; ¹¹ also ; ¹² set all others at nought ; ¹³ the rest of men, extortioners ; ¹⁴ get ; ¹⁵ But ; ¹⁶ Omit upon ; ¹⁷ humbled ; but he that.

¹⁰ Nevertheless when the Son of man cometh, shall he find faith on the earth ?

9 And he spake ¹¹ this parable unto certain which trusted in themselves that they were righteous, and ¹² despised others :

10 Two men went up into the temple to pray ; the one a Phar'isee, and the other a publican.

11 The Phar'isee stood and prayed thus with himself, God, I thank thee, that I am not as ¹³ other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I ¹⁴ possess.

13 ¹⁵ And the publican, standing afar off, would not lift up so much as ¹⁶ his eyes unto heaven, but smote ¹⁶ upon his breast, saying, God be merciful to me a sinner.

14 I ⁹ tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be ¹⁷ abased ; and he that humbleth himself shall be exalted.

THE LESSON EXPLAINED

Time and Place—March, A.D. 30 ; Perea.

Connection—Soon after the parables of Luke 15 (see Lesson VII.), Jesus, with His disciples, recrossed the Jordan, and went to Bethany, near by Jerusalem, where He raised Lazarus from the dead, John, ch. 11. Returning to Perea, He journeyed slowly again

judge . . feared not God, neither regarded man. He did not care whether or not his actions were right in God's eyes, nor what others might think of him.

3-5. A widow. Widows in the East were a specially helpless and friendless class. **Avenge me of mine adversary.** She had some powerful enemy, who was injuring her, and from whom she asks to be protected. It is justice she seeks, not revenge. **Would not, etc.**; utterly careless about her rights, and perhaps bribed (as judges in the East often were, and are) by her enemy. **Afterward . . widow troubleth me.** Tristram says there are three ways of treating Eastern officials,—bribe, bully, bother. This widow adopted the last. **I will avenge her ; give her justice. Lest she wear me out (Rev. Ver.) ; weary me to death, as we would say. By her continual coming.** This is the point of the parable : in prayer, we should keep at it.

6-8. **Shall not God (who is just and merciful) avenge ? do justice to, protect, deliver. His own elect ; those whom He has chosen and loves. Though he bear long.** As the farmer, for the harvest time, God waits only for the right time to answer our prayers. **Speedily ; no delay when the right moment arrives. Son of man cometh.** This points to Jesus' second coming from heaven, Acts 1 : 11. **Shall he find faith . . ? Our great Captain, when He returns, wants to find us full of trust and hope, and therefore persevering in prayer.**

II. **THE PHARISEE.**—16-12. **Two men . . temple to pray ; probably at one of the regular hours of prayer, "the sixth hour," or twelve o'clock (Acts 10 : 9), or "the ninth hour," three o'clock, Acts 3 : 1. The Pharisee ; a member of the sect which claimed to be specially pious, and which kept the law with great strictness. Stood ; a usual attitude in prayer. God, I thank thee, etc. It is well to praise God's goodness, but this man praised**



Postures of Orientals in Prayer

toward Jerusalem. He spoke the two parables of the Lesson on the way.

I. **THE JUDGE.**—1, 2. Spake a parable ; to encourage His disciples in prayer. **Ought always to pray ;** that is, keep on praying till the answer comes. **Not to faint ;** not to grow discouraged, though God delays long to give what we ask. A

his own. **Fast**, etc.; on Mondays and Thursdays, though the law did not require this. **Give tithes** (tenths), etc.; not only of farm crops, as the law was understood to require (Num. 18 : 21), but even of small garden produce, Matt. 23 : 23.

III. THE PUBLICAN.—13, 14. **The publican;** one of the tax gatherers for the Roman government. These were much hated and despised by the Jews. **Standing afar off**; from the holy place, not thinking himself worthy to draw near. His every attitude and act betokens humility. **God be merciful.** He feels his need of pardon. **To me a (literally, "the") sinner**; as if he were the chief (see 1 Tim. 1 : 15). **Justified**; his sins forgiven, his prayer answered, and himself treated thereafter as righteous before God.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The Judge, the Pharisee, and the publican, Luke 18 : 1-14. **T.**—Persevering prayer, Mark 7 : 24-30. **W.**—Vain prayers, Isa. 1 : 10-18. **Th.**—Unacceptable fasting, Isa. 58 : 1-8. **F.**—Penitent prayer, Ps. 25 : 1-11. **S.**—Hope in prayer, Ps. 130. **S.**—Prayer for mercy, Ps. 51 : 1-13.

Prove from Scripture—*That we need God's mercy.*

Shorter Catechism—*Ques. 26. How doth Christ execute the office of a king?* A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

The Question on Missions—31. How are the teachers and preachers trained? Teachers and preachers were at first trained by the personal efforts of the missionaries. There is now at San Fernando a Training School for teachers and a Training College for preachers, to which Dr. Coffin devotes almost all his time.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 168 ; 155 ; 23 (Ps. Sel.); 154 (from PRIMARY QUARTERLY); 152.

FOR FURTHER STUDY

Juniors—Whom had Jesus raised from the dead? Towards what city was He now journeying?

1-5 For what purpose did Jesus tell the story of the widow and the judge? What did the widow ask? How did the judge at first treat her request? Why did he at last grant it?

6-8 In what is God different from the judge of the Lesson? Will He answer our prayers? Why does He sometimes delay?

10-12 What two men went to pray? Whither? Who were the Pharisees? Whom did this Pharisee praise?

13, 14 Who were the publicans? How were they looked upon? For what did the publican ask? What was the result?

Seniors and the Home Department—What parables in the Lesson? State the purpose of each.

1-8 Where do we find encouragement for perseverance in prayer? (Matt. 7 : 7-11; Rom. 8 : 32; Phil. 4 : 6.) Give some examples of importunity in prayer. (Gen. 18 : 23-32; 32 : 24-30; Deut. 9 : 25; 1 Sam. 1 : 10.) Show the contrast between God and the unjust judge. (Ex. 34 : 6.)

9-12 What was the sin of the Pharisee? (Prov. 30 : 12; Isa. 65 : 5.) About what were the Pharisees very careful? What did they neglect? (Matt. 23 : 23.)

13, 14 How did the publican show his sense of God's greatness? Of his own sin? What is justification? (S. Catechism, Ques. 33.) Show that salvation depends on the divine mercy. (Tit. 3 : 5.)

THE LESSON IN LIFE

1. Chrysostom, "the golden-mouthed," likens a man without prayer to a city without walls and open to all assaults; but from him that is armed with prayer the tempter starts back, as midnight robbers start back when they see a sword hanging above a soldier's bed.

2. Two went to pray: oh! rather say,
One went to brag; the other to pray.
One stands up close, and treads on high,
Where th' other dares not send his eye.
One nearer to God's altar trod,
The other to the altar's God.—Crashaw.

3. Like the famous leaning tower at Pisa, our lives are out of line with the perpendicular of God's law. That is the only perfect standard. Measuring ourselves by it, the boast of the Pharisee will die away upon our lips.

4. "God — me a sinner." What a vast distance between the two! Yes, but the faintest cry of penitence can be heard across that space, and will bring pardon and peace to the guiltiest.

FOR WRITTEN ANSWERS

1. How did the widow get what she asked?.....

.....

2. What was wrong about the Pharisee's prayer?.....

.....

3. For what did the publican ask? With what result?.....

.....

Lesson IX.

THE RICH YOUNG RULER

August 26, 1906

Mark 10: 17-31. Commit to memory vs. 23, 24. Read Matthew 19: 16-30; Mark 10: 2-16.

GOLDEN TEXT—If any man will come after me, let him deny himself, and take up his cross, and follow me.—
Matthew 16: 24.

17 And ¹when he was gone forth into the way, there ²came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Je'sus said unto him, Why callest thou me good? ³There is none good but one, that is, God.

19 Thou knowest the commandments, Do not ⁴commit adultery; Do not ⁵kill; Do not steal; Do not bear false witness; ⁶Defraud not; Honour thy father and mother.

20 And he ⁷answered and said unto him, Master, all these ⁸have I observed from my youth.

21 ⁹Then Je'sus beholding him loved him, and said unto him, One thing thou lackest: go ¹⁰thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and ¹¹come, take up the cross, and follow me.

22 ¹²And he was sad at that saying, and went away grieved: for he ¹³had great possessions.

23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were ¹⁴astonished at his words.

Revised Version—¹as he was going forth; ²ran one to him; ³none is good save one, even God; ⁴kill; ⁵commit adultery; ⁶Do not defraud; ⁷he said unto; ⁸things; ⁹And Jesus looking upon; ¹⁰Omit thy way; ¹¹come, follow me; ¹²But his countenance fell at the saying, and he went away sorrowful; ¹³was one that had; ¹⁴amazed; ¹⁵a needle's eye; ¹⁶exceedingly, saying unto him, Then who can, etc.; ¹⁷Omit and; ¹⁸all things are possible with God; ¹⁹Omit Then; ²⁰Jesus said; ²¹mother, or father, or children; ²²for the gospel's sake.

But Je'sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through ¹⁵the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished ¹⁶out of measure, saying among themselves, Who then can be saved?

27 ¹⁷And Je'sus looking upon them saith, With men ¹⁸it is impossible, but not with God: for ¹⁹with God all things are possible.

28 ¹⁹Then Pe'ter began to say unto him, Lo, we have left all and have followed thee.

29 ²⁰And Je'sus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or ²¹father, or mother, or wife, or children, or lands, for my sake, and ²²the gospel's.

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last first.

THE LESSON EXPLAINED

Time and Place—February or March, A.D. 30; Pera.

Connection—Jesus, still on the way to Jerusalem (see last Lesson), had just left the house where He blessed the little children, v. 13-16. (Compare Matt. 18: 1-4, Lesson I.)

I. THE WAY SOUGHT.

—17, 18. When he (Jesus) was gone forth. See Connection. Came one running; eager and breathless. He was young (Matt. 19: 20), rich (v. 22), and a ruler in a nearby synagogue, Luke 18: 18. Kneeled; as was customary before an honored teacher. Good Master; a title of great courtesy and respect. What shall I do? He did not know that the first step in pleasing God is not trying, but trusting. Inherit eternal life; a life of last-

ing joy, here and in heaven. Why callest thou me good? Jesus wishes to teach that He is "good" in a sense not understood by this inquirer. None good but . . . God. No man is altogether good, Rom. 3: 23. Jesus was not merely a good man, but God's Son, perfect in goodness, Matt. 16: 16, Lesson XI., Second Quarter.

II. THE WAY SHOWN.—19-31. The commandments. The inquirer wanted to do something to get eternal life. Jesus tells him to obey the

Commandments given by Moses, naming these on the Second Table (see Ex. 32: 15-19; 34: 1), which were all included in the great command, "Thou shalt love thy neighbor as thyself, Matt. 19: 19. All these the young man claimed to have observed

(obeyed) from . . . youth. Jesus . . . loved him; so beautiful and noble was his character. One thing thou lackest; to make perfect his obedience to the law of love. Sell . . . give, etc.; and so prove that you really love your neighbor as yourself. Take up the cross (live a self-denying life) . . . follow me; giving up all for Christ's sake, and thus showing himself to be really in earnest about eternal life.

III. THE WAY REJECTED.—22. His countenance fell (Rev. Ver.); became overcast, as the

sky with clouds. He thought of the hardships and shame of the disciple life, and of all the enjoyments his wealth could purchase, and he went away, because Jesus' requirements were too hard for him; but grieved, because he had not got what he came for.

23-27. Jesus talks with his disciples about how hard it is for those that have riches, and trust in riches, to enter into His kingdom. It is easier, He says, for a camel to go through the eye of a



Christ and The Rich Young Ruler

needle ; that is, the small door in an Eastern city gate, large enough for a man, but far too small for a camel. The disciples are astonished ; for so many about them were rushing after riches, that it seemed as if very few could be saved. **With God all things are possible ;** even saving men from the love of, and trust in, riches.

IV. THE WAY CHOSEN.—28-31. Peter ; always foremost in speech. Lo, we have left all. See Luke 5 : 11. **For my sake, and the gospel's .. an hundredfold.** Whatever we give up for Jesus' sake will yield us a hundred times more joy than if we kept it for selfish enjoyment. **World to come eternal life ;** blessings that shall never end. **First .. last .. last first.** Many, who in this world are poor, lowly and obscure, will have a high place in heaven, where what we get depends altogether on what kind of persons we are.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The rich young ruler, Mark 10 : 17-31. **T.**—Taking up the cross, Luke 9 : 18-27. **W.**—Failure of riches, Luke 12 : 13-21. **Th.**—Treasure in heaven, Luke 12 : 22-34. **F.**—Durable riches, Matt. 6 : 19-24. **S.**—Root of evil, 1 Tim. 6 : 6-12. **S.**—God's gift of eternal life, 1 John 5 : 9-13.

Prove from Scripture—*That Christians must not covet.*

Shorter Catechism—Review Questions 24-26.

The Question on Missions—32. How does the Mission obtain Christian writings ? The Mission gets from India, Hindi and Urdu Bibles, books and tracts ; but a printing press has been set up at Tunapuna to meet the need of local Hindi literature.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson) ; 122 ; 136 ; 7 (Ps. Sel.) ; 238 (from PRIMARY QUARTERLY) ; 238.

FOR FURTHER STUDY

Juniors—What gracious act had Jesus just done ? Whither was he going ?

17, 18 Tell all you can about Jesus' visitor. What did he want ? How did he think he could get it ?

19-22 What does Jesus tell the young man to do ? Which command includes all those mentioned ? What did the young man say ? How did Jesus feel toward him ? What did He tell him to do ?

23-28 Why did the young man go away ? Why

was he grieved ? How hard is it for those who trust in riches to be saved ? Who can save them ?

29-31 What had the disciples left, for Jesus' ? What does He promise them ?

Seniors and the Home Department—17, 18 What did the young ruler call Jesus ? What was Jesus' response ? What was His object in this ? What did the ruler ask ? Show that good works cannot save us. (Rom. 3 : 28.) What is the true standard of character ? (Eph. 4 : 13.)

19-22 What claim did Jesus' visitor make ? How did our Lord test him ? Which commandment tested Paul's righteousness ? (Rom. 7 : 7.)

23-28 What kept the young ruler out of Christ's kingdom ? What does Paul say about the love of money ? (1 Tim. 6 : 10.)

29-31 What does Jesus require us to give up for His sake ? (Luke 14 : 33.) Where does He say that those persecuted for His sake are blessed ? (Matt. 5 : 10, 11.) What reward does He promise ? (Rom. 8 : 18 ; Rev. 2 : 7.)

THE LESSON IN LIFE

1. Jesus is the best Counsellor to whom young men can go. He sympathizes with their ambitions. He points out plainly their mistakes and faults. He deals squarely with their doubts. He shows them the right path. Above all, in Him they have an Example without fault or flaw.

2. Imagine one carrying a bucket of salt water and exclaiming, " I have the ocean." He would not be more mistaken than one who, even when he has done his best, thinks he has kept God's law perfectly.

3. We never really live until we have learned to love. His life is richest and fullest who loves God with all His heart, and his neighbor as himself. " Love," it has been said with equal quaintness and truth, is the perfect tense of " live."

4. Tennyson wrote in his, Vision of Sin :

" I had a vision when the night was late ;

A youth came riding towards a palace gate,

He rode a horse with wings that would have flown,

But that his heavy rider kept him down."

What are those wings but the desires in our hearts after the highest things, while the weight is the desires of our meaner and lower self ? Blessed be God ! we can cast off the weight, and soar aloft to a nobler, holier life.

FOR WRITTEN ANSWERS

1. With what question did the young ruler come to Jesus ?

.....

2. What was he unwilling to do ?

.....

3. How does Jesus reward His followers ?

.....

Lesson X.

BARTIMÆUS AND ZACCHÆUS

September 2, 1906

Luke 18 : 35 to 19 : 10. Commit to memory vs. 42, 43. Read Matthew 20 : 30-34 ; Mark 10 : 32-52.

GOLDEN TEXT—The Son of man is come to seek and to save that which was lost.—Luke 19 : 10.

35 And it came to pass, ¹ that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

36 And hearing ² the multitude pass by, he asked what it meant.

37 And they told him, that Je'sus of Nazareth passeth by.

38 And he cried, saying, Je'sus, thou son of Da'vid, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace : but he cried ³ so much the more, *Thou son of Da'vid, have mercy on me.*

40 And Je'sus stood, and commanded him to be brought unto him : and when he was come near, he asked him.

41 ⁴ Saying, What wilt thou that I ⁵ shall do unto thee ? And he said, Lord, that I may receive my sight.

42 And Je'sus said unto him, Receive thy sight : thy faith hath ⁶ saved thee.

43 And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw *it*, gave praise unto God.

Ch. 19 : 1 And ⁷ Je'sus entered and passed through Jericho.

2 And, behold, ⁸ there was a man named Zacchæus,

Revised Version—¹ as he drew nigh ; ² a multitude going by, he inquired what this meant ; ³ out the more a great deal ; ⁴ *Omit* Saying ; ⁵ should ; ⁶ made thee whole ; ⁷ entered and was passing through ; ⁸ a man called by name Zacchæus ; and he was a chief publican ; ⁹ crowd ; ¹⁰ on before ; ¹¹ *Omit* and saw him ; ¹² He is going in to lodge ; ¹³ wrongfully exacted aught of any man, I restore fourfold ; ¹⁴ To-day ; ¹⁵ forasmuch : ¹⁶ come.

which was the chief among the publicans, and he was rich.

3 And he sought to see Je'sus who he was ; and could not for the ⁹ press, because he was little of stature.

4 And he ran ¹⁰ before, and climbed up into a sycamore tree to see him : for he was to pass that way.

5 And when Je'sus came to the place, he looked up, ¹¹ and saw him, and said unto him, Zacchæus, make haste, and come down ; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, ¹² That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have ¹³ taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Je'sus said unto him, ¹⁴ This day is salvation come to this house, ¹⁵ forasmuch as he also is a son of A'braham.

10 For the Son of man ¹⁶ is come to seek and to save that which was lost.

THE LESSON EXPLAINED

Time and Place—March, A.D. 30 ; Jericho, not long after the last Lesson.

Connection—Jesus has left Perea and is approaching Jerusalem for the very last week of His ministry.

I. JESUS AND BARTIMÆUS.—35-37. He (Jesus) drew nigh (Rev. Ver.) unto Jericho (the city of palm trees, Deut. 34 : 3) ; having crossed the Jordan



Sycamore Tree
(A Tree with Fruit like Figs)

from Perea. Blind man ; Bartimæus by name, Mark 10 : 46. Begging. In those days there was almost no way for a blind man to earn a living. Hearing. Where sight is lacking, the other senses are often wonderfully quick. A multitude (Rev. Ver.) ; a great procession going to Jerusalem for the approaching Passover. Inquired, etc. (Rev.

Ver.) ; eager to know what was happening. Jesus of Nazareth. At this name a sudden hope would flame up in the blind man's heart. This wonderful Healer could give him sight !

38, 39. Thou son of David ; a title of the promised Messiah, who was to open the eyes of the blind, Isa. 29 : 18 ; 42 : 7. Have mercy on me. How his whole heart went into that cry for help ! Rebuked him ; to save the great Teacher from being troubled by this insignificant blind beggar. Cried out the more (Rev. Ver.) ; kept on shouting louder than before. Compare the widow's impertunity in Lesson VIII.

40-43. Jesus stood ; quick to hear, eager to help. Commanded him to be brought. Totally blind, he could not find the way alone. What wilt thou ? A door is set wide open. Lord . . . my sight. A whole world of desire and trust and hope is in this cry. Receive thy sight ; a royal command, opening up the beautiful world to eyes before unable to see it. Thy faith ; taking, as with outstretched hand, the great gift. Saved thee ; from all the misery of blindness. Note the four results of this miracle, in v. 43.

II. JESUS AND ZACCHÆUS.—Ch. 19 : 1-5. Passing through Jericho (Rev. Ver.) ; on the way up to Jerusalem, about seventeen miles away. Zacchæus . . . a chief publican (Rev. Ver.) ; one of the tax-gatherers for the Roman government, a class hated and despised among the Jews. Rich ; perhaps through dishonesty, v. 8. Sought to see Jesus ; doubtless with desire after a better life. Note Zacchæus' two hindrances, the press (crowd),

and his short stature, and how he overcame these. Zacchæus . . . to-day . . . at thy house (Rev. Ver.); a loving offer, made also to us, Rev. 3 : 20.

6-10. He . . . received him joyfully. We never know what true joy is, until we turn away from sin and receive Christ. They all murmured; the Jews, offended because the great Teacher had gone to be entertained by a despised publican. Lord . . . half of my goods . . . to the poor. What a contrast to the rich young ruler! Taken . . . by false accusation; exacted more than was just, in his office as a publican. Restore . . . fourfold; twenty times what the law of Moses required, which was only a fifth to be added to a stolen amount, Num. 5 : 7. Salvation . . . to this house. What better proofs could Zacchæus give, that he was saved? Son of Abraham; showing in his conduct more likeness than his fault-finders to the great ancestor of the Jews. V. 10 (Golden Text) describes Jesus' mission.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Bartimæus and Zacchæus, Luke 18 : 35-43. T.—Bartimæus and Zacchæus, Luke 19 : 1-10. W.—Blind Bartimæus, Mark 10 : 46-52. Th.—The man born blind, John 9 : 1-11. F.—Praise for answered prayer, Ps. 66 : 8-20. S.—“With publicans and sinners.” Matt. 9 : 9-13. S.—Whosoever! Rom. 10 : 1-13.

Prove from Scripture—That all may come to Jesus.

Shorter Catechism—Ques. 27. Wherein did Christ's humiliation consist? A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

The Question on Missions—33. What are some of the fruits of the mission work? Nearly 3,000 have been baptized. Many lives have been changed, many homes brightened, and many deaths made happy. A whole generation of children has been taught to read, many of them in both English and Hindi.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 404, 168; 57; 576 (from PRIMARY QUARTERLY); 151.

FOR FURTHER STUDY

Juniors—35-39 Towards what city was Jesus

coming? On what journey? Who was sitting by the wayside? What did he hear? What did he ask? How did he address Jesus? Who tried to quiet him? With what effect?

40-43 What command did Jesus give? What question did He ask? The blind man's answer? Tell about the miracle? Mention its results.

Ch. 19 : 1-5 Who greatly wished to see Jesus? What hindered him? How did he manage it?

6-10 What request did Jesus make? How did Zacchæus respond? What did the people say? What did Zacchæus promise? What great gift came to him? To whom does Jesus bring this gift?

Seniors and the Home Department—At what part in the ministry of Jesus is the Lesson?

35-43 Account for the crowd in the Lesson. What obstacles did the blind man overcome? What prophecies say that the Messiah was to heal the blind? Where does Paul speak of spiritual blindness? (2 Cor. 4 : 4.)

Ch. 19 : 1-5 What was Zacchæus' occupation? How was this looked upon by the Jews? How does Jesus compare the publicans and the Pharisees? (Matt. 21 : 31, 32.)

6-10 What proofs did Zacchæus give that he was saved? Explain “son of Abraham”. In what parable does Jesus refer to the ingathering of the publicans? (Luke 14 : 21, Lesson VI.)

THE LESSON IN LIFE

1. Each of our Canadian Provinces spends a large sum yearly in keeping up asylums for the blind, hospitals for the sick, and the like. These are not found among the heathen. Why? “Jesus of Nazareth” has “passed by” among us, and wherever His religion rules, the helpless are cared for.

2. Bartimæus had not the use of his eyes. All the better use he made of his ears and his tongue. We may not be as clever or as strong or as rich as others. But a determination that never knows defeat will win success, though ours be only the one talent.

3. Look at Samson, the strong man of the Old Testament—how sin blinds him and binds him, and sets him to grind corn for his enemies. What a tyrant sin is! Let us fight it with all the might that Christ gives. Victory is sure.

4. The story of Zacchæus has three chapters. I. SOUGHT. Jesus was on the lookout for him. II. SEEKING. He let no hindrance keep him back. III. SAVED. This chapter is still going on in heaven.

FOR WRITTEN ANSWERS

1. How did Bartimæus seek Jesus? How Zacchæus?.....

2. What were the hindrances of each?.....

3. What reward did each receive?.....

Lesson XI. JESUS ENTERS JERUSALEM IN TRIUMPH September 9, 1906

Matthew 21 : 1-17. Commit to memory vs. 9-11. Read Mark 11 : 1-11 ; Luke 19 : 29-44.

GOLDEN TEXT—Blessed is he that cometh in the name of the Lord.—Matthew 21 : 9.

1 And when they drew nigh unto Jeru'salem, and ¹were come to Beth'phage, unto the mount of Olives, then sent Je'sus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose *them*, and bring *them* unto me.

3 And if ²any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4 ²All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ⁴sitting upon an ass, and ⁵a colt the foal of an ass.

6 And the disciples went, and did ⁶as Je'sus commanded them.

7 And brought the ass, and the colt, and put on them their ⁷clothes, and ⁸they set *him* thereon.

8 And ⁹a very great multitude spread their garments in the way ; others ¹⁰cut down branches from the trees, and ¹¹strawed *them* in the way.

9 And the multitudes that went before, ¹²and that followed, cried, saying, Hosan'na to the Son of Da'vid :

Revised Version—¹came unto ; ²any one say aught ; ³Now this is come to pass, that ; ⁴riding upon ; ⁵even as Jesus appointed them ; ⁶garments ; ⁷he sat thereon ; ⁸the most part of the multitude ; ⁹cut branches ; ¹⁰spread ; ¹¹him ; ¹²stirred ; ¹³multitudes ; ¹⁴the prophet, Jesus, from Nazareth ; ¹⁵entered ; ¹⁶the ; ¹⁷he saith ; ¹⁸a ; ¹⁹ye make it ; ²⁰robbers ; ²¹But ; ²²that were ; ²³moved with indignation ; ²⁴are saying ; ²⁵did ye never read ? ²⁶forth ; ²⁷to.

Blessed is he that cometh in the name of the Lord ; Hosan'na in the highest.

10 And when he was come into Jeru'salem, all the city was ¹³moved, saying, Who is this ?

11 And the ¹⁴multitude said, This is ¹⁵Je'sus the prophet of Naz'areth of Galilee.

12 And Je'sus ¹⁶went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold ¹⁷doves.

13 And ¹⁸saith unto them, It is written, My house shall be called ¹⁹the house of prayer ; but ²⁰ye have made it a den of ²¹thieves.

14 And the blind and the lame came to him in the temple ; and he healed them.

15 ²²And when the chief priests and ¹⁷scribes saw the wonderful things that he did, and the children ²³crying in the temple, and saying, Hosan'na to the Son of Da'vid ; they were ²⁴sore displeased.

16 And said unto him, Hearest thou what these ²⁵say ? And Je'sus saith unto them, Yea ; ²⁶have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

17 And he left them, and went ²⁷out of the city ²⁸into Beth'an'y ; and he lodged there.

THE LESSON EXPLAINED

Time and Place—Sunday and Monday, April 2 and 3, A.D. 30 ; Jerusalem.

Connection—Jesus came to Bethany on Friday, March 31. The anointing of John 12 : 1-8 took place on Saturday evening, the Jewish Sabbath.

I. THE KING.—1-3. Drew nigh unto Jerusalem ; from Bethany, a village on the eastern slope of the Mount of Olives, two miles southeast of the city. Bethphage ; a neighboring village to Bethany.



An Eastern Money Changer

Unto ; Mark, "at." Mount of Olives ; a long ridge east of Jerusalem, separated from the city by the deep valley of the Kidron. Jesus sent two disciples (Rev. Ver.) ; perhaps by some short cut. The village over against you ; Bethphage, in full sight, though at some distance by the regular road. An ass . . . and a colt. The ass was an animal highly esteemed in the East. Loose . . . and bring ; without asking leave, so certain was Jesus that the owner, probably a friend of His, would not object.

If any man say aught (Rev. Ver.). Some questions were sure to be asked. The Lord hath need of them ; that the prophecy (see v. 4) "might be fulfilled." Straightway he will send them. It would seem that the people of this place knew Jesus so well, that they would at once understand His action, and offer no opposition.

4-7. Spoken by the prophet. See Isa. 62 : 11 ; Zech. 9 : 9. Daughter of Zion (Rev. Ver.) ; a title for the city and people of Jerusalem. Thy King cometh ; One who is to rule, not by force, but love, very different from the Roman or other conqueror whom the people had often dreaded. Meek . . . sitting upon an ass. The horse was used especially for war, but riding on an ass was the symbol of peace. Vs. 6, 7 tell of the disciples' carrying out of Jesus' bidding. Jesus rode on the colt, Mark 11 : 7.

II. THE CROWDS.—8-11. A very great multitude ; made up of people from the city and those who had followed Jesus from Bethany, John 12 : 16, 17. These spread their garments and strewed branches for a carpet before Jesus. Hosanna (Hebrew for "Save now"), etc. ; a kind of "holy hurrah" from Ps. 118 (v. 25). Son of David ; the Messiah, the promised heir of David's kingdom. Who is this ? A question that ran from lip to lip, through the whole city. Jesus . . . of Nazareth ; the wonderful Teacher and mighty Healer.

III. THE CLEANSING.—12-14. On Sunday evening Jesus went back to Bethany (Mark 11 : 11), returning to Jerusalem the next day (Mark 11 : 12, 15), when the cleansing of the temple (that is, the outer court, called "the court of Gentiles") took place. Sold and bought ; the oxen and sheep and wine and salt and oil required for sacrifices.

Tables of the moneychangers; who, for a fee, supplied worshippers from foreign countries with the Hebrew coin for paying the temple tax. **Sold doves**; the offering of the poor, Lev. 12 : 6-8 ; Luke 2 : 24. **House of prayer**. See Isa. 56 : 7. **Den of thieves**; robbing God of the honor due, and cheating their fellows. (See Jer. 7 : 11.) **Blind . . . lame . . . healed them**. So stern to evil-doers, Jesus is yet very tender to the needy and helpless.

Vs. 15-17 describes the fault-finding of the chief priests and scribes, especially with the praises of the children, and Jesus' defence of them. (See Ps. 8 : 2.) On Monday evening He again goes out to Bethany.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus enters Jerusalem, Matt. 21 : 1-17. T.—Tears of pity, Luke 19 : 37-48. W.—Reason of the rejoicing, John 12 : 12-19. Th.—Children's praise, Ps. 8. F.—"In the name of the Lord," Ps. 118 : 19-29. S.—Trading in the temple, John 2 : 13-22. S.—Greater triumph, Rev. 5 : 6-14.

Prove from Scripture—That Jesus loved God's house.

Shorter Catechism—Ques. 28. Whercof consisteth Christ's exaltation? A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The Question on Missions—34. Where is British Guiana? It is a British colony on the north-east coast of South America, containing three counties, Demerara, Berbice, and Essequibo. In each of these there is a mission station. As in Trinidad, our missionaries work chiefly among the East Indian immigrants.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 90 ; 100 ; 32 (Ps. Sel.); 541 (from PRIMARY QUARTER); 91.

FOR FURTHER STUDY

Juniors—1-3 Towards what city was Jesus going? From what village? Whom did Jesus send on an errand? Whither? What was the errand? What were they to say to questioners?

4-7 What title is given to Jerusalem and its people? What King was now coming to the city? How does Jesus rule? Of what was riding on an ass a symbol?

8-11 Of whom was the multitude in the Lesson made up? What did they spread on the road before Jesus? What did they shout?

12-17 Whom did Jesus drive from the temple? Who found fault with the children? Wherefore? What did Jesus say?

Seniors and the Home Department—Mention the events between last Lesson and to-day's.

1-7 What prophecy was fulfilled by Jesus' entry into Jerusalem? What famous passage describes His gentleness? (Isa. 42 : 2, 3.) How does He describe His kingdom? (John 18 : 36.)

8-11 In what ways did the multitude do honor to Jesus? How great a King is Jesus? (Rev. 17 : 14.) How great is His kingdom? How enduring? (Ps. 72 : 8, 17.) What does Paul say of it? (Rom. 14 : 17.)

12-17 For what purpose had the temple been built? How was it now being used? Where are believers likened to a temple? (Eph. 2 : 21.) Where to priests? What is God's purpose for them? (1 Pet. 2 : 9.)

THE LESSON IN LIFE

1. The Highland chiefs used to summon their followers by beacon fires kindled on the hilltops. When the clansmen saw that light, they gathered round their leader, ready to do his bidding, to fight his battles, to die, if need be, in his service. Loyalty less than that is unworthy of one enlisted under the great Captain and King.

2. Human genius is still casting down its inventions and discoveries before the onward march of King Jesus. Railways and steamships and telegraphs and printing presses, are so many helpers to the progress of His gospel throughout the world.

3. That is poverty-stricken church music which is not interpenetrated by the strong, pure notes of the children. Who has a right to sing, if not they? And whose notes are sweeter to the ear of the blessed Master in glory than those of the boys and girls who have His love in their hearts, and shout His praises out of sheer joy of that love?

4. It is not the loudness of our hosannas that counts, but their sincerity. That praise is pleasing to our glorious Lord, which comes from lips that will not deny Him, whatever be the shame or loss, from hearts that will beat true to Him, though all around should prove false.

FOR WRITTEN ANSWERS

1. How did Jesus prepare for entering Jerusalem?

2. What honors did the people pay to Him?

3. What did Jesus do in the temple?

Lesson XII. JESUS SILENCES THE PHARISEES AND SADDUCEES September 16, 1906

Mark 12 : 13-27. Commit to memory v. 27. Read Mark 11 : 12 to 12 : 12 ; Luke 2 : 20-40.

GOLDEN TEXT—Render to Cæsar the things that are Cæsar's, and to God the things that are God's.—
Mark 12 : 17.

13 And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him Master, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cæsar, or not ?

15 Shall we give, or shall we not give ? But he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription ? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection ; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Revised Version—1 that they might ; 2 talk ; 3 carest not for any one ; 4 of a truth teachest the way of God ; 5 Jesus said ; 6 greatly ; 7 And there come ; 8 Omit the ; 9 that ; 10 a ; 11 child ; 12 Omit Now ; 13 leaving no seed behind him ; 14 the seven left no seed ; 15 also died ; 16 Omit therefore, when they shall rise ; 17 Omit And ; 18 Is it not for this cause that ye err, that ye know not ; 19 nor ; 20 angels in heaven ; 21 But ; 22 are raised ; 23 in the place concerning the Bush, how God spake ; 24 Omit the God ; 25 Omit therefore.

20 Now there were seven brethren : and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed : and the third likewise.

22 And the seven had her, and left no seed : last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them ? for the seven had her to wife.

24 And Jesus answering said unto them Do ye not therefore err, because ye know not the scriptures, neither the power of God ?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as the angels which are in heaven.

26 And as touching the dead, that they rise : have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham and the God of Isaac, and the God of Jacob ?

27 He is not the God of the dead, but the God of the living : ye therefore do greatly err.

THE LESSON EXPLAINED

Time and Place—Tuesday, April 4, A.D. 30 ; Jerusalem.

Connection—Jesus returns from Bethany (last Lesson) to spend the day following teaching in the temple courts.

I THE QUESTION OF TRIBUTE.—13-15a. They send ; that is, the leaders among Jesus' enemies. Pharisees ; a class who had long been bitterly opposed to Jesus. Matthew (ch. 22 : 16) says they were "disciples," clever young scholars. Herodians ; supporters of the Herod family, who owed their power to the Roman government. This unpatriotic party had fallen in with their country's foreign rulers. To catch him ; like a hunter setting a snare. They tried to trap Him into saying something that would furnish a reason for bringing Him before the Roman governor, Pilate. They begin with flattery, saying they are sure He will give a divine answer to their question, without fear or favor. Lawful ; right. Tribute to Cæsar ; a title common to all the Roman emperors. The reigning emperor was Tiberius. The "tribute" was a tax of a "penny" (equal in purchasing power to \$1.00 of our money), which each Jew had to pay to the Roman government. The Jews hated this tax. Give . . . or . . . not give ? The Pharisees said, "No," the Herodians, "Yes." The thought of the questioners was, If Jesus says "Yes," the people will turn against Him ; if He says "No," the Roman authorities will punish Him as a rebel.

15b-17. **Knowing their hypocrisy.** Jesus saw through the plot. They were playing a part, pretending to be honest seekers for instruction, while they were really seeking to destroy Him and His cause. Why tempt . . . ? that is, try, put to the test.

Bring me a penny. See on v. 14. Whose . . . image and superscription? The emperor of the day, as the king with us, had his image, with his name and titles, stamped on the coins issued by him. To



Head of the Emperor Tiberius
(Enlarged from Coin)

Cæsar . . . Cæsar's. The Roman government had served the Jews in many ways. It was only right, therefore, for them to make return by paying tribute. To God . . . God's. Be as careful in your duties to God—love and trust and obedience—as in obeying your country's rulers. Marvelled ; so wise was Jesus' answer. Neither party, however eager to do so, could find fault with Him.

II. THE QUESTION OF THE RESURRECTION.

—18-23. Sadducees; a sect found chiefly in Jerusalem among the priests. The puzzle they brought to Jesus was one often discussed among the Jews.

24, 25. Know not, etc The Sadducees' mistake arose from their ignorance of God's power, and of the scriptures which makes His power known. Our Lord first teaches that there will be no marriage in heaven, but all will be as the angels.

26, 27. In the . . . Bush (Rev. Ver.). "The Bush" was the title given among the Jews to Ex. 3: 1-6, the whole Old Testament being divided into sections with suitable titles. Not the God of the dead . . . but . . . of the living. Those belonging to God, through faith, must be living, as the branch in the vine is living. Because death cannot touch Him, it cannot destroy the life which the souls of His people share with Him. The souls of Abraham, Isaac, and Jacob, therefore, are living still, with those of all God's people whose bodies are in the grave. And His power will raise their bodies also in due time.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus silences the Pharisees and Sadducees, Mark 12: 13-27. T.—Pharisees and Herodians, Mark 3: 1-6. W.—Jesus pays tribute, Matt. 17: 24-27. Th.—Rendering what is due, Rom. 13: 1-8. F.—"For the Lord's sake," 1 Pet. 2: 9-17. S.—Sadducees and resurrection, Acts 23: 1-9. S.—"Well said," Luke 20: 34-40.

Prove from Scripture—*That the dead will rise again.*

Shorter Catechism—*Ques. 29. How are we made partakers of the redemption purchased by Christ?*
A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

The Question on Missions—35. What is the history of the British Guiana Mission? It was begun in 1885 by Rev. John Gibson, was closed on his death in 1888, and reopened in 1896. Three missionaries have retired from that field on account of sickness. On December 13, 1905, Rev. J. D. McKay was drowned in the River Essequibo. Our only missionary now in that field is Rev. J. B. Cropper.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 304; 338; 8 (Ps. Sel.); Ps. Sel. 72 (from PRIMARY QUARTERLY); 351.

FOR FURTHER STUDY

Juniors—13-15a—Where was Jesus? How occupied? Who sent questioners to Him? From what two classes? What was their purpose? What did they ask? What was the "tribute"?

15b-17 For what did Jesus ask? What question did He then put? The answer? Why was it right for the Jews to pay tribute to the Romans? What do we owe to God?

18-23 Who were the Sadducees? What puzzle did they bring to Jesus?

24-27 Of what two things were the Sadducees ignorant? What is meant by "The Bush"? How does God describe Himself? Whose life do we share through faith? Can anything destroy this life?

Seniors and the Home Department—What three parables had Jesus just spoken? (Matt. 21: 28-32; Mark 12: 1-12; Matt. 22: 1-14.)

13-15a What two parties now united against Jesus? How did they seek to entrap Him? Whom did they hope to set against Him, if He said "Yes" to their questions? If he said "No"?

15b-17 Where does Paul teach our duty to the state? (Rom. 13: 1-7.) To whom is our supreme obedience due? (Acts 5: 29.)

18-27 How did the Sadducees seek to puzzle Jesus? Where is God called the living God? (Rom. 9: 26; 1 Tim. 3: 15; 4: 10; 6: 17.) What does Jesus say about the resurrection of the dead? (John 5: 28, 29.)

THE LESSON IN LIFE

1. Boys and men "go partners," and join clubs and societies, for fun, and instruction, and business. And this is natural and right. But there is one kind of partnership or association to fight shy of. It is the one that in any shape or form is against Jesus Christ. This is sure to land us in failure and shame.

2. Protection, education, the chance to make an honest living—these things we owe to the government of our country. The best return we can make is a life that will never bring disgrace, but rather honor, to the land we live in.

3. You could spend a fortune, though it were millions of money, in a comparatively short time. But think of the love and grace of the living God. Could any one use these up in a life-time? There must be a life that never ends in which to enjoy to the full the God who gives Himself to us.

FOR WRITTEN ANSWERS

1. Who were the Pharisees? The Herodians?.....

2. Why was it right to "give tribute to Cæsar"?.....

3. What two reasons does Jesus give for the Sadducees' mistake?.....

Lesson XIII.

REVIEW

September 23, 1906

READ. Lessons for the Quarter. COMMIT TO MEMORY. Golden Texts for the Quarter. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of Catechism, etc., will be given with Lesson XIV. for next Sabbath.)

GOLDEN TEXT—And they were astonished at his doctrine: for his word was with power.—Luke 4 : 32.

DAILY READINGS

(By courtesy of I. B. R. Association)
M.—Jesus and the children, Matt. 18 : 1-14. T.—The duty of forgiveness, Matt. 18 : 21-35. W.—The good Samaritan, Luke 10 : 25-37. Th.—Parable of the two sons, Luke 15 : 11-32. F.—The Judge, the Pharisee, and the Publican, Luke 18 : 1-14. S.—Bartimæus and Zacchæus, Luke 18 : 35 to 19 : 10. S.—Jesus enters Jerusalem, Matt 21 : 1-17.

Prove from Scripture—That Jesus is a wonderful Teacher.

Shorter Catechism—Review Question 27-29.

The Question on Missions—36. In what other lands has mission work been helped from Trinidad? In St. Lucia, carried on by our own church; in Grenada, by the Church of Scotland; in Jamaica, by the Presbyterian Church of Jamaica; in India, by return immigrants.

Lesson Hymns—Book of Praise, 251 (Supplemental Lesson); 134; 211; 32 (Ps. Sel.); 523 (from PRIMARY QUARTERLY); 100.

REVIEW CHART—Third Quarter

WORDS AND WORKS OF JESUS, MATTHEW, MARK, LUKE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 18 : 1-14.	Jesus and the Children.	It is not the will of your Father.—Matt. 18 : 14.	1. 1. The children welcomed. 2. The children hindered. 3. The children sought.
II.—Matt. 18 : 21-35.	The Duty of Forgiveness.	Forgive us our debts.—Matt. 6 : 12.	1. The forgiving king. 2. The unforgiving servant.
III.—Luke 10 : 25-37.	The Good Samaritan.	Blessed are the merciful.—Matt. 5 : 7.	1. A question. 2. A story. 3. A command.
IV.—Luke 11 : 1-13.	Jesus Teaching How to Pray.	Lord, teach us.—Luke 11 : 1.	1. The prayer. 2. The illustration. 3. The promise.
V.—Luke 14 : 1-14.	Jesus Dines with a Pharisee.	He that humbleth himself.—Luke 14 : 11.	1. Jesus and the sick man. 2. Jesus and the guests. 3. Jesus and the host.
VI.—Luke 14 : 15-24.	False Excuses.	And they all with one consent.—Luke 14 : 18.	1. The feast provided. 2. The feast despised. 3. The feast enjoyed.
VII.—Luke 15 : 11-32.	The Parable of the Two Sons.	Return unto me.—Mat. 3 : 7.	1. The wanderer. 2. The homecoming. 3. The angry brother.
VIII.—Luke 18 : 1-14.	The Judge, The Pharisee and The Publican.	God be merciful.—Luke 18 : 13.	1. The judge. 2. The Pharisee. 3. The publican.
IX.—Mark 10 : 17-31.	The Rich Young Ruler.	If any man will come after me.—Matt. 16:24.	1. The way sought. 2. The way shown. 3. The way rejected. 4. The way chosen.
X.—Luke 18 : 35 to 19 : 10.	Bartimæus and Zacchæus.	The Son of man is come.—Luke 19 : 10.	1. Jesus and Bartimæus. 2. Jesus and Zacchæus.
XI.—Matt. 21 : 1-17.	Jesus Enters Jerusalem in Triumph.	Blessed is he.—Matt. 21 : 9.	1. The king. 2. The crowds. 3. The cleansing.
XII.—Mark 12 : 13-27.	Jesus Silences the Pharisees and Sadducees.	Render to Cæsar.—Mark 12 : 17.	1. The question of tribute. 2. The question of the resurrection.
XIV.—Gal. 5 : 15-26; 6 : 7, 8.	Temperance Lesson.	Wine is a mocker.—Prov. 20 : 1.	1. Two rulers. 2. Two roads. 3. Two results.

Ask Jesus

Here are some of the questions which Jesus answers in the Lessons of the Quarter :

1. How may I be truly great? Jesus says, by being humble and teachable like a little child. 2. Why should I forgive others? Because God has forgiven me, and unless I forgive, I cannot be forgiven. 3. Who is my neighbor? Any one who needs my help. 4. How should I pray? In the spirit, even if not always in the words, of the Lord's Prayer. 5. Who are worthy of honor? Those who are content with a lowly place. 6. How should I treat God's invitations? Accept them willingly, with a grateful heart. 7. How may I enjoy God's love? By turning away from all that is sinful. 8. Will God answer my prayers? Yes, surely, if I ask in faith and perseveringly. 9. What use should I make of money? I should use it in the service of my great and loving Saviour. 10. How may I be saved? Just as Bartimæus received his sight, and Zacchæus was made righteous, by simply trusting in Jesus. 11. Who is my true heavenly King? None but Jesus, God's own Son. 12. Will the dead rise again? Yes, because the living God shares with them His own life. Never be afraid to ask questions of Jesus. He will always answer rightly and wisely.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired by members of the HOME DEPARTMENT.]

- Lesson I. Who does Jesus say is the greatest in the kingdom of heaven ?
- Lesson II. Give reasons why we should forgive others.
- Lesson III. Answer the question, "Who is my neighbor?"
- Lesson IV. What model for prayer did Jesus give His disciples ?
- Lesson V. What counsel did Jesus offer His fellow-guests ?
- Lesson VI. Who were excluded from the feast of the Lesson ? Who were admitted ?
- Lesson VII. What reason given for the merry-making on the Prodigal's return ?
- Lesson VIII. What does the parable of the Unjust Judge teach us in regard to prayer ?
That of the Pharisee and the Publican ?
- Lesson IX. What kept the rich young ruler from becoming a follower of Christ ?
- Lesson X. What proofs of his conversion did Zacchæus give ?
- Lesson XI. How does Jesus' entry into Jerusalem and His visit to the temple illustrate,
(1) His humility ; (2) His authority.
- Lesson XII. Explain the Golden Text, "Render unto Casar," etc.

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1906

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

Name..... Address..... Class.....

DATE 1906	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
July 1.....								
July 8.....								
July 15....								
July 22....								
July 29....								
Aug. 5.....								
Aug. 12....								
Aug. 19....								
Aug. 26....								
Sept. 2.....								
Sept. 9.....								
Sept. 16...								
Sept. 23...								
Sept 30...								
Totals.....								

Guarding the Least

When Lord Kitchener was the Sirdar or Governor of the Soudan, he was very strict in guarding the rights of the natives—the Arabs and the Soudanese. If any soldier committed an injury against one of these, even against the lowest and poorest of them, the matter was enquired into, and the soldier, if found guilty, was punished. And so careful was Kitchener in regard to this, that it came to be a proverb in the army there, "If you strike a native, you strike the Sirdar."

Now the Sirdar was not more regardful of the rights and welfare of the natives who were placed under his care, than God is of our rights and welfare. He has all our interests at heart, and not one of us is too young or too insignificant to be beneath His regard.

Jesus said, "The very hairs of your head are all numbered."; and again, noting that a sparrow cannot fall to the ground without His and our heavenly Father's observing it, He declared that we are of more value in His sight than many sparrows.—Rev. James Aitchison.

Lesson XIV. **REVIEW, SUPPLEMENTAL LESSONS** September 30, 1906

BIBLE WORK—Bible Books and Key-words (Supplemental Lessons Leaflet). **SCRIPTURE MEMORY PASSAGES.** **SHORTER CATECHISM.** Ques. 20-29. **SUPPLEMENTAL HYMN.** 251, Book of Praise. **THE QUESTION ON MISSIONS.** Ques. 24-36.

TEMPERANCE LESSON

Galatians 5 : 15-26 ; 6 : 7, 8. Commit to memory vs. 7, 8. Read Ephesians 5 : 11-21.

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

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 ¹This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh : ² and these are contrary the one to the other : ³ so that ye cannot do the things that ye would.

18 But if ye ⁴ be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these* ; ⁵ Adultery, fornication, uncleanness, lasciviousness.

20 Idolatry, ⁶ witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like : of the which I ⁷ tell you before, as I

Revised Version—¹ But I say, Walk by ; ² for ; ³ that ye may not ; ⁴ are led by ; ⁵ *Omit* Adultery ; ⁶ sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness ; ⁷ forewarn you, even as I did forewarn you ; ⁸ practise ; ⁹ kindness ; ¹⁰ faithfulness ; ¹¹ of Christ Jesus ; ¹² passions and the lusts thereof ; ¹³ by the Spirit, by the Spirit let us also walk ; ¹⁴ vainglorious ; ¹⁵ unto his own flesh ; ¹⁶ unto ; ¹⁷ eternal life.

have also told *you* in time past, that they which ⁸ do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, ⁹ gentleness, goodness, ¹⁰ faith,

23 Meekness, temperance, against such there is no law.

24 And they that are ¹¹ Christ's have crucified the flesh with the ¹² affections and lusts.

25 If we live ¹³ in the Spirit, let us also walk in the Spirit.

26 Let us not be ¹⁴ desirous of vain glory, provoking one another, envying one another.

Ch. 6 : 7 Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

8 For he that soweth ¹⁵ to his flesh shall of the flesh reap corruption ; but he that soweth ¹⁶ to the Spirit shall of the Spirit reap ¹⁷ life everlasting.

THE LESSON EXPLAINED

Time and Place—Near the close of A.D. 57, or the beginning of A.D. 58 (the more common view): some, however, hold that Galatians was written A.D. 52; probably Corinth, some say Antioch.

Connection—The Epistle to the Galatians has been called "The Epistle of Freedom." It teaches that Christians are free from the forms and rules of the Jewish religion, such as circumcision, fasts, etc.; that they should be free also from the slavery of sin and the tyranny of appetite.

I. TWO RULERS.—15-18. If ye bite and devour; give way to evil passions and act like wild beasts. Consumed one of another. Those who injure others, for example by selling or giving them strong drink, are sure themselves to suffer. Walk in the Spirit. Take Him as your Ruler and Guide, and strive actively to do His will. Shall not fulfil the lust (longing) of the flesh. "Flesh" means all our appetites and desires. These are right in themselves, but, if we make them our rulers, they

will lead us astray. **Flesh.. against.. Spirit.. against.. flesh.** These two are striving for the mastery in us. Sometimes the "flesh" gets the

upperhand of us, so that we cannot do the things we would, the things our better nature prompts us to do. Led of the Spirit ; who will bring us out of sin's bondage into freedom. Not under the law; not that Christians are not to obey the law. But the law will have nothing to say against those who follow the Spirit.

II. TWO ROADS.—19-21. Two roads lie before us. At the entrance to one, the "flesh" stands beckoning us to follow its guidance. **Works of the flesh.** Four kinds of sin the flesh will lead to, if it has full control (pick them out of these verses): (1) Sins of the senses; (?) Sins of heathen worship; (3) Sins against love; (4) Sins of intemperance. Strong drink is often the cause of most of these sins. **Not inherit the kingdom of God;** cannot have a place amongst Christ's followers here, or enter into heaven at last.



Paul: By Raphael

will lead us astray. **Flesh.. against.. Spirit.. against.. flesh.** These two are striving for the mastery in us. Sometimes the "flesh" gets the upperhand of us, so that we cannot do the things we would, the things our better nature prompts us to do. Led of the Spirit ; who will bring us out of sin's bondage into freedom. Not under the law; not that Christians are not to obey the law. But the law will have nothing to say against those who follow the Spirit.

22-26. Fruit of the Spirit; the beautiful virtues that will appear in our lives, if we choose the road in which the Spirit guides. Think out what each of these virtues means. **They that are Christ's**; bought by His blood, and therefore belonging to Him, 1 Cor. 6 : 20. **Crucified the flesh**; become willing to die rather than do wrong. **We live in the Spirit**. He puts a new life within us. **Walk in the Spirit**. We show that we have this life by following His guidance in our daily conduct. **Vain glory, provoking . . . envying**; all "works of the flesh" to be shunned.

III. Two Results.—Ch. 6 : 7, 8. Be not deceived. Evil-doers, such as the drunkard, may cheat their fellowmen, and may think they can cheat God. But it is they themselves whom they cheat most thoroughly. **God is not mocked.** "Mock" means to treat with contempt. We cannot treat God thus and escape punishment. **Whatever a man soweth . . . also reap.** There is a choice of seed; but the seed once chosen and sown, the kind of harvest is fixed. **Soweth to his flesh**; as the drunkard does. **Reap corruption.** Strong drink leads to certain and terrible destruction. **Soweth to the Spirit**; follow His will in thoughts, desires and words. **Reap life everlasting**; a life of blessedness now, to be made perfect in heaven.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Temperance lesson, Gal. 5 : 14-26. T.—Temperance lesson, Gal. 6 : 1-8. W.—Dead unto sin, Rom. 6 : 11-18. Th.—Flesh and Spirit, Rom. 8 : 5-14. F.—Putting off, Eph. 4 : 17-24. S.—Works of darkness, Eph. 5 : 7-21. 8.—Sowing and reaping, Rom. 2 : 1-11.

Prove from Scripture—That temperance is a fruit of the Spirit.

Lesson Hymns Book of Praise, 251 (Supplemental Lesson); 111; 101; 7 (Ps. Sel.); 528 (from PRIMARY QUARTERLY); 246.

FOR FURTHER STUDY

Juniors—From which Epistle is the Lesson taken? Who wrote it?

15-18 To what are those likened who yield to evil passions? What will happen to those who injure others? Who should be our Ruler? What is it that strives against Him? Who gives us freedom?

19-21 How many guides are referred to here?

What are they? To what will the "flesh" lead its followers?

22-26 What will come into our lives if we follow the Spirit? Why do we belong to Christ? What is it to "crucify the flesh"? What does the Spirit give us? How do we prove that we have the Spirit?

Ch. 6 : 7, 8 What is the result of following the flesh? Of following the Spirit?

Seniors and the Home Department—What has the Epistle to the Galatians been called? From what does it teach that Christians are free?

15-18 What two powers strive within us? What is the evidence of this strife? Explain "not under the law". What is assured to those who walk after the Spirit?

19-26 What classes of sins are mentioned in vs. 19-21? What one sin leads to many others? What is the drunkard's doom? (1 Cor. 6 : 10.)

Ch. 6 : 7, 8 What two sowings are spoken of here? Describe the harvest that results from each. When will the harvest be reaped? (Matt. 13 : 39.)

THE LESSON IN LIFE

1. With our power of choice, we are like the man who swings open and shuts the huge and heavy gates of a canal lock. We can give admission to all the sweet and uplifting influences of the Spirit into our hearts, and we can close the door against the evil persuasions of the flesh.

2. "Maybe the thought is better than the deed, And God looks at the great endeavor, The high intent, and therefore is not vexed, When the thing done is small; For God so loves us failures, that He looks Not to our hands for what they have accomplished.

But rather to our hearts for what we would "

3. Henry Müller, a pious German, who lived two hundred years ago, used to say : "When I look upon the youth of our day, I see six grave-diggers. The first is drunkenness. How many kill themselves with excessive drink! The seed must spoil when there is too much moisture. Therefore, young man, if you wish to live, give up drinking."—Peloubet.

4. Everybody knows the "D" class. It has in it the men whom no railway company wants to run its engines or operate its telegraphs, on whose lives no insurance company wants to take a risk, who break under any severe test of muscle or brain, who fill the ranks of the failures and the wrecks. It is a class to keep out of.

FOR WRITTEN ANSWERS

1. What two rulers strive in us for the mastery?

.....

2. To what does following the flesh lead? Following the Spirit?

.....

3. How may we be sure of a blessed harvest?

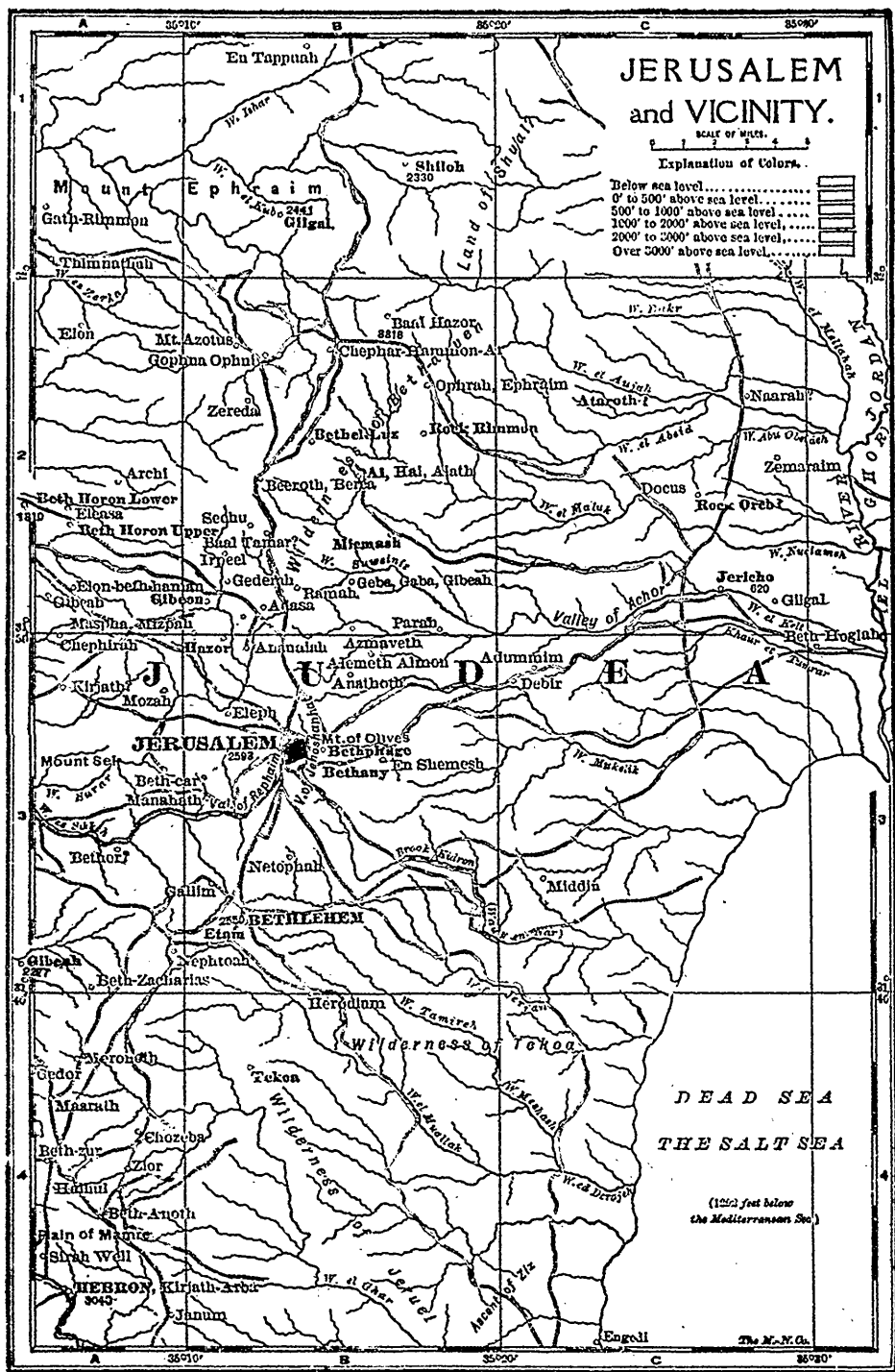
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JERUSALEM and VICINITY.

SCALE OF MILES.

Explanation of Colors.

Below sea level.....	
0' to 500' above sea level.....	
500' to 1000' above sea level.....	
1000' to 2000' above sea level.....	
2000' to 3000' above sea level.....	
Over 3000' above sea level.....	



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