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October-December, 1920

Vol. XXVI., No. 4

# THE HOME STUDY QUARTERLY

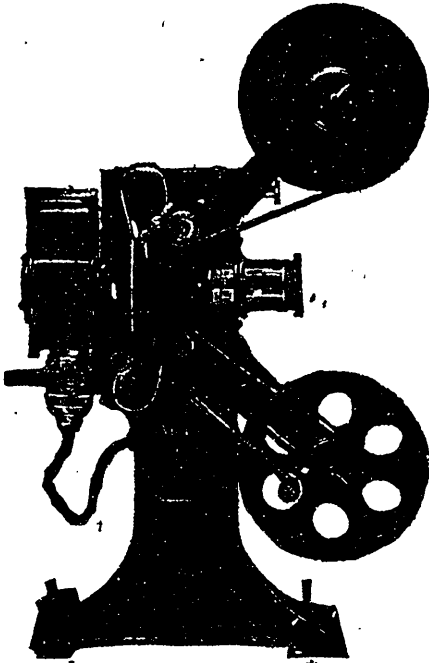
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CHURCH AND GERRARD STREETS, TORONTO

# The Home Study Quarterly

J. M. Duncan, Editor

Vol. XXVI. Toronto, October, November, December. 1920 No. 4

## The Way of God

Yes, they have caught the way of God,  
To whom self lies displayed  
In such clear vision as to cast  
O'er others' faults a shade.

A bright horizon out at sea  
Obscures the distant ships;  
Rough hearts look smooth and beautiful  
In charity's eclipse.

Love's changeful mood our neighbor's faults  
O'erwhelms with burning ray,  
And in excess of splendor hides  
What is not burned away.

'Tis not enough to weep my sins,  
'Tis but one step to heaven;  
When I am kind to others, then  
I know myself forgiven.

—Frederick W. Faber



## Good Times in the Home

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

The mother of some stirring boys overheard a discussion in which her own home and other homes were frankly handled in a group of young folk. Her lads were silenced for an instant by the claim that certain other homes were larger and nicer and had "better chairs and better carpets and, and, —."

Suddenly she heard Norman and Tom retort almost together, "Well, even if your home is bigger and your chairs finer, your mother is not such a *play mother* as mine, and you don't have such good times in your home as we have in ours."

The point was well made and because the statement was true and admitted to be true by the boys who had tasted the good times

in the home of Norman and Tom, the discussion was at an end. It was agreed that what a home needed most of all was not costly furniture, but *play* parents who take time to share the fun and games of the children.

What the small lads said right out is what older boys and girls think about home.

1. *The "best home" allows for laughter and play.* Young folk need more than food and clothes and correction. Some of them hunger for the very things that are never provided for them, and they grow up solemn as owls, and often as cranky as owls, because work and quietness are held up as the sum and substance of their life.

That father was wise and kind when he said, "Let the children bring their friends here and I will get new carpets when these are worn out and new chairs when these get scratched or broken. I want my boys and girls to have the very choicest memories of their home. When we are gone they will think of home and the memories of its rightness and its brightness will perhaps act as anchors that will stay the drifting that may threaten them." The mother said: "You have well said what is in my own mind and heart." The children in that home had a good time and it helped.

Most parents who read this are ready to make their homes as happy and bright for their children as their means and time will allow. When the children get to be thoughtful and observing, they see how much their parents deny themselves of rest and comfort that the home may be a cheerful spot for the younger people.

2. *Let the children make the good times at home.* I was guest in a home the other day where there were two daughters and a

son. They were great chums and it was a pleasure to see their friendliness for one another. Home duties called the parents out of the room for a time and the guest became the charge of the juniors. They were quite equal to such a situation and I was invited to join them in games that were both entertaining and instructive; they told amusing stories of things they had seen and heard and read; they sang and they played and the time ran away all too soon for us all.

Some young people are like young birds that demand their parents to carry food for them all the day and refuse to hunt for themselves, and other young people are willing to try to make their own good times at home and elsewhere. When father and mother are glad to see their children glad, the children should feel the responsibility of the situation. Cultivate your own resources of pleasure and amusement. Your parents provide you with a home and it is your duty to do your best to make it the happiest place in all the world for all in it. Your feet may leave it, but your heart will never get far away from the home of your early years.

3. *What are the things that make good times at home?* The answer to this question takes many forms. Some young people will like one kind of pleasure and some others other kinds. One cannot dictate here nor give a short or long list of permitted or prohibited home amusements, because what would be harmlessly pleasing for one would be perhaps harmful for another home and its precious members. This much might be said, that nothing should be allowed by the young people themselves that will make them less able for their studies or their work. There are pleasures that are innocent in themselves and yet they are indulged in at the cost of rest and the penalty next day is an irritability and crankiness that make life a trial and a tempest for others as well as for the folk who had "a good time." There are games that inform as well as amuse; there is music, that refining and educating amusement; there are charades and story contests and the score or more of laughter making old games that have fallen too soon in disuse and would be rare fun for older as well as for

younger people. But the individual taste will decide it.

The important fact to remember is this, that the house is not the home. The family is the home, and whatever brings and keeps the family together in loving helpful union will be the desirable thing to have around. That will be the means of good times at home in the best sense.

Toronto



### Knox Girls' Club, Neepawa, Man.

By Mrs. C. H. Best

The Teen Age Girls' Club is an institution whose worth has won a deserved popularity; and Neepawa is justly proud of its lively organization. It originated in the interest and enthusiasm engendered by the Girls' Conference held in Brandon in the fall of '16.

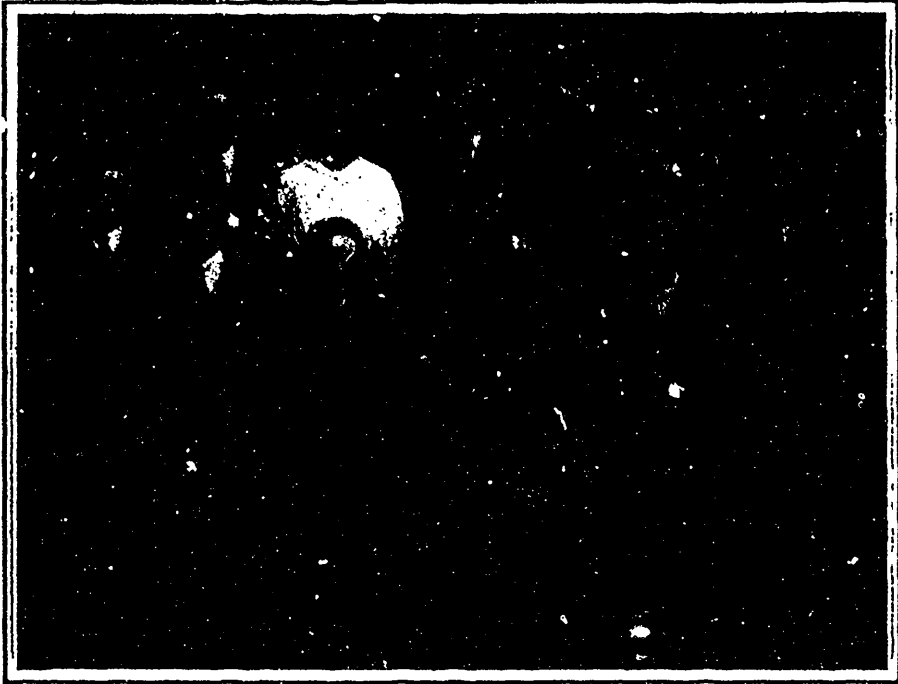
The delegates returned determined to form a club. A banquet was held, the project explained and the programme was launched with a swing. Though started by the girls of Knox Presbyterian Church and sponsored by it, though meetings are held in that church, yet the Club includes all denominations and is heartily supported by all the churches. It is a fine bond of union. The membership is over 50 with an average attendance of about 30.

The usual programme, including devotional, literary and social evenings is carried out with the addition of varied work, such as Red Cross sewing during Wartime, nursing, domestic science, physical culture, etc. A fine quartette has given pleasurable variety to Sunday School sessions, choir and concerts. Last spring, a splendid rendition of the Japanese operetta, "Princess Chrysanthemum," netted a substantial amount, which was voted to the support of French war orphans. A number of exceptionally good literary programmes have been provided, the girls taking pride in the high quality of music and literature studied.

To a chance visitor even, a wonderful appeal is made by the very apparent development of the members as evidenced in their easy conduct of meetings; the manner of receiving strangers and speakers; the increasing fluency of speech; the executive ability;

the interest in the new channels of women's work; the acceptance of responsibility toward

the church and the Sunday School.  
Neepawa, Man.



The "Cousins" Class, Shakespeare, Ont.

## The "Cousins" Class

BY THE LATE MISS GRACE TOUGH

[The writer of this article died soon after it was received by the Editors, having been stricken with scarlet fever, contracted, as it was believed, while engaged in her work as a public school teacher near Toronto. Her father, Rev. C. P. Tough of Metz, Ont. writes: "This class seems to have been on her heart, because in the last card to which she ever put pencil, written from the hospital, were these words: 'I want to know how my class is getting along.' The majority of the class have made public profession of faith in Christ."—Editors.]

The Cousins Class of Shakespeare, Ont., derived its name from the rather unique fact that its members are all cousins.

Though the class began its existence with its present membership, when the boys started their Sunday School career, it was organized five years ago, with the motto, "Quit ye like men, be strong."

It has always been a very live factor in the life of our Sunday School, as well as the life of the village in general. A number of the boys have had a practically perfect at-

tendance and the majority of them are members of the church.

During the War, the boys did a good deal of work in connection with Belgian relief and other war work. Among their other activities, they met together at the homes of the members once each month, to pack boxes for lonely soldiers who had no one to remember them. They also wrote weekly letters to them and in turn received many appreciative replies.

### Len Morris—Hero

*By Mary I. Houston.*

"Hold on, Morris. If you have a loose dollar on you, drop it into the pool now. Tomorrow's Sunday, remember, and I don't suppose you're planning to spend the day in this slow hole."

Leonard Morris, junior book-keeper in the one departmental store in the little town to which he had come only three days before, stopped in the middle of putting on his overcoat and glanced back at the speaker.

"A dollar, sure I have. What do you want it for?"

"To add to the nine I already have collected from the bunch and thus make ten good, hard-earned dollars to pass on to Jerry, the liveryman, who is also the keeper of the town's one and only garage," was Jim Foster's reply as he followed Len to the door. "Jerry lets us have one of his big touring cars each Sunday, so we each dip in a dollar to pay for it, and then off to the bright lights of the city. We've done it every Sunday since I've been here, and some gay times we've had, I can tell you. We'll toot the horn bright and early, so be up and ready for us."

The last part of the sentence drifted back to Len as he started down the street towards Mrs. MacKay's comfortable boarding house. For a minute he was tempted to turn back and tell Foster that he hadn't the least intention of going to the city in the morning. If Foster hadn't rattled on so he would have told him before, but,—well, all the other fellows were going, so perhaps he would be foolish not to go once, just to see. He wouldn't need to go again, of course, but there was no use in antagonizing the fellows at the start.

It seemed to Len Morris that he had barely closed his eyes in sleep when he opened them again with a start at the sound of a motor horn almost under his window.

"I'll just tell Foster I can't go. I haven't had breakfast yet, and—" he had reached the open window and was calling down to Foster, but he might as well have saved his breath. His voice, lowered so that he would not rouse every one in the house, was com-

pletely drowned in the chorus of shouts that came to him from the car outside, and it was more with an idea of silencing them, as he argued to himself, than of preparing to accompany them, that he slipped into his clothes and made his way down the stairs.

Once outside there seemed nothing to do but step into the car. Explanations would have been useless with a crowd like that, and it was only for one Sunday anyway. He would let Foster know early next week that this was not to be a regular thing with him. He would—

The car had reached the corner of the main street and was passing the big store. Something in the carefully lowered blinds, the stately restfulness of the neat building seemed to recall another town and a home that had so recently been broken up. The laugh of one of the boys in the seat behind jarred unpleasantly on his ears. In another minute they would have crossed the bridge leading from the town, and then, as Foster put it, "every speed law in the county would be shattered for the next ten miles."

But there were a few seconds yet before Foster began to break these laws. A hand—a firmer hand than he had ever thought of in connection with Len Morris—was laid on his, and Len's voice was speaking.

"Slow up a minute and let me out, Foster. I've changed my mind about leaving town for the day. The rest of you can spend your day in the city if you like, but I've an engagement at the church this morning that I'm going to keep."

Almost before he had finished speaking he had the door of the car open and was ready to step out, and somehow the laugh he had expected did not at once follow his words. Indeed the faint laugh that floated back to him as the car sped on without him, did not seem to worry him at all now, and in almost as quick a time as he had come down the quiet street he was hurrying back to the boarding house.

"Hello, you up already?"

Young Bruce MacKay, to whom he spoke, smiled and saluted with the blacking brush he held poised in one hand.

"Sure I am. Mother said she knew you'd be going to church this morning. Said she

knew some one who had known your mother, and who had told all about your winning the Military Medal in France and that Life Saving Medal last spring. You'll sit in our pew, won't you? I told all the boys in our club you were coming and they'll all be there to see you. And say, if you see a red-haired one with an awful shabby suit on don't say anything. That's Billy Ross. His people don't go to our church, don't go to any church, for that matter, but Billy wants to come too. We haven't had many heroes in our town before, you know. Wait. I'll be ready in a few minutes. You've lots of time, though."

"A hero!" Len repeated the words to himself as he mounted the stairs two steps at a time to get ready for church. "A hero! And just think what it would have meant to me—and to—to Billy Ross, if I had gone to the city to-day."



### A Recruiting Song

Hymn No. 565, Book of Praise

*By Rev. Norman A. MacEachern, M.A.*

Two pictures of great and thrilling gatherings always come to me when this hymn is sung. One is of a mass-meeting of University students in Toronto. A great Student-Volunteer Convention had been held in a Southern city. Toronto had sent a large delegation. At the convention Dr. John R. Mott had challenged the college youth of America to go forth and evangelize the world in this generation. Some thirty students in the University of Toronto had answered the challenge and had volunteered for missionary work.

The mass meeting was held to receive the returned delegates and hear their reports of the convention. The Convocation Hall was crowded with young men and women, strong, ardent, full of hope. At the opening of the meeting this hymn was sung, "Send Thou, O Lord, to every place..." How its measures throbbled with the spirit and idealism of youth! At the close of each stanza one could almost hear the unwritten and unuttered refrain, "Here am I, send me, send me." There were others than the thirty who went out from that meeting to be "messengers before his face."

The other gathering which always comes back to me when this hymn is sung, is one of the meetings of the Presbyterian Congress held in Massey Hall, Toronto, in 1913. All the ministers and missionaries of our Church from Atlantic to Pacific were there, with men and women, including many a lady of the manse from near and far, from the eldership and membership of every congregation.

It was Home Mission night, and strangely enough one of the speakers, bringing his challenge from one of the Church's outposts in our great West land, had also been one of the "volunteers" at the student gathering some years before. This hymn was again sung, not, this time, by untried youth, but by men and women in the midst of the stress and strain of God's great task.

Young men were there, but they had already been "girded with the sword" and were in the fight: veterans of many years' service, and about to lay their weapons down; women whose beautiful feet had brought the message of peace to far-away places in our Dominion—both mountain and plain and city street. But the singing of the hymn filled the immense hall with the same eager, wistful passion of Christian song as when the students sang it before they took up the burden of life.

Only the unwritten and unuttered refrain, which seemed as before, to breathe from the hearts of the throng at the close of each stanza, was different. It was this,—"Send them, O Lord, send them." These men and women were praying for reinforcements, praying that the youth of our Church might be seized by God and "thrust out into his harvestfield."

The hymn is at once a challenge and a prayer. It calls for messengers who have looked into the face of the king, as did young Isaiah, to speed forth with the king's good news of pardon, and grace, and comfort. It calls for recruits to join the conquering forces of Christ, and with the sword of the Spirit to assert his heaven-born claim in every land. It is a prayer to God, as Jesus taught us to pray, that he will enlist, yea, even conscript, the new armies necessary for the conquest of the world for Christ.

Smith's Falls, Ont.

## Fourth Quarter : The Gospel of the Kingdom

LESSON FOREWORD—We now enter this Quarter on a study of the gospel, or good news of the kingdom. That good news is gathered up in the angels' song which tells of the birth of a Saviour. Even in his childhood Jesus draws all men unto him. Shepherds hasten to him, the learned seek him, the wicked plot against him.

## Lesson I. BIRTH AND CHILDHOOD OF JESUS October 3, 1920

## THE LESSON PASSAGE—Matt. 2 : 1-15.

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

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

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

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

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

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

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

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

9 When they had heard the king, they departed ;

**GOLDEN TEXT**—Thou shalt call his name Jesus ; for it is he that shall save his people from their sins.—Matt. 1 : 21 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The King Comes as a Little Child.

## THE LESSON EXPLAINED

## I. THE GUIDING STAR.

—1, 2. *Bethlehem of Judæa* ; 5 miles south of Jerusalem. There was another Bethlehem near Nazareth in the north. *Herod* ; king of the Jews under the Romans. *Wise men* ; men of rank and learning and seekers after truth. *From the east* ; probably Babylon. *To Jeru'salem* ; naturally expecting to find the new king in the capital city. *Seen his star*. There was a world wide expectation of the coming of a universal king. These men were astrologers and some new star in the heavens was taken to herald the new king.



A DESERT TRAVELER

## II. THE TROUBLED KING.

—3-8. *Herod . . . was troubled*. His jealous mind dreaded a rival. *All Jerusalem*. All the friends of Herod share his fears. *He demanded of them where*. Herod seeks to locate his supposed rival. *In Bethlehem of Judæa*. The priests answer not from personal knowledge, but from the scriptures. The answer is found in Micah 5 : 2. *Enquired . . . what time the star appeared*. Herod seeks next, the age of his supposed rival. *Bring me word*. The last step is to identify his rival. *That I may . . . worship*. Herod thinks he has woven his web of treachery.

and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

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

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

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

13 And when they were departed, behold, the angel of the Lord appeareth to Jo'seph in a dream, saying, Arise, and take the young child and his mother, and flee into E'gypt, and be thou there until I bring thee word : for Her'od will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into E'gypt :

15 And was there until the death of Her'od ; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of E'gypt have I called my son.



III. AN INFANT SAVIOUR.—9-12. *The star . . . went before them.* God guides every true seeker. *Saw the young child.* They had taken their long journey all to find a child. *Worshipped.* God opened their heart to see the significance of the child. *Opened their treasures.* They give as to a king. Opened eyes mean opened purses. "Myrrh (the gum of a kind of balsam used in embalming) for a mortal, gold for a king, frankincense for a god." *Warned . . . they departed . . . another way.* God foils all Herod's evil plans.

IV. THE SUDDEN FLIGHT.—13-16. *Appareth to Joseph . . . Arise, . . . flee.* Herod will seek to destroy the new king by killing all the children two years old and under. Again God baffles him. It is not Herod versus a child. It is Herod versus God. *Out of Egypt:* after about two years.

### Lesson Questions

What question made Herod afraid?  
Describe his careful plot.  
How did God baffle it?  
What gifts had the wise men for Jesus and what was their significance?

### For Further Study and Discussion

1. What happens to treacherous people? (Prov. 26 : 27.)
2. Read of another child saved from a tyrant. (Ex., ch. 2.)
3. Is there ever reason to be afraid of Jesus?
4. Which is better off, the child born in a city or in a country place?

PROVE FROM SCRIPTURE—That Jesus is a king.

SHORTER CATECHISM—Ques. 101.

### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—The infant Jesus honored, Matt. 2 : 1-12.

Every class, wise and simple, rich and poor, prince and peasant, has something to find in Jesus and something to give to Jesus. He is set in the midst of mankind and draws men to him with the magnet of a mighty love.

**Tuesday**—The promised child, Isa. 9 : 1-7.

All God's prophets are continually saying that the best is yet to be. And at no time more than to-day is this same word needed. Amidst restlessness and turmoil we are called upon to believe that a world forgetful of God is not a world forgotten or God.

**Wednesday**—The virgin mother, Matt. 1 : 18-25.

How wonderful a name for Jesus—Immanuel,—God is with us. How truly it describes him. Religion is not a search for God. It is a search by God. We do not find him. He finds us. The gulfs of separation are crossed from God's side. The middle walls of separation are demolished from God's side.

**Thursday**—The innocents slain, Matt. 2 : 13-18.

There are other Herods whose plans have involved the slaying of the children. Bethlehem is not the only place in whose streets the innocents have been slain. Rachel is not the only mother who refuses to be comforted. Making the streets safe for the children is not less important than making the world safe for democracy.

**Friday**—Jesus at Nazareth, Matt. 2 : 19-23.

Nazareth lay in the bosom of its little hills. The lilies of the fields waited to talk with the boy Jesus about God. Yet Nazareth had windows looking out on the great world and Jesus saw, from the fields, the world surging along its great highways seeking everything but God.

**Saturday**—The boy Jesus in the temple, Luke 2 : 41-52.

There must be in the service in God's house, something which the child can hear. There must be something which answers the deep questionings of the child's heart. There must be something which makes the church the house of the Father.

**Sunday**—the coming kingdom, Isa. 60 : 11-22.

Fate is power without love. Providence is love with power. To the prophet Isaiah, God's love is a passion that has abundant power to realize itself perfectly. He hails the day when the earth shall see the realization of God's purposes. The persistent faith of the prophet in the darkest hour in his greatest glory.

### A PRAYER

Give us the heart that is willing to be led to the Master. Help us to honor him as we ought. Show us what gifts he asks from us. Inspire us to further everything that gives children a fair chance in life. May we, like the Master of old, set the child in the midst. For Christ's sake. Amen.

## Fourth Quarter : The Gospel of the Kingdom

**LESSON FOREWORD**—In our lesson to-day we pass to what is the virtual entrance of Jesus into his public ministry. Matthew is silent regarding the childhood of Jesus and we owe to Luke that one glimpse into the boyhood days of Jesus when he goes up to the temple and lingers there after his parents have gone.

### Lesson II. BAPTISM AND TEMPTATION OF JESUS October 10, 1920

#### THE LESSON PASSAGE—Matt. 3 : 13 to 4 : 11.

13 Then cometh Je'sus from Galilee to Jordan' unto John, to be baptized of him.

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

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

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

17 And lo a voice 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 was afterward an hungred.

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

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

**GOLDEN TEXT**—This is my beloved Son, in whom I am well pleased.—Matt. 3 : 17.

**SENIOR AND HOME DEPARTMENT TOPIC**—Victory over Appetite, Pride, and Ambition. **ADDITIONAL MATERIAL**—John 6 : 15 ; Heb. 2 : 18 ; 4 : 15.

### THE LESSON EXPLAINED

I. THE BAPTISM.—13-15. *Then cometh Jesus . . . unto John.* John had begun his ministry as forerunner. His strong personality and stern message had made a great impression. Some thirty years have passed since last lesson. *To be baptized of him.* This baptism will mean for Jesus a public stand for God, an open acknowledgment of John's ministry, an entrance into his own ministry. *John forbade.* John had been faithfully proclaiming the greatness of the Messiah and his own inferiority. Why should the greater be baptized by the less? *Thus it becometh.* Jesus saw that baptism by John was part



JOHN THE BAPTIST PREACHING

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

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

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

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

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

9 And 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.

of the divine plan.

16, 17. *The heavens were opened.* The baptism marks the parting of the ways. It is the call from the carpenter's shop to the Messiahship. *Saw the Spirit . . . like a dove.* For this new work there is a fuller endowment of the spirit. *And lo a voice;* not only endowment, but encouragement from above. Jesus is assured of the approval of his heavenly father.

II. THE TEMPTATION.—Ch. 4 : 1-11. *Jesus led up of the spirit . . . to be tempted.* Temptation is to be one of Jesus' human experiences. *Command that these stones be made bread.* Will Jesus exercise a self-denying or a

self-satisfying ministry? Will he use his divine powers to satisfy his personal needs? *Man shall not live by bread alone.* To do God's will, this is meat and drink to Jesus. *Cast thyself down;* a temptation to make a wrong use of faith. A temptation to be a spectacular Messiah rather than a suffering Messiah. Note how Satan quotes scripture. *Thou shalt not tempt the Lord.* Jesus answers each time from God's word. It is not from the danger we seek but from the danger that seeks us, that God saves us. The cross, not the pinnacle is to be the great place of wonder. *An exceeding high mountain . . . all the kingdoms of the world.* Satan is showing Jesus a swift way towards the Messianic throne. *All these things . . . if thou wilt fall down.* Satan makes the false claim that these belong to him. This temptation is a temptation for Jesus to gain his great ends quickly by compromise! *Thou shalt worship the Lord thy God.* There is no room in the heart

for two masters. *Devil leaveth him;* the spirit of the cross has baffled Satan every time.

#### Lesson Questions

Why did Jesus seek to be baptized by John? Tell what happened at Jesus' baptism. Describe the threefold temptation of Jesus. How did he meet each of them?

#### For Further Study and Discussion

1. Read the psalm quoted by Satan in verse 6. (Ps. 91.)
2. Read Luke's account of the temptation. (Luke., ch. 4.)
3. Should children be sheltered from temptation?
4. Would the church be helped by the working of miracles?

PROVE FROM SCRIPTURE—That Jesus knows our temptations.

SHORTER CATECHISM—Ques. 102.

#### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—Baptism and temptation of Jesus, Matt. 3 : 13 to 4 : 11.

Temptation is a test. It does not create weakness. It reveals weakness. It does not dissipate strength. It both reveals and increases strength. -A temptation yielded to, gives us the real measure of our character. A temptation resisted adds to our spiritual stature.

**Tuesday**—The spirit of Jesus, Isa. 11 : 1-10.

Jesus set the child in the midst of the multitude. The prophet Isaiah, the child at the head of the procession. The blaring band, the flaunting flag, the stately steed generally head the procession. But a Christ-like world will accommodate itself to the steps of a little child.

**Wednesday**—John the Baptist baptizing, Matt. 3 : 1-12.

John the Baptist preaches the gospel of dynamic. There is the keen-edged axe that hews its way. There is the mighty wind that sifts and separates. There is the fire that consumes. But, John, like Elijah, has forgotten the still small voice and the love that comes down like dew.

**Thursday**—Enduring temptation, Jas. 1 : 12-18.

Temptation does not come from God but it may lift us nearer God. A temptation yielded to, tells of weakness within. A temptation resisted means that we have put our weaker self under. It becomes a stepping stone of our dead selves to higher and nobler things.

**Friday**—Example of warning, 1 Cor. 10 : 1-12.

Temptation does not come from God, but God is never indifferent to our temptations. He is not the author of our temptations but he is our companion in temptations. The coming of temptation is not of God, but the overcoming of temptation is of God.

**Saturday**—Able to help, Heb. 2 : 9-18.

Temptation is a twofold revelation. It reveals ourselves. It reveals God. We come to know ourselves. We come to know God. Even for Jesus temptation had an enriching power. It made Jesus an understanding high priest. It made him a compassionate high priest. It made him a prevailing high priest. He learned by the things which he suffered.

**Sunday**—Tempted and tried, Heb. 4 : 1-16.

This whole Epistle sets forth the immeasurable superiority of the new dispensation over the old dispensation. And the difference between them is explained by Christ who he is, what he does. In Christ the love of God is perfectly revealed. In Christ the love of God is perfectly conveyed.

#### A PRAYER

O God, help us to remember that temptation never comes from God and never comes without God. May we in every time of temptation look unto thee for that strength we have not in ourselves. Help us to remember Jesus, who being tempted himself, understands and helps his children. Help us in our daily battle with sin. For his name's sake. Amen.

## Fourth Quarter : The Gospel of the Kingdom

**LESSON FOREWORD**—The temptation in our last lesson showed the fitness of Jesus for his great task. His is to be a Messiahship in which there is no room for self. In to-day's lesson we see Jesus in the midst of his work. We see the deep impression that his work made on the whole country. Multitudes flock to him.

Lesson III.

**JESUS BEGINS HIS MINISTRY**

October 17, 1920

**THE LESSON PASSAGE**—Matt. 4 : 12-25.

12 Now when Je'sus had heard that John was cast into prison, he departed into Gal'ilee ;

13 And leaving Naz'areth, he came and dwelt in Caper'naum, which is upon the sea coast in the borders of Zabu'lou and Neph'thalim ;

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

15 The land of Zabu'lou, and the land of Neph'thalim, by the way of the sea, beyond Jor'dan, Gal'ilee of the Gen'tiles ;

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

17 From that time Je'sus began to preach, and to say, Repent : for the kingdom of heaven is at hand.

18 And Je'sus, walking by the sea of Gal'ilee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea : for they were fishers.

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

**GOLDEN TEXT**—Repent ye ; for the kingdom of heaven is at hand.—Matt. 4 : 17 (Rev. Ver.).

**SENIOR AND HOME DEPARTMENT TOPIC**—Jesus Enters Upon His Mission.

**THE LESSON EXPLAINED**

**I. APPEARANCE IN GALILEE.**—12-17. *John was cast into prison*; because he had rebuked Herod the Tetrarch for his sin. *Departed into Galilee.* The greater part of Jesus' ministry was exercised in Galilee. *Capernaum . . upon the sea coast*; on the shore of the lake of Galilee. *Zabulon . . Nephthalim*; two of the old tribal divisions now embraced Galilee and mentioned in the prophecy quoted from Isaiah 9 : 1, 2. *Galilee of the Gentiles*; upper Galilee. So called because many Gentiles had settled there. *Darkness . . light.* Jesus came with new light on life and God and men. *Jesus began to preach.* John's lips may be silenced but the lips of Jesus are opened. Truth cannot be imprisoned. *Repent.* Like John, Jesus demands a change of mind and heart.

**II. FOUR DISCIPLES CALLED.**—18-22. *Jesus . . saw two brethren.* Jesus lived for the multitude but he needed men for companions and learners. *Casting a net.* These are busy men. Such, Jesus always seeks. *They were fishers.* Jesus chose them for their heart qualities. *Follow me.* He speaks with authority. *Fishers*

20 And they straightway left *their nets*, and followed him.

21 And going on from thence, he saw other two brethren, James *the son of Zeb'edee*, and John his brother, in a ship with Zeb'edee their father, mending their nets ; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Je'sus went about all Gal'ilee, 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.

24 And his fame went throughout all Syr'ia : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them.

25 And there followed him great multitudes of people from Gal'ilee, and from Decap'olis, and from Jeru'salem, and from Jude'a, and from beyond Jor'dan.



**JESUS PREACHING FROM PETER'S BOAT**

*of men.* Jesus always calls to higher things. Fishing for men demands higher gifts and yields nobler results. *Strait way left . . followed*; without question, reserve, delay or regret. *Immediately left the ship and their father.* Sometimes God's workmen have to leave hearts behind as well as things. All calls to follow Jesus involve a real sacrifice. All true sacrifice brings some

great gain. These men gained the love and friendship of Jesus.

III. TEACHING AND WORKING.—23-25. *Jesus went . . . teaching in their synagogues.* The synagogues arose when the Jews were exiles in Babylon and were cut off from the temple in Jerusalem. The synagogue was the religious, social and educational centre of the community. Here the scribes taught. Any one might be called on in the synagogue to read and expound. Hence Jesus had his opportunity of speaking there. *Preaching the gospel.* As teacher, Jesus would deal with the general and abiding principles of life and religion. As preacher or herald, he announced the coming of something new, the coming of the kingdom. Jesus came to fulfil the old by the addition of the new. *Healing;* the third feature of the ministry of Jesus. Jesus makes it impossible for Christianity to neglect any part of human life. There is a whole gospel for a whole life. *Throughout all Syria;* the Roman province of which Galilee was a part.

*Decapolis;* a confederacy of ten Gentile cities beyond Jordan.

**Lesson Questions**

- Where does Jesus begin his ministry?
- Why did he call Simon, Andrew, James and John?
- What three activities did Jesus' ministry embrace?

Describe the effect of his work.

**For Further Study and Discussion**

1. What message did John send Jesus from prison? (Matt. 11 : 3.)
2. Read about Peter's first meeting with Jesus. (John 1 : 41, 42.)
3. Which can do the most good among the heathen,—preacher or doctor?
4. Are the imperfections of the church a sufficient excuse for non-attendance?

PROVE FROM SCRIPTURE—That Christians are Christ's servants.

SHORTER CATECHISM—Ques. 103.

**THE LESSON IN DAILY LIFE (Daily Readings)**

**Monday**—Teaching, preaching, healing, Matt. 4 : 12-25.

The enemies of righteousness close the doors on John the Baptist. But they opened the doors for a greater than John the Baptist. God's great purposes cannot be held in prison. John may sit in darkness but a great light is sprung up for those who sit in darkness outside the prison.

**Tuesday**—A draught of fishes, Luke 5 : 1-11.

For men who have failed, Jesus has three commands. A command to repeated action. Try the same thing again. A command to immediate action. Launch and do it now. A command to enlarged action. Launch into deeper waters. And the nets that were empty are filled to breaking.

**Wednesday**—A new teaching Mark 1 : 21-28.

Two lost chords were found in the teaching of Jesus. There was the note of sympathy. The religion of the Pharisee passed by on the other side of the road. Jesus drew nigh. There was the note of authority. The Jewish rabbi was for ever quoting others. Jesus quoted himself.

**Thursday**—Follow me, Mark 10 : 17-22.

It was a great demand that Jesus made on the young ruler. Yes, but the young ruler had made a great demand on him—the inheritance of eternal life. Jesus pointed out that eternal life cannot be inherited without a real sacrifice of the things that are not eternal.

**Friday**—Partakers of the divine nature, 2 Pet. 1 : 1-11.

The true life in Christ is always a life of addition. Faith is only a beginning of things. Faith is the root of all. But there must be branch and leaf and fruit and all the more abundantly. There are only two processes in life,—growth and decay.

**Saturday**—A life of service, 1 Thess. 5 : 12-24.

Paul seeks to make religion a besetting atmosphere, a persistent habit, a continuous programme. Rejoicing, praying, giving thanks, are not to be acts as much as abiding conditions or states of the soul. They are to be present in life as deep tides beneath the changing waves.

**Sunday**—Faith and works, James 2 : 14-26.

James does not dispute the primacy of faith in the Christian life. He insists that an invisible faith must have visible fruit. The faith that does not betray itself into action, that does not bear fruit, has no meaning for James. Faith is life and cannot be hidden. Faith without works is dead.

**A PRAYER**

O God give us the faith of the four fishermen of Galilee to obey thee immediately, unquestioningly, unreservedly, unchangeably. Show us what opportunities we have of continuing the Master's ministry to body, mind and soul. Give us a message of hope and help for all the children of despair. Give us the sympathetic heart of Jesus. For his name's sake. Amen.

## Fourth Quarter : The Gospel of the Kingdom

**LESSON FOREWORD**—In our lesson to-day we see Jesus at the height of his fame, leave the multitude and teach his disciples in a quiet place, about his kingdom. They learn that blessedness does not belong to any political kingdom, but only to a kingdom of character. The kingdom of heaven is the kingdom of what we are.

## Lesson IV.

## WHAT THE KING REQUIRES

October 24, 1920

## THE LESSON PASSAGE—Matt. 5 : 1-10, 43-48.

1 And seeing the multitudes, he went up into a mountain : and when he 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 theirs 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 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 the children of God.

**GOLDEN TEXT**—Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5 : 48 (Rev. Ver.).

10 Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

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

44 But I say unto you, Love your enemies, 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 the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them 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 publicans so ?

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

**SENIOR AND HOME DEPARTMENT TOPIC**—The Character which Jesus Requires.

## THE LESSON EXPLAINED

**I. THE KINGDOM'S LAW OF BLESSEDNESS.**—1-10. *Seeing the multitudes.* The multitudes had sought Jesus because of his fame. *Went up into a mountain;* to get a good position from which to speak. *His disciples came;* but the multitude hears what Jesus says. *Blessed;* the master word of the sermon which is called the Beatitudes or Blessednesses. *Poor in spirit;* not the poor spirited, but those who think of their need of God rather than their needs. *Their's is the kingdom.* It is those who need God that find him. *Blessed . . . they that mourn;* that sorrow for their sin. *Comforted.* God always draws nigh to such. *The meek;* not those who bow before the mighty, but those who bow only before the will of God. Meekness is not weakness. It is self-control for God. *Inherit the earth.* "Self-mastery is the road to world mastery." *Hunger and thirst after righteousness;* those whose desire



ANCIENT LAMP WITH STAND  
(See v. 15 Rev. Ver.)

for goodness is a real and abiding passion. *Filled.* Their ideals will be realized. *The merciful;* those who regard the needs of others rather than their deserts. *Obtain mercy.* God deals with them as they with others. *Pure in heart;* undivided for God in motive. *See God.* The loving heart best understands God. *The peacemakers;* those whose lives tend to eliminate grounds and reasons for strife. *Persecuted for righteousness' sake;* suffer for fidelity to God.

**II. THE KINGDOM'S LAW OF LOVE.**—43-48. *Ye have heard;* as a matter of practice, precept and tradition. *Love thy neighbor;* that is thy fellow Israelite or friend. *Hate thine enemy;* the foreigner or any one who had proved an enemy. This love and this hate belong to the natural heart. *But I say.* Note how authoritative Jesus is. He speaks as a king with

finality. Jesus is certain of his right to set new standards of life. *Love your enemies.* Jesus ordains that we meet enmity, hate, spite and persecution with love, blessing, good deeds, and prayers. *Children of your Father;* not in name but in spirit and conduct. *He maketh his sun to rise.* Jesus calls attention to God's dealings in nature. The field of the wicked is blessed by sun and rain as the field of the good. *If ye love them which love you;* if ye deal with men as they deal with you. *Do not even the publicans so.* Jesus demands that religion makes a real difference in us as compared with others. *If ye salute your brethren only;* greet with words of good will. *Be ye . . . perfect, even as your Father.* In their words and deeds the standard is not to do what the despised publican does, from whom little is expected, but what God does. A new spirit means a new programme.

Lesson Questions

- What is the great word in the passage?
- How many Beatitudes are there?
- What is the mark of Christian love?
- Who is our ideal in life?

For Further Study and Discussion

1. What man was noted for his meekness? (Num. 12 : 3.)
2. What parable illustrated doing good to those who hate you? (Luke 10 : 30-37.)
3. Can a soldier be a peacemaker?
4. Should we forgive those who show no signs of repentance?

PROVE FROM SCRIPTURE—That the Holy Spirit brings joy.

SHORTER CATECHISM—Ques. 104.

THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—Who are truly happy? Matt. 5 : 1-10 ; 43-48.

Poverty in spirit is not a result of comparing ourselves with others and thereby finding our inferiority. It comes when we measure ourselves with the divine and find wherein we lack. It was only when John contrasted himself with Jesus that he said, "I am only a voice."

**Tuesday**—The humble and contrite, Isa. 57 : 14-21.

The great temple of God is the human heart. It is there God glories and delights to make his dwelling place. The temple of stone is only a symbol of God's real dwelling place, and wherever God comes to dwell, he comes to revive and quicken.

**Wednesday**—Whole-hearted seeking, Ps. 119: 1-8.

The psalmist not only obeyed the statutes of God, he loved them, he rejoiced in them. He believed that they contained the secret of life as well as the secret of God. The law was not a prison house. It was a highway where he walked with God.

**Thursday**—Rejoicing in the Lord, Phil. 4 : 7-13.

Paul had learned two great omnipotencies in his life of service. He had learned to do without all things. He had learned to do all things. He who would do things, must learn to do without things. It is the chained Paul who knows most of the liberty that belongs to the children of God.

**Friday**—Forgiven much, Luke 7 : 36-50.

Jesus was more, not less, than a prophet. He was a Saviour. The woman was more than a sinner. She was a penitent. That was why they came together in the house of Simon the Pharisee. Simon would have made a gulf between them but divine love and human penitence brought them nigh.

**Saturday**—Living water, John 4 : 1-14 ; 7 : 37-39.

Jesus was wearied in the work but not wearied of the work. But he forgets his weariness of body when he looks upon the woman with her weariness of soul. This opportunity is meat to his soul. All his love is quickened by the sight of one of God's hungry children.

**Sunday**—True blessedness, Luke 6 : 20-38.

The abundance of things never made any soul happy. A man may plan to be happy through their possession. He may say "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry." But God always says, "Thou fool."

A PRAYER

O God teach us what true happiness is and where it may be found. Help us to have the peace that belongs to Jesus and to this end let the mind of the Master be in us. Teach us to be forgetful of ourselves, that happiness may discover us. Pardon all our sins for his name's sake. Amen.

## Fourth Quarter : The Gospel of the Kingdom

LESSON FOREWORD—This Sabbath is the World's Temperance Sunday and the lesson is selected with this fact in view. Intemperance is one of the forces that prevent the human race from bringing forth its true fruits and prevents a true foundation from being laid for the life of the individual and of society.

Lesson V. **HEW DOWN THE CORRUPT TREE—** October 31, 1920  
**WORLD'S TEMPERANCE SUNDAY**

**THE LESSON PASSAGE—Matt. 7 : 15-27.**

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

16 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 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 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, have we not prophesied in thy name ? and in thy name

**GOLDEN TEXT—**Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.  
—Matt. 7 : 19.

SENIOR AND HOME DEPARTMENT TOPIC—Complete Destruction of the Liquor Traffic.

**THE LESSON EXPLAINED**

I. FALSE TEACHERS AND FALSE DISCIPLES.—15-20. *Beware.* Jesus has spoken of one test of life,—the road test—broad or narrow. But there will be men who seek to lead in the wrong way. *Of false prophets ;* a prophet is one who speaks the will of God in the name of God. *In sheep's clothing.* At first these prophets of the wrong way seem to be men of honest, guileless intentions. *Inwardly . . . ravening wolves.* Their secret designs are cruel, selfish or vile. *Know them by their fruits ;* by what their lives and the lives of their followers show. This is not an immediate test. It takes time. *Grapes of thorns . . . figs of thistles.* There were thorns which produced grape-like fruits and thistle heads like figs, but close examination reveals the difference. *Good tree . . . evil fruit . . . corrupt tree . . . good fruit.* There is an outer correspondence to the inner reality. This is true of trees and souls. *Hewn down.* Utter destruction is the only course for things utterly evil like greed, intemperance, lust.

21-23. *Not every one that saith unto me.* Men can only judge by the fruits. But Christ can judge by the inner motive. *Lord, Lord.* Men may acknowledge him as supreme and honor

him with their lips, but words will not deceive Christ as they deceive men. *Prophesied in thy name . . . cast out devils . . . done many wonderful*

works ?

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

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

26 And every one that heareth these 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 beat upon that house ; and it fell : and great was the fall of it.

him with their lips, but words will not deceive Christ as they deceive men. *Prophesied in thy name . . . cast out devils . . . done many wonderful*



A WOLF OF PALESTINE

works. Neither is he deceived by religious activities. Neither religious phrases nor religious programmes can deceive. *I never knew you.* Their motive was not to do the will of God and Jesus never had any part with them nor they with him.

II. WISE AND FOOLISH BUILDERS.—24-27.



## Hew Down the Corrupt Tree—World's Temperance Sunday III.

*Whosoever heareth . . . and doeth.* Hearing is a peril or a privilege. *Wise man, which build his house upon a rock.* The wise builder digs down before he builds up. There is the foundation test as well as the road test and the motive test. Paul says Christ is the one foundation of life. *Rains descended . . . floods . . . winds.* A testing time certainly comes for buildings and characters. Temptation is one of these great tests. *It fell not . . . upon a rock;* well built walls on a steadfast foundation. *Foolish man . . . built . . . upon the sand.* This builder saved time, labor, expense in his building, and when the building was finished it looked as well as that of the wise builder. No one knew that it had no foundation save himself: *The rain . . . floods . . . wind.* Nothing can prevent the test or the result of the test. *It fell . . . great was the fall.* The secret defect is published to the world. The figure of a building applied to life emphasizes the

supreme necessity of right beginnings. Beginnings are endings.

### Lesson Questions

How are we to test a man's words?

What test does Jesus himself apply?

What does hearing involve?

Describe the two buildings and their fate.

### For Further Study and Discussion

1. Paul writes about a poor superstructure on a good foundation. (1 Cor. 3 : 11, 12.)

2. Read the secret of good fruits. (John, ch. 15.)

3. Are there only two kinds of character?

4. "Judge not," says Jesus. Is this always possible?

PROVE FROM SCRIPTURE—That Jesus expects fruits from us.

SHORTER CATECHISM—Review Questions 101-104.

### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—Known by their fruits, Matt. 7 : 13-29.

Jesus in this passage supplies two tests of life. There is the test of foundations. This test determines whether or not a right beginning was made. There is the test of fruits. This test determines whether a right conclusion has been reached. Good foundations, good fruit will always manifest themselves.

**Tuesday**—Fruit of repentance, Matt. 3 : 1-12.

The world has always made the mistake of waiting for a golden age instead of working for it. The generation to which John came were looking for the kingdom but not living for it. Therefore John's stern command was, "Repent." The new age will always begin in new thoughts.

**Wednesday**—Strong bodies, Dan. 1 : 8-20.

"Daniel purposed in his heart." This is an age which purposes in its motto, its badge, its banner, its pin. We advertise our purposes world wide. Daniel hid his heart deep. We tell the world in advance that something is going to happen. Daniel let Babylon find out in due time that something had happened.

**Thursday**—Blind and deaf, Isa. 42 : 14-22.

There is but one world for us all, yet every one lives in a world all his own. He has unconsciously determined for himself what he shall hear and see, what he shall not hear and see. So in the spiritual world we are seeing and hearing more of God or seeing and hearing less of God.

**Friday**—Corrupt because sinful, Rom. 3 : 9-20.

Paul contends that the law is a measure which determines our actual defects, our separation from God. Grace is a power that supplies defects and lifts us near to God. All the law does is to supply a record of failure. Grace is a mighty resource that begins a new record.

**Saturday**—Restore the fallen, Gal. 6 : 1-10.

There are two inevitable things in this passage. There is the inevitable burden. Every man has a burden that he must carry himself. It is the equipment that a good soldier, a faithful workman, a true pilgrim carries. There is the inevitable harvest. But we determine what it shall be.

**Sunday**—The spirit of love, 1 Cor. 13 : 1-13.

Paul finds that the glory of love is that it fits in. Eloquence, knowledge, mountain-removing faith, vast charity are for occasions. Love fits in at all times with all things, and therefore endures.

### A PRAYER

O God, help us to see the things that we must ruthlessly cut down and remove from our lives. Help us to bring forth in our life the things that speak of Christ. Fit us for every searching task that we are called upon to endure. Be near us when the test comes, to help. For Christ's sake. Amen.

## Fourth Quarter : The Gospel of the Kingdom

**LESSON FOREWORD**—In our lesson Jesus deals with the problem of daily life. Life must be a search for the highest and a trust for the lesser things of life. He deals with the question of care and shows that care is life minus God. Care forgets everything and achieves nothing.

Lesson VI. **PRINCIPLES OF CHRISTIAN LIVING** November 7, 1920**THE LESSON PASSAGE**—Matt. 6 : 19-34.

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

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

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

22 The 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 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 the one, and despise the other. Ye cannot serve God and mam'mon.

25 Therefore I say unto you, 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 meat, and the body than raiment ?

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

**GOLDEN TEXT**—Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6 : 33 (Rev. Ver.).

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

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

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

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

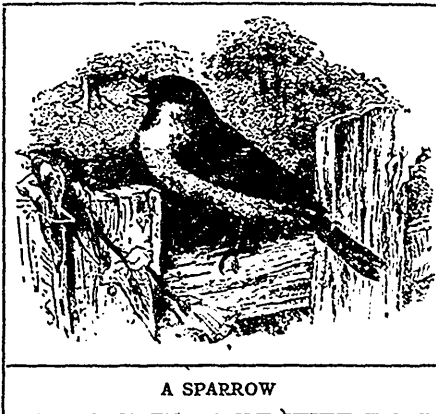
30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?

31 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 Gen'tiles seek :) for your heavenly Father knoweth that ye have need of all these things.

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

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

**SENIOR AND HOME DEPARTMENT TOPIC**—Counsels for Daily Living.**THE LESSON EXPLAINED**

A SPARROW

hoarding has poor security against these enemies.

*Break through.* The walls of the Eastern house were of clay. *Lay up . . . treasures in heaven.*

Loving giving is better than selfish hoarding because it brings the reward of heaven. *Thieves . . . not break through.*

This treasure is imperishable. *Where your treasure is . . . your heart.*

A man's heart always follows his investment.

**II. THE SINGLE EYE.**—22, 23. *Light of the body is the eye.*

The whole body depends on the eye for light. *If thine eye be single; be sound.*

Good eyesight gives all the light needed. *If thine eye be evil.*

If the spiritual eyesight is evil then the whole soul is in darkness, and having the wrong treasure and the wrong treasure place,

creates this evil eye. *How great is that darkness.* Soul darkness is worse than physical darkness.

**III. THE CURE FOR CARE.**—24-34. *No man can serve two masters.*

The earthly banker is mammon. The heavenly banker is God. We

**I. THE HEAVENLY TREASURE.**—19-21. *Lay not up.* Do not hoard beyond your reasonable needs in life. *Moth . . . rust . . . thieves.* Earthly

must choose between the two. *Take no thought; take no worry or anxiety. Giant care turns us from God like giant mammon. What ye shall eat.* Mammon makes us think about treasure. Care makes us think about food and clothes. *Is not the life more than meat.* Life has greater concerns than these. *Behold the fowls.* Will God give his birds food and not his children? Care is therefore unreasonable. *Which . . . can add one cubit.* No one grows through anxiety. No one is fed through anxiety. Therefore care is unavailing. *Consider the lilies.* Will God clothe flowers and forget his children?

31-34. *Take no thought . . . your heavenly Father knoweth.* Care is unreasonable, unavailing. It is unnecessary, for God is remembering and planning for the things about which you are only worrying. Remember you are in the world of the Father. *Seek ye first the kingdom of God; no thought for care; every thought for the kingdom. These things shall be added.* We have

Christ's word for it. *No thought for the morrow.* Plan for to-morrow but do not fret. *Sufficient unto the day is the evil;* and so, also, Christ says, is the love.

#### Lesson Questions

1. What may happen to earthly treasure?
2. How can we invest in heaven?
3. What three things does Jesus point out about care?
4. What is life's great command?

#### For Further Study and Discussion

1. What is Paul's prescription for care? (Phil. 4 : 6.)
2. What is Peter's prescription? (1 Pet. 5 : 7.)
3. Is it wrong for a Christian to become rich?
4. Does the case of the Armenians disprove v. 33?

PROVE FROM SCRIPTURE—That God will supply all our needs.

SHORTER CATECHISM—Ques. 105.

### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—How to live, Matt. 6 : 19-34.

Jesus brought theology outdoors under the open sky and amid the wideness of the world. In the field where men sow seed, by the road where lilies grow, by the seashore where men cast nets, Jesus found great arguments for trust in God.

**Tuesday**—Golden rules, Matt. 7 : 1-11.

We do not wring or wrest blessing from God. The hindrance to God's giving and our receiving is all with us. Ask, seek, knock, says Jesus and God responds. God's love lies round about us like sun and air ready to pour in by opened window or door.

**Wednesday**—Leaving all, Mark 10 : 23-31.

A certain old abbot of the middle ages said, "He that is a true man considers nothing as belonging to him except a lyre." The apostle who said, "All things are yours;" is the apostle who said, "I count all things but loss and refuse." The secret of retention is renunciation.

**Thursday**—God's care, Luke 12 : 22-32.

Thoughts about the little things of life such as food and raiment must be displaced by thoughts about the big things of life. Therefore Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

**Friday**—Humble prayer, Luke 18 : 9-14.

There are two kinds of pride. One is the pride of self-respect which keeps us from contact with evil. The other is the pride of self-admiration which separates us from our fellow men. And, when we separate ourselves from others, despising them, we separate ourselves from God. God is always with the outsider.

**Saturday**—The manna of old, Ex. 16 : 4, 5 ; 14-18.

"Day by day the manna fell;  
Oh, to learn this lesson well.  
Still by constant mercy fed,  
Give us, Lord, our daily bread."

**Sunday**—Life victorious, Rom. 12 : 9-21.

Paul is the apostle on intensity and extensity. The fountains of the Christian life are deep drawn. The flow of the Christian life is to be far abroad. The life that is born in the heights must descend with its gifts to the place beneath. Love cannot live by or to itself.

#### A PRAYER

O God, help us to remember about the birds and the flowers when the cares of life beset us. Help us to remember that thou dost know what things we have need of. Give us each day our daily bread. Give us each day our daily love. Show us each day our daily way. For Christ's sake. Amen.

## Fourth Quarter : The Gospel of the Kingdom

**LESSON FOREWORD**—In this lesson we get a glimpse of the wideness of the kingdom of God. A Gentile shows a great faith and expresses it greatly so that the heart of Jesus is stirred and his soul is comforted by the vision of that wide world, east and west, that shall come to him.

Lesson VII. **THE POWER AND AUTHORITY OF JESUS** November 14, 1920**THE LESSON PASSAGE**—Matt. 8 : 5-13 ; 9 : 35-38.

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

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

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

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

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

10 When Je'sus heard 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'rael.

11 And I say unto you, That many shall come from the east and west, and shall sit down with A'braham,

**GOLDEN TEXT**—And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.—Matt. 9 : 35 (Rev. Ver.).

and I'saac, and Ja'cob, in the kingdom of heaven.

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

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

Ch. 9 : 35 And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few ;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

**SENIOR AND HOME DEPARTMENT TOPIC**—Christianity and Physical Needs.

**THE LESSON EXPLAINED**

**I. THE CENTURION'S SERVANT.**—8 : 5-9. *There came . . . a centurion*; a Roman officer set over a company of one hundred men. *My servant*; here probably "son." *Sick . . . grievously tormented*; a specially distressing case of paralysis. *I will come*. Jesus' response is gracious and immediate. *Lord, I am not worthy*; strange words for a proud Roman. *Speak the word only*. The soldier has absolute faith in Christ's power. *A man under authority*; with superior officers above and private soldiers under him. *Go . . . Come . . . Do*. His authority over them is unquestioned. So he thinks that the powers of the spiritual world are equally obedient to Jesus.

This man has not only faith, but he can express it.

10-13. *Jesus . . . marvelled*. Faith always moved Jesus, but faith usually expressed itself

in a timid touch, a cry, or tears. But this faith was bold like a mountain, and direct like a Roman road. *No, not in Is'rael*; moreover it was the faith of a Gentile, not a Jewish heart. *Many shall come from the east and west*; from the wide world beyond Israel.

*Sit down*; recline as at a feast in the kingdom of God. Jesus sees in this faith of the soldier an earnest of the great harvest of love in the Gentile world. *The children of the kingdom*; the Jews who should have responded to Jesus but hindered by unbelief.

**II. THE NEEDY MULTITUDES.**—9 : 35-38. *And Jesus went about all the cities*; a summary of his ministry, showing its extent, its method, its

success. *He was moved with compassion*. "He was gripped in his heart concerning them." *Because they fainted*; because they were "harass-



**COURT AND ROOF OF EASTERN HOUSE**

ed" with burdens laid upon them and obstacles piled before them. The religion of the Pharisee was not for the common people. It had no heart. The gripping of the heart was not there. *Were scattered abroad.* "Rejected" without shepherd, without food, they had lost hope. *Sheep are very helpless without a shepherd.* So is the soul without a guide. *The harvest truly is plenteous.* Their hunger, their helplessness and hopelessness was a great opportunity, a great challenge. *Send forth labourers into his harvest.* The crying need is for more labourers. A needy world is a ready world. Christ cannot overtake the work himself. To-day as then, Jesus counts on his children continuing his work. To-day as then, the supreme motive must be compassion.

### Lesson Questions

What was a centurion?  
How did he show his faith?  
Why did Jesus marvel?  
What stirred the compassion of Jesus?  
For what did he pray?

### For Further Study and Discussion

1. Read of another centurion who believed. (Acts., ch. 10.)
2. Read of another Gentile who surprised Jesus. (Matt. 15 : 21-28.)
3. Is one race or nation religiously superior to another?
4. Is it possible to be a Christian and not believe in missions?

PROVE FROM SCRIPTURES—That God forgives.  
SHORTER CATECHISM—Ques. 106.

### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—The centurion's faith, Matt. 8 : 5-13.

The faith of the Roman soldier was magnificent and simple. He gathers it up in a few words. He found his illustration of that faith in his own calling as a military officer. The sufficiency of a word, "I," rejoiced the heart of Jesus to find such an one.

**Tuesday**—The ruler's faith, Matt. 9 : 18, 19, 23-26.

Luke adds another little touch to the story. "He commanded to give her meat." In the joy and amazement of her restoration the needs of the little girl were forgotten even by the parents. It remained for Jesus to remember what all had forgotten.

**Wednesday**—The leper's cry, Mark 1 : 40-45.

"If thou wilt, thou canst make me clean." In a very real way this is the cry of helplessness that rings in the ear of the church to-day. And the measure of that helplessness is not the measure of the church's impotence, but the measure of her unrealized opportunities and her unrealized power.

**Thursday**—Healing many, Matt. 9 : 27-38.

"He was moved with compassion on them." "He was gripped in his heart concerning them." Compassion was the supreme motive of the ministry of Jesus. It must remain the supreme motive of his church. The world may resent condescension or compulsion. It can never misunderstand compassion.

**Friday**—Enduring temptation, James 1 : 1-8.

James is the practical man. The policy he prescribes for temptation is not evasion, but endurance, not elimination but overcoming. Temptation is part of our inevitable experience and James points out that we can make it part of our spiritual enrichment and growth. Temptation is the process of perfection.

**Saturday**—Heroes of faith, Heb. 11 : 32-40.

Do not forget that while time fails the slanderer, while he or she seeks to tell the number of those who have faltered and failed, time also fails this writer who seeks to tell how many have triumphed mightily through faith. They are a great cloud of witnesses which cannot be numbered.

**Sunday**—The son of God, Heb. 1 : 1-9.

Jesus is the son of God and we only see rightly when we see that the hands of Jesus laid in blessing on the heads of little children, laid in healing on the eyes of the blind, laid in power on the daughter of Jairus, laid in silence on the cross, are the hands of God.

### A PRAYER

Give us the strong faith of the Roman soldier who believed that Jesus had all power. Help us to ask great things from God and to attempt great things for God. Give us the Master's spirit of compassion for all helplessness and hopelessness. Make us glad to be reapers in God's harvest field. Pardon our sins. For Christ's sake. Amen.

## Fourth Quarter : The Gospel of the Kingdom

**LESSON FOREWORD**—We study to-day an important step in the work of the kingdom. Jesus sends forth his disciples to work among the people on whom he had compassion. They go as his representatives, with his powers. Jesus indicates clearly their equipment, their work and their reception.

Lesson VIII.

**THE TWELVE SENT FORTH**

November 21, 1920

**THE LESSON PASSAGE**—Matt. 10 : 5-8, 29-31, 37-42.

5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Samaritans enter ye not :

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

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

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

29 Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

37 He that loveth father or mother more than me is

**GOLDEN TEXT**—Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 9 : 37, 38 (Rev. Ver.).

**SENIOR AND HOME DEPARTMENT TOPIC**—Recruiting Christian Workers. **ADDITIONAL MATERIAL**—Matt. 9 : 35-38.

**THE LESSON EXPLAINED**

I. THE WINNING OF DISCIPLES.—5-8. *These twelve Jesus sent forth.* Jesus' compassion on the shepherdless people and his vision of the wide white harvest takes practical shape. The



**JESUS APPOINTS THE TWELVE**

twelve whom he had appointed as an inner circle are sent out to do the work he cannot overtake. *Go not into the way of the Gentiles; not because Jesus' compassion was narrow. His*

not worthy of me : and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it : and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

laborers were limited. *Into any city of the Samaritans.* The time was not ripe for these people who were hostile to the Jews. *Lost sheep of the house of Israel.* God's chosen people were to be evangelized first. *Preach, saying, The kingdom of heaven is at hand.* The dawn of a new age is at hand. *Heal the sick.* They were to have power to work miracles. *Freely . . . received, freely give.* Their ministry was to be without money and without price.

II. THE PROTECTION OF DISCIPLES.—29-31. *Two sparrows sold for a farthing;* the commonest of birds eaten by the poor. *Shall not fall on the ground without your father.* They are each under the care and notice of God. Jesus has just referred to the fact that they must expect persecution in some cities. They are to remember that they are under the protection of a God who does not forget even the sparrow. *The very hairs of your head are all numbered.* Jesus insists that God's care of his children is individual and complete. *More value than many sparrows.* If God cannot forget a sparrow, how can he forget a soul.

III. THE DEMANDS ON DISCIPLES.—37-42.

*Loveth father or mother more than me.* Jesus does not say that love for him necessarily clashes with love of father and mother, but he says that when the one does come in conflict with the other the Master is to be supreme. Jesus will have no rival. Missionaries, for instance, have to put the love of home after love of Christ. *He that taketh not his cross . . . is not worthy.* As the true disciple puts friends after Christ, so must he put self and the love of self after the love of Christ. *He that findeth . . . loseth.* The life without sacrifice is wholly lost. The life of sacrifice is wholly gained. Thus there are rewards and compensations for the demands of Jesus. *He that receiveth you receiveth me.* Another reward for service is that Jesus is identified with the disciple in his work. *He that receiveth a prophet . . . a prophet's reward.* Another encouragement for service is the blessing we impart to those who receive us. *A cup of cold water.* Another

encouragement is that the smallest action of love receives its reward.

### Lesson Questions

- To whom were the disciples sent and why?  
 What were they to do?  
 How does Jesus illustrate God's care?  
 Name two great demands of Jesus.

### For Further Study and Discussion

1. Read about the sending out of the seventy. (Luke, ch. 10.)
2. Read about Jesus' last commission to his disciples. (Matt. 28 : 18-20.)
3. Why should we seek to Christianize the Jews?
4. Does God's care always mean protection and safety?

PROVE FROM SCRIPTURE—That giving should be cheerful.

SHORTER CATECHISM—QUES. 107.

### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—The mission of the twelve, Matt. 10 : 1-7.

The strength of Mohammedanism, such as it is, is due to the fact that every Mohammedan is a propagandist, a missionary. That is what every Christian must be if Christ is to come to his own. Christianity is nothing if it is not an enthusiasm and enthusiasm is irrepressible.

**Tuesday**—Freely giving, Matt. 10 : 8-16.

Christianity is an enthusiasm,—discharge of a debt. Paul gloried in calling himself a debtor,—a universal debtor, an eternal debtor, an insolvent debtor who could never discharge his obligations. "Freely ye have received, freely give." This is how Jesus states the Christian obligation.

**Wednesday**—Suffering persecution, Matt. 10 : 17-27.

Jesus lays plainly before his disciples the experiences which they must expect to meet. These experiences will be twofold. They will be surprised at the glad reception of their message. They will be surprised at the bitter rejection of their message. They are to suffer gladly the bitterness for the sake of the gladness.

**Thursday**—A prophet's call, Jer. 1 : 1-10.

God never expects his servant to feel equal to the task to which God has called him. The sense of unfitness or insufficiency is God's opportunity to endow and equip. The supreme qualification for God's service is the willingness to be used. God will make the shepherd's sling mightier than the giant's sword, the shepherd's rod mightier than the king's sceptre.

**Friday**—The church persecuted, Acts 8 : 1-8.

The fires of persecution that were lit in Jerusalem kindled lamps of rejoicing in Samaria. "There was great joy in that city." Why? Because persecution drove Philip to Samaria from Jerusalem, and the streets of Samaria hear a new message and see new wonders.

**Saturday**—White harvest-fields, John 4 : 31-38.

In the great cathedrals of the old world we see how the work is greater than the worker. One builder builds but did not finish. Another builder began where he stopped. But the glory of the whole belongs to each. So it is in God's service.

**Sunday**—Comforting promises, Isa. 40 : 1-11.

God's word for the world is not the accusation of a slighted tyrant or the thunder of an angry judge. It is something that steals home comfortably and comfortingly to the heart of men. Comfort ye, comfort ye my people, saith your God." God's word is a heart word.

### A PRAYER

O God, make us worthy to be sent out among our fellows. Make us true ambassadors of Christ. Make us true interpreters of his gospel. Grant that Jesus may not be misunderstood because of us. Help us to understand that when we go in thy name we go in thy power. Help us to bear our cross. For Christ's sake. Amen.

## Fourth Quarter : The Gospel of the Kingdom

LESSON FOREWORD—Our lesson to-day shows the different receptions of the ministry of Jesus. Some, like John the Baptist, honestly misunderstand his Messiahship. Some were indifferent to it or critical. Some, like the Pharisees, were filled with deadly hate. Some, neither wise nor mighty, but like little children in heart, understood him.

Lesson IX.

## HOW JESUS WAS RECEIVED

November 28, 1920

THE LESSON PASSAGE—Matt. 11 : 1-6, 16-19, 25-30 ; 12 : 14.

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

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another ?

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

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

6 And blessed is he, whosoever shall not be offended in me.

16 But whereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

**GOLDEN TEXT**—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—  
Matt. 11 : 28.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

25 At that time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father : for so it seemed good in thy sight.

27 All things are delivered unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

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

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

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

Ch. 12 : 14 Then the Pharisees went out, and held a council against him, how they might destroy him.

Ch. 12 : 14 Then the Pharisees went out, and held a council against him, how they might destroy him.

SENIOR AND HOME DEPARTMENT TOPIC—The Response of Men to the Ministry of Jesus.

## THE LESSON EXPLAINED

## I. THE BAPTIST'S

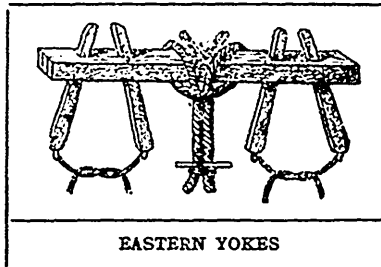
DOUBT.—1-6. *An end of commanding*; having completed his instructions about his disciples' missionary journey. *In their cities*; Galilean cities.

*John . . in prison*; in the fortress Macherus, east of the Dead Sea, because he had rebuked Philip for his sin. *Heard . . the works*;

from his disciples who visited him. *Art thou he that should come*. John is doubtful now of the Messiahship of Jesus whom he had before proclaimed as Messiah, because Jesus did not set up a kingdom in sudden fashion as he expected.

*Jesus . . said . . Go and shew John*. They are to tell of Christ's deeds of mercy as proof of his Messiahship. *The blind . . the lame . . the lepers*.

Had not the prophet Isaiah said that these were



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the things the Messiah would do. *Blessed . . whosoever shall not be offended*. Blessed are those who would not doubt his Messiahship when they saw his works.

II. THE JEWS' FAULT-FINDING.—16-19. *It is like unto children*. Jesus has been stating the real greatness of John, the

greatest man of the past. He remembers what people thought of John and of himself. How blind they were. *Children . . saying, We have piped*.

They began to play at a wedding, but their fellows wished a funeral. *We have mourned*; then when a funeral was started, the same objectors wished a wedding. They were pleased with nothing.

*John came neither eating, . . He hath a devil*. When John came with his stern message they

When John came with his stern message they

When John came with his stern message they

When John came with his stern message they



said he was mad. *The Son of man came eating. Behold a man gluttonous.* When Jesus came with gentleness and friendliness, they criticized his habits and his companionships.

III. THE SAVIOUR'S INVITATION.—25-27. *Revealed . . . unto babes.* People with simple minds understood Jesus. *Come unto me, all ye that labour.* After denouncing those who rejected him, he issues this invitation. *I will give you rest; not rest from labor, but amid labor. Take my yoke; with which to bear the burden. I am meek.* His spirit will be theirs. *My yoke is easy.* Those who receive Jesus learn his secret of bearing burdens.

Ch. 12: 14. *Pharisees . . . held a council.* Their deadly hate stirred by his condemnation of them, takes shape.

### Lesson Questions

What questions did John's disciples ask?  
Why did John send this question?  
What fault was found with John and Jesus?  
What does Jesus promise those who come to him?

### For Further Study and Discussion

1. Read John's estimate of Jesus in John, ch. 1.
2. Read what happened when Jesus dined with sinners. (Luke 19 : 1-10.)
3. Should church banquets be held?
4. Should Christians join societies not definitely Christian?

PROVE FROM SCRIPTURE—That Jesus gives peace.

SHORTER CATECHISM—Review Questions 105-107.

### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—How Jesus was received, Matt. 11 : 1-6, 16-19.

The faultfinder robs himself far more than he robs the world by his criticisms. "All things are yours," says Paul to the Christians at Corinth. "Nothing is yours," says life to the faultfinder. Jesus and John were very different. The one was genial. The other was remote. But each had his message for the receptive heart.

**Tuesday**—Warning and invitation, Matt, 11 : 20-30.

Jesus does not promise to remove our burdens and so make life an easy journey. He promises us an easy fitting yoke for the bearing of the burden. He promises an understanding of the burden which will bring rest. The burden plus Jesus means the burden less weariness.

**Wednesday**—A question and an answer, Luke 7 : 18-25.

Jesus did not forget John's life of greatness in John's moment of doubt. Jesus saw the granite through the mist, and therefore while Jesus lays bare the groundlessness of John's doubt regarding him, he does not forget to show his appreciation of John's greatness.

**Thursday**—A house divided, Luke 11 : 14-26.

The house that is divided against itself cannot stand. The heart that is divided against itself cannot stand. Conflicting tides neutralize one another. Therefore the Word saith: "With all thy heart, with all thy soul, with all thy strength, with all thy mind."

**Friday**—A withered hand, Matt. 12 : 9-14.

The life that will best fulfil the law of the Sabbath day is the heart that has in it the love of God and man. The loving heart alone finds the true limitations and the true liberties of that day. The loveless heart cannot keep this day aright.

**Saturday**—A band of believers, John 6 : 60-70.

How these words of Peter must have comforted the heart of the Master, and how they gather up the whole truth about Jesus. Life has still its hard sayings and its hard things, but their solution depends not on forsaking Jesus, but in coming more often to him, following more closely after him, believing more strongly in him.

**Sunday**—A man of sorrows, Isa. 53 : 1-6.

Greatness has its inevitability and that penalty is isolation and loneliness. "To be great is to be misunderstood." But greatness has its compensation for the loneliness is the loneliness of elevation. What separated Jesus from men, lifted him up to God whose face was never hid from him?

### A PRAYER

May the invitations of our Master not be left unheeded by us. Help us, O God, to remember that he wishes us to bring our burdens unto him. Jesus knows all about burdens for he has carried the world's burdens on his heart. Make us to see the burden of some one else which we can carry. Amen.

## Fourth Quarter : The Gospel of the Kingdom

LESSON FOREWORD—This lesson is important because it shows us Jesus as a skilful teacher in parables, and because these parables set forth some very important aspects of the kingdom of heaven. They show how different the beginning and growth of the kingdom is from the Jewish idea.

Lesson X.

## THE GROWTH OF THE KINGDOM

December 5, 1920

THE LESSON PASSAGE—Matt. 13 : 24-33.

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

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

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

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ?

29 But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them.

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

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field :

32 Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

**GOLDEN TEXT**—Fret not thyself because of evil-doers.—Ps. 37 : 1.

SENIOR AND HOME DEPARTMENT TOPIC—How the Kingdom of Heaven Grows.

## THE LESSON EXPLAINED

I. THE TARES.—24-30. *Another parable.* The parable of the Four Soils showed that the kingdom centres itself in the human heart and the various conditions of the human heart that receives the truth produce widely different results. This suggests another question,—what of those hearts untouched by the power of the kingdom, which bring forth only evil? Will they be immediately destroyed so that good from the beginning reigns alone? *A man which sowed good seed in his field.* The field is not the separate heart as in the first parable, but the world as a whole. *While men slept;* for rest, not because of carelessness, but for natural and necessary reasons. The utmost vigilance will not prevent the problem of evil from presenting itself. *Sowed tares.* This is a poisonous plant which in its early stages of growth is indistinguishable from the wheat. Evil in its beginning is often insidious and subtle and secret. *Then appeared the tares also;* but in the end evil is open, bold and unmistakable. *Will thou then that we go and gather them.* This seemed a practical, and above all, a speedy way of dealing with the evil. *Nay;* for the uprooting of the tares would involve the uprooting of the good wheat. The conditions that would make evil an impossibility, would make goodness an unreality. *Let both grow . . . until the harvest;* but there is a time for separation of good and evil.

The tares are burned, the grain is stored. God's waiting is not weakness. It is wisdom.

II. THE MUSTARD SEED.—31, 32. *Another parable;* because another question arises. If the kingdom is not a political and physical kingdom, overthrowing all other kingdoms, can such a kingdom grow from its present small beginnings? *Like to a grain of mustard seed;* which is exceedingly small and gives no promise of growth and completion.

*It is the greatest among herbs;* so that the measure of the beginning is never the measure of the end. The seed is a great storehouse of energy. Christianity in its history has repeated again and again the parable of the mustard seed.

III. THE LEAVEN.—33. *Another parable;* another parable of growth. The mustard seed tells of a small beginning and a great end. The leaven tells how it grows. The one is a parable of measurement. The other a parable of method. *Like unto leaven;* only a handful, but



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full of aggressive forces. *Hidden in three measures of meal; hid in the meal, but not lost in the meal; buried, but not dead.* The methods of the kingdom are not spectacular. They do not work on the surface. *Till the whole was leavened.* In the end, the qualities of the leaven have asserted themselves in the whole mass. Each grain of meal becoming leavened, becomes a leaven bearer. Each soul becoming enlightened, becomes a light bearer. Christianity conquers by communication.

### Lesson Questions

What method of teaching does Jesus use in this lesson?

What does the parable of the Tares teach?  
What can we learn from the mustard seed?  
How does Christianity resemble leaven?

### For Further Study and Discussion

1. Read an Old Testament parable. (Judg. 9 : 8-14.)
2. Where is evil likened to leaven? (1 Cor. 5 : 7.)
3. Can the progress of Christ's kingdom be hindered?
4. Is the world becoming better or worse?

PROVE FROM SCRIPTURE—That God's word endures forever.

SHORTER CATECHISM—Review Questions 1-38.

## THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—Sowing and reaping, Gal. 6 : 6-10.

The likening of the formation of character to the gathering of a harvest, emphasizes the place of moral endeavor and energy in character building. No less does it emphasize the place of divine energy. What avail ploughing and sowing without sun and wind, rain and dew.

**Tuesday**—The growth of the church, Acts 11 : 21-30.

Peter's idea of the kingdom had to be enlarged. It was a Jewish kingdom of God of which he thought. The gates of the kingdom were as narrow as his Jewish mind. In this chapter we see how God, through his vision, opened Peter's mind. The ways of men are narrow but the ways of God are wide.

**Wednesday**—The seed and the soil, Matt 13 : 1-17.

The seed is nothing apart from the soil. The full possibilities of the seed can only be realized in the best kind of soil. The hard soil, the shallow soil, the foul soil all defeat the good seed. But God, who gives the seed of truth, can soften the hard heart, deepen the shallow heart, cleanse the foul heart.

**Thursday**—The result of sowing, Matt. 13 : 18-23.

The field that was green the soonest was the field that turned yellow before harvest, and without harvest. There is an enthusiasm which is born of shallowness, not of depth. There is an enthusiasm that has fervor, but no fruit.

**Friday**—The final harvest, Matt. 13 : 34-43.

Amidst all the mysteries that surround our thought of the end of things, this much is clear, that good and evil are separated things, that move on to far separated ends. Goodness is an undying sun in God's kingdom. Evil is an ash heap.

**Saturday**—The judgment, Rev. 20 : 11-15.

How this passage admonishes us to keep our heart with all diligence. For out of it come the issues of eternity as well as of time. How well it is to remember that we are writing our book of life which will be read at last.

**Sunday**—The glory of the church, Isa. 60 : 1-3, 10-14.

The prophets believed with all their heart that life was a process of victory, but all processes do not reveal the final end of every stage any more than the harvest is seen in the grain that is sown. The first stage of harvest is loss. The first stage of victory is often defeat.

### A PRAYER

O God, help us to realize how patient thou art with the evil of the world and with the evil of our own heart. Help us to realize how mightily thou art with the good of world and heart. Make us think of good as a conquering thing. Fill our heart with constant desires for the good and true. Amen.

## Fourth Quarter : The Gospel of the Kingdom

**LESSON FOREWORD**—To-day's lesson continues the parables of the kingdom, but from another standpoint. Last week's parables dealt with the kingdom from the divine side—the divine power within it, the divine purpose for it. This week we see the human side—the sacrifice involved in its acceptance, the fate involved in its rejection.

Lesson XI.

### WHAT THE KINGDOM OF HEAVEN IS LIKE

December 12, 1920

**THE LESSON PASSAGE**—Matt. 13 : 44-53.

44 Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls :

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

51 Je'sus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord.

**GOLDEN TEXT**—The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.—Rom. 14 : 17 (Rev. Ver.).

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Je'sus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ?

55 Is not this the carpenter's son ? is not his mother called Mar'y ? and his brethren, James, and Jo'ses, and Si'mon, and Ju'das ?

56 And his sisters, are they not all with us ? Whence then hath this man all these things ?

57 And they were offended in him. But Je'sus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

SENIOR AND HOME DEPARTMENT TOPIC—The Supreme Importance of the Kingdom.

### THE LESSON EXPLAINED

#### I. INVESTMENT IN THE KINGDOM.—44-50.

*Like unto treasure hid in a field* ; hid for security as there were no banks. The secret dies with the owner. *Which when a man hath found* ; not seeking for treasure, but cultivating the field for the present owner. *He hideth* ; so that the owner is ignorant and will sell the field for its agricultural worth. *Selleth all . . . and buyeth*. This treasure is worth all he hath. The kingdom of Christ is worth the investment of all we have. *A merchant . . . seeking goodly pearls* ; in the pearl fisheries or bazaars. *One pearl of great price* ; beyond all



HID TREASURE

his dreams of value and beauty. God is always trying to give us something beyond our narrow dreams. *Sold all . . . and bought*. The merchant gives an equivalent for the pearl. Our sacrifices do not purchase the kingdom. They make room for it in our life. *Like unto a net* ; what happens to the soul that makes no investment in the kingdom, but sells all that he hath and buys that which is worthless,—neither treasure nor pearl. Does God reject him as he rejects the kingdom ? Not at first. *Gathered of every kind*. God's purposes do not seem to discriminate.

*Drew to shore.* The place and time of separation comes in due time. It is complete, just and final.

II. OPPOSITION TO THE KINGDOM.—51-55. *A householder, which bringeth forth . . . new and old.* Those who understood Christ's teaching are to become teachers like himself, bringing out new thoughts through old and familiar illustrations like Christ himself had done. *Into his own country; Nazareth. Taught . . . insomuch that they were astonished;* at his wisdom, his authority, his power. *Is not this the carpenter's son?* Nothing in Christ's human history, nor in his training, nor in his family can account for his teaching. *They were offended in him.* They cannot lose sight of the carpenter in the prophet. They resent the extraordinary coming from the seemingly ordinary. *A prophet, is not without honor, save in his own country.* Our familiarity with people makes us blind not only to their possibilities, but their actualities. *In his own*

*house.* Even those whom we love are not always seen to be what they are.

### Lesson Questions

- What three parables are told in our lesson?
- What do they teach?
- Why were the people offended at Jesus?
- What did their unbelief lose for them?

### For Further Study and Discussion

1. Where does Jesus demand the investment of all? (Mark 10 : 21.)
2. Read about common brothers who resented an uncommon brother. (Gen., ch. 27.)
3. Is God's grace an encouragement to continue in sin?
4. Should we make our friendships wholly among Christians?

PROVE FROM SCRIPTURE—That Jesus shall reign everywhere.

• SHORTER CATECHISM—Review Ques. 39-81.

### THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—The worth of the kingdom, Matt. 13 : 44-58.

One man stumbled unexpectedly on his treasure in the field. Another found his treasure after much and long and far searching in the market. But both gave all they had for it. God has many ways of approach to men, but men have but one way of response—the giving of all they have and are.

**Tuesday**—Gradual growth, Mark 4 : 26-32.

"First the blade, then the ear, after that the full corn in the ear." The whole duty of the Christian is to carry on, leaving it to God to carry through. It is enough that God sees through. Quiet confidence and earnest work is the full equipment of the children of the kingdom.

**Wednesday**—The kingdom spiritual, Rom. 14 : 13-19.

Character building is the supreme thing of life for the Christian. But no Christian buildeth unto himself and for himself, any more than he liveth and dieth unto himself. Our weaker brother must be helped to edify, to build up himself.

**Thursday**—The kingdom of truth, John 18 : 33-38.

When Jesus says his kingdom is not of this world, he does not mean that it is not to be on this world. When he says his kingdom is not from hence, he is asserting its divine origin, but not denying its human destination. It cometh from above to the earth beneath.

**Friday**—The promised kingdom, Luke 12 : 27-34.

Seek the kingdom of God. Leave bread to the unforgetting God. "The tonic of big things" is what Jesus prescribes for his followers. Our life becomes as big or as little as the things we think about and seek after. The measure of a life is its thoughts.

**Saturday**—The kingdom world-wide, Luke 13 : 22-30.

"Strive to enter in at the strait gate." The question, "Are they few that be saved?" is not valid, vital or pertinent. Idle speculation avails nothing. No man can afford to lose his opportunities of entrance into the Lord's kingdom in calculating the chances of the other man.

**Sunday**—Proclaiming the kingdom, Isa. 62 : 6-12.

God's design is that all the stern disciplines of life have a gracious ending. The prophecy of Isaiah is full of this thought. The city of Jerusalem once forsaken becomes the unforsaken city, a praise in the earth. There is the little wrath and the everlasting kindness, the moment's forsaking, and then the eternal gathering.

### A PRAYER

O God, our heavenly Father, help us to know the value of the kingdom. Give us the faith to invest our lives in thy work and service. Help us to honor our Master by lives that are true hearted and loyal. Prepare us for every testing time of life that we shall always be found on the right side. Amen.

## Fourth Quarter : The Gospel of the Kingdom

**LESSON FOREWORD**—This is an important lesson in many ways. It compels us to remember that the church of Christ has a real message and a real gift for the world. We must not send the world away. It reminds us that multitudes are starving in the world to-day and the children of Christ must have compassion.

Lesson XII. **JESUS FEEDS THE MULTITUDES** December 19, 1920  
**THE LESSON PASSAGE**—Matt. 14 : 13-23.

13 When Je'sus heard of it, he departed thence by ship into a desert place apart : and when the people had heard thereof, they followed him on foot out of the cities.

14 And Je'sus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Je'sus said unto them, They need not depart, give ye them to eat.

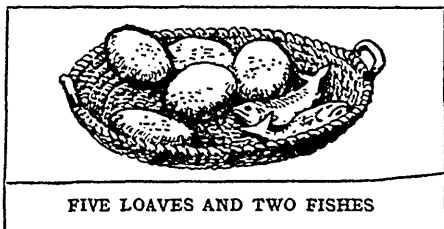
17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

**GOLDEN TEXT**—They have no need to go away ; give ye them to eat.—Matt. 14 : 16 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Ministry of Jesus to the Multitudes.

## THE LESSON EXPLAINED



I. THE PITY OF JESUS.—13, 14. *When Jesus heard of it*; the death of John the Baptist at Herod Antipas' hands. When Herod heard of Jesus, his guilty heart made him fear that he was John the Baptist come to life again. *Departed . . . into a desert place* ; on the northeast side of the lake in the territory of Herod Philip. *The people . . . followed*. They are determined not to let him go. They need him. They will allow him neither rest nor refuge. *Jesus saw . . . was moved with compassion*. His own desires are lost in the need of the people. *Healed their sick*. Jesus' pity is always practical.

II. THE POWER OF JESUS.—15-21. *The time is now past*; the time for evening meal. *Send the multitude away*. The disciples see no hope in the situation. They had forgotten what Jesus could do. To-day as then, it is what Jesus,

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled : and they took up of the fragments, that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Je'sus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

not what we, can do, that matters. *Give ye them to eat*. Jesus knows what he will do. *But five loaves, and two fishes*; belonging to a lad noticed by Andrew. *Bring them hither to me*; no doubt given willingly to Jesus by the lad. It is the willing sacrifice that Jesus multiplies. *Commanded the multitude to sit down*; in companies of hundreds and fifties. Jesus' compassion has method and order. *Blessed . . . and gave*. Asked a blessing, as we should do, acknowledging God as the giver. Love sweetens the meal. *All . . . were filled*. The miracle is adequate. *Took up of the fragments*. Jesus does not believe in waste. *Besides women and children*. Why count the men and not the women and children? The disciples thought they did not matter as much. It needed Jesus to give women and children their true place.

III. THE PRAYERFULNESS OF JESUS.—22, 23. *Jesus constrained his disciples*; constrained them against their will. Why? Because the multitude, after the wonderful miracle, wished to make Jesus a king. It looked to the disciples, like a splendid opportunity to set up the Messianic kingdom with their Master as king. But Jesus knew that he could not come to his kingdom in this easy way. *Sent the multitudes away*; refusing their desire to make him king. *Went up into a mountain apart to pray*; as his

custom was. He felt the need of communion with God. He sought strength from God to bear the cross.

PROVE FROM SCRIPTURE—That Jesus is com-  
passionate.

SHORTER CATECHISM—Review Ques. 82-107.

THE LESSON IN DAILY LIFE (Daily Readings)

**Monday**—The multitude fed, Matt. 14 : 13-23.

The disciples' suggestion to send the people away was the counsel of despair. But Jesus said they need not depart, and he said this for all time. The multitude cannot buy bread for itself. The gospel of Christ has something for the human heart that nothing else can supply.

**Tuesday**—Compassion on the multitude, Matt. 15 : 32-38.

Love makes a little to go a long way. The seven loaves and the few small fishes suffice for a multitude. A kind word spoken in the compassionate spirit of the Master may make a heavy burden light for the length of a whole long day, may lighten the weariness of a whole long night.

**Wednesday**—Elisha's meal, 2 Kgs. 4 : 38-44.

What the meal did in the poisonous pottage, that Christ does in the life of the soul. There is a corrective, sweetening power in Christ. Embittering experiences are sweetened by him. Hardening experiences are made to mellow and soften.

**Thursday**—Elijah and the widow, 1 Kgs. 17 : 8-16.

A sacrifice to God must be of something that is meaningful. We have to give till we feel, but that marks only the beginning, not the end of sacrifice. We have to give till we feel, continue giving as we continue to feel. Feeling is the genuine sensation of genuine sacrifice.

**Friday**—Water from the rock, Ex. 17 : 1-7.

"Is the Lord among us or not?" This is the ancient question. How often do we ask this question in effect and mistake an absence of faith from our heart for an absence of God.

**Saturday**—The bread of life, John 6 : 24-35.

It is a tremendous claim that Jesus makes in this passage. He is the bread of life. He is the water of life. But notice that all Jesus claims to be here and elsewhere is on behalf of others.

**Sunday**—Jesus' prayer, John 17 : 17-26.

Sanctification is not a remote thing. It is a definite purposeful thing. It is not a phraseology or a mannerism. It is a passionate devotion to the highest and the best. It is not a placid contemplation of life from afar. It separates from nothing but self.

A PRAYER

We thank thee, O God, that we need never depart from Jesus to seek for those things we need. We thank thee that in him thou hast met all the deep and lasting needs of our souls. Help us to ask great things from the Master. May we remember what mighty things he can do with gifts of love however small. For Christ's sake. Amen.

CHRISTMAS LESSON—A SAVIOUR BORN—Luke 2 : 8-20.

AN ALTERNATIVE LESSON

GOLDEN TEXT—And he that sitteth on the throne said, Behold, I make all things new.—Rev. 21 : 5 (Rev. Ver.)

I. THE ANGELS' SONG.—8-14. *Shepherds*; humble people at their work. God never forgets such. *And, lo, the angel of the Lord.* Not to princes, but to peasants is this great experience come. *Sore afraid*; as the human heart always is before God, although God's message always is, "Fear not." *To all people.* There is a wideness in God's love like the wideness of the sea. *A Saviour.* This is what the world needs above all things. *A babe*; what a strange sign. Can God come as a little child? God's ways and thoughts are not ours. *A multitude of the heavenly host.* Heaven is as much interested in this strange event as the earth. *Glory . . . peace, good will.* God's glory and man's

good are the two wheels of God's chariot.

II. THE SHEPHERDS' FAITH.—15-20. *Let us . . . go even unto Bethlehem*; to find the promised sign. *Came with haste.* Joy and curiosity lend wings to their feet. *The babe lying in a manger*; because there was no room in the inn. How many hearts find themselves so crowded that they have no room for the Saviour. *They made known abroad the saying.* Do not forget to spread good news more diligently than bad news. If the angels have sung for you do not forget to tell it. *Wondered at those things.* This story about the babe seemed so passing strange. *Mary . . . pondered them in her heart*; wondered what it all meant.

## Fourth Quarter : The Gospel of the Kingdom

## Lesson XIII. REVIEW: THE KINGDOM OF HEAVEN ON EARTH December 26, 1920

**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. Review your Shorter Catechism (Questions 1-107).

**GOLDEN TEXT**—And he that sitteth on the throne said, Behold, I make all things new.—Rev. 21 : 5 (Rev. Ver.).

Read Isa. 25 : 1-8.

## THE LESSONS FOR THE QUARTER

This Quarter we have studied the kingdom of heaven on earth. In many ways this kingdom shows the difference between the thoughts and ways of men and those of God. The coming of the Messiah as a little child, the Messiah's subjection to human experiences such as temptation, the laws of the growth of the kingdom, the blessedness of the kingdom, consisting in character not material circumstances, Christ's refusal of an offered crown, the use of the imperfect human agencies in the spread of the kingdom, all reflect this vast difference. We note the Messiah's sympathy for the multitude as the permanent passion of the kingdom. We note his stern demand to take up our cross, his insistence that we shall put him first before all else as a permanent law of service. We note his assurance of God's remembering and providing love, his valuation of the cup of cold water as our permanent encouragement.

## LESSON I. THE KING COMES AS A LITTLE CHILD, Matt. 2 : 1-15.

An excited city and a troubled king. Wise men following a great shining star to Bethlehem and finding a baby king. Rich gifts for the new king. Herod's deadly plot baffled by a dream. How easily God frustrates the counsels of the wicked. How certainly he guides the seeker after truth.

## LESSON II. VICTORY OVER APPETITE, PRIDE, AMBITION, Matt. 3 : 13 to 4 : 11.

Listen to the heavenly voice approving of Jesus. See Jesus tempted in the wilderness. Look at Satan departed angry and defeated. Watch the angels giving Jesus food and love. Every temptation resisted brings us glorious company. Even Jesus has something to gain and learn by temptation.

## LESSON III. JESUS ENTERS UPON HIS MISSION, Matt. 4 : 12-25.

Why this haste of Peter and Andrew? Why are James and John saying good-bye to their father Zebedee? Why is old Zebedee looking so sad? Jesus has said come and they must go. But look they are with Jesus as he does wonders. Fishing for men is always better than fishing for fish.

## LESSON IV. THE CHARACTER WHICH JESUS REQUIRES, Matt. 5 : 1-10, 43-48.

Listen to the great words of Jesus which the world will never forget. Blessedness is something which grows inside the heart. You cannot grow it outside. Everything worth while belongs to the mourner and the poor in spirit and the meek and the hungry of heart.

## LESSON V. COMPLETE DESTRUCTION OF THE LIQUOR TRAFFIC, Matt. 7 : 15-27.

Some things die if you lop the branches. Some things die if you cut down the stump. Some things die only when you have torn up every root and fibre. To this class belongs the liquor traffic. That is why it must be dealt with like the corrupt tree.

## LESSON VI. COUNSELS FOR DAILY LIVING, Matt. 6 : 19-34.

Remember the bank that never fails and that pays the greatest and the longest interest. You may open an account to-day. Do not pass by the flowers without listening as well as looking. They say God knows, God cares, God gives. Their sermon is always the same.

## LESSON VII. CHRISTIANITY AND PHYSICAL NEEDS, Matt. 8 : 5-13 ; 9 : 35-38.

A proud Roman bowing before a Jew. A soldier beseeching a peasant. Yes, because he loves some one who is sick and he pleads with Jesus on his behalf. Love for his child has made him humble. Love for Jesus has made him mighty in faith. No wonder Jesus marvels and is glad.



**LESSON VIII. RECRUITING CHRISTIAN WORKERS, Matt. 10 : 5-8, 29-31, 37-42.**

Jesus gives his disciples a definite field of work, a definite programme, a definite guarantee of protection. He makes a definite demand for sacrifice and gives a definite promise of compensation. We serve a God who cares even for sparrows and remembers even a cup of water given in love.

**LESSON IX. THE RESPONSE OF MEN TO THE MINISTRY OF JESUS, Matt. 11 : 1-6, 16-19, 25-30 ; 12 : 14.**

A noble man in prison looking despondent and sending a question to Jesus, "Art thou he that should come?" A gracious answer from Jesus, "Go and shew John." An invitation to all weary and heavy-laden souls that they may receive Christ's yoke and Christ's rest.

**LESSON X. HOW THE KINGDOM OF HEAVEN GROWS, Matt. 13 : 24-33.**

A simple story of tares and wheat, of a grain of mustard seed, of leaven hid in the meal from which we understand that evil lingers long in the world but no longer than its due end and that good grows from small beginnings to great ends and does so quietly and secretly.

**LESSON XI. THE SUPREME IMPORTANCE OF THE KINGDOM, Matt. 13 : 44-58.**

What is haste? A workman is hurrying to sell all and buy something he found in the field while digging. Look there is a merchant in equal haste. He is selling all to buy a wondrous pearl. Christ put all into the gospel. Can we do less?

**LESSON XII. THE MINISTRY OF JESUS TO THE MULTITUDE, Matt. 14 : 13-23.**

Evening shadows and long distance from home. What will these hungry people do? Send them away, say the disciples. Nay, says Christ the compassionate. The multitude will not only find bread where Jesus is, they will find their deepest needs satisfied. The way to Jesus must be kept clear for the multitude.

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**THE LESSON IN DAILY LIFE (Daily Readings)**

**Monday**—The prophecy of Zacharias, Luke 1 : 67-79.

The blessing of God for the aged saint is that he sees that better thing that is yet to be. Growing old with God is growing young.

**Tuesday**—Mary's song, Luke 1 : 46-56.

Mary's song is not the song of pride. It is the song of thankfulness and gratitude. Her blessedness is that she will be the blessing of all generations.

**Wednesday**—Golden rule, Matt. 7 : 1-12.

The golden rule is the simple rule. It requires no skill to discern its applications in all the circumstances of life. And yet Jesus says that it gathers up all that the law and the prophets demanded.

**Thursday**—Trees and Fruit, Matt. 7 : 13-29.

The test of life is the fruits of the life because the fruit is according to the root. Fruit is the outer result of the inner cause. This law has no exceptions.

**Friday**—Christ's message to John, Matt. 11 : 1-15.

It matters little what people think or say of us so long as we have the approval of Jesus. His commendation outweighs the blame of the whole world.

**Saturday**—The growth of the kingdom, Matt. 13 : 1-17.

The seed is always good seed. The possibility of a hundredfold or sixtyfold or thirtyfold is in every seed. But the soil determines the harvest what it shall actually be.

**Sunday**—The new earth, Rev. 21 : 1-8.

God's purposes end in the new, not the old. It is a new heaven and a new earth that John sees. God always makes all things new.

**A PRAYER**

O God, let thy kingdom come and let its first coming be into this heart. Let my heart be as the good soil. May the words of the Master take deep root and bring forth much fruit. Give me the blessedness of the Master. Give me the compassion of the Master. For his name's sake. Amen.

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1920

Name		Address						Class
DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1920								
October 3								
October 10								
October 17								
October 24								
October 31								
November 7								
November 14								
November 21								
November 28								
December 5								
December 12								
December 19								
December 26								
Totals								



# St. Andrew's College

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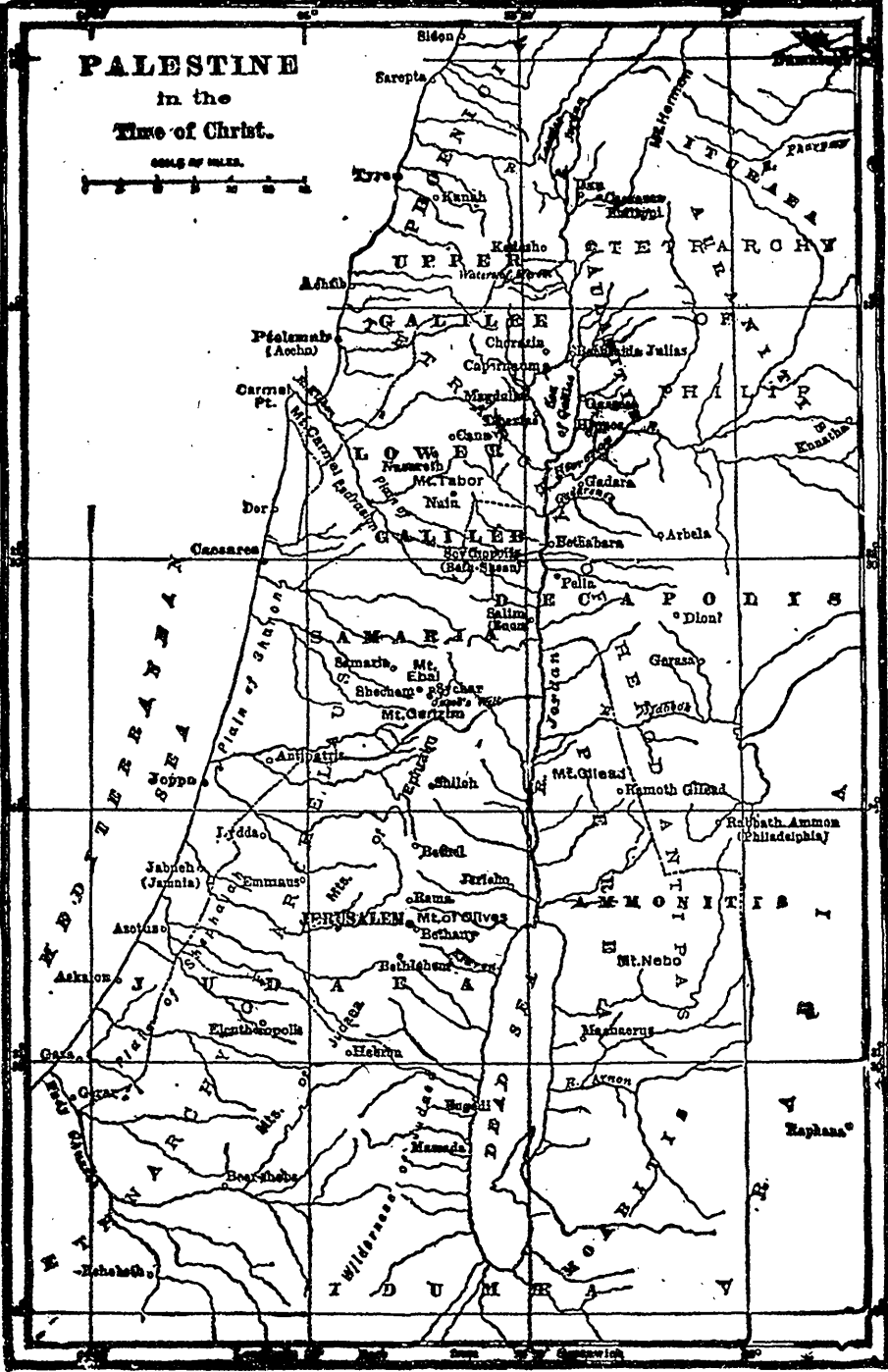
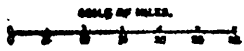
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