

The Lessons of the Second Quarter, 1896.

To the Scholar.—Study the lesson carefully, turning up all the marginal references, and reviewing the "Daily Portions." Then close your Bible and answer in writing the questions on the lesson without accepting aid from any quarter after you have begun to write. If you cannot come to Sabbath school, fill out one of the "Excuses for Absence," and send it, with your written answers, to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

HIGHER RELIGIOUS INSTRUCTION.

The examinations for 1896 will be held as follows: 1st Quarterly on April 4th; 2nd Quarterly on June 27th; 3rd Quarterly on October 3rd; and 4th Quarterly, at the same time as the Annual, January 30th, 1897.

Those wishing to take up the Quarterly examination should send in their names at once to Rev. W. Farquharson, Claude, Ont.

Candidates between ten and fifteen years of age will rank as Junior; those aged fifteen and under twenty as Intermediate; and those twenty years of age and older as Senior. Ages to be reckoned as on January 30th, 1897.

Candidates obtaining 90 per cent. of the full marks in any department will be entitled to a silver medal; those obtaining 75 per cent., but less than 90 per cent., will be entitled to a book prize; and all candidates who obtain 50 per cent. will be entitled to a diploma.

Date of Annual Examination for all Departments, January 30th, 1897.

EACH DEPARTMENT IS INDEPENDENT OF ALL THE OTHERS.

DEPARTMENT I.—BIBLICAL.

All Grades.—International S. S. Lessons for 1896. *Additional for Senior.*—A paper on "The Life of David," by Rev. Peter Thomson, M. A. (Price 25 cents).

Diplomas, but not prizes or medals, will be given to all those, of any grade, who pass the examination on "The Life of David" only, without taking that on the S. S. Lessons. This is designed to meet the wishes of Bible Classes and Christian Endeavor Societies which wish to make a special study of this Hand-Book alone.

DEPARTMENT II.—DOCTRINAL.

All Grades.—"The Shorter Catechism," by Prof. Salmond, D. D. Part II., Section 1, (Quest. 39-81). (Price 20 cents, 3 vols. in one, 45 cents).

All Junior and Intermediate candidates who shall be certified by their Pastors or Superintendents as having answered correctly every question in the Shorter Catechism at one recitation, will receive a Diploma.

DEPARTMENT III.—HISTORICAL.

All Grades.—Bible History from the Creation to the end of Solomon's reign. The principal Text-Book for this subject will be the Bible itself, but the following is recommended for study: "A Manual of Bible History," by Rev. W. G. Blaikie, D. D., L. L. D. (Pages 1-266). Price \$1.25.

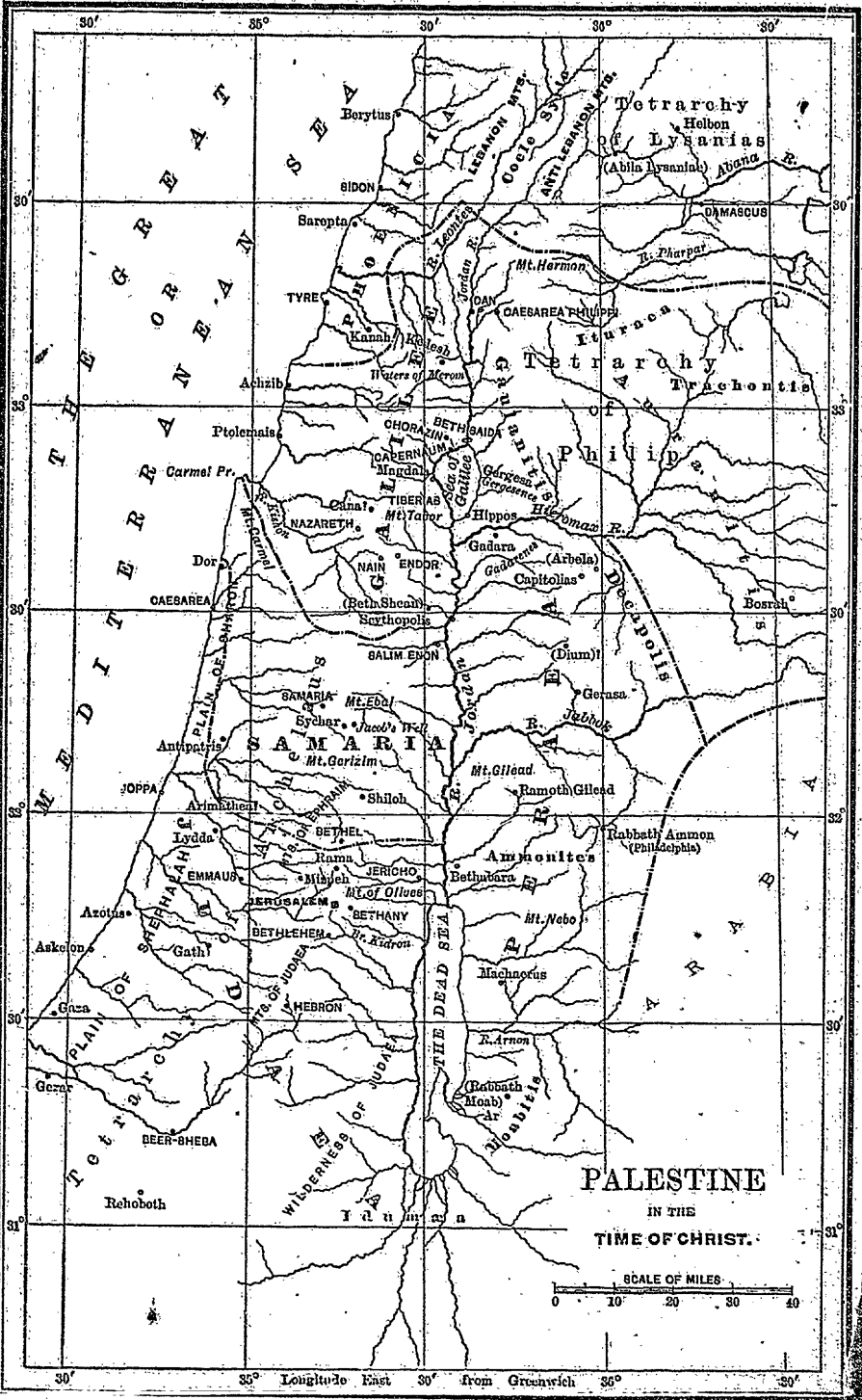
DEPARTMENT IV.—ESSAY.

Theme for all Grades.—"Solomon and his Times."

Essays must be sent in not later than January 30th, 1897. Each essay must bear a motto written at the top of the first page, and the writer's name must on no account appear. It must be written on foolscap paper, and the sheets must be securely fastened together. Each essay must be the composition and in the hand-writing of the candidate. A list of books consulted in the preparation of the essay must be given at the beginning of the manuscript, and quotations must be carefully marked. The writer's name, address, congregation, age on January 30th, 1897, and motto, must be written upon a slip of paper and enclosed with the essay to the Rev. W. Farquharson, B. A., Claude, Ont. Medals, prizes and diplomas will be given to essayists as in the examinations.

No essay in the Junior or Intermediate grades shall exceed 5,000 words, nor in the Senior 10,000 words in length.

All communications referring to the *Syllabus* and *Examinations* (including *Teachers'*) should be addressed to Rev. W. Farquharson, B. A., Claude, Ont., Vice-Convenor, in charge of this branch of the committee's work.

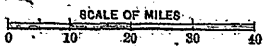


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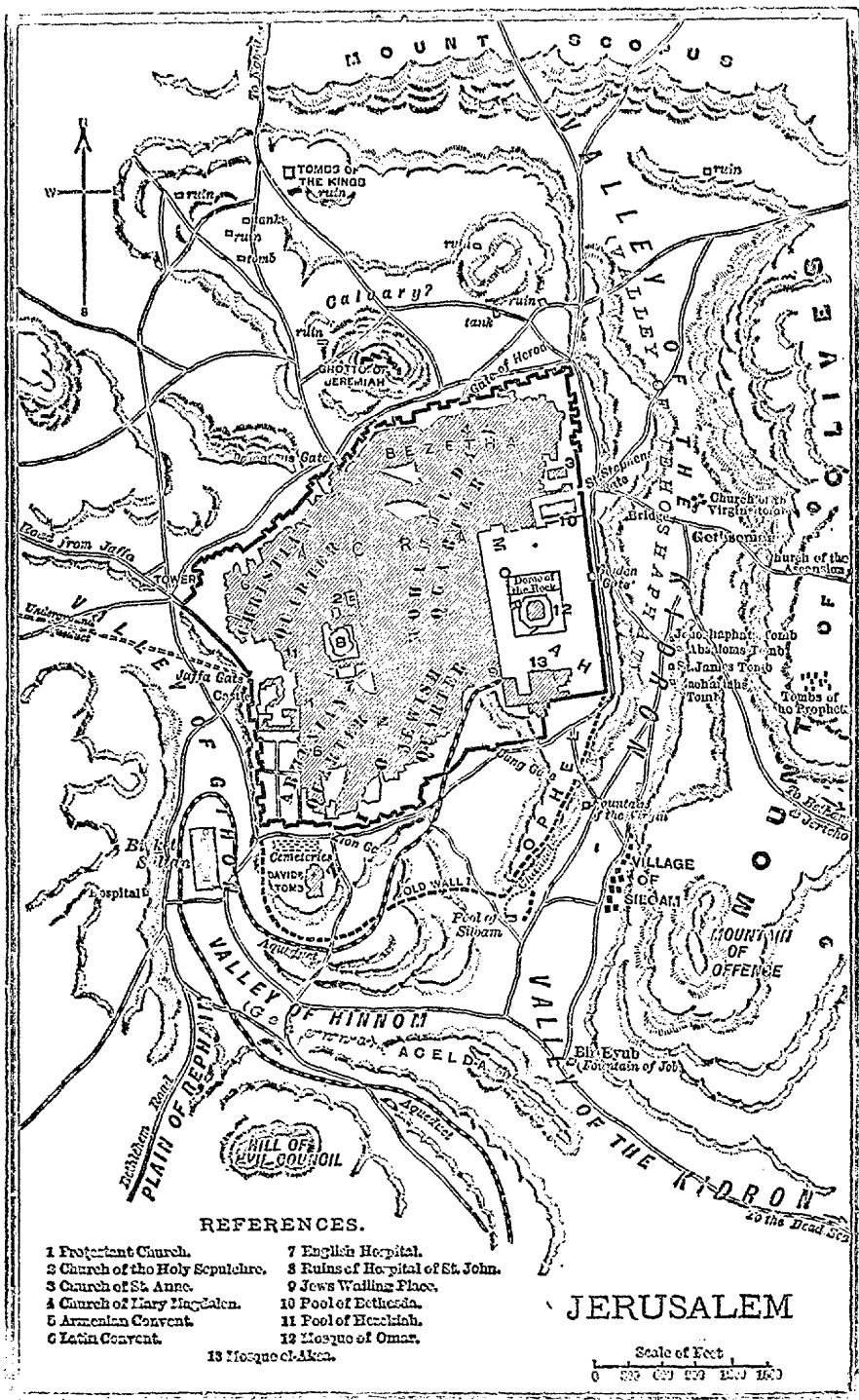
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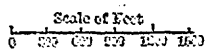
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REFERENCES.

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| 1 Protestant Church. | 7 English Hospital. |
| 2 Church of the Holy Sepulchre. | 8 Ruins of Hospital of St. John. |
| 3 Church of St. Anne. | 9 Jews Walling Place. |
| 4 Church of Mary Magdalen. | 10 Pool of Bethesda. |
| 5 Armenian Convent. | 11 Pool of Hezekiah. |
| 6 Latin Convent. | 12 Mosque of Omar. |
| | 13 Mosque of Akra. |

JERUSALEM



LESSON I—April 5th, 1896.

Warning Against Sin. LUKE 13: 22-30.

(Commit to memory verses 24, 25).

GOLDEN TEXT: "Strive to enter in at the strait gate." Luke 13: 24.

PROVE THAT—We all have sinned. Rom. 3: 23.

SHORTER CATECHISM. Quest. 53. Which is the third commandment? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

LESSON HYMNS. *Children's Hymnal*—Nos. 27, 51, 84, 164.

DAILY PORTIONS. *Monday.* Warnings against sin. Luke 13: 22-30. *Tuesday.* Known by fruit. Matt. 7: 13-27. *Wednesday.* Hearers but not doers. Ezek. 33: 30-33. *Thursday.* Fate of the fruitless. Luke 13: 1-9. *Friday.* Fear of failure. Heb. 4: 1-11. *Saturday.* Winning the prize. 1 Cor. 9: 19-27. *Sabbath.* A sure entrance. 2 Pet. 1: 1-11. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The words of our lesson were spoken somewhere in Peraea (Mark 10: 1) during our Lord's last journey to Jerusalem. There is no parallel passage in the other evangelists.

LESSON PLAN. I. The Strait Gate. vs. 22-24. II. The Closed Door. vs. 25-27. III. The Last First. vs. 28-30.

I. Jesus was now on his way to Jerusalem to be "offered up."¹ He journeyed by the east side of the Jordan,² as did most of the pilgrims from Galilee, and turned aside, as he went, to the towns and villages near the way that he might do some last deeds of mercy and speak a last solemn message to them. The Jews loved to think of themselves as the special favorites of God and the only people who were to get to heaven at last. But some things that Jesus said appeared to teach that others besides children of Abraham would enter his kingdom. So one asked him whether many or few would be saved. In reply Jesus said, The most important question is not, "How many are going to be saved?" but "Am I saved?" The entrance into my kingdom is a narrow one and only those who are seeking with all their hearts can pass through it.³

II. Again he said, when all the family have arrived home the master of the house closes the door for the night, and will not open it again to any but well-known friends. So the door of my kingdom will one day be closed⁴ and you will stand at the door and knock in vain because you have not in your hearts believed upon me and obeyed my commands.⁵ You will not acknowledge me now and I will not recognize you then. The Jews prided themselves upon being heirs of the

promise made to Abraham, but Jesus told them that they might be descendants of the patriarchs and yet not share their blessedness.⁶ So we may have pious parents, who gave us to God in baptism, and we may have been taught at home and in the Sabbath school how to love and serve God, yet, if we do not give our hearts to Christ, he will not acknowledge us at the day of judgment. If we are not loving and serving Christ we are serving Satan. We shall receive at last either Christ's welcome or sin's wages.⁷

III. Jesus assured his hearers that a great many would be saved⁸ and that they would belong to every nation throughout the whole world.⁹ Those who rejected him, although they were children of Abraham, would be thrust out, and the true Israelites, those who believed in Christ, would sit down with Abraham, Isaac and Jacob and all the prophets at the heavenly banquet.¹⁰ God does not judge by our professions but by what we really are.¹¹ Many who have had great privileges in this life will be refused admittance to heaven, because they have made so little use of their advantages; while others who have tried to serve Christ amid many hinderances will hear his welcome "Well done, good and faithful servant, enter thou into the joy of thy Lord."¹²

¹ ch. 9: 51; 12: 50. ² Mark 10: 1. ³ Matt. 7: 13, 14; 1 Tim. 6: 12; ch. 9: 23. ⁴ Isa. 55: 6; Matt. 25: 10. ⁵ John 10: 7; 14: 6. ⁶ Rom. 9: 6; Gal. 3: 7, 29. ⁷ Rom. 6: 16, 23; Matt. 25: 41. ⁸ Rev. 5: 11. ⁹ Eph. 3: 6; Isa. 45: 6; 49: 12. ¹⁰ Isa. 25: 6; Rev. 19: 7, 9. ¹¹ 1 Sam. 16: 7. ¹² Matt. 21: 31; Rom. 9: 30.

LESSONS. 1. Avoid questions prompted by mere idle curiosity. 2. Our first duty is to enter into the kingdom of God. 3. We are apt to suppose ourselves to be true disciples when we are not. 4. The true Israel will embrace all nations.

LESSON II—April 12th, 1896.

Parable of the Great Supper. LUKE. 14: 15-24.

(Commit to memory verses 21-23).

GOLDEN TEXT: "Come, for all things are now ready." Luke 14: 17.

PROVE THAT—We should repent now. 2 Cor. 6: 2.

SHORTER CATECHISM. Quest. 54. *What is required in the third commandment?* A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

LESSON HYMNS. *Children's Hymnal*—Nos. 92, 200, 206, 86.

DAILY PORTIONS. *Monday.* Parable of the great supper. Luke 14: 15-24. *Tuesday.* The marriage feast. Matt. 22: 1-14. *Wednesday.* Wisdom's invitation. Prov. 9: 1-11. *Thursday.* Sin of refusing. Prov. 1: 20-33. *Friday.* Free invitation. Isa. 55: 1-7. *Saturday.* The truth rejected. Acts 13: 42-52. *Sabbath.* The supper of the Lamb. Rev. 19: 4-10. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. A prominent pharisee had invited our Lord to an entertainment at which there were many guests. Observing how these strove among themselves for the most honorable seats at table he reproved such paltry ambition and pointed out to the host that humbler guests would reflect more real honor upon him. The commonplace remark by one of the guests, with which our lesson opens, may have been uttered with a view of turning the conversation into a more agreeable channel.

LESSON PLAN. I. Supper Ready. vs. 15-17. II. Vain Excuses. vs. 18-20. III. Welcome Guests. vs. 21-24.

I. The Jews were under a standing invitation to partake of the blessings which Christ was to purchase, and they thought that because they were thus favored as God's chosen people that there could be no doubt of their welcome into heaven at last. The heavenly banquet was spread for them only and the heathen and the outcast could have no invitation. But the pharisees, and those who set the example to the people in religious matters, while very zealous of their privileges, had really no desire for the spiritual blessings that the Messiah was to bring. Their hearts were worldly, selfish and self-righteous. So that when John the Baptist announced that the kingdom of God was at hand and Jesus preached the gospel of the kingdom, and thus invited them to partake of the gospel feast, they would not listen to them. The kind of feast that Jesus offered, was one that they had no relish for.²

II. The invited guests had felt flattered at receiving the invitation and perhaps boasted about it to their neighbours, but now when the time came to go to the feast they had something else to attend to. They really did not have any sincere love and respect for him who asked them, and would not put themselves about to shew honor to him, for all his kindness and condescension. The real reason why the Jews would not believe in Christ was that he would not be such a deliverer as they wanted. They felt the burden of Roman op-

pression but they did not feel the burden of sin. They were satisfied with offering sacrifices of sheep and oxen, &c., but had no mind to deny themselves and bear a cross after Jesus.³

III. When the maker of the feast found himself treated with disrespect by the invited guests he sent his servants to call in the poor and maimed, and halt, and blind, the beggars off the streets and the dwellers in the back lanes.⁴ These felt very much their need of such good things as were provided and came at once. So we read that the common people heard Jesus gladly and the publicans and sinners found in him a friend. When the servants reported that still there was room for more, they were then sent out into the country roundabout and ordered to use every effort to bring in more as long as there was a place at the table empty. So Jesus sent the apostles out into all the world to preach the gospel to every creature. And we send out missionaries to heathen nations to tell them of the blessings purchased for them by the blood of Jesus. We have received invitations to the same feast. If we let our business, or our pleasures, or our hard hearts keep us away from Christ we shall see many who have not enjoyed homes in a Christian land, Bibles and churches, and Sabbath schools, entering into heaven while we are excluded because we would not come in the "accepted time."⁵

¹ Rev. 19: 9. ² John 1: 11; 5: 40; 15: 24; Luke 13: 34. ³ 1 Cor. 7: 29-33. ⁴ Luke 4: 18; Mark 12: 37; Matt. 21: 32; Jas. 2: 5. ⁵ Acts 13: 46; Heb. 12: 25; Matt. 21: 43; 22: 8.

LESSONS. 1. All are invited to accept of the blessings of salvation. 2. The excuses made for not accepting are foolish and wicked. 3. Our unworthiness need not keep us from Christ. 4. We should go after the careless and sinful.

LESSON III—April 19th, 1906. The Lost Found. LUKE 15: 11-24.

(Commit to memory verses 18-20).

GOLDEN TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

PROVE THAT—Jesus invites us to come to him. Matt. 11: 28.

SHORTER CATECHISM. Quest. 55. *What is forbidden in the third commandment?* A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

LESSON HYMNS. *Children's Hymnal*—Nos. 13, 32, 82, 105.

DAILY PORTIONS. *Monday.* Joy in heaven. Luke 15: 1-10. *Tuesday.* The lost found. Luke 15: 11-24. *Wednesday.* Joy of salvation. Luke 15: 25-32. *Thursday.* Departing from God. Jer. 17: 1-10. *Friday.* Punishment and pardon. 2 Chr. 33: 1-13. *Saturday.* The Father's voice. Ezek. 18: 20-32. *Sabbath.* Return! Return! Hosea 14. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. This pearl of parables should be studied in connection with the other two contained in the chapter. All speak to us of God's yearning love over lost sinners and the joy with which he receives the penitent ones. It was spoken somewhere in Peræa as our Saviour journeyed towards Jerusalem. It is found only in Luke.

LESSON PLAN. I. A Willful Youth. vs. 11-13. II. A Wasted Life. vs. 14-19. III. A Welcome Return. vs. 20-24.

Some pharisees said that Jesus could not be a good man because bad people seemed so fond of him and he of them.¹ So Jesus gave them three parables to shew that God loved these lost ones and rejoiced over their return.²

I. The father, in our parable, represents God. The elder son³ stands for those who are attentive to their religious duties and have never gone far astray. By the younger son are meant those who turn away from God and religion. God gives every one of us "the portion of goods" that falls to our share,⁴ that is, our talents and opportunities, everything we possess and the means of advancing ourselves in this world. If we use these aright we shall receive his blessing, and besides being successful in this world, will obtain the heavenly inheritance as well. All things shall be ours for we are "Christ's, and Christ is God's."

II. When the prodigal made up his mind to spend his share in having "a good time," he went away into "a far country."⁵ The farther away from his father the better, he thought. Then he did just what he pleased. He had wine, and feasting, and wickedness as much as his foolish and evil heart could wish. But when his money was all gone, and a famine came, no one pitied him. He was compelled to hire out as a swineherd. What a terrible degradation for a Jew! There are other and commoner ways of "wasting our substance" than in "riotous living." Any

kind of life we lead, if it is selfish, and covetous, and worldly; if it is not consecrated to God, and lived in accordance with his law; if we do not give our hearts to Christ and do everything as we think would please him, is a "prodigal" life.⁶ It is, so far, wasted, because it is not lived for God but for ourselves.

III. When miserable and hungry, the prodigal began to see how foolish he had been and to wish that he was back in the old home again. He envied even the hired servants there. So he resolved to set out on his return at once and tell his father how sorry he was for his evil life and ingratitude to him, and ask to be his servant, for he knew he didn't deserve to take a son's place again.⁷ But his old father was watching for him and as soon as he came in sight he ran out to meet him, and embraced him and kissed him.⁸ He didn't give him a chance to say anything about being a servant, but had him arrayed in the beautiful robe preserved for honored guests, and put on him a ring and shoes, to shew that he was not a servant but a son.⁹ He then ordered a feast to be prepared and called on all to rejoice with him because his lost son had come home again. Jesus did not need to say what this beautiful parable meant. Everyone could see at once that it told of God's love for sinful men and the welcome that every true penitent was sure to receive.¹⁰

¹ Luke 15: 1; Matt. 9: 10. ² Verses 4-10. ³ Deut. 21: 17. ⁴ Ps. 145: 9; Acts 10: 34; Matt. 5: 45. ⁵ Eph. 2: 39; Eph. 2: 17. ⁶ Isa. 55: 2; Amos 8: 11-13; Jer. 2: 13; 7 Isa. 55: 7; Jer. 3: 12; Hos. 14: 1, 2; Ps. 51: 4; Luke 18: 13. ⁷ Ps. 103: 8-10, 12; Isa. 49: 15; Matt. 7: 11, Neh. 9: 17. ⁸ Isa. 61: 10; Rev. 3: 18; 19: 8; Phil. 3: 9. ⁹ Eph. 5: 14; 2: 1; Rom. 6: 13; Rev. 3: 1.

LESSONS. 1. God gives us all our blessings to use, or abuse. 2. A sinful life is a wasted life. 3. Repentance and return are the sinner's only hope. 4. No penitent need doubt of his acceptance.

LESSON IV—April 26th, 1900.

The Rich Man and Lazarus. LUKE 16: 19-31.

(Commit to memory verses 25, 26).

GOLDEN TEXT: "Ye cannot serve God and mammon." Luke 16: 13.

PROVE THAT—There is only one way of salvation. Acts 4: 12.

SHORTER CATECHISM. Quest. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

LESSON HYMNS. *Children's Hymnal*—Nos. 187, 114, 202, 195.

DAILY PORTIONS. *Monday.* The rich man and Lazarus. Luke 16: 19-31. *Tuesday.* Dangerous ease. Amos 6: 1-8. *Wednesday.* Unsafe trusting. Luke 12: 13-21. *Thursday.* Wealth without goodness. Eccl. 6. *Friday.* "Love not the world." 1 John 2: 8-17. *Saturday.* Treasure in heaven. Matt. 6: 19-34. *Sabbath.* The eternal reward. Matt. 25: 31-46. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The parable in our lesson connects immediately with that of the unjust steward. In that he urged upon his hearers the necessity of preparing for death. In this he shews the inevitable consequences of living without any regard to the future world.

LESSON PLAN. I. Here. vs. 16-22. II. Hereafter. vs. 23-31.

I. There were two men, one very rich and the other very poor. The rich man clothed himself in princely attire and every day sat down with his boon companions to a splendid feast. His life was one continual round of pleasure. He had the means of gratifying every wish and he denied himself nothing. He lived wholly for the world and never thought of death and what lay beyond. The poor man, named Lazarus, was a beggar who lay at the entrance of his stately mansion. He was not only poor but suffering from a painful disease which covered his body with sores. So helpless was he that he could not drive away the filthy dogs which aggravated his pain and deepened his sense of degradation by licking his sores. People in those days did not use knives and forks but ate their food with their fingers, wiping them upon soft pieces of bread which were then thrown under the table. So poor was Lazarus that he was glad to eat these whenever they were thrown out to him. Bye and bye Lazarus died. No doubt they gave him a pauper's funeral, at which there were very few mourners. But angels carried his released spirit to paradise, where Abraham and all the holy ones were. Then the rich man died and there was a grand funeral, but no angels met him on the other side of Death's dark river; he woke up amid the torments of the lost.¹

II. When the rich man looked around him he saw far off Abraham and Lazarus and cried out to Abraham asking that Lazarus might be

sent to cool his fevered tongue for he was suffering the intensest agony, as if flames were devouring him.² But Abraham reminded him that he was enduring the just punishment of a selfish, godless life,³ while Lazarus was now enjoying the treasures in heaven which his poverty and sufferings had only helped him to lay up.⁴ Besides it was impossible to cross over the bridgeless chasm which separated the saved from the lost. The rich man then asked that Lazarus might be sent to warn his five brothers, still living, so that they might repent before it was too late. But Abraham assured him that those who would not believe the Bible⁵ would not believe one who came back from the dead. We know that the Jews tried to kill another Lazarus because he was a living proof that Jesus was the Lord of life;⁶ and when they could not deny that Jesus himself rose from the dead they bribed the soldiers to tell a lie about it.⁷

A self-indulgent, worldly life will just as certainly exclude us from heaven as one of gross sin. When God gives us wealth, or talents, or influence, he expects us to use these for the good of our fellowmen. If we do not repent and obey God in this life, it will be too late to seek for escape from the consequences of our sinful folly, when death has overtaken us. We have the Bible, churches, Sunday schools, &c., all means whereby we may be helped to know and trust God and do his will. If these will not overcome our love of sin then nothing can. God has no further help to give us.

1 Job 21: 13; Ps. 49: 10; Ecc. 8: 8. 2 Isa. 66: 24; Mark 9: 44. 3 Ps. 9: 17; Prov. 5: 5; Luke 13: 28; Rev. 14: 10, 11. 4 Rev. 7: 14; Rom. 2: 6-11; 5: 3-5; Matt. 6: 19-21. 5 Isa. 8: 20; 34: 16; John 1: 45; 5: 39, 45-47; Acts 17: 11. 6 John 12: 10. 7 Matt. 28: 11-13.

LESSONS. 1. The good things of this world are not apportioned according to merit. 2. We are responsible for the want and suffering that we might relieve, but do not. 3. One's true riches or poverty are only known in the other world. 4. Our destiny is fixed at death. 5. Those who neglect to prepare for death are without excuse.

LESSON V—May 3rd, 1886.

Faith. LUKE 17: 5-19.

(Commit to memory verses 17-19).

GOLDEN TEXT: "Lord, increase our faith." Luke 17: 5.

PROVE THAT—We should give thanks always. Eph. 5: 20.

SHORTER CATECHISM. Quest. 57. Which is the fourth commandment? A. The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

LESSON HYMNS. *Children's Hymnal*—Nos. 132, 133, 103, 140.

DAILY PORTIONS. *Monday.* Faith. Luke 17: 5-19. *Tuesday.* The law of cleansing. Lev. 14: 21-32. *Wednesday.* Naaman cured. 2 Kings 5: 8-14. *Thursday.* Confidence trust. Psalm 27. *Friday.* Faith and sight. John 20: 24-31. *Saturday.* Both able and willing, Mark 1: 35-45. *Sabbath.* Heroes of Faith. Heb. 11: 32-40. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The discourse contained in the first part of chapter 17 (vs. 1-10) was probably delivered directly after the parable in our last lesson. Between verses 10 and 11 we must insert John 11: 1-54. The lepers were healed as Jesus journeyed from Ephraim to Jerusalem, by way of Perea.

LESSON PLAN. I. Faith Working. vs. 5-10. II. Faith Pleading. vs. 11-14. III. Faith saving. vs. 15-19.

I. Jesus had just said that we should never tire of forgiving those who do us wrong, and the apostles felt that this was a very hard thing to do. They could not do it unless they were more like Jesus himself, and could love and trust him more, so they said, "Lord, increase our faith." But Christ replied that it was not so much more faith as real faith that was required. For real faith, though small as possible, could do anything, because it laid hold upon God's power. It would take a great many men to move a railway train, but a child could move the lever that lets on the steam. So our faith, although weak, can set God's arm in motion. He can help us to do what no one could do without him.¹ But although we may be able to do great things through our faith we have no right to be puffed up with pride or to think that God owes us anything for what we have done. When a servant has done his duty, and no more, his master does not think him entitled to special honor. He requires him still to keep humbly and faithfully a servant's place in the house and in the field. So we are God's servants and when we have done our utmost we have only done our duty, and deserve no special praise. If anyone does great things, God gave him the ability to do these, and he has no right to feel elated.²

II. Jesus was now on his way to Jerusalem along the border between Galilee and Samaria,

¹Matt. 17: 20; 21: 21; Mark 9: 23; 11: 23; 2; 1 Cor. 4: 7; 9: 16, 17. ³Lev. 13: 45, 46. ⁴Lev. 14: 2-32; Matt. 8: 4. ⁵2 Kings 18: 24.

when ten lepers met him near the gate of a certain village. They were not allowed to come near anyone³ so stood a little way off and cried, "Jesus, Master, have mercy on us." Jesus, in reply, did not tell them that they were healed, but bade them go to the priest⁴ as if they were. If they had not had great faith in Jesus they would have said "What is the use of going until we are cleansed?" If they had replied in this way they would never have been made well. We can trust God that when he tells us to do anything he will not mock or disappoint us.

III. So the lepers set out to find a priest. Nine of them were Jews and they wanted a Jewish priest to declare them clean so that they could go back to their homes and friends. The other, being a Samaritan, went towards Samaria, that he might present himself to a priest of his own nation. As they were all going away, and before they were very far off they discovered to their joy that they were made well. But not one of them thought of running back to thank their Healer, except the Samaritan.⁵ Jesus was surprised and grieved at this, for who does not like to be thanked for a kindness done. Moreover, the nine were of his own people, yet the only grateful one was "this alien."⁶ So Jesus gave him an added blessing. His faith secured the healing, not only of his body, but of his soul as well.

LESSONS. 1. Faith is the fundamental grace, the root of all the Christian virtues. 2. We cannot do anything that will give us a right to God's special favor. 3. Sin is incurable except by the power of Jesus. 4. God's blessings come to us when we are doing what he tells us to do. 5. We should never forget thanksgiving as a part of prayer.

LESSON VI—May 10th, 1896.

Lessons on Prayer. LUKE 18: 9-17.

(Commit to memory verses 15-17).

GOLDEN TEXT: "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18: 13.

PROVE THAT—We should pray humbly. Eccl. 5: 2.

SHORTER CATECHISM. Quest. 58. *What is required in the fourth commandment?* A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.

LESSON HYMNS. *Children's Hymnal*—Nos. 45, 46, 213, 214.

DAILY PORTIONS. *Monday.* Lessons in prayer. Luke 18: 1-8. *Tuesday.* Lessons in prayer. Luke 18: 9-17. *Wednesday.* Unacceptable prayer. Isaiah 1: 10-20. *Thursday.* Penitent prayer. Nehemiah 1. *Friday.* Humility in prayer. Psalm 25: 1-14. *Saturday.* Prayer for pardon. Psalm 51: 1-13. *Sabbath.* As little children. Matt. 18: 1-6. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. In the first part of the chapter our Lord impresses upon his disciples the duty of importunate prayer by the parable of the Unjust Judge. But prayer should also be offered in a humble spirit, a spirit of felt unworthiness and penitence. Self-righteousness is offensive to God, but the broken-hearted find mercy.

LESSON PLAN. I. The Pharisee. vs. 9-12. II. The Publican. vs. 13, 14. III. The Children. vs. 15-17.

Jesus taught us a great deal about prayer. He himself loved to pray and everyone who is like him will take delight in prayer to God. True prayer comes from the heart and is offered in a right spirit. We are not really praying when we assume the position of worshippers, but let our minds think about other things than the prayer we should make our own. Nor are we uttering petitions that God will hear when we are merely going over a form of words without really caring whether our prayer is answered or not. Our lesson to-day contains a parable illustrating the kind of prayer that is sometimes offered up and that which God hears.

I. Two men went up to the temple to pray. One of these belonged to the sect of the pharisees. These considered themselves very good men because they were so very careful to keep all the requirements of the ceremonial law. They made, too, a great display of their religion and despised others who were not like themselves. But Jesus, who could read the thoughts of men, saw that they were not at heart the good men they professed to be.¹ When this pharisee came to the temple he placed himself where everybody could see him, and prayed the prayer in our lesson (verses 11 and 12). It is right to thank God that he has kept us from falling into great sins and that his holy spirit has enabled us to become better christians, but the pharisee boasted to God of what he was, and went so far as to tell God how

much better he was than somebody else.² His prayer was an offensive display of self-righteous pride.

II. The other worshipper was a publican, or tax-gatherer. Many publicans were very worthless men, and their occupation was not considered a respectable one for a Jew because the taxes were paid to their Roman conquerors. This man knew that he was a great sinner and did not presume to go far into the temple, but stood in the outer court⁴ and breathed one short prayer. But it was full of sorrow for sin and pleaded for God's mercy.⁵ His penitence and humility won for him the blessing he sought.⁶

III. While Jesus was uttering these beautiful parables, mothers pressed around him with their little children that he might lay his hands on them and bless them, as the Jewish rabbis were accustomed to do. The disciples thought this a very troublesome interruption and tried to drive them away. But Jesus was very much displeased with them for interfering, for he loved children, and spoke the precious words that we love so much to repeat, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."⁷ Some one has beautifully said that children were the only earthly things that reminded Jesus of his Home. Only when we are willing to take God's gift of salvation with the humble, trustful, grateful hearts of children will he bestow it upon us.

¹Rom. 14: 3, 10; Prov. 30: 12; Isa. 65: 5; 16: 15; 15: 2. ²Matt. 23: 14, 23, 25; 3: 7; 9: 11-13. ³Rev. 3: 17, 18; Isa. 1: 15; 59: 2. ⁴Ps. 40: 12; Ezra 9: 6; Jer. 31: 19; Luke 23: 48. ⁵1 Tim. 1: 15. ⁶Job 22: 29; Luke 14: 11; Jas. 4: 6; 1 Pet. 5: 5, 6. ⁷Matt. 5: 3; 11: 25; 17: 10, 14; 1 Cor. 14: 20; 1 Pet. 2: 1, 2.

LESSONS. 1. We should trust not in our own righteousness but in that of Christ. 2. One who is satisfied with his spiritual condition is in a dangerous state. 3. God justifies only those who do not consider themselves deserving of mercy. 4. Jesus claims the children as his own. 5. Only the childlike shall enter heaven.

LESSON VII—May 17th, 1896.

Parable of the Pounds. LUKE 19: 11-27.

(Commit to memory verses 13-15).

GOLDEN TEXT: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much," Luke 16: 10.

PROVE THAT—We are responsible for our privileges. Luke 12: 48.

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

LESSON HYMNS. *Children's Hymnal*—Nos. 112, 175, 224, 174.

DAILY PORTIONS. *Monday.* Parable of the pounds. Luke 19: 11-27. *Tuesday.* The talents. Matt. 25: 14-37. *Wednesday.* Integrity rewarded. Gen. 41: 37-45. *Thursday.* Serving God. Mal. 3: 13-18. *Friday.* Spiritual gifts. 1 Cor. 12: 1-11. *Saturday.* Right use of gifts. Rom. 12: 1-9. *Sabbath.* The day of the Lord. 2 Pet. 3: 1-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Jesus had crossed the Jordan on his way to Jerusalem. At the entrance of Jericho he had opened the eyes of Bartimaeus, and was now seated in the house of Zacchaeus, the publican, whom he had honored with his presence as his guest. Read the narrative in the first part of the chapter.

LESSON PLAN. I. The Trust Conferred. vs. 11-14. II. The Trust Discharged. vs. 15-19. III. The Trust Neglected. vs. 20-27.

Jesus spoke the parable in our lesson when in the house of Zacchaeus, the publican, at Jericho, only about 10 days before his crucifixion. Many of the people, as well as his disciples thought that he was going to fulfil all their expectations, and proclaim himself their Messiah, at the approaching feast of the Passover.¹ But Jesus always discouraged such worldly expectations. He was indeed about to complete the work the Messiah came to perform, but in a manner very different from the popular idea. To shew that no such display of power and glory as they looked for would take place at this time, the parable of the Pounds was uttered.

I. This departing nobleman entrusted a small sum of money to each of ten servants, and bade them make good use of it while he was away. So God has given us our privileges and our opportunities to be used for him. If you are able in any way to serve God, and do good to others you are bound to do so. If he has given any one wealth, that should be used so as to help forward the kingdom of Christ. Those who have not riches have many other ways in which they can show their loyalty to Christ. Everybody has not the same power to be useful. But each may double his usefulness by trying to do good. The ability to serve God grows by using, and the opportunities multiply when we look for them.

II. When the nobleman returned he called his servants before him in order to see what use they had made of the money entrusted to them. One reported that his one pound had become

ten. He was praised for his diligence and rewarded by being made governor of ten cities. Another shewed five pounds gained by the one which he received, and was appointed over five cities. Each one received a princely gift, but in every case exactly proportioned to the result of their "trading." One, however, came and returned the pound given to him, exactly as he had received it, giving as his reason for not using it, that he knew his master to be harsh and exacting,⁴ difficult to please, and demanding more than he had any just right to receive. So he resolved that he would not risk losing the pound, or failing to make as much as the master expected. He would just decline the trust altogether. Read what answer he got. We can never get rid of the responsibility of doing any duty by refusing to perform it. The work we leave undone will be done by some one else who will reap our reward.⁵

III. The servant who would not use his pound, lost it; and so those who will not work for Christ will find their love to him growing cold and their religion losing all its sweetness and comfort. The busiest Christians are the happiest. The idle ones miss all the joy of service.⁶ But those who reject Christ altogether will assuredly be punished for their wicked resistance to his gracious will. He is not a harsh and unjust prince, but a most loving brother and friend. Our weakest efforts to please him will be rewarded by a crown of life which fadeth not away, and those who are faithful to him shall reign with him forever and ever.⁶

¹ John 1: 11; 15: 18; 19: 14, 15, 21. ² John 15: 25. ³ Luke 16: 2; 2 Cor. 5: 10; Matt. 12: 36; 18: 2; Rom. 14: 12; 1 Pet. 4: 5. ⁴ 1 John 4: 18. ⁵ Luke 8: 18; Matt. 13: 12; Mark 4: 25; Matt. 25: 29. ⁶ 2 Tim. 2: 12.

LESSONS. 1. Christ entrusts us with something to use in his service. 2. The day of reckoning will surely come. 3. God's payment will be according to our diligence in his service. 4. We cannot escape responsibility by refusing to perform a duty. 5. Unused gifts will be taken away.

LESSON VIII—May 24th, 1896.

Jesus Teaching in the Temple. LUKE 20: 9-19.

(Commit to memory verses 13-16).

GOLDEN TEXT: "The stone which the builders rejected, the same is become the head of the corner." Luke 20: 17.

PROVE THAT—Our hearts are deceitful. Jer. 17: 9.

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

LESSON HYMNS. *Children's Hymnal*—Nos. 29, 111, 69, 113.

DAILY PORTIONS. *Monday.* Jesus teaching in the temple. Luke 20: 9-19. *Tuesday.* An unprofitable vineyard. Isaiah 5: 1-7. *Wednesday.* Despising warning. 2 Chr. 36: 11-21. *Thursday.* God's message unheeded. Jer. 25: 1-11. *Friday.* The servant rejected. Jer. 26: 8-15. *Saturday.* The Son rejected. John 11: 47-57. *Sabbath.* Day of Pentecost. Acts 2: 1-21. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. On the day following his triumphal entry, Jesus drove out the profaners of the temple for the second time, and received the Greeks who came to see him (John 12: 25-50). Our lesson is one of a series of parables spoken in the temple on Tuesday. This was our Lord's last public discourse. Parallel passages. Matt. 21: 33-46; Mark 12: 1-12. Read the whole narrative in Matt. 21: 1-25; 46; Mark 11: 12-13; 37; Luke 19: 45-21: 38.

LESSON PLAN. I. The Rejected Servants. vs. 9-12. II. The Rejected Son. vs. 13-15. III. The Rejected People. vs. 16-19.

Jesus spent the Tuesday before his crucifixion in the temple answering the questions of his enemies and instructing those who gathered around him. The parable in our lesson is one of a series of three: full of warning to religious teachers of the people who were about to reject the true Messiah. Never, after this day, did Jesus speak to them his "Wonderful words of life."

I. A Certain man¹ had a vineyard,² which he let out to tenants who were to give him a share of the fruit by way of rent. When the harvest season came he sent a servant to receive what was agreed upon. But instead of loyally welcoming him and gladly paying what was due, they beat and insulted him and sent him away. This they did to every messenger that was sent, beating some and even killing some. Here Jesus describes the way in which the Jews had treated the prophets and others³ whom he had sent to reform them from idolatry and wicked practices. The fruit that he asked from them and asks from us in return for the blessings we enjoy is, obedience, holy living, charity, sincere worship, faith, love, &c. Too often, instead of shewing these "fruits of the spirit" we insult and neglect those who would teach and help us to produce them.

II. At last the Owner of the vineyard resolved to send his only and well beloved Son,⁴ for he said "Surely they will respect him and

be sorry for their wicked conduct when they see how forgiving I am." But the vine-dressers had no intention of repenting. They said one to another. "Let us kill the heir, and then the Owner will be afraid to come himself and we shall be left in possession—The vineyard will be ours and no one will trouble us about rent anymore." Jesus knew quite well what the Chief Priests were going to do to him in a few days and he here gives a picture of it beforehand. Even Pilate could see that "for envy they had delivered him."⁵ They were jealous of his influence over the people and feared that their day of power would end if Jesus were allowed to live. It was very wicked in them to crucify Christ, but "they knew not" fully what they were doing. Surely we are far more guilty if we refuse to receive him into our hearts, or, while calling ourselves Christians disgrace the name by sinful conduct, and so "crucify to ourselves the Son of God afresh."

III. There could be no doubt as to what the owner of the vineyard would do to those wicked husbandmen—"he will miserably destroy those miserable men."⁶ So God destroyed the Jewish nation for crucifying Christ⁶ and he will, in the end, destroy all who will not have him as their Saviour, but⁷

Jesus shall reign when the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

¹ Matt. 21: 33. ² Deut. 32: 32. Ps. 80: 8-16; Isa. 5: 1-7; 27: 2, 3; Jer. 2: 21; Ezek. 15: 1-6; 19: 10. ³ 1 Kings 22: 24-27; Jer. 37: 15; 2 Chr. 24: 21; 1 Kings 18: 13; Neh. 9: 26; Acts. 7: 52; Heb. 11: 36-38. Matt. 23: 34-36; Luke 13: 34; 1 Sam. 22: 18; 1 Kings. 19: 10. ⁴ Isa. 5: 4; Hos. 6: 4; 11: 8; John 3: 16. ⁵ John 11: 47-53; Mark 15: 10; Heb. 13: 12, 13; John 19: 17. ⁶ Luke 21: 24; Rom. 9: 26; 11: 11-17; Acts 13: 46. ⁷ Ps. 118: 22, 23; 1 Pet. 2: 6; Isa. 28: 16.

LESSONS. 1. God expects a return for the privileges he has bestowed. 2. We should hear attentively what his messengers say to us. 3. The sin of rejecting God's Son. 4. The certain punishment of the ungodly. 5. Jesus shall yet reign over the whole world.

LESSON IX—May 31st, 1896.

Destruction of Jerusalem Foretold. LUKE 21: 20-36.

(Commit to memory verses 31-36).

GOLDEN TEXT: "Heaven and earth shall pass away; but my words shall not pass away."
Luke 21: 33.

PROVE THAT—Sin will be punished. Rom. 6: 23.

SHORTER CATECHISM. Quest. 61. *What is forbidden in the fourth commandment?* A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

LESSON HYMNS. *Children's Hymnal*—Nos. 2, 148, 201, 149.

DAILY PORTIONS. *Monday.* Trouble and comfort. Luke 21: 5-19. *Tuesday.* Destruction of Jerusalem foretold. Luke 21: 20-36. *Wednesday.* Jerusalem in prosperity. Psalm 122. *Thursday.* Wept over. Luke 19: 37-48. *Friday.* "Ye would not." Luke 13: 31-35. *Saturday.* Jerusalem destroyed. Isaiah 64. *Sabbath.* The heavenly Jerusalem. Rev. 21: 1-7, 22-27. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. After a day spent in teaching and healing—the last day of his earthly service—Jesus retired, as usual, in the evening to Bethany. As they passed out of the temple the disciples drew his attention to the magnificent stones of the building, and this gave occasion for the utterance of the solemn discourse which followed, having for its theme the destruction of Jerusalem and the second coming of Christ. Of this discourse, spoken on the road to Bethany, our lesson forms a part. Parallel Passages, Matt. 24: 15-42; Mark 13: 14-17.

LESSON PLAN. I. Judgment Predicted. vs. 20-24. II. Redemption Promised. vs. 25-33. III. Watchfulness Enjoined. vs. 34-36.

I. About forty years after our Saviour's, as he did at the destruction of their Holy city crucifixion the predicted punishment fell upon to the Jews. Then the Roman army was the the Jewish nation for their rejection of Christ, agent of his vengeance. His own people The Roman army under Titus besieged and were kept in safety away from the horrors of captured Jerusalem; utterly destroyed the city war. When Christ comes the second time the and scattered the Jewish people to every part angels will execute his judgment upon the of the world. The warning of this coming, wicked and his true followers will be received disaster, spoken by our Lord in our lesson, up into heaven there to be "forever with the preserved his followers from sharing in the Lord." Just as certainly as that the bursting of the buds in springtime is a sign of returning the Romans for a short time raised the siege, they summer, so surely are the tumults and commotions among the nations a sign and reminder that Christ is coming. His warnings and his promises cannot fail.

III. Jesus warned his disciples to be on the alert for the dangerous times that were coming to their nation, so he bids us all be watchful for his second coming. He will come when men least expect him, "as a thief in the night."⁵ Those whose hearts are made stupid and dull with sinful pleasures, or who are wholly taken up with worldly things will find themselves unprepared for such an event.⁶ They will shrink in dismay from his presence. But those who by watchfulness⁷ and prayer;⁸ by devout hearts and consistent Christian lives have kept themselves ready to meet their Lord will be counted worthy to stand before him⁹ clothed in white raiment. They will be accepted for Christ's sake.

II. Christ will come again to the world 3

1 Lev. 26: 29; Deut. 28: 36, 57. 2 Verse 6. 3 2 Pet. 3: 7-13. 4 Matt. 13: 41. 5 1 Thess. 5: 2; 2 Pet. 3: 10; Rev. 3: 3; 16: 15. 6 Rom. 13: 13; 1 Pet. 4: 7; 1 Thess. 5: 6. 7 Matt. 24: 42; 25: 13; Mark 13: 33. 8 ch. 18: 1; Eph. 6: 18. 9 Ps. 1: 5; Eph. 6: 13.

LESSONS. 1. The punishment of sin is sure. 2. Signs of the second coming of Christ. 3. Comfort and hope in the sure triumph of the Gospel. 4. The immutability of the divine word. 5. Take heed, watch, pray.

LESSON X—June 7th, 1896.

Warning to the Disciples. LUKE 22: 24-37.

(Commit to memory verses 24-26).

GOLDEN TEXT: "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

PROVE THAT—The Lord sustains in trials. 2 Pet. 2: 9.

SHORTER CATECHISM. Quest. 62. *What are the reasons annexed to the fourth commandment?* A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

LESSON HYMNS. *Children's Hymnal*—Nos. 7, 35, 186, 209.

DAILY PORTIONS. *Monday.* The last passover. Luke 22: 10-23. *Tuesday.* Warning to the disciples. Luke 22: 24-37. *Wednesday.* Gethsemane. Luke 22: 39-53. *Thursday.* Peter's denial. Luke 22: 54-62. *Friday.* Teaching by example. John 13: 1-11. *Saturday.* Lessons from the example. John 13: 12-20. *Sabbath.* Humbled and exalted. Phil. 2: 1-11. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Jesus spent Wednesday and Thursday in retirement at Bethany. On Thursday he sent Peter and John to Jerusalem to prepare the passover. Towards evening he followed with the rest of his disciples. Read the whole story of the last supper (John 13: 1-38; Matt. 26: 26-29; John 14, 15, 16, 17; 18: 1).

LESSON PLAN. I. Warning Against Selfish Ambition. vs. 24-30. II. Warning Against Self-confidence. vs. 31-34. III. Warning Against Coming Danger. vs. 35-37.

I. When the disciples took their places at the table in order to partake of the passover supper, they quarrelled amongst themselves regarding the seats they should occupy. Each one wished to seat himself in the place of honor near to Jesus. They had often disputed with one another about the rank each one should hold¹ and Jesus observed this new manifestation of a selfish and ambitious spirit with sorrow. He said nothing at the moment, but after the supper was over he took a towel and washed the feet of each bidding them remember that he had done so whenever anyone began to think himself too great to do a humble service for another. Others might adopt for themselves high-sounding titles but his disciples must strive to excel each other in humility.² He was greatest who made himself most useful.³ To all who thus render loving and faithful service Jesus will give a crown and kingdom.⁴ They shall partake of the joys and fellowship of heaven⁵ and occupy positions of honor and responsibility.⁶

II. Turning to Peter Jesus warned him that Satan was about to subject him to a severe trial⁷ but that he had prayed for him that he might not fail. As Jesus prayed for Peter so he intercedes now for each of his people.⁸ How strong and brave we should feel when we know that we have the prayers of Jesus on our behalf. Surely these are more than a match for all the power of Satan. But Peter was quite sure he could not be overcome by

the Evil One. He was ready to go anywhere if Jesus went with him, even to prison and death. It is not well to boast of what we think we can do. Those who talk the bravest are often the first to run when danger comes. Jesus knew Peter better than he did himself and sorrowfully assured him that he would deny his Lord that very night. Peter earnestly protested that this was impossible. He said "Though I should die with thee, yet will I not deny thee"⁹ and all the rest said the same. Yet it came true. They all forsook him and fled and Peter denied him with oaths and curses. Still Jesus' prayer was answered for Peter repented and was restored¹⁰ and was able to help and encourage others who were in danger of falling as he did.

III. Then Jesus warned all the disciples that great trials were about to come upon them. Hitherto they had lacked nothing. Jesus was with them and they had friends everywhere who were ready to shew them kindness. But now they must make prudent preparation for the future and expect to meet many enemies. What Isaiah¹¹ had predicted was about to be fulfilled and the end of Christ's ministry on earth was at hand. When Jesus was taken away the disciples were like lambs in the midst of wolves yet no real harm could come to them. The friends of Christ are always safe. He gives his angels charge concerning them, in trials they are upheld and at death they are taken to be forever with him.

¹ Mark 9: 34; Luke 9: 46; Matt. 20: 20-24. ² Matt. 20: 26; 1 Pet. 5: 3; Luke 9: 48; Rom. 12: 10. ³ Luke 12: 37; Matt. 20: 28; John 13: 13, 14; Phil. 2: 7. ⁴ ch. 12: 32; 2 Tim. 2: 12; Rom. 8: 17; 1 Cor. 1: 7; 9: 25; 1 Pet. 5: 14. ⁵ Matt. 8: 11; Rev. 19: 9. ⁶ Matt. 19: 28; 1 Cor. 6: 2, 3; Rev. 3: 21. ⁷ Job 1: 12; Pet. 5: 8; Matt. 6: 13; (R. V.) ⁸ Heb. 7: 25; 1 John 2: 1. ⁹ Matt. 26: 34; John 13: 37; 2 Kings 8: 13. ¹⁰ John 21: 15-17; Ps. 51: 13. ¹¹ Isa. 53: 12.

LESSONS. 1. The danger of a self-seeking spirit. 2. True greatness measured by service. 3. Testing times are before us. 4. Warning against self-confidence. 5. Our Lord's intercession is a source of strength.

LESSON XI—June 14th, 1896.

Jesus Crucified. LUKE 23: 33-46.

(Commit to memory verses 44-46).

GOLDEN TEXT: "Christ died for our sins according to the Scriptures." I Cor. 15: 3.

PROVE THAT—Jesus saves all who come to him. John 3: 16.

SHORTER CATECHISM. Quest. 63. Which is the fifth commandment? A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

LESSON HYMNS. *Children's Hymnal*—Nos. 50, 79, 68, 87.

DAILY PORTIONS. *Monday.* Accused and mocked. Luke 23: 1-12. *Tuesday.* Innocent, yet condemned. Luke 23: 13-26. *Wednesday.* Jesus crucified. Luke 23: 33-46. *Thursday.* Numbered with transgressors. Mark 15: 22-32. *Friday.* The cross foreseen. John 12: 20-33. *Saturday.* He suffered for us. I Pet. 2: 19-25. *Sabbath.* Blessed results. Rom. 8: 31-39. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Our lesson to-day is about the saddest scene, yet the most glorious event, in the world's history. Read the whole narrative in Luke 23: 26-56 and compare the parallel passages in Matt. (27: 31-66), Mark (15: 20-39) and John (19: 16-42).

LESSON PLAN. I. The Meek Sufferer. vs. 33-38. II. The Penitent Thief. vs. 39-43. III. The Rent Veil. vs. 44-46.

When the soldiers reached the appointed place they stripped our Saviour of his clothing and threw him on his back upon the cross which lay upon the ground, and, with heavy hammers, drove huge spikes through the palms of his hands and through his feet. As the cruel nails pierced the tender flesh the meek sufferer uttered the first of the precious sentences which fell from his lips on the cross, "Father forgive them for they know not what they do."¹ Then raising the cross with its precious burden they placed it upright in the hole dug for it and made it secure with earth and wooden braces. Then began the cruel sport of the pitiless crowd. Priests and people, rulers and rabble, Roman soldiers and Jewish pharisees, all vied with each other in mocking and insulting the silent, patient victim of their malice. Their taunting words did not hurt Jesus. His thoughts were far above theirs, for on him now was lying the burden of man's sin. He was dying for those who blindly slew him. Perhaps none of us would join in such coarse cruel words and actions, but we just as readily reject and crucify Christ if we do not forsake the sins which he died to atone for, and give our hearts to him who has redeemed us with his precious blood.

II. Side by side with Jesus were crucified two who richly deserved their punishment. They were robbers,² or, as we would call them, brigands. At first these joined in the wicked mockery of the crowd, but by and by one of them began to be impressed with

the gentle and patient bearing of their fellow-sufferer and became convinced that he was indeed the Saviour. Rebuking his comrade he confessed Christ before men and was promised an entrance into paradise with Christ that very day. There is not a more precious word in the whole Bible than this spoken to the penitent thief. No one should despair of forgiveness at the last moment, but no one should postpone repentance till then. We know of one who was saved when dying but we have no record of any other.³

III. From noon until three o'clock the sun was darkened, and the earth trembled as with an earthquake. Graves were opened and dead persons came to life again. All bearing witness that Jesus was the Lord of heaven and earth and the grave. But, strangest of all, the magnificent embroidered veil, or curtain, that concealed the Holy of Holies from all eyes save those of the High Priest, and parted to him alone but once a year, was rent in two from top to bottom. By this it was declared that the Divine Presence no longer dwelt "behind the veil," between the cherubim over the ark, but that henceforth the temple services were to be abolished. The one great sacrifice was offered up so that there was no more need of priests and victims. On the altar of the cross the true Lamb of God had been slain; the blood which effectually redeems had been shed; the utmost claims of divine justice were satisfied, and the kingdom of heaven was opened to all believers.

¹ Isa. 53: 12; Matt. 5: 44; Acts 7: 60; I Cor. 4: 12; 2: 8; Acts 3: 17. ² ch. 22: 37; Isa. 53: 9. ³ Zech. 12: 10; Ezek. 18: 30; Luke 24: 27; Rev. 3: 3. ⁴ Heb. 2: 9; 7: 27; 9: 12-15; 28; 10: 14, 19, 20; 12: 24; 13: 11, 12; I Pet. 2: 24; I John 1: 7; 2: 2; 4: 10; Rev. 1: 5; 5: 9, 10; 7: 14.

LESSONS. 1. The evil nature of sin. 2. The greatness of man's danger. 3. The fulfillment of Scripture. 4. The justice and holiness of God. 5. The wondrous love and mercy of God. 6. The greatness of the work of redemption.

LESSON XII—June 21st, 1896. The Risen Lord. LUKE 24: 36-53.

(Commit to memory—verses 45-48).

GOLDEN TEXT: "The Lord is risen indeed." Luke 24: 34.

PROVE THAT—We are to witness for Christ. Acts 1: 8.

SHORTER CATECHISM. Quest. 64. *What is required in the fifth commandment?* A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

LESSON HYMNS. *Children's Hymnal*—Nos. 55, 177, 54, 172.

DAILY PORTIONS. *Monday.* The wonderful story. Luke 24: 13-24. *Tuesday.* The Scripture explained. Luke 24: 25-35. *Wednesday.* The risen Lord. Luke 24: 36-53. *Thursday.* The last miracle. John 21: 1-11. *Friday.* Peter's love tested. John 21: 12-19. *Saturday.* The ascended Lord. Acts 1: 1-12. *Sabbath.* Ever living. Rev. 5: 6-14. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Jesus was crucified on Friday and rose on the morning of the first day of the week, corresponding to our Sunday. He was seen first by Mary Magdalene, who brought the news to the apostles. Then he appeared to the women who had accompanied Mary to the sepulchre. Peter next saw the risen Lord, and then the two disciples on the way to Emmaus. On the evening of the same day the appearance in our lesson occurred. Luke omits altogether the events of the forty days after the resurrection and connects the ascension immediately with the resurrection. Parallel passages, Mark 16: 14-20; John 20: 19-23; Matt. 16-20; Acts 1: 3-12; 1 Cor. 15: 6, 7.

LESSON PLAN. I. A Real Saviour. vs. 35-43. II. A Predicted Saviour. - vs. 44-49. III. A Glorified Saviour. vs. 50-53.

I. News of our Saviour's resurrection had spread amongst the disciples so that when they came together in the evening they spoke to one another about it. Just then the two whom Jesus had met on the way to Emmaus came in, and told how they had recognized him as he broke the bread. While they were speaking Jesus himself suddenly appeared amongst them and said "Peace be unto you." They could scarcely believe that it was really Jesus, but thought that it was his spirit only and were afraid.¹ But he bade them look at the marks of the nails in his hands and his feet, and handle him to make sure that he was solid flesh and bones.² Then he asked for some food and he ate it before them.³ Then they were very glad for now they knew that their beloved Master had come back to them. We, too, rejoice with them, for we know that we have a real Saviour who still wears our human body as he sits at his Father's right hand. His body did not moulder into dust but was raised from the tomb, and the same Jesus was the companion and friend of his disciples after his resurrection as before. He is still the man Christ Jesus, our elder brother.

II. Jesus then shewed the disciples that all that had taken place was just what had been predicted in the Old Testament.⁴ He bade them go and preach repentance and pardon among all nations, for he was the Lamb of God which taketh away the sin of the whole

world.⁵ But they were to begin at Jerusalem, where he was crucified. Those who had rejected him were to have the first offer of salvation.⁶ They were to wait at Jerusalem until the Holy Spirit was sent,⁷ and then they were to witness for Christ and tell everyone that he was exalted a Prince and a Saviour to give repentance to Israel and remission of sins. Jesus still wants his people to bear witness for him. To try and bring others to love and serve him by shewing what a Saviour he has been to them.

III. This farewell meeting being over Jesus led his disciples out as far as to the Mount of Olives and then, as he stretched out his hands over them, he was lifted up from the earth and a cloud received him out of their sight.⁸ As they remained bowed in worship two angels came to them and told them that Jesus would come again. When they heard this they were no longer sad but were filled with a great joy. Their Lord was now glorified. God had shewn that his work was accepted. There could be no doubt now that he would pardon sinners for his sake. They now knew that their dearest Friend was seated at God's right hand. They were told to proclaim to all men the gladdest news that ever fell on human ears. Can we wonder that they went often to the house of God to praise and bless him for his forgiving mercy to sinful men.⁹

¹ John 20: 19; Mark 6: 49. ² 1 John 1: 1; John 20: 27; Phil. 3: 21. ³ Acts 10: 47; Acts 1: 3; John 21: 12, 13. ⁴ Ps. 22; Isa. 53 &c. ⁵ Dan. 9: 24; Acts 13: 38, 47; 1 John 2: 12. ⁶ Gen. 12: 3; Ps. 22: 27; Isa. 49: 6, 22. ⁷ Acts 1: 5, 8; 2: 1-4. ⁸ Mark 16: 19; Ps. 110: 1; 1 Pet. 3: 22; Rev. 3: 21. ⁹ Acts 1: 13, 14; 2: 46; 3: 1; 5: 42.

LESSONS. 1. The risen Lord draws near his disciples when they most need his comforting presence. 2. The resurrection of Christ is proof of the perfection of his sacrifice. 3. The resurrection of Christ is a proof of the truth of the Christian religion. 4. We too should bear witness for Christ. 5. He will qualify us for his service.

LESSON XIII—June 28th, 1896.

REVIEW.

GOLDEN TEXT: "Repentance and remission of sins should be preached in his name among all nations." Luke 24: 47.

PROVE THAT—All the promises are fulfilled in Christ. 2 Cor. 1: 20.

SHORTER CATECHISM. Review Quests. 53-64.

LESSON HYMNS. *Children's Hymnal*—Nos. 4, 56, 73, 216.

DAILY PORTIONS. *Monday.* The lost found, Luke 15: 11-24. *Tuesday.* Lessons in prayer. Luke 18: 9-17. *Wednesday.* Parable of the pounds. Luke 19: 11-27. *Thursday.* Jesus teaching in the temple. Luke 20: 9-19. *Friday.* Warning to the disciples. Luke 22: 24-37. *Saturday.* Jesus crucified. Luke 23: 33-46. *Sabbath.* The risen Lord. Luke 24: 36-53. (*The I. B. R. A. Selections*).

REVIEW CHART—SECOND QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. Luke 13: 22-30	W. A. S.	Strive to	S. G.—C. D.—I. F.	Salvation calls for earnest effort.
II. Luke 14: 15-24	P. G. S.	Come	S. R.—V. E.—W. G.	To refuse Christ is folly.
III. Luke 15: 11-24	L. F.	There is joy	W. Y.—W. L.—W. R.	God welcomes the penitent.
IV. Luke 16: 19-31	R. M. L.	Ye cannot serve....	H.—H.	Life hereafter depends on life here.
V. Luke 17: 5-19	F.	Increase our.....	F. W.—F. P.—F. S.	Faith is shown in obedience.
VI. Luke 18: 9-17	J. P.	The publican.....	P.—P.—C.	Sincere piety is humble.
VII. Luke 19: 11-27	P. P.	He that is.....	T. C.—T. D.—T. N.	Rewards proportioned to fidelity.
VIII. Luke 20: 9-10	J. T. T.	The stone which....	R. S.—R. S.—R. P.	We should render fruit to God.
IX. Luke 21: 26-36	D. J. F.	Heaven and earth...	J. P.—K. P.—W. E.	We need to watch and pray.
X. Luke 22: 24-37	W. D.	Let this mind.....	S. A.—S. C.—O. D.	Better be useful than great.
XI. Luke 23: 33-46	J. C.	Christ died.....	M. S.—P. T.—R. V.	Christ has redeemed us.
XII. Luke 24: 36-53	R. L.	The Lord is.....	R. S.—P. S.—G. S.	Jesus lives our Friend and Saviour

REVIEW QUESTIONS.

PERSONS. In what lessons does Jesus introduce the following characters: The giver of a great feast, Lazarus, a Pharisee and a Publican, the owner of a vineyard, benefactors, the master of the house, the lost son, the servant serving, the departing nobleman, the excluded guests, the excuse-makers, the forgiving father, Father Abraham, ten lepers, children, an unfaithful servant, wicked husbandmen.

PLACES. In what part of the country were the greater number of our lessons spoken? Where were the ten lepers healed? Where was the parable of the pounds spoken? Where did Jesus speak the parable of the wicked husbandmen? Where were Jesus and his disciples when he rebuked their selfish strife? Where was Jesus crucified? Where did Jesus first meet the assembled disciples after his resurrection? Near what village did he ascend?

EVENTS. What miracle is mentioned in our lessons? For what is it specially remembered? At what do we read that Jesus was displeased and rebuked his disciples? What great disaster did Jesus predict? What were the signs of its coming? Of what event was it the type? What warning did he give Peter? What did Jesus say to the penitent thief? What natural wonders accompanied the crucifixion? What happened in the temple? How did Jesus prove that he was not a mere spirit after his resurrection? Describe the circumstances of his ascension.

TEACHINGS. What answer did Jesus give to the question "Are there few that be saved?" Why were the Pharisees and Scribes in danger of being shut out of God's kingdom? What reply did Jesus make to the remark "Blessed is he that shall eat bread in the kingdom of God?" Who are meant by those who made excuses? Who by the halt and maimed? Who by the dwellers outside of the city? Who are meant by the two sons? The "far country?" What other parables are connected with that of the prodigal son? Of what was the rich man guilty? Why was not one sent from the dead to warn his brothers? What answer did Jesus make to the prayer "Increase our faith?" What was specially remarkable about the leper who returned to thank Jesus? On whose account was the parable of the Pharisee and the Publican spoken? What was offensive in the Pharisee's prayer? What lesson did Jesus teach from the little children? Why did Jesus speak the parable of the pounds? By what recent event was it suggested? Against whom was the parable of the wicked husbandmen directed? Why was Jerusalem destroyed? How may we escape the doom of the ungodly at Christ's second coming? What lesson of humility and service did Jesus teach his disciples? What warning of changed circumstances did he give? Show that Jesus voluntarily surrendered his spirit in dying. What was the subject of our Saviour's teaching during the forty days after the resurrection?

LESSON I—April 6th, 1896.
Warning Against Sin. LUKE 13: 22-30.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Whither was Jesus journeying when the words of our lesson were spoken? (3)

2—Why could not some enter the strait gate? (6)

(OVER.)

LESSON II—April 12th, 1896.
Parable of the Great Supper, LUKE 14: 15-24.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What remark gave rise to the parable in our lesson? (2)

2—Explain why two invitations were sent out. (6)

(OVER.)

3—Why will not the Master of the house open to those who are knocking? (6)

4—What will be the condition of those who are excluded from Christ's kingdom? (5)

5—What does Jesus say about the universality of that kingdom? (5)

Name.....

3—What was the real reason why the invited guests would not come? (6)

4—Who are meant by those who did come to the feast? (5)

5—How are we to "compel" others to accept of the blessings of the gospel? (6)

Name.....

LESSON III—April 19th, 1896.
The Lost Found. LUKE 15: 11-24.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What remark gave occasion to this parable? (4)

2—Who are meant by the father and the two sons, and what does the “far country” stand for? (5)

(OVER.)

LESSON IV—April 26th, 1896.
The Rich Man and Lazarus. LUKE 16: 19-31.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Contrast the respective conditions of the rich man and Lazarus in this world. (5)

2—Contrast their conditions in the other world. (5)

3—How may we be guilty of imitating the prodigal? (6)

4—Put in your own words the prodigal's resolution to return. (6)

5—By what acts and words did the father shew his joy at his son's return? (4)

Name

3—Why could not Abraham grant the first request? (5)

4—Why would he not comply with the second? (5)

5—Who did come back from the dead and how were they received by the Jews? (5)

Name

LESSON V—May 3rd, 1896.

Faith. LUKE 17: 5-19.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What did the apostles ask Jesus to do? (4)

2—What lesson did he mean to teach by the illustration of a servant and his master? (6)

(OVER.)

LESSON VI—May 10th, 1896.

Lessons on Prayer. LUKE 18: 9-17.

QUESTIONS TO BE ANSWERED IN WRITING.

1—For whose benefit was this parable spoken? (3)

2—Point out what was wrong in the pharisee's prayer. (6)

(OVER.)

3—Why did the lepers stand “afar off”? (5)

4—When did their cleansing take place? (5)

5—Which one shewed his gratitude? (5)

Name.....

3—How did the publican manifest his humility and repentance? (5)

4—Why did the disciples try to keep the children from Jesus? (5)

5—Why did Jesus love children so much? (6)

Name.....

LESSON VII—May 17th, 1896.
Parable of the Pounds. LUKE 19: 11-27.

QUESTIONS TO BE ANSWERED IN WRITING.

1—By what historical event was the parable suggested? (6)

2—What false views was it designed to correct? (6)

(OVER.)

LESSON VIII—May 24th, 1896.
Jesus Teaching in the Temple. LUKE 20: 9-19.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What is meant by the vineyard and the husbandmen? (5)

2—Who are meant by the Owner, his servants and his Son? (4)

(OVER.)

3—What excuse did the “wicked servant” make? (5)

4—What punishment did he receive? (4)

5—How were the rebellious citizens punished? (4)

Name.....

3—Why did the chief priests wish to kill Jesus? (5)

4—Why is Christ compared to a corner stone? (5)

5—We are now the “husbandmen,” how may we “render him the fruits” of his vineyard? (6)

Name.....

LESSON IX—May 31st, 1896.

Destruction of Jerusalem Foretold. LUKE 21: 20-36.

QUESTIONS TO BE ANSWERED IN WRITING.

1—How were the Christians to know that Jerusalem was about to be destroyed? (4)

2—When will the Jews be restored to God's favor? (6)

(OVER.)

LESSON X—June 7th, 1896.

Warning to the Disciples. LUKE 22: 24-37.

QUESTIONS TO BE ANSWERED IN WRITING.

1—About what did the disciples strive? (4)

2—What did Jesus say was the true measure of greatness? (5)

(OVER.)

3—Of what future event was the overthrow of Jerusalem a type? (5)

4—What does Christ bid his disciples do? (5)

5—What will be done to those who are prepared for Christ's coming? (5)

Name.....

3—What reward does he promise to faithful disciples? (5)

4—Of what does he warn Peter? (5)

5—Of what does he warn the disciples? (6)

Name.....

LESSON XI—June 14th, 1896.
Jesus Crucified. LUKE 23: 33-46.

QUESTIONS TO BE ANSWERED IN WRITING.

1—What indignities were offered to Christ beyond the cruelty unavoidable in crucifixion? (5)

2—How did Jesus shew his meek and forgiving spirit? (5)

(OVER.)

LESSON XII—June 21st, 1896.
The Risen Lord. LUKE 24: 36-53.

QUESTIONS TO BE ANSWERED IN WRITING.

1—Why did the disciples think that Jesus was a spirit? (5)

2—How did he prove that he was not? (5)

(OVER.)

3—Shew that the faith of the penitent thief was wonderful. (5)

4—How did nature shew its sympathy with its suffering Lord? (5)

5—What was the significance of the rending of the temple veil? (5)

Name.....

3—What command did he give to the disciples? (5)

4—Why were they to tarry at Jerusalem? (4)

5—Why did the ascension of Jesus fill the disciples with great joy? (6)

Name.....

LESSON XIII—March 28th, 1896.

REVIEW.

- 1—What must one do who wishes to enter in at the strait gate? (2)

- 2—Why would the pharisees and those like them be excluded from God's kingdom? (4)

- 3—Why did the invited guests make excuses? (3)

- 4—To whom was the invitation then given? (2)

- 5—What brought the prodigal to himself? (2)

- 6—How did his father shew his love for him? (3)

- 7—Why was the rich man's soul lost? (3)

- 8—Why could not Lazarus help him? (2)

- 9—What wonders might the least faith, if genuine, accomplish? (2)

- 10—Which of the lepers returned to thank Jesus? (1)

- 11—Give the publican's prayer? (1)

- 12—What did Jesus say when little children were brought to him? (1)

13—What parting charge did the nobleman, who went to receive a kingdom, give to his servants? (2)

14—What excuse did the unfaithful servant give for his disobedience? (2)

15—Why did the wicked husbandmen kill the owner's son? (2)

16—What shall become of those who reject and oppose "the chief corner stone?" (3)

17—How were the disciples to know that Jerusalem was about to be destroyed? (1)

18—Against what should we guard ourselves lest we be unprepared for Christ's coming? (2)

19—About what did the disciples strive at the Last Supper? (1)

20—Of what did Jesus warn Peter? (2)

21—What mocking words did the rulers utter to Jesus at the cross? (1)

22—What signs accompanied our Saviour's death? (2)

23—Why were the disciples afraid when the risen Jesus suddenly appeared amongst them? (2)

24—What did he bid his disciples preach among all nations? (2)

25—In what attitude did Jesus ascend? (1)

Name.....

EXCUSE FOR ABSENCE.

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

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