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The Home Study Quarterly

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

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No. 1

The Contented Lily

In the bottom of a shallow lake, up through the slime and mud, came a slender blade of green. It grew and grew, till it reached the surface. There the sun shone upon it, and at last the bud opened out into a lovely white lily, pure as newly fallen snow.

Now the lily was not satisfied, because it was in a lonely, secluded place, where there was no one to admire it. But a poet came and saw the lily, and wrote a sweet song about it, which made its way into many hearts. Next day an artist came, and painted the lily, and many who saw his picture, took away from it pure thoughts.

Still the lily was not content. At last, some one came and plucked it up by the roots, and took it away to the ward of a sick children's hospital. There its beauty gladdened every eye, and its delicious perfume filled the room. Then the lily sighed and murmured no more.



The Scholars at Work

1. *By Rev. K. J. Macdonald, B.D.*

The ideal Sunday School is one in which officers, teachers and scholars are unitedly at work. To secure and maintain the interest of the scholars, may be one of the most difficult parts of the work, but undoubtedly it is the most important. The Sunday School is made for the scholar, not the scholar for the Sunday School, and keeping this in view, our teachers not only teach the lesson, but also interest our scholars in the practical work of School and church. Under the following headings an outline of the work done may be given :

1. *New Scholars.* Our scholars are impressed with the importance of doing home

mission work, in looking after strangers and such as do not attend any other School. This year, a special prize is given by a member of our Session to the scholar bringing in the largest number of new scholars during the year. Proselytizing is discouraged. Boys and girls attending other Schools are not wanted. This not only helps to build the School, but forms a link between new families and the church. Children are, as a rule, the pioneers in this work,—they soon know the strangers on their street, or in their block, they do not wait for a formal introduction, but at once invite the stranger to the Sunday School, which means, in many cases, the opening of the door of the church to the parents.

2. *Attendance.* A secretary is appointed from each class to visit absentees, and report cause of absence to the teacher. This is not supposed to take the place of the teacher's visitation, only to supplement it. The class feels its responsibility as a class, and as individual members. It encourages faithful attendance, and it helps to keep the teacher informed of cases of illness or any other trouble that may arise.

3. *Offerings.* One of the most important parts of our work is to interest our scholars in the missions of our church, and this can only be done by training them to give. This year our School, for the first time, is supporting a missionary in the West, also continuing its support of two pupils at Pte. Aux Trembles, besides contributing to our Foreign Mission work. Missionary envelopes are used, and weekly offerings are taken.

Last year the School, by a special effort, raised about a thousand dollars towards the final payment of a mortgage debt on the

The Song of an Exile

church. This was a big task, but all took part in the work,—each department, each class and each scholar.

4. *Church Attendance.* There may be a danger of the scholar's regarding the Sunday School as his church, of parents' being satisfied if their children attend Sunday School, whether they come to church or not. We seek to make our scholars interested in the regular Sunday services of the church. The pastor gives a few minutes' address to the younger scholars, also a children's hymn is always sung at the Sunday morning service. In this way, we succeed in having a fairly good number of our younger scholars present at the Sunday morning service, as well as a large number of the older ones. This is a decided help to our church service, as the presence of the little ones is an inspiration.

St. Matthew's Church, Montreal

A Fourfold Portrait

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

I. MATTHEW

"Matthew is the most important book of Christendom, the most important book which has ever been written." This was a saying of the brilliant Frenchman, Renan. The four Gospels present to us a true and living portrait of the Saviour, each adding some feature to the picture. But of all the four, none excels the exquisite description in the First Gospel.

The writer of the Gospel was one of the twelve apostles of our Lord. Besides Matthew, which means "Gift of God", he was also called Levi. By occupation, he was a publican, or collector of taxes for the Romans at Capernaum, thus belonging to a class hated and despised by the Jews. It shows how wide were the sympathies of Jesus, that He should call one whose business brought him into so general contempt, to a place in the inner circle of His followers.

Matthew is the Gospel of Jesus' sayings, just as Mark is the Gospel of His deeds. Perhaps the first thought that arises in our minds at the mention of Matthew, is that it contains the Sermon on the Mount, the most famous of all sermons. On closer study, we discover many other discourses in this Gospel.

"And it came to pass", we read five times, "when Jesus had finished these words"; and the narrative closes with the words of Jesus which are the authority and the inspiration of the church in all her missionary work.

This was the Gospel written specially for the Jews. Its writer was himself a Jew, and his purpose was to win his countrymen to faith in Jesus as the promised Messiah. He is intimately familiar with Jewish customs and history. He quotes the Old Testament very frequently, seventy times in all. He is constantly showing how Jesus is proved to be the Messiah, through His fulfilling the Old Testament scriptures. Again and again he says, "That it might be fulfilled which was spoken through the prophet".

But the Gospel written, in the first place, for Jews, soon spread far beyond them, and became the most popular of the four narratives of our Lord's life.

Presbyterian College, Halifax, N.S.

The Song of an Exile

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

In Longfellow's poem, Miles Standish, he tells how John Alden, "Heard, as he drew near the door, the musical voice of Priscilla Singing the hundredth psalm, the grand old Puritan anthem, Music that Luther sang to the sacred words of the Psalmist, Full of the breath of the Lord, consoling and comforting many."

We owe the metrical version of this great psalm (Psalm Selection 72, Book of Praise), to William Kethe, a Protestant minister, born in Scotland early in the 16th century. He lived in England, but, on account of the persecution of Protestants by Queen Mary, he went, with many others, to Frankfort in Germany. From there he went to Geneva, remaining on the continent altogether five years, from 1556 to 1561. While Kethe was in Geneva, he took part in translating the Bible into English, the translation being known as the Geneva Bible. The Hundredth Psalm is one of twenty-five which Kethe versified.

After Kethe returned to England, we learn of his being an army chaplain in the days of Queen Elizabeth, first in an expedition against

Havre in France, and then in one against rebels in the northern part of her kingdom.

How much the psalm, chosen as the Supplemental Hymn for this quarter, must have been to the persecuted exile who put it into metre! Its call to praise addressed to "all people that on earth do dwell", would remind him that, driven from his native land, he was still under God's protection and care. With "cheerful voice", therefore, even amid trials and perils, he could "sing to the Lord". A new meaning would stand out in the blessed line, "The Lord our God is good", from the contrast between the loving kindness of the heavenly King with the cruelty and injustice of his earthly sovereign. As the exile sang of the "mercy" that is, "forever sure", and the "truth" that has "at all times firmly stood", and "shall from age to age endure", he would turn an undaunted heart and fearless face to whatever of ill might come.

It is a song this, that has made men reverent and humble and strong and glad,—a song worthy of being often on our lips, of being stored in our memory, of being cherished in our heart.

The Tank Team

By Rev. F. W. Murray

In the St. John and Miramichi lumber woods, nothing is more interesting than the tank team and its work. The water tank is a wooden box about twelve feet long. It is usually about four feet wide and three feet deep—inside measure—and is hauled upon a pair of bob-sleds.

An upright post on each side of the box, and a chain across, serve to fasten a pulley to. The tank is driven to a brook. A ladder without rungs reaches from the brook to the tank. A strong barrel, with a bail fastened to its sides about midway, serves as a bucket. A rope through the pulley is attached to the barrel. The horses are taken off the sled, and the other end of the rope is attached to the whiffle-trees. A long stick is attached by a staple to the bottom of the barrel. A boy pulls the barrel down the ladder to the brook, and tips the mouth of the barrel into the water. The teamster then starts his team, and the barrel is drawn up the ladder, till the boy at the end of the

stick by a slight push can tip the water into the tank. This operation is repeated till the tank is full.

The team then starts to where the road is to be watered. Two long sticks serve as plugs at the rear of the tank. The boy walking behind just between the plugs pulls them out and lets a stream of water right down in the sled tracks. In the cold weather ice is formed as soon as the water touches the snow. Thus the big logging teams have an ice road to haul on, and as a result can haul very large loads.

The tank keeps going every working day, for since all the hauling teams are sharp shod and haul very heavy loads, new ice is needed all the time.

One who has not seen the immense loads of logs hauled on these roads can scarcely imagine what a team can do. The record load on the Miramichi is 100 logs averaging about 18 feet in length. But the most of loads run between 40 and 60 logs.

When it is remembered that six to eight good logs is a heavy load on an ordinary snow road, the advantage of icing the roads is easily seen. Roots and knolls removed, stones cleared off, then the snow plowed away after every storm and the water tank every working day—these are the methods that make large lumbering results possible in New Brunswick.

Glassville, N.B.

Real To-Day

Some people read the story of the life of Christ as a bit of ancient history. It happened nearly two thousand years ago. They wish that they had lived in that golden age of the world when Jesus was here among men. But this story is far more than a story of the past. The most wonderful and the most real thing in the world now is the friendship of Christ. We cannot see Him. You cannot see that in your friend which you trust. The qualities in him which mean so much to you are invisible. They are qualities of the heart. Can we not believe also in the same way in Christ and in His friendships? Can we not love Him whom we have not seen? —Selected.

BIBLE DICTIONARY FOR FIRST
QUARTER, 1910

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

A'-bra-ham. The name means "exalted father". He was the first ancestor of the Jewish race. The Jews prided themselves on their descent from Abraham, and grounded upon it their assurance of divine favor in this world and the next.

An'-drew. A fisherman and, with his brother Peter, a native of Bethsaida, John 1 : 44. After the miraculous draught of fishes he, along with Peter, James and John, was called to be a companion of Jesus, and afterwards chosen to be an apostle, Matt. 10 : 2-4.

Ca-per'-na-um. A town on the north-western shore of the Lake of Galilee. At an early period in His ministry Jesus made His home here ; so that Capernaum came to be called "His own city", Matt. 9 : 1. In this city many of our Lord's miracles were wrought.

De-cap'-o-lis. "An Association of Ten Cities." A district commencing where the plain of Esdraclon opens into the Jordan valley, and expanding eastward, dominated by ten associated Greek cities.

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

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

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

Ger'-ge-senes. The people of Gergesa, a village on the eastern shore of the Lake of Galilee, perhaps on the site of the modern ruins of Kersa, 5 miles from the entrance of the Jordan into the Lake.

I-saac. The son of Abraham and Sarah.

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

Ja'-cob. The son of Isaac and Rebekah. James and John. Two brothers, sons of Zebedee, who were called, along with Peter and Andrew, to be followers of Jesus, and who also became apostles.

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

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

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

Jor'-dan. The most important river in Palestine, flowing from the Lebanon Moun-

tains to the Dead Sea. It was in this river that Jesus, at about thirty years of age, was baptized by John.

Ju-dæ'-a. The southernmost division of Palestine under the Roman government, the middle one being Samaria.

Matth'-ew. A publican or tax-gatherer at Capernaum, who became one of Jesus' apostles and the author of the First Gospel. "When called to be a disciple, he was sitting at a toll-house, his place of business. Along the north end of the Sea of Galilee there was a road leading from Damascus to Acre on the Mediterranean, and on that road a customs house marked the boundary between the territories of Philip the tetrarch and Herod Antipas. Matthew's occupation was the examination of goods which passed along the road, and the levying of the tax." The work of a publican excited the scorn of the Jews, and the Pharisees counted him unclean.

Mo'-ses. The great Jewish leader and lawgiver. No name, save that of Abraham, their ancestor, was held in greater reverence by the Jews, than that of Moses.

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

Neph'-tha-lim. Or Naphtali, the tribe descended from Jacob's sixth son. Their territory lay in northern Galilee.

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

Ra'-ca. A word of contempt, meaning "empty" and so "worthless".

Sad'-du-cees. A Jewish sect that denied the immortality of the soul and hence also the resurrection.

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

Si'-mon Pe'-ter. Peter is the Greek form of the Aramaic surname Cephas, meaning "a rock", which Christ bestowed on Simon, brother of Andrew, and one of the twelve apostles. He was a native of Bethsaida (John 1 : 44), and afterwards lived with his family at Capernaum, Matt. 8 : 14 ; Luke. 4 : 38.

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

Syr'-i-a. A Roman province, including the territory west of the Euphrates from the Taurus Mountains to Egypt. This province was erected in B. C. 64, with a governor resident at Antioch.

Za-bu-lon. Or Zebulun, the tribe descended from Jacob's tenth son. Their territory was on the sea coast.

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

AN ORDER OF SERVICE : First Quarter*Opening Exercises**

I. *Superintendent.* Stand up and bless the Lord your God. Sing forth the honor of His name.

II. *School.* All rise and sing :
Come, Thou Almighty King,
Help us Thy name to sing,
Help us to praise.
Father all glorious,
O'er all victorious,
Come, and reign over us,
Ancient of days.

(Tune 438, Book of Praise)

III. PRAYER.

IV. SINGING. Ps. Sel. 72, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

V. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

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

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 32, Book of Praise.
Jesus ! name of wondrous love !
Name all other names above !
Unto which must every knee
Bow in deep humility.

IX. REPEAT IN CONCERT the Golden Text for the Quarter : "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people", Matt. 4 : 23.

X. READING OF LESSON PASSAGE.

XI. SINGING. Hymn 118, Book of Praise, vs. 1, 4, 5.

XII. READING OF LESSON PASSAGE.

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.**Closing Exercises****I. SINGING.**

Thou art the Way, the Truth, the Life :

Grant us that Way to know,

That Truth to keep, that Life to win,

Whose joys eternal flow. Amen.

—Hymn 39, Book of Praise

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

III. RESPONSIVE SENTENCES. Colossians 3 : 16, 17.

Superintendent. Let the word of Christ dwell in you richly in all wisdom. Whatever ye do in word or deed, do all in the name of the Lord Jesus.

School. Giving thanks to God and the Father by Him.

IV. PRAYER, closing with the Lord's Prayer repeated in concert.

V. SINGING.

O Saviour, bless us ere we go ;

Thy words into our minds instil ;

And make our lukewarm hearts to glow

With lowly love and fervent will.

Through life's long day and death's dark night,

O gentle Jesus, be our light !

—Hymn 607, Book of Praise

VI. BENEDICTION.

Lesson 1

JOHN, THE FORERUNNER OF JESUS January 2, 1910

Between the Lessons—Lesson XIII., Fourth Quarter, 1909 (ch. 2. 1-12), told the story of the Wise Men's visit to Bethlehem. This probably took place after Jesus had been presented in the temple (Luke 2 : 22-30) forty days subsequent to His birth. Ch. 2 : 13-23 relates Jesus' flight into Egypt, and His return to Nazareth.

GOLDEN TEXT—The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—Matthew 3 : 3.

* Memorize vs. 2, 3. **THE LESSON PASSAGE**—Matthew 3 : 1-12.

1 In those days ² came John the Bap'tist, preaching in the wilderness of Judæ'a,

² And saying, Repent ye : for the kingdom of heaven is at hand.

³ For this is he that was spoken of by ⁴ the prophet Esai'a's, saying, The voice of one crying in the wilderness, ⁵ Prepare ye the way of the Lord, make his paths straight.

⁴ And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his ⁷ meat was locusts and wild honey.

⁵ Then went out ⁸ to him Jeru'salem, and all Jude'a, and all the region round about Jor'dan,

⁶ And ⁹ were baptized of him in ¹⁰ Jor'dan, confessing their sins.

⁷ But when he saw many of the Phar'isees and Sad'ducees ¹¹ come to his baptism, he said unto them, ¹² O generation of vipers, who ¹³ hath warned you to flee from the wrath to come ?

Revised Version—1 And in ; ² cometh ; ³ Omitt And ; ⁴ Isaiah the prophet ; ⁵ Make ye ready ; ⁶ Now John himself ; ⁷ food ; ⁸ unto ; ⁹ they ; ¹⁰ the river Jordan ; ¹¹ coming ; ¹² Ye offspring of vipers ; ¹³ Omitt hath ; ¹⁴ fruit worthy of repentance ; ¹⁵ even now is the axe laid ; ¹⁶ every tree therefore that ; ¹⁷ cleanse his threshing-floor ; ¹⁸ he will ; ¹⁹ the chaff he will burn up.

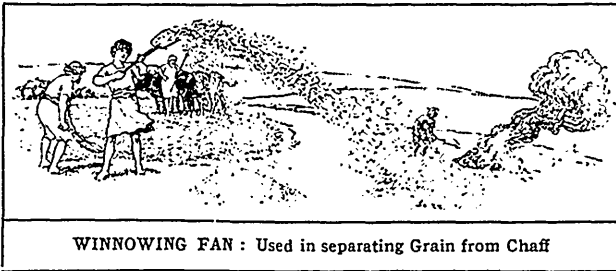
Daily Readings—(Courtesy, I.B.R.A.)—M.—John the forerunner of Jesus, Matt. 3 : 1-12. T.—Repent ye ! Luke 3 : 1-18. W.—Preparing the way, John 1 : 15-28. Th.—A greater to follow. Mark 1 : 1-8. F.—Christ's testimony, Luke 7 : 19-28. S.—The voice, Isa. 40 : 1-8. S.—Sent before, John 3 : 23-30.

THE LESSON EXPLAINED

I. THE HERALD.—1, 2. Those days ; the period when Jesus came to begin His work on earth. John the Baptist. The story of his birth is told in Luke, ch. 1. He is called the Baptist, because baptism was made so prominent in his ministry.

Preaching ; proclaiming, like an Eastern herald sent to make known the coming of a king. **Wilderness of Judæa**. See Geography Lesson. **Repent ye** ; literally, "change your minds" ; see how hateful sin is and forsake it. **Kingdom of heaven**. This is found wherever God is honored and obeyed. He is in heaven. In its beginnings it is in the heart of individuals, and nations here, and will be perfected in the future life. **Is at hand**, Jesus was about to establish it.

3, 4. **Spoken of by Isaiah the prophet** (Rev. Ver.). He spoke (ch. 40 : 3), seven hundred years before, of the forerunner of Jesus. **The voice**. So John called himself (John 1 : 23), counting himself as nothing, and what he had to tell about Jesus everything. **Prepare . . . the way . . . make . . . paths straight** ; as, in Eastern lands, when a monarch was making a journey, men went before into the



WINNOWING FAN : Used in separating Grain from Chaff

desert places, to make roads, cutting through hills and forests, and filling up hollows. **Camel's hair** ; garments woven from camel's hair (compare Elijah, 2 Kgs 1 : 8). **Locusts**. "The Bedouins of

Arabia and East Jordan land eat many locusts, roasted, boiled or baked in cakes." **Wild honey** ; either honey made by wild bees, or a liquid exuding from palms and fig trees. John's clothing and food were both of the simplest and plainest.

II. THE HEARERS.—5, 6. **Went out to him** ; strangely attracted to this desert preacher, and his prophet-like appearance, and his stirring message. **Jerusalem** ; the people of the capital. **Judæa** ; the province. **Region round about Jordan** ; the famous river flowing from north to south of Palestine. **Baptized of him**. The Jews were familiar with baptism to signify cleansing from sin. **Confessing** ; in words, as well as by the very act of accepting baptism.

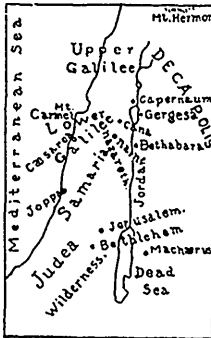
7-10. **Pharisees** ; a Jewish sect noted for their strictness in keeping the law. **Sadducees** ; another sect, to which many of the priests belonged. They did not believe in the resurrection, nor in angels or

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

spirits, Acts 23 : 8. **Come to his baptism** ; impressed and alarmed by John's words. **Offspring of vipers**, etc. (Rev. Ver.). The illustration is from the fires common in the desert, setting the grass and thistles ablaze for miles, and driving the scorpions and vipers from their holes. The **wrath to come** is that with which the Messiah will visit the wicked in Israel. **Fruit worthy of repentance** (Rev. Ver.); deeds that will prove repentance to be real. (Compare Matt. 7 : 16-20 ; Gal. 5 : 22, 23.) **Abraham to our father**. Do not imagine that being descended from Abraham will make you safe. **Of these stones**. God could out of the pebbles lying along the Jordan banks **raise up children unto Abraham**. The Israelites need not therefore so greatly pride themselves on their descent from him. With v. 10 compare Luke 13 : 6-9.

III. THE KING.—11, 12. I . . baptize . . with water. This was merely an outward sign of repentance. **He that cometh**. "Is just coming" the Greek means. **Mightier than I** ; as a sovereign is mightier than his servants. **Whose shoes**, etc.; the office of a slave. **Baptize . . with the Holy Ghost, and with fire** ; can give the Holy Spirit to be in the soul a fire consuming its sin. **Fan** ; the shovel used in throwing the threshed grain against the wind to separate the kernels from the chaff. **Floor** ; the threshing-floor, a level place exposed to the wind. **Garner** ; a place for storing grain. **Burn up the chaff** ; a picture of the judgment which the Messiah would inflict on the wicked. **Saw** and chaff were, in the East, used for fuel.

THE GEOGRAPHY LESSON



THE WILDERNESS OF JUDEA lies between the Central Range of mountains running, like a backbone, from north to south of Palestine, and the western shore of the Dead Sea. It is an uneven, undulating table-land, with cone-shaped hills and deep ravines. There are no rivers, no trees, no villages. The soil is sandy or stony, with here and there scant grass, which is eagerly sought for by small flocks of sheep and goats, whose keepers dwell in a few miserable camps of black or brown tents.

LESSON QUESTIONS

- 1, 2 Why was John called the Baptist ? Where did he preach ? What did he bid his hearers do ? What did he say was at hand ? To whom does Jesus teach that the kingdom of heaven belongs ? (Ch. 5 : 3.) Whom will He welcome into His kingdom of glory ? (Ch. 25 : 34.)
- 3, 4 What prophet had spoken of John's coming ? What did John call himself ? What Eastern custom is referred to in "Prepare ye the way", etc. ? How was John clothed ? What was his food ? What was said of him because of his plain living ? (Ch. 11 : 18.) In what different way did Jesus act ? What was said of Him ? (Ch. 11 : 19.)
- 5-10 Who went to hear John ? What did he call the Pharisees and Sadducees ? How only could they show that their repentance was genuine ?
- 11, 12 With what alone could John baptize ? Who can baptize with the Holy Ghost and with fire ? What does this mean ? To what is the Messiah's judgment of the wicked likened ?

FOR DISCUSSION

1. Repentance true and false.
2. The place of fear in religion.

A LESSON FOR LIFE

For months and months an army of men cut down hills and fill up gullies and tunnel through mountains ; but it is all in order that the steel rails may carry trains laden with good gifts to the remotest part of the land. So God sends to us His stern messengers like John the Baptist ; but only that He may clear the way for the coming of Jesus with His grace and love.

Prove from Scripture—That Jesus gives the Holy Spirit.

Shorter Catechism—Ques. 39. What is the duty which God requireth of man ? A. The duty which God requireth of man, is obedience to his revealed will. **Ques. 40.** What did God at first reveal to man for the rule of his obedience ? A. The rule which God at first revealed to man for his obedience, was the moral law.

The Question on Missions—(First Quarter, LUMBERMEN AND SETTLERS: HOME MISSIONS IN THE EAST.)—1. What does the Home Mission field, Eastern Section, include ? The Maritime Provinces, Newfoundland, a strip of the State of Maine, U.S., and also a small slice of the Province of Quebec on the Bay of Chaleurs.

FOR WRITTEN ANSWERS

1. Describe the appearance and mode of life of John the Baptist.
2. What was the chief subject of his preaching ?
3. Quote his description of the coming Messiah.

Between the Lessons—To-day's Lesson follows immediately upon that of last Sabbath.

GOLDEN TEXT—In that he himself hath suffered being tempted, he is able to succour them that are tempted.—Hebrews 2 : 18.

Memorize vs. 10, 11. THE LESSON PASSAGE—Matthew 3 : 13-17 ; 4 : 1-11.

13 Then cometh Je'sus from Gal'ilee to ¹ Jor'dan unto John, to be baptized of him.

14 But John ² forbad him, saying, I have need to be baptized of thee, and comest thou to me ?

15 ³ And Je'sus answering him said, unto him, Suffer it ⁴ to be so now : for thus it becometh us to fulfil all righteousness. Then he ⁵ suffered him.

16 And Jesus, when he was baptized, went up straightway ⁶ out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending ⁷ like a dove, and ⁸ lighting upon him :

17 And to a voice ⁹ from heaven, saying, This is my beloved Son, in whom I am well pleased.

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

2 And when he had fasted forty days and forty nights, he ¹⁰ was afterward an hungred.

3 And ¹¹ when the tempter came ¹² to him, he said, If thou ¹³ art the Son of God, command that these stones ¹⁴ be made bread.

4 But he answered and said, It is written, Man shall

Revised Version—The Jordan ; ² would have hindered ; ³ But ; ⁴ Omit to be so ; ⁵ suffereth ; ⁶ from the water ; ⁷ as a dove ; ⁸ coming upon ; ⁹ out of the heavens ; ¹⁰ afterward hungered ; ¹¹ Omit when ; ¹² and said unto him ; ¹³ art ; ¹⁴ become ; ¹⁵ Omit up ; ¹⁶ he set him ; ¹⁷ the ; ¹⁸ on ; ¹⁹ haply thou dash ; ²⁰ Again it is written ; ²¹ unto ; ²² he said.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The baptism and temptation of Jesus, Matt. 3: 13 to 4 : 11. T.—John's testimony, John 1, 29-34. W.—Repentance and baptism, Acts 2 : 29-41. Th.—Faith and baptism, Acts 3 : 5-13. F.—Prepared to resist, Eph. 6 : 10-18. S.—"Tempted as we are", Heb. 4 : 9-16. S.—Able to help, Heb. 2 : 10-18.

THE LESSON EXPLAINED

I. THE BAPTISM.—13, 14. Then cometh Jesus from Galilee ; where, in the secluded village of Nazareth, He had lived from His infancy (Luke 2 : 39-52) ; He was now about thirty, Luke 3 : 23. To Jordan ; at the ford of Bethabara, either a little northeast of Jericho, or, as others suppose, some fourteen miles south of the Lake of Galilee. Unto John ; His own cousin. To be baptized. Jesus came in full sympathy with John and his preaching of repentance. John forbad him. Jesus had no sin to confess, and therefore, John thought, there was no reason why He should be baptized. Baptized of thee ; "with the Holy Ghost, and with fire", v. 11. Comest thou to me ? The King to His herald.

15-17. Suffer it to be so now ; although John accords, and Jesus accepts, so high a position. Fulfil all righteousness ; John by yielding to his Lord's will ; Jesus by taking His place alongside the sinners He came to save (see Heb. 2 : 17). In Jesus' view, righteousness included, not only condemnation of sin, but also love and sympathy towards sinners. Heavens . . . opened ; the blue canopy of the sky, or the clouds. Unto him ; to John also (John 1 : 32) ; but the sight was hidden from the multitude. Spirit of God . . . like a dove ; a Jewish emblem of the Spirit, which John would recognize. Lighting upon him ; as He was praying, Luke 3 : 21. John 1 : 32 says "it abode upon Him" ; continually filling Him for His work. A voice. It was four hundred years since God had spoken to Israel through Malachi ; now He breaks His long silence. My beloved Son . . . well pleased. Christians are "sons of God "

not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him ¹² up into the holy city, and ¹³ setteth him on ¹⁴ a pinnacle of the temple,

6 And saith unto him, If thou ¹⁵ art the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and ¹⁶ in ¹⁷ their hands they shall bear thee up, lest ¹⁸ at any time thou dash thy foot against a stone.

7 Je'sus said unto him, ²⁰ It is written again, Thou shalt not tempt the Lord thy God.

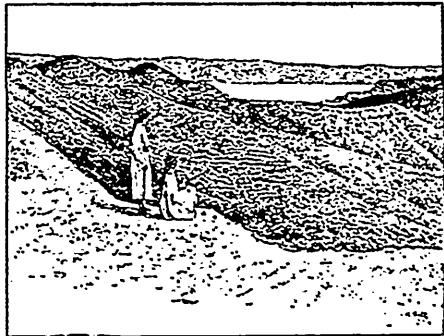
8 Again, the devil taketh him ²¹ up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;

9 And ²² saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus unto him, Get thee hence, Sa'tan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

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

Revised Version—The Jordan ; ² would have hindered ; ³ But ; ⁴ Omit to be so ; ⁵ suffereth ; ⁶ from the water ; ⁷ as a dove ; ⁸ coming upon ; ⁹ out of the heavens ; ¹⁰ afterward hungered ; ¹¹ Omit when ; ¹² and said unto him ; ¹³ art ; ¹⁴ become ; ¹⁵ Omit up ; ¹⁶ he set him ; ¹⁷ the ; ¹⁸ on ; ¹⁹ haply thou dash ; ²⁰ Again it is written ; ²¹ unto ; ²² he said.



THE WILDERNESS OF JUDEA

(1 John 3 : 1) ; but Jesus is God's Son in a special sense ; He is Himself God.

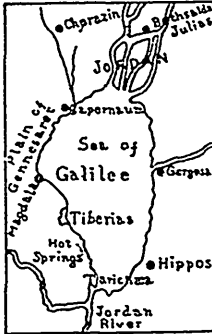
II. THE TEMPTATION.—Ch. 4 : 1-4. Jesus led up of the Spirit ; henceforth His Guide and the Source of His strength. Wilderness ; the wild region west of Jordan, the haunt of fierce beasts (Mark 1 : 13) and robbers, Luke 10 : 30. To be tempted ; that is, tested. Of the devil ; not by His own heart, which was sinless, nor by a human tempter, but by one of superhuman cunning and craft. Fasted ; took no food, nor thought of it, engrossed in thought about His life work. Hungered (Rev. Ver.) ; so truly human was He. Tempter came ; whether in some outward form, or speaking to Jesus through the thoughts of His own mind

we cannot tell. **Son of God**; a title of the Messiah (compare John 11 : 27 ; 20 : 31). **Stones be made bread**; bid the loaf-like lumps of limestone littering the ground become actual loaves. **He answered, etc.**; quoting from scripture (Deut. 8 : 3), **His armory in every conflict**. The reply means that man should live a life of faith in God; then bread will somehow be provided for him.

6-7. Taketh him; in imagination. **Holy city**; Jerusalem. **Pinnacle of the temple**; "the winglet", looking down six hundred feet into the Valley of Hinnom, or, at a lesser depth, into the crowded temple court. **Saith, etc.** Satan uses scripture to back up his temptation. The answer, again from scripture (Deut. 6 : 16), teaches that while we may look to God for protection, when in the way of duty, it is wrong to tempt (test) Him by asking unreasonable or unnecessary things.

8-11. In the third temptation, Jesus was offered a world-wide kingdom, but at the price of bowing down to Satan in worship. For a third time, the tempter is driven back by a weapon from scripture (Deut. 6 : 13). What Satan asks, Jesus declares would be idolatry. **The devil leaveth him**; "for a season" Luke adds (Luke 4 : 13). **Angels ministered unto him**; came to His help in the path of obedience to God, which He had chosen in preference to self-pleasing.

THE GEOGRAPHY LESSON



THE JORDAN takes its rise far to the north of Palestine, at the foot of Mount Hermon, and flows to the Dead Sea at the south. The Upper Jordan extends from this source to the Lake of Galilee. In this part of the stream is the expansion known as the Lake (or lagoon) of Huleh, which is triangular in shape, 7 feet above the Mediterranean, and rich in papyrus plants. After leaving Lake Huleh, the river descends 700 feet in 10 miles. The length of the Lower Jordan, from the Lake of Galilee to the Dead Sea, in a straight line, is 65 miles, but following the turns of the stream, the distance is 200 miles. There are about thirty rapids in the river, and almost as many fords.

LESSON QUESTIONS

13, 14 Whence did Jesus come to John? At what place on the Jordan was John baptizing? For what purpose did Jesus come to John? Why did John think there was no reason for Jesus' being baptized? Of what did John declare His own need? How did Peter once act when he saw the glory of Jesus? (Luke 5 : 8.)

15-17 Why did Jesus insist on being baptized by John? What wonders were seen at the baptism? Whose voice was heard? What did it say? Mention another occasion on which God used the same words of Jesus? (Ch. 17 : 5.)

Ch. 4 : 1-4 Whither was Jesus led by the Spirit? For what purpose? What was the first temptation? In what words did Jesus meet it? What does His reply mean?

5-7 What was the second temptation? Give the answer of Jesus, and explain its meaning.

8-11 Describe the third temptation and give Jesus' reply. Who now came to the help of Jesus?

FOR DISCUSSION

1. The sinlessness of Jesus.
2. Jesus' sympathy with sinners.

A LESSON FOR LIFE

Men of science, after long and careful investigation in districts of Italy where malarial fever prevailed, proved that the fever germ was carried by mosquitos. They showed how to conquer the disease by destroying the insects which spread it. So Jesus, by defeating the one who is the source of all the temptations that come to men, showed that He can make us victors over the temptations that come to us.

Prove from Scripture—That Jesus knows our temptations.

Shorter Catechism—*Ques. 41. Where is the moral law summarily comprehended? A. The moral law is summarily comprehended in the ten commandments. Ques. 42. What is the sum of the ten commandments? A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.*

The Question on Missions—2. Describe the Home Mission fields of New Brunswick. A group of seven lie on the Upper St. John River. The farthest is 300 miles from the centre, 10 or 12 are in the interior of the Province, and others are situated on the coast line.

FOR WRITTEN ANSWERS

1. Why did Jesus seek baptism from John?
2. What did God say of Jesus at His baptism?
3. Describe each of the temptations of Jesus.

Between the Lessons--The Temptation of Jesus (ch. 4 : 1-11, last Lesson) was followed by a ministry in Judea lasting about a year. This is not mentioned in the first three Gospels, but John, chs. 1 : 39 to 3 : 36, tells some of its events.

GOLDEN TEXT—The people which sat in darkness saw great light.—Matthew 4 : 16.

Memorize v. 23. **THE LESSON PASSAGE**—Matthew 4 : 12-25.

12 Now when ¹Jesus had heard that John was cast into prison, he departed into Galilee ;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is ²upon the sea coast, in the borders of ³Zabulon and Nephthalim ;

14 That it might be fulfilled which was spoken by ⁴Esai'as the prophet, saying,

15 The land of ⁵Zabulon, and the land of ⁶Nephthalim, ⁷by the way of the sea, beyond Jordan, Galilee of the Gen'tiles ;

16 The people which sat in darkness saw ⁸great light ; and to them which sat in the region and shadow of death ⁹light is sprung up.

17 From that time ¹⁰Jesus began to preach, and to say, Repent ¹¹: for the kingdom of heaven is at hand.

18 And ¹²Jesus, walking by the sea of Galilee, ¹³saw two brethren, Simon ¹⁴called Peter, and Andrew his brother, casting a net into the sea : for they were fishers.

19 And he saith unto them, ¹⁵Follow me, and I will make you fishers of men.

Revised Version—¹he heard ; ²delivered up, he withdrew ; ³by the sea ; ⁴Zebulun ; ⁵Naphtali ; ⁶Issachar ; ⁷toward the sea ; ⁸a great light ; ⁹To them did light spring up ; ¹⁰began Jesus ; ¹¹ye ; ¹²Omit Jesus ; ¹³he ; ¹⁴who is called ; ¹⁵Come ye after me ; ¹⁶the ; ¹⁷the boat ; ¹⁸straightway ; ¹⁹boat ; ²⁰in ; ²¹disease ; ²²sickness ; ²³the report of him went forth into ; ²⁴that were sick, holden with ; ²⁵Omit and those which were ; ²⁶epileptic, and palsied ; ²⁷Omit of people ; ²⁸and Decapolis, and Jerusalem, and Judæa.

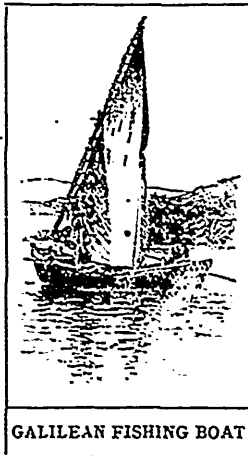
Daily Readings—(Courtesy, I.B.R.A.)—M.—Beginning of the Galilean ministry, Matt. 4 : 12-25. T.—Christ's mission, Mark 2 : 13-17. W.—Andrew and Peter find Christ, John 1 : 35-42. Th.—Fishers of men, Luke 5 : 1-11. F.—The glorious gospel, 2 Cor. 4 : 1-7. S.—True following, Mark 8 : 34-38. S.—The disciple's reward, 2 Tim. 4 : 1-8.

THE LESSON EXPLAINED

I. THE KINGDOM PROCLAIMED.

—12, 13. Jesus had heard ; about a year after the Temptation. John was cast into prison. See ch. 14 : 3-12 ; Mark 6 : 14-29. Departed ; from Judea. Into Galilee. See Geography Lesson. Leaving Nazareth ; His old home, which He visited immediately upon His arrival in Galilee, and from which He was driven by a mob, Luke 4 : 16-31. Dwelt ; settled, made His home. Capernaum . . upon the sea coast ; on the northwest shore of the Lake of Galilee, in the fertile plain of Gennesaret. Zebulun (Rev. Ver.) ; one of the twelve tribes of Israel ; its territory lay between the Lake of Galilee and the Mediterranean. Naphtali (Rev. Ver.) ; another of the tribes farther north.

14-16. That it might be fulfilled. See Isa. 9 : 1, 2. This was originally a promise to the people of Northern Israel of deliverance from a threatened invasion of the Assyrians from the north, of which they would, from their position, bear the first brunt. That promise, Matthew teaches, points to a greater deliverance by the Messiah from the worse darkness and death of sin. By the way of the sea ; seaward (the Lake of Gal-



GALILEAN FISHING BOAT

lee is meant), a description of "Zebulun" and "Naphtali". Beyond Jordan ; Perea, part of the dominions of Herod Antipas, son of Herod the Great and ruler of Galilee. Galilee of the Gentiles ; a name including the three districts already mentioned. "Of the Gentiles" points to the Gentile or heathen nations by whom Galilee was encircled. People . . in darkness ; the darkness of ignorance and sin. Saw great light ; even the true Light, to whom John the Baptist had pointed, John 1 : 6-9. Region and shadow of death ; where death hangs over the land like a cloud, hiding the sun. Death always follows in the train of sin, Rom. 5 : 12 ; 6 : 23. Light is sprung up ; shining into their hearts, 2 Cor. 4 : 6.

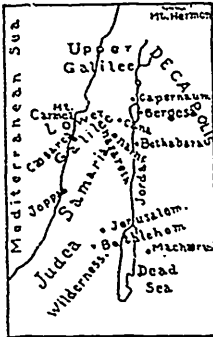
17. From that time ; of His setting in Capernaum. Preach ; proclaim like a herald, as John had done (ch. 3 : 1), though He was King. Repent ; forsake sin and seek after God,—the same message as John's, ch. 3 : 2. The kingdom of heaven is at hand. The King had come, but the kingdom would come only when it was welcomed into men's hearts.

II. THE KINGDOM WELCOMED.—18-22. Si-

mon called Peter; whom Jesus had already won as a disciple, John 1: 42. Andrew; who had brought Peter to Jesus, John 1: 40, 41. Casting a net; of the sort thrown by hand. A sweep net was also used, which was taken out in a boat. Fishers; and busy at their work: Christ's kingdom is not built up by idlers. He saith; in the kindest yet kindest tones. Follow me. Jesus claims to be Lord and Master. Make you fishers of men. Their old work was a picture of that they were henceforth to do in saving men and bringing them into Christ's kingdom. Straightway left; followed him; with implicit faith and ready obedience, the result of their previous knowledge of Him and of the miracle recorded by Luke (see Luke, ch. 5: 1-11). Vs. 21, 22 tell of the call of James and John.

III. THE KINGDOM EXTENDING.— 23-25. Went about all Galilee; like a king making a triumphal progress. Teaching; the will of God and the way of salvation. Synagogues; Jewish places of worship. Preaching the gospel; heralding the good news. Healing. For the story of one day of cures, see Mark 1: 21-35. All sickness; all disease; all Syria. There was no limit to His healing power, and His fame spread throughout the whole Roman province of which Galilee was part. Divers (various) diseases; such as fever, leprosy, blindness, etc. Torments; sickness of a specially painful sort. Possessed with devils. See ch. 8: 28-34. Lunatick; literally, moon-struck, epileptics. Palsy. See ch. 9: 1-8. He healed them; a perfect snow storm of miracles. Multitudes; welcoming the King. Decapolis; that is "Ten Cities", a region in northeastern Palestine, so named from its containing ten cities.

THE GEOGRAPHY LESSON



GALILEE was the most northerly of the three provinces of Palestine in the time of our Lord. It extended about 60 miles from north to south, and about 30 from east to west. The central part of the province, containing nearly all the important places named in the Gospels, consisted of four chains of hills running east and west, intercepted by valleys and plains. The whole country was well

watered by streams flowing east or west, and was extremely fertile. "Galilee was covered with roads to everywhere", and along these roads flowed a ceaseless stream of busy traffic.

LESSON QUESTIONS

12, 13 What did Jesus hear concerning John? Whither did he then go? Where did He make His home?

14-16 What promise does Matthew quote? To what did it originally refer? To what greater deliverance does it point? What three regions are here named? What name includes them all? Explain "of the Gentiles". How is the condition of the people described? Who brought them light?

17 In what respects did Jesus' ministry at first resemble John's? When would His kingdom come?

18-22 What two disciples did Jesus first call? What was their occupation? What did He say He would make them? What other two did He next call? What did He afterwards say of those who should love father or mother more than Himself? (Ch. 10: 37.)

23-25 Mention the three parts of His ministry in Galilee. What were the results of that ministry?

FOR DISCUSSION

1. Jesus' claim to be a King.
2. Jesus' method of extending His kingdom.

A LESSON FOR LIFE

The kingdom of heaven is at hand. The King has come. But the kingdom does not come to us until we open our hearts to the King. That we must do. No one else can do it for us. The heart door has its bar on the inside. But if we only knew the gifts the King brings to us, that bar would remain up a single instant. The door would gladly be flung wide open to admit Him and enthrone Him.

Prove from Scripture That Christians are Christ's servants.

Shorter Catechism—Ques. 43. What is the preface to the ten commandments? A. The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

The Question on Missions—3. Give some account of Newfoundland. Newfoundland has a population of 225,000. There are few settlements in the interior, the great majority of the people being settled along the coast line. Fishing is the principal industry. St. John's is a wealthy city.

FOR WRITTEN ANSWERS

1. When did Jesus go to Galilee?
2. Who became His first disciples and in what manner were they called?
3. In what three ways did He carry on His ministry in Galilee?

Lesson IV.

TRUE BLESSEDNESS

January 23, 1910

Between the Lessons Since last Lesson (ch. 4. 12-25), our Lord had spent two or three months in going about through Galilee, preaching and healing, and at its close He formally appointed His twelve apostles. Then followed the Sermon on the Mount.

GOLDEN TEXT—Blessed are the pure in heart : for they shall see God.—Matthew 5 : 8.

Memorize vs. 2-9. **THE LESSON PASSAGE**—Matthew 5 : 1-16.

1 And seeing the multitudes, he went up into a mountain : and when he ² was set, his disciples came unto him :

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit : for their's is the kingdom of heaven.

4 Blessed are they that mourn : for they shall be comforted.

5 Blessed are the meek : for they shall inherit the earth.

6 Blessed are they ⁷ which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed are the merciful : for they shall obtain mercy.

8 Blessed are the pure in heart : for they shall see God.

9 Blessed are the peacemakers : for they shall be called ⁴ the children of God.

10 Blessed are they ³ which are persecuted for

Revised Version—¹ the ; ² had sat down ; ³ that hunger ; ⁴ sons ; ⁵ that have been ; ⁶ reproach ; ⁷ Omit shall ; ⁸ its ; ⁹ Omit to be ; ¹⁰ set on a hill ; ¹¹ lamp ; ¹² the stand ; ¹³ shineth ; ¹⁴ Even so let your light.

Daily Readings—(Courtesy, I.B.R.A.)—M.—True blessedness, Matt. 5 : 1-16. T.—Prayer and precept, Luke 6 : 12-26. W.—Heirs of the kingdom, Jas. 2 : 1-5. Th.—Righteousness a blessing, Pa. 1. F.—Purity and holiness, Ps. 32. S.—Partakers with Christ, 1 Pet. 4 : 12-19. S.—Eternity of blessing, Rev. 7 : 9-17.

righteousness' sake : for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall ⁶ revile you, and persecute you, and ⁷ shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth : but if the salt have lost ⁸ his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and ⁹ to be trodden under foot of men.

14 Ye are the light of the world. A city ¹⁰ that is set on an hill cannot be hid.

15 Neither do men light a ¹¹ candle, and put it under a bushel, but on ¹² a candlestick ; and it ¹³ giveth light unto all that are in the house.

16 ¹⁴ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

THE LESSON EXPLAINED

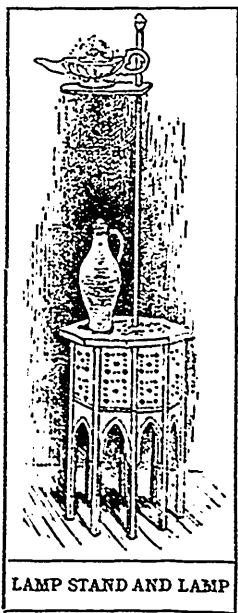
I. DISCIPLE CHARACTER.—1, 2. Seeing the multitudes; who had been attracted to Him by His gracious speech and works of healing might, ch. 4 : 25 (last Lesson). Went up into a mountain. See Geography Lesson. Sat down (Rev. Ver.); the usual attitude of an Oriental teacher. His disciples came; and also the multitudes of whom Luke speaks. (See Luke 6 : 12-17.) Opened his mouth; an introduction often used to an important statement, Job 3 : 1 ; Ps. 78 : 2.

3-5. Blessed; happy in the truest and fullest sense, possessing all things needful for one's highest good. Poor in spirit; those who feel their sin and their need. Their's is the

all that follows is said only of those who have this quality. That mourn; especially over their sins, but also from other causes. Comforted; that is, if, being "poor in spirit", they have become true members of the kingdom. For then they will have the joy of sins forgiven (1 John 1 : 9), and even the hard and sorrowful things in life will work out for their good, Rom. 8 : 28. The meek; those who will not be provoked to resentment by any injury however great. Inherit the earth. The meaning is, that they will get most joy out of the world, however little of it they possess.

6, 7. Hunger and thirst after righteousness; long to be good, as one craves for food and drink. Filled; satisfied, because God will give them Christ's perfect righteousness to cover their sin, and will, by His blessed Holy Spirit, make them righteous in character. Merciful; those who judge others kindly and are ready to forgive and help those who injure them most. Obtain mercy. Not that our mercy earns for us God's mercy, but the heart that is shut to the claims of others for mercy is shut also against the mercy that comes from God.

8-12. Pure in heart; those whom God has cleansed, through their repentance and seeking after righteousness. See God; feel His presence, understand His character, enjoy His love, have fellowship with Him. The peacemakers; those who are themselves, and bring others to be, at peace with God (Rom. 5 : 1), through the pardon and removal of sin. When sin is thus taken away, strife will cease, and there will be peace between man and man. Children of God; resembling Him in character (see 1 Thess. 5 : 23). Persecuted for righteousness' sake; suffer as those are sure to, who strive to live out the teachings of Jesus. For my sake;



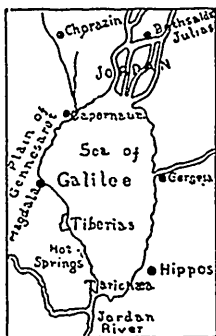
LAMP STAND AND LAMP

kingdom of heaven. They are true subjects of that kingdom, because knowing that they are sinful and helpless, it is easy for them to repent and trust in God, and such repentance and trust always open the door into the kingdom. To be "poor in spirit" is the root quality in disciple character ;

out of love and loyalty to Jesus Himself.

II. DISCIPLE DUTIES.—13-16. Salt of the earth. Christians are to keep the world sweet and wholesome, as salt preserves food. Lost its savour (Rev. Ver.); become tasteless and therefore useless, as salt is said to do in Palestine, when it is left on the ground or exposed to the sun and rain. Light of the world; to guide others in the right way. A city . . on an hill; like Jerusalem the holy city of the Jews. Candle; Rev. Ver., "lamp". Bushel; a bushel measure. Candlestick; Rev. Ver., "stand". Let your light so shine. Do not make a show of it (ch. 6 : 1-5), but simply let it shine. See your good works; which you do, not in your own strength, but by God's help. Glorify your Father; given honor to Him, the chief desire of every true child of His.

THE GEOGRAPHY LESSON



Near Capernaum to the south, is the Valley of Pigeons or Doves, from the myriads of wild pigeons which have their nesting places in holes and caves of the rocky walls enclosing the valley. At the upper end of his valley is a mountain called the HORNS OF HATTIN, on account of its twin horn-like peaks. According to tradition it was on this mountain that Jesus uttered the

beatitudes, but it is now generally believed that these were spoken on some hill nearer Capernaum.

LESSON QUESTIONS

1, 2 Whither did Jesus go from the multitude? How did He spend the night? What did He do in the morning? Name the twelve apostles. (Ch. 10 : 2-4.) Whither did He then come? What was His attitude in teaching? Who does Matthew tell us came to Him? Of what other hearers does Luke speak in his Gospel? To what kind of statements are the words "opened His mouth" an introduction?

3-5 Explain "blessed". What is it to be "poor in spirit"? What does this quality make it easy to do? Into what do repentance and trust in God

give admission? What kind of mourners are sure to be comforted? In what sense do the meek inherit the earth? Where in the Psalms do we find a similar promise? (Ps. 37 : 11.) Find a passage in which Jesus calls Himself meek? (Ch. 11 : 29.)

6, 7 How does God satisfy hunger and thirst for righteousness? Explain why only the merciful obtain mercy. Where are we told that God values mercy more highly than sacrifice? (Hos. 6 : 6.) What prophet mentions the love of mercy amongst God's three chief requirements of men? (Mic. 6 : 8.)

8-12 Who are the pure in heart? In what Psalm is there a prayer for a clean heart? (Ps. 51 : 10.) What is the only sure way to establish peace in the world? What is required in order that we may have peace with God? (Rom. 5 : 1.) Where is the peace of those who obey God likened to a river? (Isa. 48 : 18.)

13-16 Under what two figures are the duties of Christians set forth? What should be the chief aim of every child of God? Mention the chief reason why we should glorify God. (1 Cor. 6 : 20.)

FOR DISCUSSION

1. Modern forms of persecution.
2. Ways of letting one's light shine.

A LESSON FOR LIFE

"The blessed God" is one of Paul's phrases; and it just means the "happy" God. Happiness for Him was to come into the world, in His own Son and bear the burden of all its sin and misery. The never-failing recipe for our being happy is, not to get others to carry our load and let us go light, but to get our shoulders under the load of others and share its weight.

Prove from Scripture—*That the Holy Spirit brings joy*

Shorter Catechism—*Ques. 44. What doth the preface to the ten commandments teach us?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

The Question on Missions—4. How many Presbyterian congregations and mission stations are there in Newfoundland? Two congregations, St. Andrew's in St. John's, and Harbor Grace, and three mission stations, Wabano, Bay of Islands and Grand Falls. There is a likelihood of two others being established in the near future.

FOR WRITTEN ANSWERS

1. Why is the beatitude to the poor in spirit put first?

2. What is it to "see God"?

3. What are Christians to be to the world?

Lesson V.

SOME LAWS OF THE KINGDOM

January 30, 1910

Lesson Setting—The Lesson contains those portions of the Sermon on the Mount which deal respectively with the sins of hatred and revenge, and with the duty of loving enemies.

GOLDEN TEXT—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5 : 48. Memorize v. 44. **THE LESSON PASSAGE**—Matthew 5 : 22-26, 38-48. Study Matthew 5 : 17-26, 38-48.

22 But I say unto you, ¹ That whosoever is angry with his brother ² without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Ra'ca, shall be in danger of the council: ³ but whosoever shall say, Thou fool, shall be in danger of ⁴ hell fire.

23 Therefore if thou bring thy gift ⁵ to the altar, and there rememberest that thy brother hath ⁶ ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art ⁷ in the way with him; lest ⁸ at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou ⁹ hast paid the ¹⁰ uttermost farthing.

38 Ye have heard that it ¹¹ hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, ¹² That ye resist not evil: but whosoever ¹³ shall smite thee on thy right cheek,

Revised Version—¹ that every one who is angry; ² *Omit* without a cause; ³ and; ⁴ the hell of fire; ⁵ If therefore thou art offering; ⁶ at; ⁷ aught; ⁸ with him in the way; ⁹ haply the; ¹⁰ have; ¹¹ last; ¹² was said; ¹³ Resist not him that is evil; ¹⁴ smiteth; ¹⁵ would go to law with thee; ¹⁶ one mile; ¹⁷ and pray for them that persecute you; ¹⁸ sons; ¹⁹ *Omit* on; ²⁰ that; ²¹ Gentiles the same? ye therefore shall be perfect, as your heavenly Father is perfect.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Some laws of the kingdom, Matt. 5 : 17-26. T.—Some laws of the kingdom, Matt. 5 : 38-48. W.—Delight in God's law, Ps. 119 : 33-48. Th.—Fulfilling the law, Rom. 13 : 1-10. F.—Kindness to an enemy, 1 Sam. 24 : 1-19. S.—Good for evil, Rom. 12 : 9-21. S.—“His commandment”, 1 John 3 : 16-24.

THE LESSON EXPLAINED

I. PEACEABLE.—22. I say unto you. Jesus speaks as One having full authority. He is a Law-giver who should be obeyed. Whosoever is angry; and not only the actual murderer (see v. 21). Jesus tracks murder back to its root in the heart. (Compare 1 John 3 : 15.) Brother; that is, any brother man. Without a cause. The Rev. Ver. omits these words. In danger of the judgment. He is as great a sinner as a criminal found guilty by Jewish judges of killing another. Raca; a term of contempt, as we should say, “You stupid!” The council; the Sanhedrin, which dealt with the worst crimes and sentenced to the severest penalties, for example, death by stoning (see Acts 7 : 54-60). Thou fool. The Greek word means “You scoundrel”, a harsher name than “Raca”. Of hell fire; literally, “the Gehenna of fire” (see Geography Lesson).

23-26. Therefore; because had feeling between oneself and one's brother is so great a sin. Gift; sacrifice required in Jewish worship. To the altar; of the temple. There rememberest; even in the very act of worshipping. Brother . . . ought (anything) against thee; that you have done something to provoke his anger. Leave there thy gift; because it is impossible truly to worship God, unless there is brotherly love in the heart. Be reconciled; as far as possible for you (compare Rom. 12 : 18). Agree; be ready to meet half-way. Adversary. A creditor is meant, who is willing to come to a friendly arrangement. In the way; on the way to court for trial. Deliver thee to the judge; and after

turn to him the other also.

40 And if any man ¹⁴ will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go ¹⁶ a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it ¹² hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, ¹⁵ bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be ¹⁸ the children of your Father which is in heaven: for he maketh his sun to rise on the evil and ¹⁹ on the good, and sendeth rain on the just and ¹⁹ on the unjust.

46 For if ye love them ²⁰ which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the ²¹ publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Revised Version—¹ that every one who is angry; ² *Omit* without a cause; ³ and; ⁴ the hell of fire; ⁵ If therefore thou art offering; ⁶ at; ⁷ aught; ⁸ with him in the way; ⁹ haply the; ¹⁰ have; ¹¹ last; ¹² was said; ¹³ Resist not him that is evil; ¹⁴ smiteth; ¹⁵ would go to law with thee; ¹⁶ one mile; ¹⁷ and pray for them that persecute you; ¹⁸ sons; ¹⁹ *Omit* on; ²⁰ that; ²¹ Gentiles the same? ye therefore shall be perfect, as your heavenly Father is perfect.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Some laws of the kingdom, Matt. 5 : 17-26. T.—Some laws of the kingdom, Matt. 5 : 38-48. W.—Delight in God's law, Ps. 119 : 33-48. Th.—Fulfilling the law, Rom. 13 : 1-10. F.—Kindness to an enemy, 1 Sam. 24 : 1-19. S.—Good for evil, Rom. 12 : 9-21. S.—“His commandment”, 1 John 3 : 16-24.

that the law must take its course. Officer; whose business it was to collect the debt. Farthing; a coin equal to about a quarter of a cent.

II. YIELDING.—38-42. It hath been said. See Ex. 21 : 24; Lev. 24 : 20; Deut. 19 : 21. An eye for an eye, etc. This rule was for judges, and meant that they were to inflict punishment in proportion to the crime. But people too often made it the rule of their private actions, and took revenge with their own hands for injuries done to them. Resist not

evil; but endure wrong patiently (compare 1 Pet. 2 : 19-23). Smite thee, etc.; a trifling injury, but an unbearable insult. Turn, etc.; not a command to be literally obeyed, but an illustration of the spirit we should cherish. Take away thy coat; the long

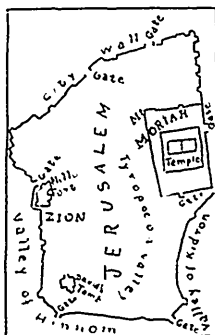


CLOAK : The outer garment
COAT : The inner garment

inner garment or tunic worn in the East. **Thy cloke**; the loose outer robe used at night as a blanket. **Compel thee to go a mile**. The reference is to the Roman practice, when troops were passing through a country, of forcing the inhabitants to carry the army baggage. **Go with him twain (two)**; out of good will do double what is demanded of you.

III. LOVING.—43-48. It hath been said; perhaps by some Jewish rabbi. **Thou shalt love thy neighbour**. This part of the saying is found in Lev. 19 : 18, where, however, "neighbour" means a fellow Israelite. **Hate thine enemy**; and every Gentile was reckoned an enemy. **Love your enemies**; whether these be national, private or religious. **Bless them that curse you**; call down good from God upon those who call down evil upon you. **Do good . . . pray**; melting away hatred by the sunshine of kindness and good will. **Children of your Father**; and therefore bound to act like Him. **Publicans**; the tax-gatherers for the Romans, disliked by the Jews as representatives of that hated foreign power and for their frequent injustice. Even these publicans were loving to those who loved them. How much more was to be expected of Jesus' followers! **Salute**; treat in a friendly way. **Perfect**; complete, loving in deed as well as in word and loving all mankind. **As your Father**; the standard for every follower of Jesus.

THE GEOGRAPHY LESSON



GEHENNA, Valley of Hinnom, is a wild and gloomy valley southwest of Jerusalem. On both sides it is hemmed in by bold and desolate mountains. One traveler calls it "a deep and yawning gorge". At the lower extremity are several rock-hewn tombs (Matt. 27 : 3-8 ; Acts 1 : 18, 19). The valley was the receptacle for the refuse of the city, and into it were cast the dead bodies of the worst

criminals. Fires were kept burning in it continually, to consume the offal and purify the tainted air. From the horrors connected with this dreadful

valley, its name, Gehenna, was given to the place of eternal punishment. This was the traditional site of the worship paid to the horrid god Molech, in the days of Ahaz and Manasseh, kings of Judah, in which children were thrown alive into the red-hot arms of the brazen image of this heathen deity.

LESSON QUESTIONS

22 What position does Jesus assume for Himself? What heart sin does He make equal to actual murder? What three grades of punishment are mentioned? Who is said to be worthy of each?

23-26 What is a worshiper here pictured as remembering? What should he do in such a case? Why is this necessary? Who is meant by "adversary" in v. 25? What is he represented as willing to do? How should the debtor act? What would happen should he not do this? Which parable of Jesus speaks of a servant to whom his master forgave a great debt? (Matt. 18 : 23-35.)

38-42 What law does Jesus quote? How does He say His followers are to act towards those who injure them? What illustrations of such conduct does He give?

43-48 Whom does Jesus say we should love? In whom are we to find the standard of our love?

FOR DISCUSSION

1. Is it ever right to be angry?
2. Wise and unwise giving.

A LESSON FOR LIFE

A dewdrop and a planet are both spheres, and they are both formed in the same way. In each, by the great law of gravitation, the particles are drawn together so as to form the rounded whole. In like manner the tiny globes of our little drops of love may resemble that vast love which sends out the sunshine that floods the world and the rain that softens and fertilizes it. And if our love is to be as His, it must go out to all mankind, of every class and color and country.

Prove from Scripture—That we should be like Jesus.

Shorter Catechism—Review Questions 39-44.

The Question on Missions—5. How are Home Mission fields in the Eastern Section classified? Into fields supplied by ordained ministers, by student catechists and by student teachers.

FOR WRITTEN ANSWERS

1. By what examples does Jesus illustrate the peaceable spirit?

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2. What ways of showing the yielding spirit does He describe?

.....

3. Who is to be our Pattern of love?

.....

Lesson VI.

ALMSGIVING AND PRAYER

February 6, 1910

Lesson Setting—In this Lesson from the Sermon on the Mount, Jesus speaks of almsgiving and prayer.
GOLDEN TEXT—Take heed that ye do not your righteousness before men, to be seen of them. —Matthew 6 : 1 (Rev. Ver.).

Memorize v. 6. **THE LESSON PASSAGE**—Matthew 6 : 1-15.

1 Take heed that ye do not your ¹ alms before men, to be seen of them : ² otherwise ye have no reward ³ of your Father which is in heaven.

2 ⁴ Therefore when thou doest ⁵ thine alms, ⁶ do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have ⁷ their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That thine alms may be in secret; and thy Father which seeth in secret ⁸ himself shall ⁹ reward thee openly.

5 And when ¹⁰ thou prayest, thou shalt not be as the hypocrites ¹¹ are : for they love to ¹² pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have ⁷ their reward.

6 But thou, when thou prayest, enter into ³ thy closet, and when thou hast shut thy door, pray ⁴ to thy Father which is in secret ; and thy Father which seeth

Revised Version—¹ righteousness ; ² else ye ; ³ with ; ⁴ When therefore ; ⁵ Omit thine ; ⁶ sound not ; ⁷ received ; ⁸ Omit himself ; ⁹ recompense thee (omit openly) ; ¹⁰ ye pray, ye shall not ; ¹¹ Omit are ; ¹² stand and pray ; ¹³ thine inner chamber and having shut ; ¹⁴ And in praying ; ¹⁵ Gentiles , ¹⁶ Omit ye ; ¹⁷ as in heaven, so on earth ; ¹⁸ also have forgiven ; ¹⁹ bring ; ²⁰ the evil one (omit rest of verse.)

Daily Readings—(Courtesy, I.B.R.A.)—M.—Almsgiving and prayer, Matt. 6 : 1-15. T.—Insincerity, Matt. 23 : 1-12. W.—Hypocrisy, Matt. 23 : 23-32. Th.—Lips and heart, Matt. 15 : 1-9. F.—Vain prayers, Isa. 1 : 10-20. S.—True prayer, Luke 18 : 9-14. S.—“The Lord heareth”, Ps. 34.

THE LESSON EXPLAINED

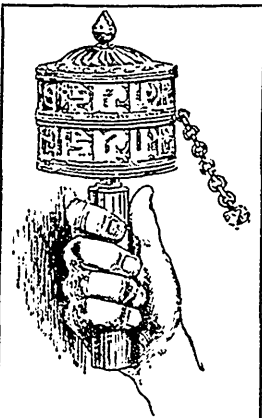
I. HOW TO GIVE.—1. Take heed ; “turn your mind to”, give attention, be on your guard. Do not your righteousness (Rev. Ver.); including all religious duties. Before men. “We are to be seen to do good (ch. 5 : 16), but not to do good to be seen.” Otherwise ; that is, if your chief aim is to be approved by others. No reward of your Father ; that is, God. A fair outward appearance counts for nothing with God, unless the heart is right.

ringing of a bell, this word calls attention to an important and solemn statement. They have their reward ; have it in full, the praise of men is the only praise they will ever get.

3, 4. Let not thy left hand know. Do not look upon your gifts with self-praise, much less seek praise from others. In secret ; known to the receiver, but to no other, and scarcely to himself. Father . . . seeth in secret. He is “acquainted with all my ways”, says the psalmist (Ps. 139 : 3), a comfort to the sincerely good, but a terror to the shams. Reward thee openly ; at the last day (ch. 25 : 40 ; Luke 12 : 8) ; but also now in the enjoyment of His favor ; and sometimes, as in the case of Cornelius (Acts 10 : 4) ; by special blessings.

II. HOW TO PRAY.—5-8. When thou prayest. The Jewish hours of prayer were 9 a.m. ; 12 noon ; and 3 p.m. (compare Ps. 55 : 17 ; Dan. 6 : 10). Standing ; the Jewish posture in prayer. Wherever one was at these hours, he must assume this posture : if riding an ass he must descend ; if gathering fruit in a tree, he must come down to the ground. In the synagogues . . . corners of the streets. The hypocrites so timed it as to be in such public places at the hour of prayer. Closet. The Greek word at first meant a store chamber and then any secret place. Use not vain repetitions ; do not babble, like the priests of Baal, 1 Kgs. 18 : 26. Your Father knoweth ; but we cannot receive unless we desire, and if we desire, we should pray.

9, 10. After this manner ; not always in the same words, but in this spirit, and for the things here mentioned. Our. We are to think of others, even all mankind in our prayers, seeking their good as well as our own. Father. It is to a real Person



PRAYER WHEEL FROM INDIA
 Sketched from one in Dr. Peloubet's Study

2. Therefore ; because mere show in religion is useless and vain. Doest thine alms ; givest money or goods to the poor. Do not sound a trumpet. Compare Oriental Sidelight. As the hypocrites ; literally, “play-actors”, those who make a spectacle of their charitable deeds. Synagogues and . . . streets ; where the crowds might see. Glory of men ; honor which should be sought for God (ch. 5 : 16), not for the almsgiver. Verily. Like the

we pray, and One who loves us with a father's love, ch. 7 : 11. **In heaven** ; the high and holy One (see Isa. 57 : 15). **Hallowed be thy name.** God's name is His revealed character, what He shows Himself to be. This petition prays that the Father-God may be alone honored and worshiped all over the world. **Thy kingdom come** ; the kingdom in which all creatures obey God's rule. **Thy will be done** ; *concerning* us, in all God's dealings ; *by* us, in our daily life ; *in* us by our becoming like God. **As . . . in heaven** ; by the angels, Ps. 103 : 20.

11-15. Our daily bread ; food for to-day's need, the morrow being left in childlike trust to God. **Forgive us our debts** ; our failures in duty towards God and man. **As we forgive.** We cannot know what God's forgiveness is, unless we practice forgiveness ourselves. **Lead us not into temptation.** Keep us from coming under the power of temptation, which we must meet. **The evil one** (Rev. Ver.) ; Satan, the author of all temptation. **Thine is the kingdom.** God is a King who delights to grant the petitions of His subjects. **And the power** ; so that He is able to do for us all that we ask. **And the glory** ; the praise that comes to Him from all that He has made, and especially from those whom He has redeemed. **If ye forgive,** etc. We cannot honestly ask God to do for us what we are unwilling to do for others.

ORIENTAL SIDELIGHT

Says a German writer : "When a man in Damascus wants to do a good act, which may bring a blessing by way of recompense on his own family, for example, healing to a sick child, he goes to a water carrier with a good voice, gives him a piece of money, and says, 'Sebil', that is, 'Give to the thirsty a fresh drink of water.' The water carrier fills his skin bottle, takes his stand in the market, and sings in varied tones : 'O thirsty, come to the drink offering', the giver standing by, to whom the carrier says, as the thirsty drink, 'God forgive thy sins, O giver of the drink !'"

LESSON QUESTIONS

1, 4 Against what does Jesus warn us in v. 1 ? What alone in religion really counts with God ? Explain "alms". What kind of almsgiving does Jesus condemn ? How does He say we should give ? Who sees our secret giving ? In what manner will He reward us ? Mention some of the forms in which this reward may come.

5-8 What kind of prayer does Jesus condemn ? What are vain repetitions ? Since God knows what we need, why should we pray ? In what parable does Jesus teach us to be importunate in prayer ? (Luke 18 : 2-8.) What illustrations did He give of pride and of humility in prayer ? (Luke 18 : 9-14.)

9, 10 What Psalm likens God to a father ? (Ps. 103 : 13.) Where is it said that the Lord's name will be praised from the rising to the setting of the sun ? (Ps. 113 : 3.) How does Paul describe the kingdom of God ? (Rom. 14 : 17.) Where does he say that God's will is our sanctification ? (1 Thess. 4 : 3.)

11-15 Show that the righteous can trust God for daily food. (Ps. 37 : 25.) Where does Paul say we should be forgiving ? (Eph. 4 : 32.) In what sense did God "tempt" Abraham ? (Gen. 22 : 1.) Where is it said that He never tempts any one to evil ? (James 1 : 13.) Show that God will never permit His children to be tempted beyond the strength He gives to them. (1 Cor. 10 : 13.) How can we put the evil one to flight ? (James 4 : 7.)

FOR DISCUSSION

1. Does Matt. 5 : 6 contradict Matt. 6 : 1 ?
2. How God answers prayer.

A LESSON FOR LIFE

Oberlin, a famous German pastor of early in last century, was once rescued from death in the snow by a wagoner, who declined any reward. "Tell me at least your name", said Oberlin. "Tell me", was the reply, "the name of the Good Samaritan. His name is not on record in the Bible. Then permit me to withhold mine."

Prove from Scripture—That God hears prayer.

Shorter Catechism—Ques. 45. Which is the first commandment ? A. The first commandment is, Thou shalt have no other gods before me. **Ques. 46. What is required in the first commandment ?** A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God ; and to worship and glorify him accordingly.

The Question on Missions—6. Tell about Home Mission work in the lumber camps. The missionary travels on foot, or takes a chance on a "tote" team. In the evening, after supper, he holds a brief service in the camp, and literature is distributed. On Sabbath, regular preaching services are conducted in a central camp.

FOR WRITTEN ANSWERS

1. What wrong motive in giving and praying does Jesus condemn ?
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2. What does He mean by "after this manner", v. 9 ?
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3. Which petitions in the Lord's Prayer refer to God ? Which to our own needs ?
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Lesson VII.

WORLDLINESS AND TRUST

February 13, 1910

Between the Lessons—In vs. 16-18 Jesus speaks about fasting.

GOLDEN TEXT—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:32.

Memorize v. 24. **THE LESSON PASSAGE**—Matthew 6:19-34.

19 Lay not up for yourselves treasures upon ¹ earth, where moth and rust doth ² corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth ² corrupt, and where thieves do not break through nor steal:

21 For where ³ your treasure is, there will ³ your heart be also.

22 The ⁴ light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is ⁴ that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to ⁵ the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, ⁶ Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than ⁷ meat, and the body than ¹ raiment?

26 Behold the ⁸ fowls of the air: for they sow not, neither do they reap, nor gather into barns; ⁹ yet

Revised Version—¹ the; ² consume; ³ thy; ⁴ lamp; ⁵ Omit the; ⁶ Be not anxious; ⁷ the food; ⁸ birds of the heaven, that they; ⁹ and your; ¹⁰ not ye of much more value than they? And which; ¹¹ being anxious; ¹² are ye anxious concerning; ¹³ Omit And; ¹⁴ But if; ¹⁵ doth; ¹⁶ Be not therefore anxious; ¹⁷ his kingdom, and his righteousness; ¹⁸ will be anxious for itself.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Worldliness and trust, Matt. 6:19-34. T.—“A bag with holes”, Hag. 1:1-6. W.—Lasting treasure, Luke 12:16-34. Th.—A root of evil, 1 Tim. 6:6-21. F.—A hindrance, Luke 18:18-30. S.—Trust, and fear not! Ps. 37:1-20. S.—Safe trust, Ps. 37:27-40.

THE LESSON EXPLAINED

I. COVETOUSNESS.—19-21. Lay not up for yourselves. Not the getting of wealth, but setting the heart upon it, does Jesus forbid. Treasures upon earth; such as money and the things money can buy. Moth; the destroyer of costly garments, a common form of riches in the East (see 2 Kgs. 5:5). Bust; literally, “eating” (so the Greek word is translated in 1 Cor. 3:4), anything that eats or consumes valuables. Money, which was, in the East, always of metal, was frequently buried in the ground for safe keeping (see ch. 25:18), and hence would be specially liable to rust. Corrupt; snatch out of sight, destroy completely. Break through; literally, “dig through”: the walls of the poorer houses in the East were often made of clay. But . . . treasures in heaven; that is, heavenly treasures, such as a holy character and loving deeds. Where your treasure . . . your heart; your desires and ambitions, which determine what your life will be. If our real treasures are on earth, our life will belong to the earth and so perish at last, like everything earthly, instead of belonging to God and His kingdom and therefore being eternal.

22, 23. The lamp of the body (Rev. Ver.); containing the light required for daily work. The eye; the guide and pilot of the body. Single; clear, healthy, freely admitting the pure light. Full of light; enabling one to walk safely, and work to purpose. Evil; diseased. Full of darkness; because the diseased eye does not permit the light to enter. Light . . . in thee; the light that comes through the heart, which is the inner eye. When

your heavenly Father feedeth them. Are ¹⁰ ye not much better than they?

27 Which of you by ¹¹ taking thought can add one cubit unto his stature?

28 And why ¹² take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 ¹³ And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 ¹⁴ Wherefore, if God ¹⁵ so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 ¹⁶ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first ¹⁷ the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 ¹⁸ Take therefore no thought for the morrow: for the morrow ¹⁸ shall take thought for the things of itself. Sufficient unto the day is the evil thereof

the heart is pure, we see God and heavenly things, ch. 5:8. Be darkness. When the heart within is diseased, for example, through love of gain, the light of truth cannot shine through it. How great . . . darkness; so deep that one cannot see in it the kingdom of heaven and the things that belong to it, John 3:3; 1 Cor. 2:14.

24. Serve; be the slave of, belong to. Two masters; unless one is subordinate to the other, as the overseer to the owner, or the captain to the colonel. What is required is that we give the Lord the first place. Mammon; a word from the Syriac meaning riches. Not the possession, but the serving, of riches is here condemned. Mammon is a form



LILIUM CHALCEDONICUM OR SCARLET MARGARON: The Lily of Matthew's Gospel

in which Satan very commonly appears to men, and so has been called Satan's prime minister.

II. CARE.—25-32. **Therefore** ; because the one real business of life is to serve God ; for those who do this, He will provide. **Take no thought** ; Rev. Ver., " Be not anxious ". God will not withhold the lesser gifts of **food** (Rev. Ver.) and **raiment**. **Behold** ; take a good look at, so as to learn a lesson. **Fowls**. God provides for these creatures in the way He has appointed for them ; how much more will He provide for His children, when they live as He directs ! **Cubit** ; a foot and a half. **Stature** ; height. **Consider the lilies** ; perhaps a general name for the flowers of brilliant colors common in Palestine,—lilies, daisies, anemones, wild tulips and poppies (see also Illustration). **Grass** ; mere weeds, after all, lovely as they are, compared with men. **Oven** ; a large round earthen pot two or three feet high, narrow towards the top. This was first heated by a fire within. Then the fuel was raked out, and the dough was spread on the sides to bake into cakes. **Gentiles** ; the heathen, who know only cruel or careless gods. **Heavenly Father** ; in whom His children can trust and therefore be free from care and anxiety, since He will provide for them.

III. THE KINGDOM.—33, 34. **Seek ye first** ; make the first thing in life. **The kingdom of God**. This kingdom is in our hearts, when we cheerfully submit to God's will. **His righteousness** ; the righteousness seen in Christ our great Example. **All these things** ; not always riches, but such things as our Father knows we need, v. 32. **The morrow** ; which will bring its own troubles, and also grace to meet them. **The evil** ; the trials that each day brings. To anticipate those of to-morrow is to double to-day's.

ORIENTAL SIDELIGHT

Visitors to Palestine unite in their enthusiasm over the flowers. Everywhere they brighten the landscape with their brilliant colors, white, yellow, blue, violet, purple, maroon, crimson, scarlet, brown, and even black. The hedges are gay with the wealth of broom, roses and brambles. The sandstone is clothed with pink and white rock-roses, and dainty little heaths. Even the bleak shingle of Lebanon, 10,000 feet above the sea is covered with bloom. The tableland of Moab is gorgeous with deep purple irises. In the deserts there are over 400 species of flowers not found elsewhere.

FOR WRITTEN ANSWERS

1. What will be the result of having our treasures on earth ?
2. What should we make the first thing in life ?
3. What promise is given to those who do this ?

LESSON QUESTIONS

19-21 What does Jesus forbid in v. 19 ? What two destroyers of earthly treasures does He mention ? On what kind of treasures should our hearts be set ? Mention some of these treasures. What is the result of setting the heart on earthly treasures ? On "treasures in heaven" ? What description does Peter give of the heavenly inheritance ? (1 Pet 1 : 4.)

22, 23 To what is the eye of the body likened ? What is necessary that the body may be full of light ? What is the inner eye here referred to ? How may it be diseased ? What is the result ? Where does the psalmist pray to God to open his eyes ? For what purpose ? (Ps. 119 : 18.)

24 What is condemned in this verse ?
25-32 By what two illustrations does Jesus teach freedom from anxiety ? In what relation does God stand to us ?

33, 34 What is meant by the kingdom of God ? By His righteousness ? What things will be "added unto" us ?

FOR DISCUSSION

1. Riches—how to get and how to use.
2. The unreasonableness of worry.

A LESSON FOR LIFE

It was a saying of Mohammed, "A man's true wealth hereafter, is the good he has done in this world to his fellow men. When he dies, people will ask, 'What property has he left behind him?' But the angels will ask, 'What good deeds has he sent before him?'"

Prove from Scripture—*That God will supply all our needs.*

Shorter Catechism—*Ques. 47. What is forbidden in the first commandment ?* A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

The Question on Missions—7. Why is Home Mission work needed by lumbermen ? The lumbermen are absent from their homes for more than half the year, and all classes of men congregate together. The profane jest and rough speech are very common. It is hard to live right ; and the missionary's help is greatly needed.

LESSON

Lesson Setting—The Lesson continues Jesus' teaching in the Sermon on the Mount.

GOLDEN TEXT—Therefore all things whatsoever ye would that men should do to you, do ye even so to them for this is the law and the prophets.—Matthew 7 : 12.

Memorize vs. 7, 8. **THE LESSON PASSAGE**—Matthew 7 : 1-12.

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ?

5 Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Revised Version—1 unto ; 2 *Omit* again ; 3 cast ; 4 lo, the beam ; 5 cast out first ; 6 *Omit* ye ; 7 the ; 8 haply ; 9 *Omit* again ; 10 who ; 11 shall ask him for a loaf, will give ; 12 shall ask for ; 13 *Omit* he ; 14 All things therefore ; 15 unto you, even so do ye also unto them.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The golden rule, Matt. 7 : 1-12. T.—Judge not ! Rom. 14 : 7-13. W.—Be merciful ! Luke 6 : 27-38. Th.—Burden bearing, Gal. 6 : 1-10. F.—Encouragement to prayer, Luke 11 : 5-13. S.—Pleasing others, Rom. 15 : 1-13. 8.—Golden rule in practice, Luke 10 : 25-37.

THE LESSON EXPLAINED



EASTERN LOAVES

7 Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :

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

9 Or what man is there of you, whom if his son ask bread, will he give him a stone ?

10 Or if he ask a fish, will he give him a serpent ?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is heaven give good things to them that ask him ?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

faults should be to us beams and our neighbors' faults but motes, too commonly we magnify the faults of others, and make our own appear as small as possible. **How wilt thou say, etc.** We cannot cure the lesser faults of others, unless we are seeking, at the same time, to cure our own greater faults. **Cast out** (Rev. Ver.) ; remove from the surface : the Pharisees of Jesus' time cared only for a fair outside in religion. **Thou hypocrite** ; a pretender, because, while seeking to make his neighbor good, he is not good himself. **Cast . . . out of ; root out.** Jesus would get sin out of the heart, as well as make the outward appearance right. See . . . to cast ; not "behold" (v. 3) it merely, but see, in order to rid him of it.

6. **That which is holy** ; sacred and precious things, such as blessings of the gospel. **Unto the dogs** ; reckoned amongst the Jews as vile and unclean animals. **Pearls** ; the only gems mentioned in the Gospel. They stand for the kingdom of God (ch. 13 : 46), and the blessings belonging to it. **Swine**. Like dogs, these were unclean animals to the Jews. **Trample . . . and** ; destroying the gift and attacking the giver. The "dogs" and "swine" represent people who would only be provoked to anger by the offer of gospel blessings, and to whom, therefore, it is not wise to make that offer. While we should be slow to condemn others, it is right and necessary to use our judgment as to the character of those with whom we have dealings.

II. PRAYER.—7, 8. **Ask** ; as a child from a father. **Given** ; by the great Giver, James 1 : 17. **Seek** ; as for a lost treasure. **Find** ; like the woman of Luke 15 : 8, 9. **Knock** ; as at a barred door. **Shall be opened** ; as to the friend at midnight, Luke 11 : 5-8. The threefold description of prayer pictures it as growing more and more intense. **Every one, etc.** In everyday life, the one who puts forth

I. CHARITY.—1, 2. **Judge not** ; do not pass opinions, especially unfavorable opinions, on others without necessity, and then only with full knowledge and in the spirit of love. **Be not judged.** Those who show leniency to others, will in turn be treated leniently themselves. **With what judgment, etc.** "Judgment" here means practically judgment that condemns. **Ye shall be judged** ; that is condemned, first by yourselves, because, in judging harshly the sins of others, you show yourselves guilty of sin (see Rom. 2 : 1) ; secondly by your fellow men, who will treat you as you treat them ; thirdly, by God, who, at the last, will judge you severely, if you so judge others, James 2 : 13. **With what measure, etc.** As you give to others, they will give to you, charity for charity, severity for severity, generosity for generosity.

3-5. **Why beholdest thou** ; like the Pharisee of Luke 18 : 11. **The mote** ; a tiny particle of chaff, wood, etc. **In thy brother's eye** ; a picture of our neighbor's faults, which should always be smaller, in our estimation, than our own. **Considerest not** ; choosing not to see, refusing to let the mind dwell upon. **The beam** ; or joist, the monstrous symbol of one's own faults, which should bulk larger, in his judgment, than those of others. But while our own

energetic, faithful endeavor, generally succeeds. How much more will earnestness in prayer bring an answer from the God who is so willing to give.

9-11. **What man . . . of you** ; with ordinary human feelings. **His son** ; whom he loves. **Ask bread . . . a stone** ? Eastern bread loaves resembled stones in appearance (see Illustration). **A fish . . . a serpent** ? A serpent-like fish, without scales, is caught in the Sea of Galilee, and is thrown away as worthless. **Evil**. The point is, that even the worst fathers will scarcely treat their children as described. **How much more, . . . your Father . . . in heaven** ; whose love gave His own Son (Rom. 8 : 32), and will not therefore withhold any good things.

III. **KINDNESS**.—12. **Therefore** ; because God shows so great kindness to us. **Whatever**, etc. This is justly called the Golden Rule. Our sympathy and love to our fellow men should reflect those of God to us. **The law and the prophets** ; a description of the Old Testament scriptures. The purpose of these is to produce in men such a heart and mind, that they will follow the Golden Rule in their daily conduct. It is clear that this rule is broken by the use or sale of strong drink.

ORIENTAL SIDELIGHT

The houses of the poor, in a village of Palestine, are square, usually of one story and with but one room, in which, during cold weather, the cattle also are housed, the portion for the use of the family being raised some two feet above that in which the cattle are herded. Light comes in through the door, or if there are windows, these are merely openings some height above the ground, sometimes with wooden gratings. There is no chimney, and the smoke from the fire finds its way out through the holes in the building. The roofs are usually flat, made of rough rafters, with brush wood laid across, and over all a plaster of mud rolled flat in showery weather with a stone roller.

LESSON QUESTIONS

1, 2 What kind of judgment is meant in v. 2 ? By whom will those who thus judge themselves be judged ? Where does Jesus say that He was sent not to condemn the world ? (John 3 : 17.) How should we treat the erring ? (Gal. 6 : 1.)

3-5 By what are the faults of our neighbors represented ? By what our own ? Which faults should be the larger in our estimation ? What is needful

before we can cure the faults of others ? For what did the Pharisees care ? What did Jesus seek ? Where is the real source of sin ? (Ch. 12 : 35.)

6 Who are meant by "dogs" and "swine" ? How should we act towards such persons ?

7-11 What threefold description of prayer is here given ? How is the answer to prayer described ? What does Jesus say that even the worst of fathers will do for his son ? How has our heavenly Father proved to us that He will give us all good things ?

12 What is the Golden Rule ? How is it broken by the use and sale of strong drink ?

FOR DISCUSSION

1. Reasons for care in our judgment of others.
2. Ways in which people are injured by strong drink.

A LESSON FOR LIFE

Some shepherds once saw an eagle soar out from a crag. As they watched, the great bird became unsteady in its motions, and its flight wavered. At last, one wing drooped and then the other, and then the poor eagle, after a brief struggle, fell swiftly to the ground. While it had been resting on the crag, a serpent had fastened itself upon it. The reptile gnawed in through the feathers, thrust its fangs into the flesh, and the proud monarch of the air came reeling down to the dust. Like that serpent's poisonous fangs is the sin of intemperance. It is sure at last to destroy its victims. On guard, should be our watchword, for ourselves and others, lest we or they should be overcome by this deadly foe.

Prove from Scripture—*That we should do good to all.*

Shorter Catechism—*Ques. 48. What are we specially taught by these words [before me] in the first commandment ?* A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

The Question on Missions—8. What is being done for the immigrants ? A minister of our church meets all Presbyterian immigrants who land at the ports of Halifax and St. John, and furnishes, to those who desire it, a letter of introduction to the minister in charge at the point where they intend to locate. This brief and friendly interview is highly appreciated by the newcomers.

FOR WRITTEN ANSWERS

1. What rules should we follow in passing opinions on others ?

.....

2. What should we do before seeking to correct the faults of others ?

.....

3. Show that the Golden Rule is broken by the use or sale of strong drink

.....

Lesson IX.

FALSE AND TRUE DISCIPLESHIP

February 27, 1910

Between the Lessons—There is no break between Lessons VIII. and IX.

GOLDEN TEXT—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matthew 7: 21.

Memorize vs. 13, 14. THE LESSON PASSAGE—Matthew 7: 13-29.

13 Enter ye in ¹ at the ² strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many ³ there be which go in thereat:

14 Because strait is the gate, and ⁴ narrow is the way, ⁵ which leadeth unto life, and few ⁶ there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly ⁷ they are as ravening wolves.

16 ⁸ Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but ⁹ a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 ¹⁰ Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord,

Revised Version—by; ² narrow; ³ be they that enter in thereby. For narrow is; ⁴ straitened; ⁵ that; ⁶ be they; ⁷ Omit they; ⁸ By their fruits ye shall know them; ⁹ the; ¹⁰ therefore; ¹¹ did we not prophesy by the name; ¹² by; ¹³ Omit words; ¹⁴ do many mighty works; ¹⁵ Every one therefore which heareth these words; ¹⁶ shall be likened; ¹⁷ words; ¹⁸ smote; ¹⁹ thereof; ²⁰ Omit had; ²¹ multitudes; ²² teaching; ²³ their.

Daily Readings—(Courtesy, I.B.R.A.)—M.—False and true discipleship, Matt. 7: 13-29. T.—The strait gate, Luke 13: 18-30. W.—Tested by fruit, Jas. 3: 10-18. Th.—Knowing and keeping, 1 John 2: 1-11. F.—Hearing and doing, Jas. 1: 17-27. S.—Treasure of the heart, Luke 6: 39-49. S.—The rock foundation, 1 Cor. 3: 9-15.

THE LESSON EXPLAINED

I. THE TWO WAYS.—13. Enter ye in. "Strive to enter in", Luke sa. s (Luke 13: 24), suggesting the idea of difficulty in squeezing through. The strait gate; that is, a narrow gate,—"strait", is not the same word as our "straight"—the entrance into the Christian life. "The gate is narrow because there is only room for body and soul, but not for body and soul and sin." Wide is the gate; permitting those who pass through to carry with them their sinful practices and pleasures. Broad is the way. Way here means manner of life. The "broad way" pictures the liberty to indulge sinful desires and appetites which Satan offers. Leadeth to destruction; the ruin of body and soul which is the sure result of sin persisted in (see Rom. 6: 23). Many . . . go in thereat; drawn by the promise of an easy and pleasant life.

14. Because, etc. Many turn aside from the Christian life because it seems to them so full of difficulty and self-denial. Leadeth unto life, the only life of real joy and liberty; such the Christian life really is. Few . . . find it; not because it is hard to find, but because so many are unwilling to seek it and enter through it.

15-20. Beware; that is, if you wish to find the gate and the way that lead to life. False prophets; lying teachers.—"Christ traffickers" they have been called, men who sought to make religion a means of getting gain. In sheep's clothing; pretending to be gentle and innocent as sheep. Ravening wolves; grasping for power and greedy of gain. Know them; know them fully, through and through. By their fruits; by the kind of lives their teaching produces in themselves and others.

¹¹ have we not prophesied in thy name? and ¹² in thy name ¹³ have cast out devils? and ¹⁴ in thy name ¹⁵ done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¹⁵ Therefore whosoever heareth these sayings of mine, and doeth them, ¹⁶ I will liken him unto a wise man, which built his house upon ⁹ a rock:

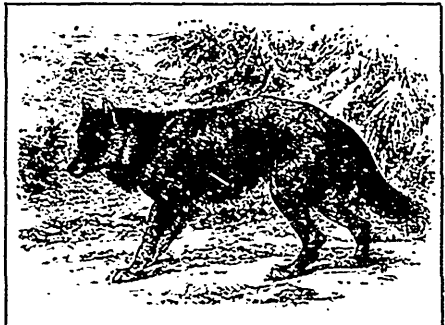
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon ⁹ a rock.

26 And every one that heareth these ¹⁷ sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and ¹⁸ beat upon that house; and it fell: and great was the fall ¹⁹ of it.

28 And it came to pass, when Jesus ²⁰ had ended these ²¹ sayings, the ¹⁷ people were astonished at his ²² doctrine:

29 For he taught them as one having authority, and not as ²³ the scribes.



CANIS LUPUS: The Wolf of Palestine

Grapes of thorns, or figs of thistles? There were, in Palestine, thorns with grape-like fruit, and thistles with heads like figs. But no one was deceived by these. Good ("sound", "healthy") tree . . . good fruit; and so teaching proves itself good by producing good lives. Corrupt (decaying, rotten) tree . . . evil fruit. In like manner it must be bad teaching that produces bad lives. Hewn down, and cast into the fire. To this day, in the East, trees are valued only so long as they bear fruit. And the only teaching worth anything is the teaching that results in good lives.

21-23. Not every one. Jesus has been speaking of false teachers; He now speaks of false disciples. Saith . . . Lord, Lord; professing to take Jesus as

Master, expressing admiration for His teachings, doing everything except obeying His commands in daily life. Shall enter, etc.; be reckoned amongst the true followers of Jesus. Doeth the will of my Father. This includes trust in Jesus (John 6 : 29); love to our fellow men (John 15 : 12); purity of life (1 Thess. 4 : 3); and practising the virtues which are the fruit of the Spirit, Gal. 5 : 22, 23. In that day; the day of judgment. Prophesied; declared God's will. In thy name; giving honor to Thee as the Source of wisdom and power. Cast out devils. Compare ch 12 : 27. I never knew you; never recognized you as My disciples. My name was on your lips, but your hearts were far from Me. Depart from me; to be separated from Jesus forever (see ch. 25 : 41), because His goodness has not led them to repentance, Rom. 2 : 4.

II. THE TWO HOUSES.—24-27. Whosoever heareth . . . and doeth. The "doing" is not a way of earning salvation, but a proof of being saved (compare James 1 : 22). A wise man; a prudent, thoughtful man, who considers well what he is about. Built his house. On our Lord's account of the two houses and their fate, see Oriental Sidelight. Hear-eth . . . and doeth . . . not. Compare James 1 : 23, 24. A foolish man; a thoughtless man. He did not deliberately choose a bad foundation, but simply gave the matter of a foundation no thought at all.

28, 29. The people were astonished. Compare ch. 13 : 54, etc. Doctrine; both the matter of His teaching and His method and spirit. As one having authority; speaking out of His own soul what He knew to be true. Not as the scribes; the rabbis or religious teachers of the day. They taught only what other rabbis had taught before them, saying nothing on their own authority. But in Jesus' words there was the ring of originality and independence.

ORIENTAL SIDELIGHT

In the East, the peasants' huts are often unsubstantial structures, built of mud or sun-burnt brick, and sometimes washed away by a single furious rainstorm. The mountain streams, too, are of a peculiar character. These water courses, called wadies, are, in the summer, perfectly dry, in the rainy season, they are swollen streams. If a house is built high up on a rock, it is safe; if on sandy soil, lower down, the treacherous foundation gives away with the first freshet. Such floods often come with

almost no warning, and as a result of rains farther up the stream.

LESSON QUESTIONS

13, 14 What is meant by "the strait gate"? Why is it narrow? Explain the meaning of "way". Find some passages where the Christian religion is called a "way". (Acts 9 : 2 ; 19 : 9 ; 24 : 14.) Why do many enter on the broad way? Whither does it lead? What is the end of the narrow way? Why do few find it? Is God willing to save all men? (John 3 : 16.)

15-20 To what did Jesus liken false teachers? How were they to be known? In what parable does Jesus describe the fate of a barren fig tree? (Luke 13 : 6-9.)

21-23 What is meant by calling Jesus, "Lord, Lord"? What further does He require?

24-27 What two classes of hearers did Jesus describe? To whom did He liken each?

28, 29 What effect had Jesus' teaching on His hearers? With whose teaching did they compare it? What was the difference between the two?

FOR DISCUSSION

1. Christianity judged by its fruits.
2. The peril of not thinking.

A LESSON FOR LIFE

Children by the seaside build houses of sand below the high tide mark, not thinking that in a few hours the tide will roll in and sweep away their houselet. Like those heedless children, are the men who, in the building of their lives, count only upon fair weather and make no preparation for the storm and temptation and trial that are sure to come. The only life that will stand firm in the time of strain and stress is the life that is firmly built on the Rock of Ages.

Prove from Scripture—That Jesus expects fruit from us.

Shorter Catechism Review Questions 45-48.

The Question on Missions—9. What is being done for people in hospitals? A chaplain is appointed to the General Hospitals in St. John, Halifax and Charlottetown, who visits regularly Presbyterian patients. People from United States, Great Britain and the West Indies, and even from Australia and New Zealand, are found in these hospitals, as well as Canadians.

FOR WRITTEN ANSWERS

1. What is it to "enter in at the strait gate"?
2. How are we to distinguish true religious teachers from false ones?
3. Who alone are true disciples of Jesus?

Lesson X.

*JESUS THE HEALER

March 6, 1910

Between the Lessons—Ch. 8. 1 really belongs to ch. 7, and describes how, when Jesus descended from the Mount of Beatitudes, the crowds followed Him.

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

Memorize vs. 2, 3. THE LESSON PASSAGE—Matthew 8 : 2-17.

2 And, behold, there came ¹ a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And ² Je'sus put forth his hand, and touched him, saying, I will; be thou ³ clean. And ⁴ immediately his leprosy was cleansed.

4 And Je'sus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Mo'ses commanded, for a testimony unto them.

5 And when ⁵ Je'sus was entered into Capernaum, there came unto him a centurion, beseeching him.

6 And saying, Lord, my servant lieth ⁶ at home sick of the palsy, grievously tormented.

7 And ⁷ Je'sus saith unto him, I will come and heal him.

8 ⁸ The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but ⁹ speak the word only, and my servant shall be healed.

9 For I ¹⁰ am a man under authority, having ¹¹ soldiers under me: and I say to this ¹² man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth ¹³ it.

Revised Version—¹ to him; ² he stretched forth; ³ he saith; ⁴ And the; ⁵ only say the word; ⁶ also; ⁷ the; ⁸ sons; ⁹ forth; ¹⁰ Omit and; ¹¹ that hour; ¹² lying sick; ¹³ him; ¹⁴ Omit that were; ¹⁵ a; ¹⁶ Isaiah; ¹⁷ diseases.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Jesus the Healer, Matt. 8 : 2-17. T.—The word of power, Mark 1 : 21-31. W.—The healing touch, Mark 1 : 32-45. Th.—Ten lepers cleansed, Luke 17 : 11-19. F.—Importance of faith, Mark 10 : 46-52. S.—Prophecy of healing, Isa. 35. S.—Praise for healing, Ps. 103 : 1-18.

THE LESSON EXPLAINED

I, THE LEPER.—

2. Behold, there came; not as Jesus was descending from the mountain (v. 1), but probably several months earlier. A leper. His disease was loathsome, contagious and incurable, save by divine power. The leper, amongst the Jews, was obliged to dwell alone, or in company only with others suffering from the same malady, to wear a covering on his upper lip and, when any one approached him, to cry, "Unclean, unclean". Worshipped him; prostrated himself on the ground. Lord; that

is, Master or Rabbi. The word does not prove that the leper thought Jesus to be divine. If thou wilt. The poor sufferer leaves all to Jesus, which it is always safe to do; He will not fail to do what is best. Thou canst. Jesus had done so many marvelous things (Mark 1 : 28-34), that the leper

10 ¹³ When Je'sus heard ¹⁴ it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Is'ra'el.

11 And I say unto you, That many shall come from the east and ¹⁵ west, and shall sit down with A'braham, and I'saac, and Ja'cob, in the kingdom of heaven.

12 But the ¹⁶ children of the kingdom shall be cast ¹⁷ out into ¹⁸ outer darkness: there shall be ¹⁹ weeping and gnashing of teeth.

13 And Je'sus said unto the centurion, Go thy way; ²⁰ and as thou hast believed, so be it done unto thee. And ²¹ his servant was healed in ²² the selfsame hour.

14 And when Je'sus was come into Pe'ter's house, he saw his wife's mother ²³ laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto ²⁴ them.

16 ²⁵ When the even was come, they brought unto him many ²⁶ that were possessed with devils: and he cast out the spirits with ²⁷ his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by ²⁸ Esai'as the prophet, saying, Himself took our infirmities, and bare our ²⁹ sicknesses.

4. Touched him; "moved with compassion", Mark says (see Mark 1 : 41). I will. The ring of victory over disease in Jesus' words would awaken answering confidence in the leper. Immediately. There was no time for ordinary causes to bring about healing; the cure was a miracle. Tell no man. Jesus would have no boasting from the cured leper. Shew . . . the priest; before the priests should have time to hear that Jesus had cured the man, lest, out of spite, they should deny that he had been cured. The gift, etc. See Lev. 14 : 4-10.

II, THE CENTURION'S SERVANT.—5-9. Entered into Capernaum; whither He had come from the Mount of Beatitudes. A centurion; the commander of a hundred men in the Roman army. He was likely an officer in the army of Herod Antipas, ruler of Galilee, which was modeled after that of the Romans. Servant. The Greek word means either "servant" or "boy". Sick of the palsy; a form of paralysis. Grievously tormented; in great pain. Luke says (Luke 7 : 2) "ready to die". I will come, etc. Jesus does not wait to be asked for healing; He offers it. Lord, I am not worthy. So highly did he think of Jesus and so humbly of himself. Speak the word only; as a king bids his servants to do this or that. I am a man under authority, etc. "If I", the centurion would say to Jesus, "who hold a humble



A ROMAN CENTURION

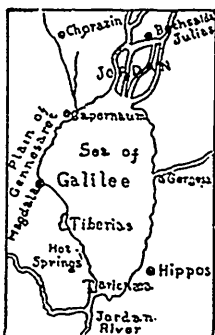
position in the army, with higher officers over me, can order my soldiers and servants hither and thither, how much more can so great a One as you command the disease to leave my servant.

10-13. Vs. 10-13 tell of Jesus' wonder at the Gentile centurion's faith, so much greater than that found in God's own people Israel, and His saying that the Gentiles who believe in Him will find a place in the kingdom of heaven, while the unbelieving Jews are cast out. V. 13 tells of the servant's cure.

III. PETER'S WIFE'S MOTHER.—14, 15. Come into Peter's house; in Capernaum, whither Peter seems to have moved from Bethsaida (see John 1: 44). This was before the Sermon on the Mount, and soon after Peter had been called to follow Jesus. (Read Mark 1: 16-31.) Sick of a fever. Luke, the physician, calls it (Luke 4: 38) "a great fever", such as was common in Capernaum owing to the near by marshes. Touched her hand; to show His sympathy and help her faith. Fever left her. Mark says (Mark 1: 31) "immediately". Ministered unto them. Not only the fever, but the weakness it usually leaves behind were gone,—a proof that the cure was miraculous.

IV. THE MULTITUDES.—16, 17. In the evening (it was a Sabbath, Mark 1: 21, 29) crowds of sick folk were brought to Jesus and received healing from Him. In this Matthew sees a fulfilment of the prophecy of Isa. 53: 4.

THE GEOGRAPHY LESSON



On the shores of the Lake of Galilee, about 2 miles west of where the Jordan enters it, travelers of today see a small collection of huts, built amidst some ancient ruins, and a convent kept by monks of the Franciscan order. The modern name of this place is Tell Hüm. Some two miles farther south, also on the water's edge, is a point known as Khan Minyeh. There is a difference of opinion amongst scholars

as to whether Tell Hüm or Khan Minyeh is the site of the ancient CAPERNAUM; but it is certainly the one or the other.

LESSON QUESTIONS

2 Who came to meet Jesus? Describe the disease of leprosy. How did the leper show his confidence in Jesus?

FOR WRITTEN ANSWERS

1. Describe the condition of the leper among the Jews
2. How did the centurion show his faith in Jesus?
3. What proved that the cure of Peter's wife's mother was complete?

3, 4 Why did Jesus command the man not to publish his cure? To whom did He send him? For what purpose? Where in the Old Testament have we an account of the cure of a Syrian general who was a leper? (2 Kgs. 5: 1-14.)

5-13 Who came to Jesus in Capernaum? About whom did the centurion tell Jesus? What did Jesus offer to do? How did the centurion show his humility? How his faith? What had this centurion done for the Jews? (Luke 7: 5.)

14, 15 Into whose house did Jesus go? Who was sick there? What did Jesus do for her? How complete was the cure?

16, 17 Who came to Jesus for healing in the evening? How many of them did He heal? Of what prophecy was this a fulfilment?

FOR DISCUSSION

1. Leprosy as a picture of sin.
2. Jesus' power to help, though not present in bodily form.

A LESSON FOR LIFE

Suppose a proclamation were made, "There will be given away gold to anybody that likes to come. Let them bring a purse and it will be filled." Who would not bring the largest purse he could get,—a sack even? Now Jesus offers to us just as much blessing as we are willing to receive. If we have little, it is because we seek little. He stands ready to fill our lives to overflowing with the joys of His salvation.

Prove from Scripture—That healing is God's gift.

Shorter Catechism—Ques. 49. Which is the second commandment? A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

The Question on Missions—10. How many laborers are employed in Home Mission work in the Eastern Section? During the summer months there are between 80 and 90 laborers, including ordained missionaries, catechists and student teachers. Owing to lack of workers, many fields, in the winter months, are without services.

Lesson XI.

TWO MIGHTY WORKS

March 13, 1910

Between the Lessons—Vs. 18-22 tell of two men who came to Jesus, as he was leaving Capernaum to cross to the other side of the Lake of Galilee, wishing to become His followers and of how Jesus, in each case, treated the request.

GOLDEN TEXT—What manner of man is this, that even the winds and the sea obey him 1—Matthew 8 : 27. Memorize vs. 24-26. **THE LESSON PASSAGE**—Matthew 8 : 23-34.

23 And when he was entered into a ¹ ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inasmuch that the ¹ ship was covered with the waves : but he was asleep.

25 And ² his disciples came to him, and awoke him, saying, ³ Lord, save us : we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.

27 ⁴ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

28 And when he was come to the other side into the country of the ⁵ Ger'gesenes, there met him two possessed with devils, coming ⁶ out of the tombs, exceeding fierce, so that no man ⁷ might pass by that way.

29 And, behold, they cried out, saying, What have

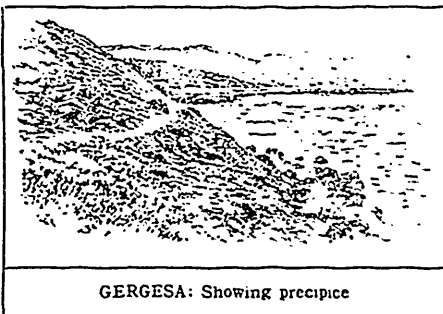
Revised Version—¹ boat ; ² they came ; ³ Save, Lord ; ⁴ And ; ⁵ Gadarenes ; ⁶ forth ; ⁷ could ; ⁸ *Or* *Jesus* ; ⁹ Now there was afar off ; ¹⁰ And the, ¹¹ send us away ; ¹² they came out, and went into the swine ; ¹³ rushed down the steep into ; ¹⁴ fed them ; ¹⁵ away into ; ¹⁶ them that were possessed with devils ; ¹⁷ all the city ; ¹⁸ from their borders.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Two mighty works, Matt. 8 : 23-34. T.—The Deliverer, Ps. 107 : 21-31. W.—A Helper in trouble, Ps. 46. Th.—Go and tell I Luke 8 : 26-39. F.—Evil spirits recognize Jesus, Luke 4 : 31-39. S.—Swine forbidden, Deut. 14 : 1-8. S.—Saved by grace, Eph. 2 : 1-17.

THE LESSON EXPLAINED

I. THE STORM STILL-ED.—23-25. Entered into a ship ; Rev. Ver., "a boat", one of the fishing boats used on the Lake of Galilee. Behold ; calling attention to something sudden and startling. A great tempest ; literally, "a great earthquake", one of those sudden storms common on the Lake of Galilee, caused by the wind rushing down the funnel-like gicns of the mountains that girdle its shores. Boat (Rev. Ver.) was covered ; hidden by the waves, which rose high above the boat, broke in upon it and gradually filled it with water. He was asleep ; worn out by His labors, and soothed by the gliding motion of the boat. Like a general in war time, Jesus snatched His sleep when He could. Disciples . . . awoke him. The storm had not roused Him. Lord, save us : we perish. These men were genuinely terrified, though they were seasoned sailors, used to rough weather.

26, 27. Why . . . fearful . . . of little faith ? Harsh words apparently, but meant in kindness, expressing Jesus' own fearlessness, and intended to restore courage and calmness to the disciples. He arose ; standing up in the fulness of His might. Rebuked the winds and the sea ; as a king might chide his unruly subjects. A great calm ; so obedient were wind and wave to the bidding of their Lord. Men marvelled ; at the power manifestly so much more than human. What manner of



GERGESA: Showing precipice

man ; greater, they could not help but feel, than other men like themselves.

II. DEMONS CONQUERED.—28. The other side ; the eastern shore of the Sea of Galilee. Country of the Gadarenes (Rev. Ver.). The place was Gergesa or Gersa, probably the place now called Khersa or Gersa, on the borders of a district called Gadara from its chief town. There met him. Mark

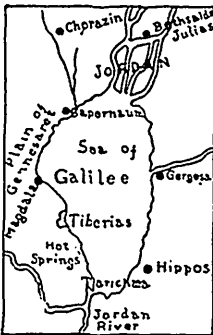
says (Mark 5 : 6) "ran and worshiped Him". Two possessed with devils ; literally "demonized", that is, under the mastery of demons sent forth by their master the devil. Mark and Luke mention only one, perhaps the fiercer of the two. He was naked, had been chained but had broken his chains (Luke 8 : 27, 29), and had cut himself with stones until he was doubtless covered with blood, Mark 5 : 5. Coming out of the tombs ; the caves in the steep limestone hills on the seashore, used as burying places. Exceeding fierce. Mark says (Mark 5 : 4) "neither could any man tame him", and Luke, "driven of the devil into the wilderness", Luke 8 : 29.

29-31. Behold, they cried out ; a "sudden, startling, unearthly cry, fitted to shock weak nerves". What have we to do with thee. The demons impel the men to cry out fiercely against any interference from Jesus. Son of God. The evil beings from the world of spirits saw in Jesus the true Ruler

of that world. To torment us. It would be torment to them to be prevented from tormenting others. Before the time; when the devil and all his evil spirits shall be shut up in the fire prepared for them, ch. 25 : 41; Jude 6; Rev. 20 : 10. An herd of many swine; about two thousand, Mark says, Mark 5 : 13. Suffer (permit) us to go . . . into the . . . swine; rather than send us back to the world of darkness whence we came.

32-34. And he said . . . Go. We do not know why Jesus permitted the demons to go into the swine, so that these beasts perished in the waters; but we may be sure that One so good and wise as He had some worthy reason for what He did. Went . . . into the city; Gergesa, which was close at hand. Told every thing; first what happened to the swine, and then about the salvation of the men. Besought him that he would depart; filled with awe by the miracle, and with dread because of the destruction of their property. The loss of two thousand swine meant more to them than the saving of a soul. Mark and Luke tell us that the one man whom they mention as freed from the demons' power begged to be allowed to go with Jesus; but Jesus bade him go to his own family and friends and tell them what had been done for him, Mark 5 : 18-20; Luke 8 : 38, 39.

THE GEOGRAPHY LESSON



Along almost the whole of the eastern coast of the Lake of Galilee there is a broad level belt, half a mile or more wide in most parts, between the water and the hills. But at one point the hills come quite near to the water's edge. Just above this point are the ruins of Kherasa, the walls of which can still be distinctly traced. This is the GERASA of the Gospel story. One can readily understand how a herd of animals, in a wild rush down the side of the hills, which here approach so near to the shore, would be precipitated into the sea. In the hills above are numbers of caves and also rock-hewn tombs in which the demoniaes may have lived.

LESSON QUESTIONS

23-25 Whence did Jesus set out with His disciples? Whither were they bound? Describe the storm that arose. What was Jesus doing? How did the disciples show their terror? What verses in Ps. 107 picture the Lord quieting a storm at sea? (Vs. 23-30.)

26, 27 How did Jesus rebuke the disciples' fear? How did He still the storm? What effect had this upon the disciples? Where did Paul comfort a shipwrecked company? (Acts 27 : 21-26.)

28 To what place did Jesus and His disciples come? Who came to meet them as they landed? How, according to Mark, did the demonized men receive Jesus? How does Peter say God treated the angels that sinned? (2 Pet. 2 : 4.)

29-31 Whom did the evil spirits recognize Jesus to be? What did they fear He had come to do? What did they ask?

32-34 What happened when their request was granted? Who were told of the miracle? What did they beg Jesus to do?

FOR DISCUSSION

1. Jesus' authority over nature.
2. Asking Jesus to depart.

A LESSON FOR LIFE

A fierce fire was raging in one of our Canadian cities. In a certain home the belongings were being made ready for moving, so great was the danger of the fire's reaching the house. The father and mother were very anxious. But a little girl of the family said, "Don't be afraid, mother, the good God will take care of us." That is the secret of being free from fear, to trust in God's power and love that never fail.

Prove from Scripture—That trust drives away fear. Shorter Catechism—Ques. 50. What is required in the second commandment? A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

The Question on Missions—11. What is the work of the student teachers? They teach in school sections which have been vacant, in some cases for four or five years. In addition to teaching in the day school, the student teachers conduct Sabbath Schools, and during the week take charge of prayer meetings and young people's societies.

FOR WRITTEN ANSWERS

1. How did Jesus still the storm?
2. By what title did the demons address Jesus?
3. In what way did the people of Gergesa treat Jesus?

Lesson XII.

A PARALYTIC FORGIVEN AND HEALED

March 20, 1910

Between the Lessons—The Lesson follows immediately on that for last Sabbath.

GOLDEN TEXT—The Son of man hath power on earth to forgive sins.—Matthew 9 : 6.

Memorize v. 2.

THE LESSON PASSAGE—Matthew 9 : 1-13.

1 And he entered into a ¹ ship, and ² passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed. and Je'sus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins ³ be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Je'sus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins ⁴ be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, ⁵ take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they ⁶ marvelled,

and glorified God, which had given such power unto men.

9 And as Je'sus passed ⁷ forth from thence, he saw a man, ⁸ named Matth'ew, sitting at the ⁹ receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as ¹⁰ Je'sus sat at meat in the house, behold, many publicans and sinners came and sat down with ¹¹ him and his disciples.

11 And when the Phar'isees saw it, they said unto his disciples, Why eateth your Master with ¹² publicans and sinners?

12 But when ¹³ Je'sus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what ¹⁴ that meaneth, I will have mercy, and not sacrifice: for I ¹⁵ am not come to call the righteous, but sinners ¹⁶ to repentance.

Revised Version—¹ boat; ² crossed over; ³ are forgiven. And; ⁴ are forgiven; or; ⁵ and; ⁶ were afraid; ⁷ by from; ⁸ called; ⁹ place of toll; ¹⁰ he sat; ¹¹ Jesus; ¹² tho; ¹³ he heard it; he said; they that are whole have no need of; ¹⁴ this; ¹⁵ desire; ¹⁶ come not; ¹⁷ Omit to repentance.

Daily Readings—(Courtesy, I.B.R.A.)—M.—A paralytic forgiven and healed, Matt. 9 : 1-13. T.—Whosoever believeth, Acts 10 : 34-43. W.—Many sins; but forgiven, Luke 7 : 36-50. Th.—Mercy and forgiveness, Ps. 130. F.—Another publican called, Luke 19 : 1-10. S.—A faithful saying, 1 Tim. 1 : 12-17

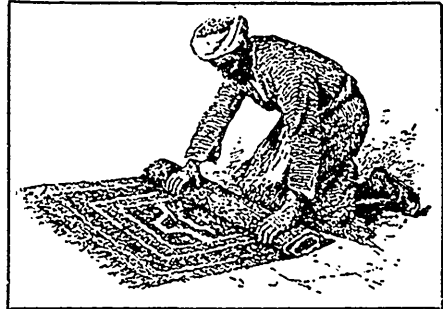
S.—He receiveth sinners, Luke 15 : 1-10.

THE LESSON EXPLAINED

I. THE PALSIED MAN.—1. Entered into a boat (Rev. Ver.). Since the people of Gerasa had shown so plainly that they wanted no more of Jesus' company (ch. 8 : 34, last Lesson), He left them. Passed over; the seven or eight miles across the Lake of Galilee. His own city; Capernaum. Ch. 4 : 13 tells of Jesus' removal from Nazareth, where He spent the first thirty years of His life, to Capernaum, probably because from this place He could more easily reach all parts of Galilee, and also, by means of the Lake, the country on the other side.

2. Behold; a finger-post word, pointing to an important happening. They brought to him. "They" were "four men", Mark 2 : 3. Palsy; paralysis, which made its victim helpless to move his limbs. Lying on a bed; literally, "struck down" to a bed, by the blow of the terrible disease. Mark and Luke tell of the difficulties in getting the sick man into Jesus' presence, and of how these were overcome, Mark 2 : 4; Luke 5 : 19. Jesus seeing their faith; the trust in Himself of the paralytic and his friends. Son, be of good cheer; literally, "Cheer up, child"—as if to put heart and hope into the sick one. Thy sins. Likely the man's sins had been the cause of his sickness. Are forgiven (Rev. Ver.); of God, for whom Jesus could speak, as none other could.

3-8. Scribes; Jewish teachers of Moses' law. Blasphemeth; speaks wickedly and irreverently. Jesus knowing their thoughts; reading, with His divine insight, their hearts like an open book. Whether is easier, etc. To say, Thy sins be forgiven thee, and to say, Arise, and walk, are equally easy. But, in the second case, it can be seen whether there is real power in the words, while, in the first case, this cannot be seen. That ye may know; by clear proof. Son of man; Jesus' common name for



AN ORIENTAL ROLLING UP HIS MAT BED

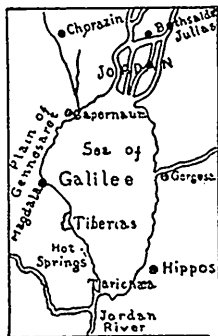
Himself. The scribes' first point was that only God can forgive (Mark 2 : 7); Jesus claims that He can speak for God. On earth. The second point of the scribes was that pardon must come from heaven; Jesus says it can be given on earth. Arise; with limbs no longer helpless. Take up thy bed; roll up the mat, which was the common Oriental bed (see Illustration). Go; with strength so long a stranger. The man's instant and complete cure and its effect on the multitudes is related in v. 7.

II. THE PUBLICAN'S FEAST.—9. A man, named Matthew. Mark says (Mark 2 : 14) "Levi the son of Alphaeus", and Luke, "a publican, named Levi", Luke 5 : 27. "Matthew" means "Gift of God", and may be the second name taken by him when he became a follower of Jesus. At the receipt of custom; at the Customs House, as we would say, the place in Capernaum where Roman taxes were levied on all goods entering that

part from across the Lake. **Follow me**; the bidding of a King (compare ch. 4 : 10). **He arose, and followed him**; doubtless having known Jesus before, but now brought to the point of deciding to become His disciple.

10-13. Jesus sat at meat; at a "great feast" in Matthew's house, Luke 5 : 29. The Greek for "sat" means "reclined", the custom at a feast being for guests to lie on couches surrounding three sides of the table. **Publicans**; tax-gatherers for the Romans, as Matthew himself had been, who were hated and despised by the Jews, not only as collectors of oppressive taxes, but also as traitors to their race and religion, in entering the employment of foreign conquerors. **Sinners**: the vile and degraded, with whom publicans were usually classed. **The Pharisees saw it**. These were present, not as guests, but as onlookers, a custom still common in the East. **Why eateth, etc.** It was an abomination in their eyes to keep company with such people. **Whole**; strong and well spiritually, as the Pharisees reckoned themselves. **Sick**; full of sin's awful disease. **Mercy, and not sacrifice**. A true sacrifice is the expression of a loving spirit. Where this is lacking the sacrifice is worthless, 1 Cor. 13 : 3. **Not . . the righteous**; "but sinners", Mark adds, Mark 2 : 17.

THE GEOGRAPHY LESSON



In the time of Christ, there were ten or twelve flourishing cities on the shores of the LAKE OF GALILEE. The constant communication from one to another of these cities would require a large number of ships. On one occasion, Josephus the historian tells us, a fleet of 240 ships was got ready in a short time at Tarichæa alone. In this city, at the southern end of the Lake, shipbuilding was a flourishing industry. At a later period, many of the soldiers and citizens of Tarichæa took refuge from the Romans in ships, and from 4,000 to 8,000 of them were slain. The ships, therefore, to hold such a multitude, must have been of a considerable size. We may picture

the Lake, therefore, as dotted, in those days, with crafts of various sorts, engaged in fishing or traffic.

LESSON QUESTIONS

1, 2 Why did Jesus leave Gerasa? Whither did He go? Why likely had He taken up His residence in Capernaum? What sick man was brought to Him? By whom? What did Jesus see in the paralytic and his friends? What did He first say to the sick man? What was the probable cause of the sickness? What did Jesus say about the man's sins? For whom did He speak?

3-8 Of what did the scribes accuse Jesus? On what two points was there difference between Him and them as to the forgiveness of sins? How did He prove His power to forgive sins? Quote from the Psalms an assurance that God forgives sins. (Ps. 103 : 3.)

9 Who became a disciple of Jesus? What had been his occupation? How were publicans regarded by the Jews?

10-13 With whom was Jesus sitting at a feast? In whose house? Who found fault? Give Jesus' answer. Where is He called, "a Friend of publicans and sinners"? (Luke 7 : 34.)

FOR DISCUSSION

1. Bringing others to Jesus.
2. Love better than sacrifice.

A LESSON FOR LIFE

Mr. Moody used to tell of a man who found that the water in his well was bad. To make it better he painted the pump. But of course the water was still bad. At last the well was cleaned out, and then the water was good. Now when we come to Jesus, He does not only make us right on the outside. He makes our hearts right, and the right life follows. He has power to make the vilest heart pure and good.

Prove from Scripture—*That God forgives sin.*

Shorter Catechism—Review Questions 49, 50.

The Question on Missions—12. What is being done in the East for Home Mission work in the West? Contributions are made by many of our congregations for the work in the West. Some of our congregations support a missionary. The Women's Home Missionary Society also makes an appropriation, and Auxiliaries send forward boxes of clothing for poor families and furnishings for hospitals.

FOR WRITTEN ANSWERS

1. By whom was the paralytic brought to Jesus?
2. How did Jesus prove His power to forgive sins?
3. In what way did He show Himself a Friend of sinners?

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 39 to 50), and the Question on Missions for the Quarter.

GOLDEN TEXT—Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—Matthew 4 : 23.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The baptism and temptation of Jesus, Matt. 3: 13 to 4: 11. T.—True blessedness, Matt. 5 : 1-16. W.—Some laws of the kingdom, Matt. 5 : 17-26 and 43-48. Th.—Almsgiving and prayer, Matt. 6: 1-15. F.—The Golden Rule, Matt. 7: 1-12. S.—False and true discipleship, Matt. 7 : 13-29. S.—A paralytic forgiven and healed, Matt. 9 : 1-13.

Prove from Scripture—*That Jesus is compassionate.*

REVIEW CHART—First Quarter

THE GOSPEL OF THE KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 3 : 1-12.	John, the Forerunner of Jesus.	The voice of one crying.—Matt. 3 : 3.	1. The herald. 2. The hearers. 3. The King.
II.—Matt. 3 : 13-17 : 4 : 1-11.	The Baptism and Temptation of Jesus.	In that he himself hath suffered.—Heb. 2 : 18.	1. The baptism. 2. The temptation.
III.—Matt. 4 : 12-25.	The Beginning of the Galilean Ministry.	The people which sat in darkness.—Matt. 4 : 16.	1. The kingdom proclaimed. 2. The kingdom welcomed. 3. The kingdom extending.
IV.—Matt. 5 : 1-16.	True Blessedness.	Blessed are the pure in heart.—Matt. 5 : 8.	1. Disciple character. 2. Disciple duties.
V.—Matt. 5 : 22-26 : 38-48.	Some Laws of the Kingdom.	Be ye therefore perfect.—Matt. 5 : 48.	1. Peaceable. 2. Yielding. 3. Loving.
VI.—Matt. 6 : 1-15.	Almsgiving and Prayer.	Take heed that ye do not.—Matt. 6 : 1.	1. How to give. 2. How to pray.
VII.—Matt. 6 : 19-34.	Worldliness and Trust.	Seek ye first the kingdom.—Matt. 6 : 33.	1. Covetousness. 2. Care. 3. The kingdom.
VIII.—Matt. 7 : 1-12.	The Golden Rule—Temperance Lesson.	Therefore all things whatsoever.—Matt. 7 : 12.	1. Charity. 2. Prayer. 3. Kindness.
IX.—Matt. 7 : 13-29.	False and True Discipleship.	Not every one that saith.—Matt. 7 : 21.	1. The two ways. 2. The two houses.
X.—Matt. 8 : 2-17.	Jesus the Healer.	Himself took our infirmities.—Matt. 8 : 17.	1. The leper. 2. The centurion's servant. 3. Peter's wife's mother. 4. The multitudes.
XI.—Matt. 8 : 23-34.	Two Mighty Works.	What manner of man.—Matt. 8 : 27.	1. The storm stilled. 2. Demons conquered.
XII.—Matt. 9 : 1-13.	A Paralytic Forgiven and Healed.	The Son of man hath power.—Matt. 9 : 6.	1. The palsied man. 2. The publican's feast.

Memorize vs. 6, 7.

EASTER LESSON—Mark 16 : 1-8.

AN ALTERNATIVE LESSON

GOLDEN TEXT—I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1 : 18.

When the Sabbath was past; the Jewish Sabbath, our Saturday. **Mary Magdalene**; out of whom Jesus had cast seven devils, Luke 8 : 2. **Mary the mother of James**; the apostle called James the Little to distinguish him from James the son of Zebedee. His father was Alphaeus. (See Matt. 10 : 2, 3.) **Salome**; the wife of Zebedee. **Sweet spices** . . . **anoint him**; that is, Jesus. It was the custom amongst the Jews to anoint the dead with a mixture of aromatic herbs and oil. **Who . . . roll away . . . the stone . . . ?** The grave of Jesus was hewn out of the rock, and the entrance was closed with a huge stone. **Stone . . . rolled away.** Matthew tells us (Matt. 28 : 2) that an angel had done this. **Entering into the sepulchre**; expecting to find the body of Jesus. **Young man . . . in a long white garment**; an angel, Matt. 28 : 5. **Be not affrighted**; for it was joyful, not sad or terrible, news he had to tell them. **Ye seek Jesus . . . crucified.** They had never expected again to see their Lord alive. **He is risen**; to live forever. **Behold the place**; the empty shelf-like resting-place of Jesus' body, now empty. **Tell his disciples and Peter (the leader of the Twelve)**; who were in Jerusalem mourning the loss of their Master. **Into Galilee.** See ch. 14 : 28.

FOR WRITTEN ANSWERS

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



- Lesson I. What prophecy did John the Baptist fulfil ?
- Lesson II. What did God say to Jesus at His baptism ?
- Lesson III. Who were Jesus' first disciples, and from what occupation did He call them ?
- Lesson IV. How many Beatitudes are there, and where did Jesus utter them ?
- Lesson V. In what way, does Jesus say, should we treat our enemies ?
- Lesson VI. What kind of prayer does Jesus condemn ?
- Lesson VII. Why should we not be anxious about the things of this life ?
- Lesson VIII. What should be the measure of our kindness to others ?
- Lesson IX. How will it be known that we are really Jesus' disciples ?
- Lesson X. What proof did a centurion give of his faith in Jesus ?
- Lesson XI. How did Jesus show His power over wind and sea ?
- Lesson XII. What proof did Jesus give of His power to forgive sin ?

SCHOLAR'S REGISTER

JANUARY-MARCH, 1910

[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	S.S.Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1910								
Jan. 2 . . .								
Jan. 9 . . .								
Jan. 16 . . .								
Jan. 23 . . .								
Jan. 30 . . .								
Feb. 6								
Feb. 13 . . .								
Feb. 20								
Feb. 27 . . .								
March 6								
March 13 . . .								
March 20 . . .								
March 27 . . .								
Totals								

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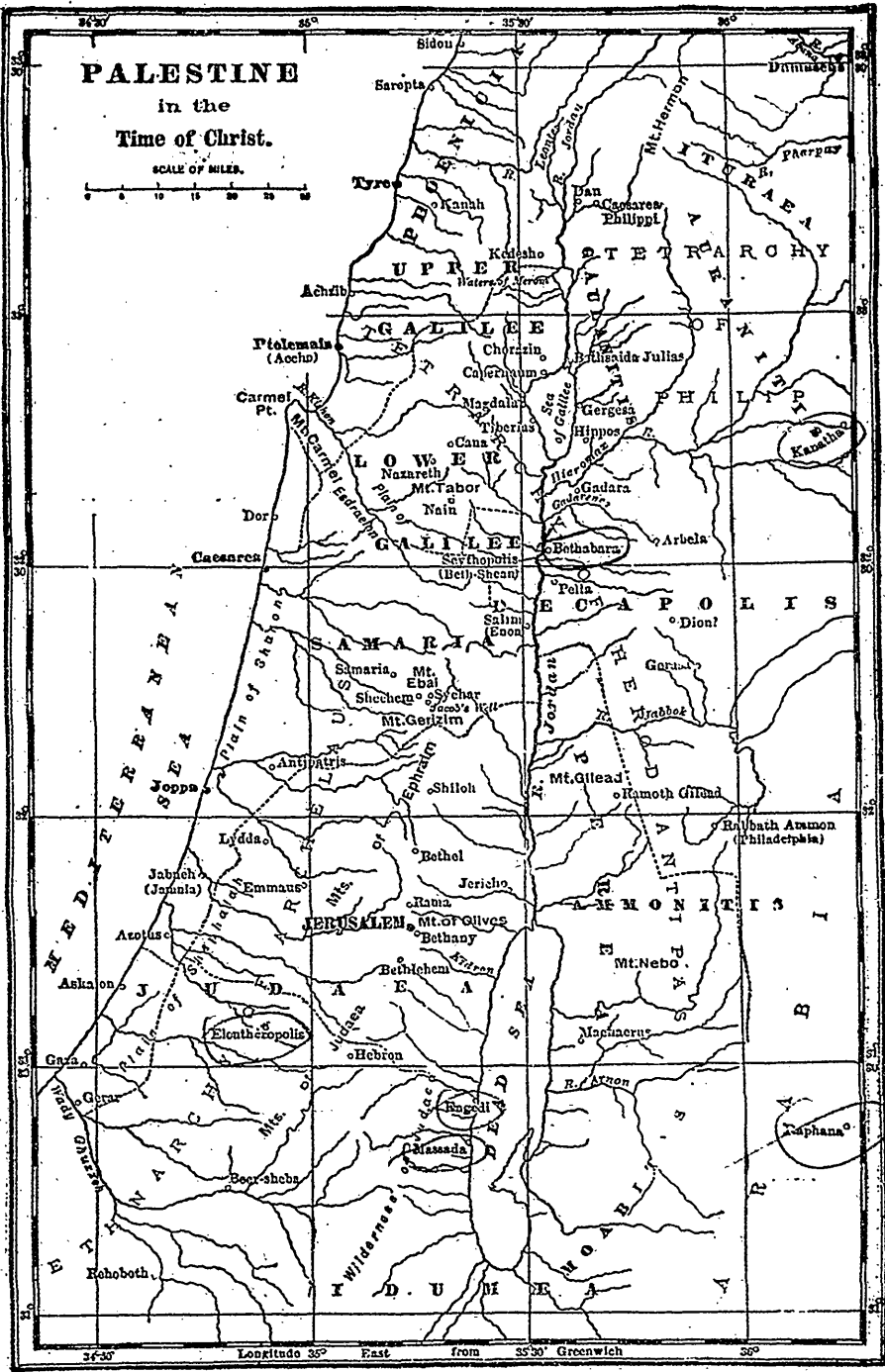
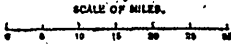
Calendar sent on Application.

1705

REV. D. BRUCE MACDONALD, M.A., LL.D., Principal

PALESTINE

in the
Time of Christ.



Longitude 35° East from 35°30' Greenwich 36°

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