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# THE HOME · STUDY QUARTERLY



Sabbath School Publications.  
Presbyterian Church in Canada.

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



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# The Home Study Quarterly

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

Vol. XII.

April, May, June, 1906

No. 2

## My Bible

By *Rev. G. B. McLeod, M.A.*

I have a Bible that was given me when I was twelve years old. I do not use it now. I have a larger one for my study. But the other day I opened it, and was interested in noting the parts I had delighted in reading when a boy. Isaiah and the Psalms, parts of Genesis and of the Minor Prophets, the Gospels and Epistles, are thumbed and marked and soiled.

Around that little book gathers much of what is precious in my past. I see myself an apprentice twelve miles from home. I see my room—no carpet, no curtain, no pictures, a bed, a chair, a table, a tallow candle, and my Bible. Thank God for that Bible. It put iron in my blood and firmness in my will, and gave me power over temptation.

It is a good thing for every boy to have his Bible, and to get into the habit of reading some part of it every day. Some people like to keep their Bibles clean. But the clean Bible is generally the unread Bible. Read, and mark, and commit to memory. Great thoughts feed the soul, and the Bible is filled with great thoughts—thoughts that come from the very heart of God.

Truro, N.S.

## Enlisting

It is at the Captain's call: the great Captain, who speaks with the authority of the King of kings and Lord of lords; and with the sweet persuasiveness, too, of One who seeks to enlist men for service in which both He and they will find joy, as well as honor.

The way is easy: it is but to say, "My Lord, and my God", simple words, which

we have known from infancy; to say it with the sincerity with which the recruit makes oath to serve king and country.

But the step is irrevocable. Once enlisted, always true, is the watchword of the soldier of the Cross; and this is no hardship, but a perpetual gladness. As well think of abjuring allegiance to native land, as of turning aside from the service of the Eternal Lord and King.

When the summons to enlist in His service sounds out, there is really no choice; that is, no choice that does not beggar and blast. "He that is not with Me, is against Me," are His own words. And to be against the King of glory is to join company with Judas, and Caiaphas, and Pilate.

It is a rare privilege to enlist young. Even veteran enemies are not debarred, so gracious is our Captain: they may turn and serve; but the glory, and the reward are to those who are with Him from the first and in the whole campaign.

## "Just as I Am"

The Supplemental Hymn, Second Quarter

By *Rev. R. Douglas Fraser, M.A.*

It was a magnificent, world-pealing song of praise, the "Supplemental Hymn" for the First Quarter—God's might and majesty, God's grace and righteousness, and these to be proclaimed throughout all the generations of men.

This Quarter, it is the personal note—how one poor, trembling sinner finds his way into the enfolding love of "the Lamb of God, which taketh away the sin of the world."

A great preacher said of Charles Wesley's, "Jesus, Lover of my soul", "I would rather

have written that hymn than to have the fame of all the kings that ever sat on the earth." As much may be said of Charlotte Elliott's,

"Just as I am—without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!"

When the famous Rev. Dr. Casar Malan visited at Miss Elliott's home in Brighton, England, when she was a young woman, he found her trying to work out her own salvation, and unwilling to trust entirely to Christ. "Dear Charlotte," he is reported have said, "cut the cable; it will take too long to unloose it; cut it, it is a small loss; the wind blows and the ocean is before you—the Spirit of God and Eternity." And in that simple faith did she launch forth on

"that free love

The breadth, length, depth, and height to prove."

May this ardent hymn of longing and of trust prove the guide of many, very many, in our Sabbath Schools, this Quarter, into the way of peace and rest and joy!

### Good Seed and Bad

By Rev. John Mackay, B.A.

One of the most interesting sights in Palestine is native farming. The soil is stirred up to a depth of three or four inches by a very primitive looking plough, dragged along by two little black oxen. It looks like a bent stick, with a sharp bit of steel for a share, fastened to the elbow of the bend. Sowing is done in either one of two ways. Sometimes the farmer walks over the ploughed land with a basket on his arm, scattering the seed as he walks, it being covered up later with hoes, or by dragging branches over the ground, or with a rude kind of harrow. At other times, as the farmer goes along ploughing up the shallow furrow, his wife, or some other woman, follows with a basket on one arm and a long, funnel-like tube in the other hand, through which she drops a stream of seed into the newly formed furrow. This is covered by the next journey of the plough, and a new furrow made, in which the same process is repeated.

The kinds of grain most largely sown are wheat and barley, and on these the farmers depend to a great extent. As the grain grows, it has to contend with many enemies, crows, insects, hot winds, and had weeds being the worst. Of these, weeds are the most troublesome, and all through the summer you may see men and women pulling them up, as soon as they rise above the heads of the wheat and barley.

One of the common weeds looks so much like wheat or barley, that, until it is almost ripe, it can hardly be distinguished from these plants. This weed is the bearded darnel, or, as it is generally called, the tare. Tares are stronger and more vigorous than wheat or barley, and, if sown thickly enough, will overshadow and kill the good grain. Worse than that, their seeds are poisonous to men and animals, causing sleepiness, dizziness, nausea, convulsions, and sometimes death. Great care is therefore taken to get rid of all the tares in a field, as, if they are allowed to ripen with the other grain, this poisonous seed is hard to separate from the good grain, and all may be spoiled.

The farmers of the East do not live on their farms, but in villages, sometimes a good way off, and there are no fences to separate one man's farm from another, so that it is very easy for a bad man to do his neighbor a great injury, by scattering even a few tares over his fields, when he is at home asleep. How very much these fields are like our hearts, and how careful we need to be, lest bad seed be sown in our hearts, to choke the good, or poison our lives.

Montreal

### How May We Get the Most Out of the Catechism?

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

"What is it for?" This is a most natural question to ask, when, for example, we see a locomotive standing on the track. It is when we know that it is meant to draw trains of cars at a high speed, that we can best understand the different parts of the mighty engine. Now, to get the most out of the Catechism, we must keep its purpose before us. This purpose is, to state clearly

and fully, yet briefly, the main truths and teachings of the Bible. Carefully arranged and closely packed in the Shorter Catechism, the doctrines of God's word are handy to carry in the mind.

When we have taken a good look at the whole, the next thing is to examine the parts. We have seen the map of a country made up of differently shaped and sized blocks—a dissected map. How interesting to build up the map, block by block, and see it growing under our hands! We can do something of the same sort with the Catechism. It has three great parts: I. A SUMMARY OF DOCTRINE (Ques. 1-38). II. THE LAW (Ques. 39 to 81). III. THE WAY OF LIFE (Ques. 82 to 107). Each of these main divisions is made up of questions, every one of which fits, with perfect accuracy, into its own place. It will be an ever-increasing delight to study out how question after question comes just in the right place.

We shall miss a great deal that is well worth while, unless we get the words of every question and answer fixed in our minds, to stay. The words were very carefully chosen by the learned and good men who met in the Jerusalem Chamber of Westminster Abbey, more than two hundred and sixty years ago, and, amongst other important labors, framed the Catechism. They had hard questions to answer, for example, "What is God?" The answer to this question fell from the lips of the youngest of them all, who was asked to lead in prayer for direction. It seemed to come straight from God Himself. With like pains and prayerfulness all the Questions were framed.

Two things more will help us to get the most out of the Catechism. One is, after we have learned a Question by heart, to think out its meaning carefully and put it down in our own words. And the other is, to look up proofs in Scripture for each Question. The Catechism is a great mine. If we work it diligently and wisely, we shall obtain a very rich reward.

"I like a boy with something of the man in him, and a man with something of the boy in him. The former makes an ideal pupil, the latter an ideal teacher."

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BIBLE DICTIONARY FOR SECOND QUARTER, 1906

**Bar-jo'-na.** "Son of John." A surname of the apostle Peter, meaning that he was the son of a man named John (see Lesson XI.).

**Cæ-sa-re'-a Phi-lip'-pi.** A city at the foot of Mount Hermon, at the main source of the Jordan, and in the angle of a small plain, with hills on all sides of it except on the west. It was enlarged and adorned by Herod Philip, who named it after Tiberius Cæsar and himself.

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

**Christ.** "The Anointed One," the official title of our Lord, corresponding to the Hebrew "Messiah." It is so constantly added to "Jesus," the Saviour's personal designation, that it virtually forms part of His name.

**Da'-vid.** The second king of Israel, successor to Saul.

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

**E-li'-as.** That is, Elijah, one of the earliest and greatest of the prophets. Along with Moses, He appeared on the Mount of Transfiguration as the representative of Old Testament prophecy, to do honor to Jesus, Matt. 17:3; Mark 9:4; Luke 9:30.

**Gad'-a-rens.** Inhabitants of a district east of the Lake of Galilee, of which Gadara, six or eight miles from the lake, was the chief city. They are called Gergesenes (Matt. 8:28), or Gerasenes (Mark 5:1, Rev. Ver.), from Gergesa or Gerasa (now called Gersa), a town on the east shore of the lake. It was near Gerasa that Jesus healed the demoniac (Lesson VII.).

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

**Greek.** A term used by the Jews for any Gentile, because the Greek race and language were so widely diffused.

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

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

**Is'-ra-el.** A name given to Jacob and his descendants.

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

and Andrew, to be followers of Jesus, and who also became apostles. They, with Peter, witnessed the Transfiguration (Lesson XII).

**Jer-e-mi'-as.** That is, Jeremiah, a great prophet, who prophesied for forty-one years in the reigns of Josiah, Jehoiakim and Zedekiah, kings of Judah.

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

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

**Jews.** Originally those belonging to the tribe or to the kingdom of Judah (2 Kgs. 16:6; 25:25), then those of the Hebrew race who returned from captivity, and finally all of that race throughout the world.

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

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

**Mo'-ses.** The great Hebrew leader and lawgiver. As the representative of Old Testament law, he appeared with Elijah (see Elias), and conversed with Jesus on the Mount of Transfiguration.

**Na'-in.** A town about five miles south-east of Nazareth, where Jesus raised to life the only son of a widow.

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

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

**Sa'-tan.** "The adversary," so called because he is hostile to all goodness and the chief opponent of God and man. In Lesson XI. Jesus recognizes that Satan is using Peter as his mouthpiece.

**Si'-don.** An ancient city of the Canaanites on the sea-coast, about 22 miles north of Tyre.

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

**Sy-ro-phe-nic'-i-an.** A Phœnician of Syria, as distinguished from Libyphœnicians, or Phœnicians of Libya in North Africa.

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

*Assoc. Ed.*  
 \*AN ORDER OF SERVICE: Second Quarter

## OPENING EXERCISES

I. SILENCE.

II. REPEAT IN CONCERT. Psalm 45 : 2.

Thou art fairer than the children of men :  
 grace is poured into Thy lips : therefore God  
 hath blessed Thee for ever.

III. SINGING. Hymn 151, Book of Praise.  
 (It is expected that this "Supplemental  
 Hymn" will be memorized during the Quar-  
 ter.)

IV. PRAYER. Concluding with the Lord's  
 Prayer in concert.

V. SINGING.

Spirit Divine ! attend our prayers,  
 And make this house Thy home ;  
 Descend with all Thy gracious powers ;  
 O come, great Spirit, come !

Come as the light : to us reveal  
 Our emptiness and woe ;  
 And lead us in those paths of life  
 Where all the righteous go.

—Hymn 105, Book of Praise.

VI. RESPONSIVE SENTENCES. Isa. 42 : 1-3.

*Superintendent.* Behold My Servant, whom  
 I uphold ;

*School.* Mine Elect, in whom My soul  
 delighteth ;

*Superintendent.* I have put My Spirit  
 upon Him :

*School.* He shall bring forth judgment to  
 the Gentiles.

*Superintendent.* He shall not cry, nor lift  
 up,

*School.* Nor cause His voice to be heard  
 in the street.

*Superintendent.* A bruised reed shall He  
 not break,

*School.* And the smoking flax shall He  
 not quench.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.  
 (This selection may usually be that marked  
 "From THE PRIMARY QUARTERLY.")

## CLASS WORK

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

I. ROLL CALL by teacher.

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

III. RECITATION. 1. Scripture Memory  
 Passages from the Supplemental Lessons,  
 or Memory Verses in Lesson Helps. 2.  
 Catechism. 3. The Question on Missions  
 from the Supplemental Lessons.

IV. LESSON STUDY.

## CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

IV. SINGING.

I've found a Friend ; O, such a Friend !

He loved me ere I knew Him ;

He drew me with the cords of love,

And thus He bound me to Him ;

And round my heart still closely twine

Those ties which nought can sever,

For I am His, and He is mine,

Forever and forever . -

—Hymn 80, Book of Praise.

V. RESPONSIVE SENTENCES. Psalm 19 :  
 7-9.

*Superintendent.* The law of the Lord is  
 perfect, converting the soul :

*School.* The testimony of the Lord is sure,  
 making wise the simple.

*Superintendent.* The statutes of the Lord  
 are right, rejoicing the heart :

*School.* The commandment of the Lord  
 is pure, enlightening the eyes.

*Superintendent.* The fear of the Lord is  
 clean, enduring for ever .

*Superintendent and School.* The judgments  
 of the Lord are true and righteous altogether.

VI. BENEDICTION OR CLOSING PRAYER.

## Lesson I.

## THE TWO FOUNDATIONS

April 1, 1906

Matthew 7 : 15-29. Commit to memory vs. 24, 25.\* Read Matthew 6 : 1 to 7 : 14; Luke 6 : 31, 37-49.

**GOLDEN TEXT**—Be ye doers of the word, and not hearers only.—James 1 : 22.

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 <sup>2</sup>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 <sup>4</sup>in thy name have cast out devils? and <sup>5</sup>in thy name done many wonderful works?

**Revised Version**—the; <sup>2</sup>therefore; <sup>3</sup>did we not prophesy by; <sup>4</sup>by thy name cast out; <sup>5</sup>by thy name do many mighty works; <sup>6</sup>everyone therefore which; <sup>7</sup>words; <sup>8</sup>shall be likened; <sup>9</sup>smote; <sup>10</sup>thereof; <sup>11</sup>Omit had; <sup>12</sup>multitudes; <sup>13</sup>teaching; <sup>14</sup>their.

## THE LESSON EXPLAINED

**Time and Place**—Summer of A.D. 28; the Horns of Hattin, a hill not far from Capernaum.

**Connection**—The Lesson is the closing part of the Sermon on the Mount (see Lessons IX. and X., First Quarter).

**I. FALSE TEACHERS.**—15, 16. Beware of false prophets. By false prophets Jesus means teachers who would lead men into the wrong way (see vs. 13, 14). In sheep's clothing; so innocent and harmless they seem. Inwardly . . . ravening wolves; greedy of power or money. Know them by their fruits; by the results of their teaching in the lives of those who follow it. Grapes of thorns . . . figs of thistles? There were thorns which bore a fruit like grapes, and thistles with heads like figs. But these resemblances never deceived. People soon come to discern between the genuine and the non-genuine. That teaching only is good, that produces good living.

17-20. Good tree . . . good fruit . . . corrupt tree . . . evil fruit. Good teaching; good living; bad teaching; bad living—again Jesus presses this home. Hewn down, and cast into the fire. Thus plainly the doom is declared of those who bear no fruit for Him, that we may escape it.

**II. FALSE DISCIPLES.**—21. Saith unto me, Lord, Lord. "Lord," means one who is to be obeyed. Unless we obey Christ, calling Him by this name is a pretence, and therefore hateful to Him. Shall enter into the kingdom of heaven. We can go to heaven only if we love and obey Christ. He that doeth. It is not enough to hear, or even to admire; we must also do the teachings of Jesus, John 14 : 15; James 1 : 22. The will of my Father; which Jesus Himself obeyed (John 6 : 38), and which all His followers must obey. Jesus says, "My Father"; but He teaches us to say, "Our Father" (see also John 20 : 17).

22, 23. In that day; the day of judgment, ch.

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

24 <sup>6</sup>Therefore whosoever heareth these <sup>7</sup>sayings of mine, and doeth them, <sup>8</sup>I will liken him unto a wise man, which built his house upon <sup>1</sup>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 <sup>1</sup>a rock

26 And every one that heareth these <sup>7</sup>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 <sup>10</sup>of it.

28 And it came to pass, when Jesus <sup>11</sup>had ended these <sup>7</sup>sayings, the <sup>12</sup>people were astonished at his <sup>13</sup>doctrine:

29 For he taught them as one having authority, and not as <sup>14</sup>the scribes.

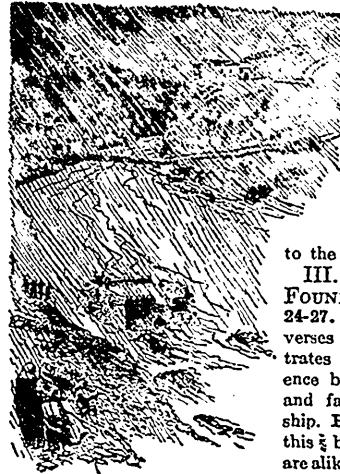
25 : 31-46. Prophesied. See on v. 15. In thy name; to honor Him as the Giver of power and wisdom. Wonderful works; miracles (see Acts 3 : 16; 19 : 13). Profess; declare openly. I never knew you; never recognized you as My true disciples (see John 10 : 14, Rev. Ver., "I know

Mine own, and Mine own know Me"). Depart from me. See Ps. 6 : 8; Matt. 25 : 41. Iniquity; lawlessness, disobedience

to the will of God.

### III. A FALSE FOUNDATION.

24-27. In these verses Jesus illustrates the difference between true and false discipleship. Hearth. In this <sup>2</sup>both classes are alike, as the two houses are similar in appearance.



Rock Foundations; and Sand

These sayings of mine; the Sermon on the Mount and all other teachings of His. And doeth. Everything turns on doing or not doing. A wise man; one who considered well before building his house. Built his house. We are to think of a hilly country where the stream beds, sometimes more than half a mile wide, are dry in summer, and

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



filled with raging torrents by the winter rain. Upon a rock; too high to be reached by the torrent and too solid to be affected by it. Rain descended; upon the roof. Floods came; against the foundation. Winds blew; against the walls. All three parts of the house were assailed. A foolish man. This man was simply careless about the foundation of his house, and we see the results. Far more terrible are the consequences of not heeding Christ's words.

28, 29. Those who heard Jesus were astonished. Two marks of His teaching are specially noted. 1. It had authority. Something within the hearers told them that He was speaking the truth, and should be obeyed. 2. It was different from the teaching of the scribes (see Lesson VIII., First Quarter). These teachers merely repeated what others had said, while Jesus spoke out of His own soul, knowing, because He was the very Son of God, that His words were true.

DAILY READINGS

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

M.—The two foundations, Matt. 7 : 15-23. T.—The two foundations, Matt. 7 : 24-29. W.—Known by fruit, Luke 6 : 39-45. Th.—Outside the door, Luke 13 : 24-30. F.—Hearers and doers, James 1 : 22-27. S.—Safe building, Eph. 2 : 13-22. S.—The only Foundation, 1 Cor. 3 : 9-17.

Prove from Scripture—That we shall be judged by our fruits.

Shorter Catechism—Ques. 11. What are God's works of providence? A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

The Question on Missions—12. What is French Evangelization? It is the missionary work of our church among our French fellow-Canadians, and aims at giving them the pure gospel in their own tongue ("Evangel" means gospel).

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 161 ; 263 ; 34 (Ps. Sc.). 240 (from PRIMARY QUARTERLY); 155.

FOR FURTHER STUDY

Questions—Of what sermon is the Lesson a part? Who preached this sermon? To whom?

15-20 What does Jesus mean by "false prophets"? What do they seem like? What are they really like? How do we judge a tree? What is done with trees that do not bear fruit?

21-23 By what title should we call Jesus? Who does He say shall enter into the kingdom of heaven? Of what day does Jesus speak? Whom will He then send away?

24-27 How many houses spoken of here? Upon what was the one built? The other? What happened to them both? Did the first stand? Why? Did the second stand? Why not?

28, 29 How did the people feel who heard Jesus? On what account?

Seniors and the Home Department—Repeat the Beatitudes. What does Jesus teach about oaths? About the treatment of our enemies?

15-20 How may the true religious teacher be known? How did Paul show his unselfishness? (Acts 20 : 33, 34.) Where does he condemn self-seeking? (Phil. 2 : 21.)

21-23 Show that God searches the heart. (Jer. 17 : 10.) What is the doom of hypocrites? (Matt. 24 : 51.)

24-29 Upon what foundation should we build our lives? What is required of us as builders? How will our building be tested? (1 Cor. 3 : 12, 13.) What marks of Jesus' teaching are noted? How did it affect His hearers?

THE LESSON IN LIFE

1. "Beware!" Wherever on life's way <sup>now - R. -</sup> ~~we~~ <sup>we</sup> put ~~the~~ <sup>the</sup> danger signal, the peril is real. He knows the road from start to finish. Those who are wise heed His warnings and are safe. The foolish despise them and go on to their destruction.

2. Fair and false too often go together. Satan, with skillful fingers, paints sin in the brightest colors, to deceive us. He pictures the success, the good time, a little untruthfulness or dishonesty may win us, hiding all the while the shame and disgrace of detection. We must watch against attractive sins, or we shall be cheated of our souls.

3. So long as the heart is bad, the life cannot be good. But we have a Saviour with power to change the vilest heart, and make it the fountain of a life that is pure and sweet.

4. "It is an awful thing to be a fool," said the late Principal Grant to his students; awful to be a moral fool, who will not learn wisdom; more awful still to be a religious fool, hearing Christ's words, and living as if we had heard them not.

5. Jesus does more than advise; He commands. And it is ours to heed and obey.

FOR WRITTEN ANSWERS

1. To what are false teachers likened? .....

2. How only can we get to heaven? .....

3. What tested the "two foundations"? .....

Matthew 12 : 1-14. Commit to memory vs. 7, 8. Read Mark 2 : 23 to 3 : 6;  
Luke 6 : 1-11.

**GOLDEN TEXT**—Remember the sabbath day, to keep it holy.—Exodus 20 : 8.

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

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

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

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

5 Or have ye not read in the law, how that on the sabbath <sup>5</sup> days the priests in the temple profane the sabbath, and are <sup>6</sup> blameless ?

6 But I say unto you, <sup>7</sup> That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I <sup>8</sup> will have mercy, and not sacrifice, ye would not have condemned the guiltless.

**Revised Version**—<sup>1</sup>season; <sup>2</sup>cornfields; <sup>3</sup>Omit the; <sup>4</sup>Omit day; <sup>5</sup>day; <sup>6</sup>guiltless; <sup>7</sup>that one greater than the temple is here; <sup>8</sup>desire mercy; <sup>9</sup>lord of; <sup>10</sup>And he departed thence, and went; <sup>11</sup>a man having a withered hand; <sup>12</sup>of; <sup>13</sup>this; <sup>14</sup>of more value; <sup>15</sup>good; <sup>16</sup>Omit like; <sup>17</sup>But the; <sup>18</sup>took counsel.

### THE LESSON EXPLAINED

**Time and Place**—Early summer, A.D. 28; Capernaum and the grain fields, near by.

**Connection**—The healing of the paralytic (Mark 2 : 1-12, Lesson VIII., First Quarter) was followed by the call of Levi (Matthew) to follow Jesus, Matt. 9 : 9; Mark 2 : 14; Luke 5 : 27, 28. The Sabbath walk mentioned in the Lesson was shortly after this.

**I. AN OBJECTION.**—1, 2. At that time. See



Wheat Fields, such as Jesus walked through with His Disciples

above, Time and Place and Connection. Through the cornfields (Rev. Ver.). Corn, when our English Bible was translated, was a general name, as it is in Britain still, for all kinds of grain. Wheat or barley is meant here. The fields had no fences, and the grain grew close to the highway. An hungred. They were likely on their way to the synagogue, and the law of the rabbis (Jewish teachers of the law) for-

8 For the Son of man is <sup>9</sup> Lord even of the sabbath <sup>4</sup> day.

9 <sup>10</sup> And when he was departed thence he went into their synagogue :

10 And, behold, <sup>11</sup> there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath <sup>5</sup> days ? that they might accuse him.

11 And he said unto them, What man shall there be <sup>12</sup> among you, that shall have one sheep, and if <sup>13</sup> it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out ?

12 How much then is a man <sup>14</sup> better than a sheep ? Wherefore it is lawful to do <sup>15</sup> well on the sabbath <sup>5</sup> days.

13 Then saith he <sup>16</sup> to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, <sup>17</sup> like as the other.

14 <sup>17</sup> Then the Phar'isees went out, and <sup>18</sup> held a council against him, how they might destroy him.

15 <sup>17</sup> Then the Phar'isees went out, and <sup>18</sup> held a council against him, how they might destroy him.

bade eating before the morning prayers in the synagogue. To pluck the ears of corn. Luke (ch. 6 : 1) adds, "rubbing them in their hands." According to the Pharisees (a Jewish sect noted for their strictness in keeping the law of Moses as explained by the rabbis or teachers), even rubbing out an ear of wheat was "work," and therefore not lawful on the Sabbath.

**II. THE ANSWER.**—3-6. Have ye not read ? in 1 Sam. 21 : 1-6. House of God; the tabernacle, then at Nob. Did eat the shewbread; the twelve sacred loaves or cakes put every Sabbath on the golden table in the holy place (see Ex. 25 : 30; Lev. 24 : 5-9). Priests . . . profane the sabbath; that is, if, as the Pharisees said, all work was forbidden on the Sabbath, for the priests had many duties to perform on that day, Num. 28 : 9, 10; 1 Chron. 9 : 32; John 7 : 22. One greater than the temple; Christ Himself, for whom the temple was built, and to whom its sacrifices pointed. If work in the service of the temple was right on the Sabbath, much more so was work in the service of Christ.

7, 8. Mercy . . . not sacrifice. See Hos. 6 : 6; Matt. 23 : 23. True religion is mercy, lovingkindness. Men's hunger, for example, is of more account than ceremonies. Son of man; an Old Testament title of the coming Ruler of God's kingdom (Dan. 7 : 13, 14), a favorite title of our Lord for Himself. Is Lord of the sabbath (Rev. Ver.); This is the crowning argument; and He is Lord of the Sabbath, to ennoble it and teach us how to keep it. Mark 2 : 27 teaches the purpose of the Sabbath.

**III. THE ILLUSTRATION.**—9, 10. Went into their synagogue; on another Sabbath, Luke 6 : 6. Man . . . hand withered; wasted away; his "right hand," Luke 6 : 6. Lawful to heal? The rabbis held that healing, since it was a form of work, was not lawful on the Sabbath, save where life was in danger. Accuse; bring Him to trial for Sabbath breaking.

11, 12. What man . . . among you, etc.? To

heal the man would be doing for him only what any of the Pharisees would do for a sheep. **One sheep**; out of ever so large a flock. **A man of more value** (Rev. Ver.). Compare chs. 6: 26; 10: 31.

**13, 14. Stretch forth thine hand**; a thing impossible, but for power given through faith in Jesus. **Whole**; healthy, sound. The miracle proved Jesus' right to declare the true meaning of the Sabbath law. **Pharisees . . . held a council**. They could bring no charge of Sabbath breaking against Jesus, for in healing the man He had not moved hand nor foot. Yet in their rage they plotted to destroy him.

**DAILY READINGS**

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

M.—Jesus and the Sabbath, Matt. 12: 1-14. T.—“Holy of the Lord,” Isaiah 58: 10-14. W.—God's gift, Ezekiel 20: 10-20. Th.—To do good, Mark 3: 1-6. F.—A question unanswered, Luke 13: 10-17. S.—Sabbath healing, John 5: 1-11. S.—Our Lord's custom, Luke 4: 16-22.

Prove from Scripture—*That the Sabbath is God's gift to men.*

**Shorter Catechism—Ques. 12.** *What special act of providence did God exercise towards man in the estate wherein he was created?* A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

**The Question on Missions—13.** Where is French Evangelization earned on? Mainly in the Province of Quebec, where there are 1,300,000 French Canadians, being about eleven-twelfths of its population; and also in several counties of Ontario and the Maritime Provinces.

**Lesson Hymns—Book of Praise, 151** (Supplemental Lesson); 388; 381; 58 (Ps. Sel.); 381 (from PRIMARY QUARTERLY); 544.

**FOR FURTHER STUDY**

**Juniors—**Where were Jesus and His disciples walking? At what time of the year?

1, 2 What does “corn” mean? What kind of grain is spoken of here? Who found fault with the disciples? Wherefore?

3-8 Of what king did Jesus speak? Whither did this king go? What did he do? Who worked in the temple on the Sabbath? Was this right? For

what reason? Is it right to work for Jesus on the Sabbath?

9, 10 Where was Jesus on the second Sabbath? What question did the Pharisees ask?

11-14 How did Jesus answer them? What did He tell the man to do? How was he able to do it? What happened? What did the Pharisees do?

**Seniors and the Home Department—**Give the time and place of the Lesson. What disciple was called shortly before?

1, 2 Why did the Pharisees find fault with the disciples? What sort of things were the Pharisees very particular about? What did they neglect? (Read Mark 7: 1-11.)

3-8 How did Jesus defend the conduct of the disciples? Describe true religion. (James 1: 27.) What did Isaiah say about true fasting? (Isa. 58: 6, 7.)

9-14 Why did the Pharisees object to healing on the Sabbath? Explain the purpose of their question. What was Jesus' feeling towards them? (Mark 3: 5.) Describe the miracle. What did it prove?

**THE LESSON IN LIFE**

1. John McNeil, the evangelist, speaks of some people who are “great on little things, and little on great things.” That is a picture of Phariseism. And a mighty poor business it all is!

2. Better stop and think a bit before you throw overboard the good old ways of your fathers. Jesus did not do this. He showed respect to the teaching and example of the great men of the past, such as Moses and David.

3. Your Sabbaths are given you to learn the language and the ways of heaven, where eternity is to be spent. Is one day in seven here too much to give to preparing for those endless years?

4. The disciples took a Sabbath walk, but it was in the direction of the church. They spent the day with company, but Jesus was in it.

5. Who is the Lord of your Sabbath? Who controls it? Who directs the way in which it is spent? Is it pleasure? or profit? or sloth? or company? Or is it Jesus Christ, the true Lord of the day?

6. “For life renews itself each week,  
Each Sunday seems to crown the year;  
The fair earth rounds as fresh a cheek.  
As though just made another sphere.”

—Harriet Prescott Spofford.

**FOR WRITTEN ANSWERS**

1. What did Jesus permit His disciples to do on the Sabbath in the grain fields? . . . . .

2. What did He Himself do in the synagogue? . . . . .

3. What sorts of work are right on the Sabbath day? . . . . .

## Lesson III. JESUS' POWER OVER DISEASE AND DEATH April 15, 1906

Luke 7 : 1-17. Commit to memory vs. 14, 15. Read Matthew 8 : 1, 5-13.

**GOLDEN TEXT**—Jesus said unto her, I am the resurrection, and the life.—John 11 : 25.

1 Now when he had ended all his sayings in the

2 audience of the people, he entered into Capernaum.

3 And a certain centurion's servant, who was dear unto him, was sick, and 3 ready to die.

4 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and 7 heal his servant.

5 And when they came to Jesus, they besought him 6 instantly, saying, 9 That he was worthy for whom he should do this :

6 For he loveth our nation, and 10 he hath built us a synagogue.

7 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself : for I am not worthy that thou shouldst 11 enter under my roof :

8 Wherefore neither thought I myself worthy to come unto thee : but 12 say in a word, and my servant shall be healed.

9 For I also am a man set under authority, having under 13 me soldiers, and I say 14 unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard these things, he marvelled

11 earnestly; 12 He is worthy that thou shouldst do this for him: 13 himself built us our: 14 come; 15 say the word; 16 myself; 17 to this one; 18 Omit him about; 19 multitude; 20 Omit that had been sick; 21 the day afterwards; 22 to; 23 Omit many of; 24 a great multitude; 25 drew near; 26 carried out one that was dead; 27 night; 28 the bearers; 29 gave; 30 fear took hold; 31 report; 32 concerning him in the whole of Judaea; 33 Omit throughout.

at him, and turned 15 him about, and said unto the 16 people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole 17 that had been sick.

11 And it came to pass 18 the day after, that he went 19 into a city called Na'in; and 20 many of his disciples went with him, and 21 much people.

12 Now when he 22 came nigh to the gate of the city, behold, there was 23 a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came 24 and touched the bier; and 25 they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he 26 delivered him to his mother.

16 And 27 there came a fear on all . and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this 28 rumour of him went forth 29 throughout all Judaea, and 30 throughout all the region round about.

### THE LESSON EXPLAINED

**Time and Place**—Summer, A.D. 28; Capernaum and Nain, a small town about five miles south-east from Nazareth.

**Connection**—The events of to-day's Lesson occurred immediately after the Sermon on the Mount.

**I. THE CENTURION'S SERVANT.**—1, 2. Ended all his sayings; those found in the Sermon on the Mount, Matt. chs. 5, 6, 7; Luke, ch. 6. **Audience;** hearing. Capernaum. Here was the only home Jesus ever had after

of his foreign masters. A centurion in the Roman army was a captain (literally, the commander of a "century," or company of one hundred men). Dear; precious. The love of the captain for his servant was a good example for the Jews, among whom mourning for a slave was forbidden. Ready to die; a desperate case, for the great Physician.

3-5. Sent . . elders; leading citizens, probably rulers of the synagogue. The captain thought Jesus would listen more readily to messengers of His own race. Come and heal. The man was too ill to be brought even on a stretcher (compare Mark 2 : 1-12, Lesson VIII., First Quarter). Besought him instantly; urgently. Worthy; deserving. Loveth our nation; admiring the Jewish worship and feeling affection for the Jewish people. Built us a synagogue; the one mentioned in Mark 1 : 21, etc., Lesson VII., First Quarter, and in Matt. 12 : 9, Lesson II. of the present Quarter.

6-10. Jesus went. The help was as prompt as the call was urgent. Lord; a title expressing reverence. Trouble not thyself. So strong was his faith, that he was sure Jesus could cure his servant without even seeing him. Not worthy. Along with faith, grow in this man's heart the beautiful virtue of humility. Say in a word. He knew by experience what a word could do. Under authority; having superior officers over him, whose every word he promptly obeyed. Under me soldiers; who obeyed instantly when he gave a command. So, he was sure, Jesus had only to command and the disease would obey. Jesus . . marvelled; at the centurion's great faith, as He did at the unbelief of those amongst whom He had been brought up, Mark 6 : 6. Not in Israel; among the Jews, Jesus' own people. This stranger set them an example in faith as well



A Roman Centurion

He left Nazareth, Matt. 4 : 13. Centurion's servant ("slave"). This officer was probably some Greek or Syrian in the service of Herod Antipas, who had been made ruler of Galilee (see ch. 3 : 1) by the Romans. Herod imitated the military arrangements

as love. Whole; a complete and lasting cure.

**II. THE WIDOW'S SON.—11-13.** The day after . . . Nain, twenty-five miles south-west from Capernaum. A village bearing the same name still exists there. Jesus went thither with his disciples and much people. A dead man carried out; to be buried, according to the Eastern custom, outside the city walls. Only son; the son-in-law stay and support of his mother. A widow; now left quite alone in the world. Weep not. So sure is Jesus of His own power to take away the cause of her tears.

**14-17.** Touched the bier; the open (probably wicker) coffin. Young man, . . . Arise. Jesus is Master, and death cannot resist Him. Sat up . . . began to speak; a proof that he was really alive. His mother. We can picture her joy. Fear; a natural feeling on seeing a dead man come back to life. Glorified God; praised God for what Jesus had done. A great prophet (teacher). The people did not yet know that Jesus was more than this, even the promised Messiah. V. 17 tells how the fame of Jesus spread.

**DAILY READINGS**

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

M.—Jesus' power over disease and death, Luke 7: 1-10. T.—Jesus' power over disease and death, Luke 7: 11-17. W.—A servant healed, Matt. 8: 5-13. Th.—The ruler's daughter, Matt. 9: 18-26. F.—The Crucifixion, Mark 15: 22-38. S.—The touch of power, Mark 1: 39-45. S.—Christ risen, Luke 24: 1-12.

Prove from Scripture—*That faith brings blessing.*

Shorter Catechism—*Ques. 13. Did our first parents continue in the estate wherein they were created?* A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

The Question on Missions—14. Why should we give the gospel to the French Canadians? Because they do not know it, and because it will free them from error and superstition, and make them truer Christians and better citizens.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 152; 168; 76 (Ps. Sel.); 59 (from PRIMARY QUARTERLY); 143.

**FOR FURTHER STUDY**

Juniors—What two cities are mentioned in the Lesson?

1-5 What was a centurion? Who was sick? How sick was he? Who were sent to Jesus? What did they ask? How had the centurion showed his love for the Jews?

6-10 Why did the centurion stop Jesus from coming to his house? What did he ask Him to do? What did this show about his faith? How did Jesus feel? What did He say? What did He do for the sick servant?

11-13 How far was Nain from Capernaum? What did Jesus see near the gate of the city? What did He say to the mother? What led Him to so speak?

14-17 What did He then do? Give His words to the dead man. What happened? What proof that the young man was really made alive? What did the people say?

Seniors and the Home Department—Upon what event does the lesson follow? Where is Capernaum? Nain?

1-5 Who was the centurion mentioned here? What other centurions are mentioned in the New Testament? (Mark 15: 39, 44, 45; Acts 10: 1; 22: 25, etc.; 23: 23, etc.; 24: 23; 27: 6, etc.)

6-10 How did the centurion show the strength of his faith? What proof of humility did he give? Mention another case of healing by Jesus at a distance. (John 4: 46-53.)

11-17 What does Jesus say of His power over His own life? (John 10: 17, 18.) Of His power to raise the dead? (John 5: 28, 29.) Where are believers said to be risen with Christ? (Col. 3: 1.)

**THE LESSON IN LIFE**

1. Take a good look at this centurion. Pick out the noble qualities in this soldier of the olden time. A genial friend; obedient to his superiors; firm and thorough in dealing with those under him; humble, reverent, trustful—how much there is about him for us to admire, and, better still, to imitate.

2. "There's so much of it! Why can't we help them all!" said a good physician, looking out on the suffering of a great city. "And still," he went on, "we can help them one at a time, I suppose." That was Jesus' way, and it is the way for us all. There is not one of us but can help others "one at a time."

3. "I can't see it, but I can feel it pull," said a boy when his kite had sailed away up out of sight. No more can we see the Saviour, but just as really can we feel His power in us making our lives better and stronger.

**FOR WRITTEN ANSWERS**

1. How did "the elders" help to bring healing to the sick servant? .....

.....

2. At what in the centurion did Jesus marvel? .....

.....

3. How did He show His power over death? .....

.....

## Lesson IV.

## JESUS THE SINNER'S FRIEND

April 22, 1906

Luke 7 : 36-50. Commit to memory v. 47. Read Mark 2 : 1-17; Luke 7 : 18-35.

GOLDEN TEXT—Thy faith hath saved thee; go in peace.—Luke 7 : 50.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman<sup>2</sup> in the city,<sup>3</sup> which was a sinner,<sup>4</sup> when she knew that<sup>5</sup> Jesus sat at meat in the Pharisee's house,<sup>6</sup> brought an alabaster<sup>7</sup> box of ointment.

38 And stood at his feet behind him weeping, and began to<sup>8</sup> wash his feet with<sup>9</sup> tears, and did wipe them with the<sup>10</sup> hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had hidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have<sup>11</sup> known who and what manner of woman this is that toucheth him :<sup>12</sup> for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41<sup>13</sup> There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty.

42 And when they<sup>14</sup> had nothing to pay, he<sup>15</sup> frank-

ly forgave them both. <sup>16</sup>Tell me therefore, which of them will love him most ?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath<sup>17</sup> washed my feet with<sup>9</sup> tears, and wiped them with<sup>18</sup> the hairs of her head.

45 Thou gavest me no kiss : but<sup>6</sup> this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint : but<sup>6</sup> this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much : but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that<sup>19</sup> forgiveth sins,<sup>20</sup> also ?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Revised Version—<sup>1</sup> entered; <sup>2</sup> which was; <sup>3</sup> Omit which was; <sup>4</sup> and; <sup>5</sup> he was sitting; <sup>6</sup> she; <sup>7</sup> cruse; <sup>8</sup> wet; <sup>9</sup> her; <sup>10</sup> hair; <sup>11</sup> perceived; <sup>12</sup> that; <sup>13</sup> a certain lender had; <sup>14</sup> had not wherewith; <sup>15</sup> Omit frankly; <sup>16</sup> which of them therefore; <sup>17</sup> wetted; <sup>18</sup> her hair; <sup>19</sup> even; <sup>20</sup> Omit also.

## THE LESSON EXPLAINED

Time and Place—Autumn, A.D. 28; some town of Galilee.

Connection.—Vs. 18-35 tell of John the Baptist's message to Jesus when he heard of the wonderful works of Jesus, as in last Lesson; our Lord's answer; and His address to the people concerning John.

I. THE SINFUL WOMAN.—36, 37. One of the Pharisees; Simon by name, v. 40. Desired him, etc.; "kept asking Him;" he was curious to see and hear the famous Teacher and Miracle-worker. He went. Like the sunlight, Jesus was ready to carry light and cleansing wherever opportunity offered. Sat down to meat; "reclined at table." The custom was to lie on couches arranged on three sides of the table, the head inward and the feet outward, the left arm supporting the body, while the right remained free for the food. A woman . . . a sinner; well-known as such throughout the city. Knew, etc. It was, and is still, a common custom in the East for strangers to go in and out of a house during a feast, talking with the guests. Alabaster box (flask, see illustration) of ointment. Alabaster was a very fine kind of gypsum. The "ointment" was often very costly (see John 12 : 5, where "three hundred pence" is the equivalent of \$300 with us).

38, 39. Stood at his feet. See on v. 38. The sandals were removed on coming into the house, leaving the feet bare. Weeping. Had some kind look from the Saviour filled her heart with gratitude, and with sorrow for sin? Wash . . . wipe . . . kissed ("kept kissing") his feet. All this was done out of a sudden loving impulse. Anointed them; her purpose in coming. A prophet, would have known, etc. Simon thought that a good man would not have allowed such a person to touch him. But, though Jesus never sinned, He had the tenderest sympathy towards sinners.

II. THE TWO DEBTORS.—40-43. Jesus

answering; the unspoken thought of Simon. This is an instance of Jesus' power to read the hearts of men. A certain creditor; money-lender. Two debtors. In our Lord's day debt was common, the country being disturbed and unprosperous, owing to oppression by the Romans and the Herods. Five hundred pence . . .

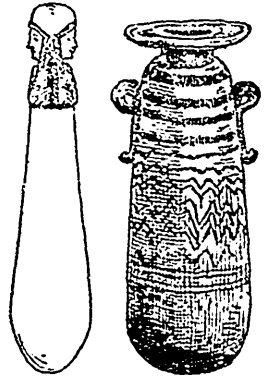
fifty; equal in purchasing power to \$500.00 and \$50.00 in our day. Forgave them both; canceled the debt.

44-46. This woman . . . thou.

The Pharisee saw which debtor loved most. Jesus will now show him how much greater the sinful woman's love was than his own. Simon had neglected to give Jesus water to wash the dust off His feet, a common act of courtesy to a guest

in the East; he had omitted the kiss on both cheeks, which an Eastern host commonly gives his guest; and he had brought no oil to anoint the head of his guest, as a sign of respect. How differently the woman acted! For water she brought tears, made a towel of her hair (Rev. Ver.), and anointed the feet of Jesus, not with common oil, but with costly ointment.

III. THE FORGIVING SAVIOUR.—47-50. Her sins . . . many. Jesus did not make light of the



Ancient Italian Alabaster, or Alabaster Vases for holding Ointment

woman's sin. All sin is dreadful in His sight. Forgiven; for she loved much. The woman was not forgiven because she loved; she loved because she was forgiven. Because her love is so great, says Jesus, it is certain that she has received forgiveness for many sins. Little.. forgiven.. loveth little; words pointing to Simon, who thought he had few sins to be forgiven, and did not feel the love that flows from a great pardon. Thy sins are ("have been") forgiven. Read Isa. 1: 18; 55: 7; Rom. 5: 20; 1 John 4: 10, 19. Who is this? Compare ch. 5: 21. Faith hath saved thee. Faith is like a stretched out hand, receiving the heavenly gift. Go in ("into") peace; peace with God, impossible till sin is forgiven, Isa. 48: 22.

**DAILY READINGS**

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

M.—Prejudice of the Jews, Luke 7: 29-35. T.—Jesus, the sinner's Friend, Luke 7: 36-50. W.—Sinners called to repentance, Luke 5: 27-32. Th.—Seeking the lost, Luke 19: 1-10. F.—Lost and found, Luke 15: 1-10. S.—The lost son, Luke 15: 11-24. S.—Mighty love, Rom. 5: 1-8.

Prove from Scripture—That love grows out of forgiveness.

Shorter Catechism—Ques. 14. What is sin? A. Sin is any want of conformity unto, or transgression of, the law of God.

The Question on Missions—15. Does the Church of Rome not give the Bible to the French-Canadians? She neither gives it to them, nor permits them to accept it from others. The great majority of them have never seen it.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 162; 17 (P's. Sel.); 542 (from PRIMARY QUARTERLY); 180.

**FOR FURTHER STUDY**

Juniors—Who sent a message to Jesus? What led him to do so? To whom did Jesus speak about John?

36, 37 Who asked Jesus to a meal? What was his reason? What was the usual position taken at meals? Who came into the house? What did she bring with her?

38, 39 Where did the woman stand? What did she do? What did Simon think?

40-46 About whom did Jesus tell a story? How much did each debtor owe? What did their Lord do for each? Which would love Him most? What had

Simon not done for Jesus? What had the woman done?

47-50 Was the woman in the Lesson a great sinner? What did Jesus do for her? How did she feel towards Him?

Seniors and the Home Department—What question did John the Baptist ask of Jesus? Give our Lord's reply. What did He say to the people about John?

36-39 Explain the woman's presence in Simon's house. What was "alabaster"? Show that Jesus was without sin. (John 8: 46.) That He has sympathy for sinners. (Heb. 4: 15.)

40-46 Prove that Jesus knows our thoughts. (John 2: 25.) To how much of our money is "five hundred pence" equal? What woman "sat at Jesus' feet"? (Luke 10: 39.)

47-50 Why does God forgive sins? (Eph. 1: 7.) What is required of us in order to gain forgiveness? (Eph. 2: 8.) Show that forgiveness brings peace (Rom. 5: 1.)

**THE LESSON IN LIFE**

1. Jesus was always ready to accept invitations to people's homes. And He never went as a kill-joy, but always as a happy sharer in common pleasures. Plain-spoken He could be, but He was always the courteous, kindly, hearty Friend. What a Guest to have in our homes, and in our hearts!

2. Be jealous for your reputation. When it is gone you have no friend but Jesus. You remember Shakespeare,—

"Who steals my purse, steals trash,  
But he who filches from me my good name,  
... makes me poor indeed."

3. A sinless Saviour; but His not the purity of a clear, cold icicle: rather of the warm, bright rays of the sun. For He knew well the temptations of weak, erring men, and had boundless sympathy with them. Never is there reason for a sinner to fear Him; always He is to be trusted. He will not spare our sin, but He is more tender to the penitent than a mother to her child.

4. An oft-told story of forgiveness and gratitude comes up from the days of American slavery. A young negro girl about to be sold, was weeping bitterly. A wealthy gentleman happened along, bid her in, and told her she was free. Whereupon she fell at his feet, saying, "O massa, let me be your slave for life!"

**FOR WRITTEN ANSWERS**

1. How did the woman show her love for Jesus?.....

2. What did Jesus do for the woman?.....

3. What is faith like?.....

## Lesson V.

## THE PARABLE OF THE SOWER

April 29, 1906

Mark 4 : 1-20. Commit to memory v. 20. Read Matthew 13 : 1-23; Luke 8 : 5-18.

GOLDEN TEXT—The seed is the word of God.—Luke 8 : 11.

1 And <sup>1</sup> he began again to teach by the sea side; and there <sup>2</sup> was gathered unto him a <sup>3</sup> great multitude, so that he entered into a <sup>4</sup> ship, and sat in the sea; and <sup>5</sup> the whole multitude was by the sea on the land.

2 And he taught them many things <sup>6</sup> by parables, and said unto them in his <sup>7</sup> doctines.

3 Hearken; Behold, <sup>8</sup> there went out a sower to sow:

4 And it came to pass, as he sowed, some <sup>9</sup> fell by the way side, and <sup>10</sup> the fowls of the air came and devoured it up.

5 And <sup>11</sup> some fell on <sup>12</sup> stony ground, where it had not much earth; and <sup>13</sup> immediately it sprang up, because it had no depth of earth:

6 But when the sun was <sup>14</sup> up, it was scorched; and because it had no root, it withered away.

7 And <sup>15</sup> some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And <sup>16</sup> other fell <sup>17</sup> on good ground, and did yield fruit <sup>18</sup> that sprang up and increased; and brought forth, <sup>19</sup> some thirty, and some sixty, and some an hundred.

9 And he said <sup>20</sup> unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the <sup>21</sup> parable.

11 And he said unto them, Unto you <sup>22</sup> it is given to know the mystery of the kingdom of God: but

unto them that are without, all <sup>23</sup> these things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest <sup>24</sup> at any time they should <sup>25</sup> be converted, and <sup>26</sup> their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how <sup>27</sup> then will ye know all <sup>28</sup> these parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; <sup>29</sup> but when they have heard, <sup>30</sup> Satan cometh immediately, and taketh away the word <sup>31</sup> that was sown in their hearts.

16 And these <sup>32</sup> are they likewise which are sown <sup>33</sup> on stony ground; who, when they have heard the word, <sup>34</sup> immediately receive it with <sup>35</sup> gladness;

17 And have no root in themselves, <sup>36</sup> and so endure but for a time: afterward, when affliction or persecution ariseth <sup>37</sup> for the word's sake, immediately they are offended.

18 And <sup>38</sup> these are they which are sown among <sup>39</sup> thorns; <sup>40</sup> such as hear the word,

19 And the cares of <sup>41</sup> this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And <sup>42</sup> these are they <sup>43</sup> which are sown on good ground; such as hear the word, and <sup>44</sup> receive it, and <sup>45</sup> bring forth fruit, <sup>46</sup> some thirtyfold, some sixty, and some an hundred.

Revised Version—<sup>1</sup> again he began; <sup>2</sup> is; <sup>3</sup> very; <sup>4</sup> boat; <sup>5</sup> all the multitude were; <sup>6</sup> in; <sup>7</sup> teaching; <sup>8</sup> the sower went forth; <sup>9</sup> seed; <sup>10</sup> birds came; <sup>11</sup> other; <sup>12</sup> the rocky ground; <sup>13</sup> straightway; <sup>14</sup> risen, it; <sup>15</sup> others; <sup>16</sup> into the; <sup>17</sup> growing up and increasing; <sup>18</sup> thirtyfold, and sixtyfold, and a hundredfold; <sup>19</sup> who hath; <sup>20</sup> parables; <sup>21</sup> is given the mystery; <sup>22</sup> Omit these; <sup>23</sup> haply; <sup>24</sup> turn again; <sup>25</sup> it; <sup>26</sup> shall; <sup>27</sup> the <sup>28</sup> and; <sup>29</sup> straightway cometh Satan; <sup>30</sup> which hath been sown in them; <sup>31</sup> in like manner are they that; <sup>32</sup> upon the rocky places; <sup>33</sup> joy; <sup>34</sup> but endure for a while; then, when tribulation; <sup>35</sup> because of the word, straightway they stumble; <sup>36</sup> these are they that have heard; <sup>37</sup> those; <sup>38</sup> that were sown upon the; <sup>39</sup> accept; <sup>40</sup> bear.

## THE LESSON EXPLAINED

Time and Place—Autumn, A.D. 28; shore of the Lake of Galilee, probably near Capernaum.

Connection—After the incident of last Lesson Jesus went on a second preaching tour in Galilee. This day's teaching was likely at its close. Jesus leaves His home and goes to the lake shore. The multitudes gather to Him, and He teaches them.

## I. THE PARABLE.—

1, 2. He (Jesus) began again to teach by the sea (lake) side; as He had done, for example, when the first four disciples were called, Luke 5 : 1-11, Lesson VI., First Quarter. A great multitude, Luke says (ch. 8 : 4), "out of every city," that is, the cities of Galilee in which Jesus had been preaching, Luke 8 : 1. Into a boat (Rev. Ver.); high at the bow, where Jesus sat. Multitude . . . on the land; standing in rows on the curved, sloping shore. By parables. "Parable" means literally "a placing beside." Our Lord placed spiritual truths beside what He saw in nature, and

compared the one with the other. Doctrine; teaching.

3-9. The sower (Rev. Ver.). It is likely enough that there were men actually sowing wheat or barley in the field within sight. As he sowed; scattering the seed from a bag or basket slung under his left arm. Some . . . by the way side; the footpath trodden hard across the unfenced fields. Fowls of the air, etc. There were many bills to peck at the grain. Some . . . on the rocky ground (Rev. Ver.); with only an inch or so of soil. Immediately . . . sprang up; because the underlying rocks hold the sun's heat, and so forced the seed. Scorched . . . withered. The roots could not strike deep enough to be protected from the fierce sun. Some . . . among . . . thorns. These were usually cut down before the



The Sower: (From Painting by Millet)

seed was sown, but the roots often remained, and growing up with the grain, choked it. Others . . . on good ground; the rich, deep loam of Palestine,



which produced luxuriant harvests. Brought forth, etc. This is the test of good soil: it produces a harvest.

**II. THE QUESTIONS.—10-12.** The disciples of Jesus, including the twelve apostles, ask Him to explain the parable. He replies that to them shall be made plain the hidden things (**mystery**) concerning God's kingdom. **Unto them that are without the circle of disciples, He will not speak so plainly, but in parables, that . . . may see, and not perceive.** Not to be able to see, is the punishment that befalls those who are unwilling to see.

**III. THE EXPLANATION.—13-19.** The sower; Jesus, Himself, first of all, then the apostles and all who make known the word of God. Four kinds of hearers are represented by the four kinds of soil. **Satan**; like the birds of the air. **Cometh immediately**; always on the alert. **Takeeth away the word**; by turning the mind to some frivolous or worldly thought or occupation. **Receive it with gladness.** But it is the holding to, not the reception merely, which counts. **Afterward . . . are offended.** Trials and persecutions test how deep-rooted our religion is. **Cares . . . riches . . . lusts (pleasures).** How often this trio crowds the Saviour out of the heart! **Bring forth fruit.** Luke (ch. 8: 15) gives the three marks of "good ground hearers" thus: (1) Attention—"having heard"; (2) Meditation—"keep"; (3) Obedience—"bring forth fruit with patience."

**DAILY READINGS**

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

M.—Parable of the sower, Mark 4: 1-9. T.—Parable of the sower, Mark 4: 10-20. W.—Wayside hearers, Heb. 4: 1-11. Th.—Stony ground, Acts 14: 8-19. F.—Among thorns, 1 Tim. 6: 9-17. S.—Good ground, John 4: 31-42. S.—Joy of harvest, Psalm 126.

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

Shorter Catechism—Review Questions 11-14.

The Question on Missions—16. Who are the workers in French Evangelization? Colporteurs, missionaries and missionary teachers. These labor under the direction of a Board appointed by the General Assembly. The Secretary of the Board is also Missionary Superintendent.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 250; 255; 92 (Ps. Sel.); 563 (from PRIMARY QUARTERLY); 313.

**FOR FURTHER STUDY**

**Juniors**—Whither did Jesus go? Who came to Him? Where did He sit while teaching?

1-9 Tell about another time when Jesus taught from a boat. Where did the people stand? What could they likely see on the land? How was the seed sown? Name the four different kinds of soil. How much did the good ground bring forth?

10-12 Who asked Jesus to explain the parable? What did He say He would make known to them? How would He speak to others? Why?

13-19 How do "wayside" hearers act? "Stony ground"? "Thorny ground"? "Good ground"?

**Seniors and the Home Department**—Where had Jesus been preaching? (Luke 8: 1-3.) Whom had He just healed? (Matt. 12: 22, 23.) How had the Pharisees treated Him? (Matt. 12: 24.) Who had come to visit Him? (Matt. 12: 46-50.)

1-9 What is a parable? Describe the four kinds of soil. What is said in Hebrews of fruitless soil? (Heb. 6: 7, 8.)

10-12 Why did Jesus speak in parables? What does He mean by a "mystery"? Of what mystery does Paul write? (Eph. 3: 4-6.)

13-19 Give the marks of "good ground" hearers.

**THE LESSON IN LIFE**

1. "What shall the harvest be?" That is for you to say. It depends on the soil. The gospel-seed is clean, and the gospel sowing is abundant. What of our hearts? Are they the "good soil"?

2. Hundreds of thousands of dollars a year are added to the returns of the farmers in the North-West by the introduction of a new kind of wheat. A glance at the lives of the world's best men and noblest institutions shows the gain from the good seed of God's Word.

3. A certain man said when dying, that he had not heard a sermon for twenty years. And yet he had been regularly in church. But, while the minister was preaching, he had been planning his business.

4. The Jewish rabbis liken the best hearers to a sponge, which drinks in all it receives, and gives it out to others, and the worst to a sieve that, letting the fine flour through, retains only the bran.

4. The good seed needs to be "harrowed" in. This is done by turning over and over in our minds what we hear, and thinking it out. In this way it becomes part of us, and so brings forth an abundant harvest of right words and deeds.

**FOR WRITTEN ANSWERS**

1. Who is meant by the "sower" in the parable? .....

2. What is the test of good soil? .....

3. What three things are required of those who hear God's Word? .....

Lesson VI.

## THE PARABLE OF THE TARES

May 6, 1906

Matthew 13 : 24-30, 36-43. Commit to memory v. 30. Read Matthew 13 : 31-35, 44-53; Mark 4 : 26-29.

GOLDEN TEXT—Whatsoever a man soweth, that shall he also reap.—Galatians 6 : 7.

24 Another parable <sup>1</sup> put he <sup>2</sup> 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 <sup>3</sup> among the wheat, and went his way.

26 But when the blade <sup>4</sup> was sprung up, and brought forth fruit, then appeared the tares also.

27 <sup>5</sup> 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 <sup>6</sup> said unto him, Wilt thou then that we go and gather them up?

29 But he <sup>7</sup> said, Nay; lest <sup>8</sup> while ye gather up the tares, ye root up <sup>9</sup> also the wheat with them.

30 Let both grow together until the harvest : and in the time of <sup>10</sup> harvest I will say to the reapers, Gather <sup>11</sup> ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

36 Then <sup>12</sup> Je'sus sent the multitude away, and

Revised Version—<sup>1</sup> set; <sup>2</sup> before; <sup>3</sup> also; <sup>4</sup> sprang; <sup>5</sup> up first; <sup>6</sup> he left the multitudes; <sup>7</sup> Explain; <sup>8</sup> these are the sons of the kingdom; <sup>9</sup> and; <sup>10</sup> son; <sup>11</sup> of the evil one; <sup>12</sup> Omit the; <sup>13</sup> up and burned with fire; <sup>14</sup> cause stumbling; <sup>15</sup> the; <sup>16</sup> the weeping; <sup>17</sup> He that hath ears, let him hear.

went into the house : and his disciples came unto him, saying, <sup>13</sup> Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed <sup>14</sup> are the children of the kingdom; <sup>15</sup> but the tares are the <sup>16</sup> children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are <sup>17</sup> the angels.

40 As therefore the tares are gathered <sup>18</sup> and burned in the fire; so shall it be in the end of <sup>19</sup> this world.

41 The Son of man shall send forth his angels, and they shall gather <sup>20</sup> out of his kingdom <sup>21</sup> all things that <sup>22</sup> offend, and them which do iniquity;

42 And shall cast them into <sup>23</sup> a furnace of fire : there shall be <sup>24</sup> wailing and gnashing of teeth.

43 Then shall the righteous <sup>25</sup> shine forth as the sun in the kingdom of their Father. <sup>26</sup> Who hath ears to hear, let him hear.

## THE LESSON EXPLAINED

**Time and Place**—As in the previous Lesson, autumn, A.D. 28; perhaps the shore of the Lake of Galilee, near Capernaum; also a house in the city.

**Connection**—Matthew, in the Lesson chapter, gives seven parables, including that of the Sower, also given by Mark (see last Lesson), and Luke, ch. 8 : 5-15.

**I. THE TARES SOWN.**—24, 25. Another parable. See Connection. Put he forth. As food is placed on the table, Jesus provides instruction for His followers. The kingdom of heaven; the kingdom ruled by laws from heaven, which kingdom Jesus came to establish on earth. Is likened. We are to learn something of what the kingdom is like from the story. A man . . . sowed good seed; wheat (v. 29), which might become food for men. While men slept; during the darkness, the time for evil deeds (see John 3 : 20). His enemy; full of malice, as the story will show. Sowed tares; darnel, which could not be distinguished from wheat till the ear was formed. The seeds were poisonous.

**II. THE TARES DISCOVERED.**—26, 27. Blade . . . sprung up . . . brought forth fruit. The wheat was now fully headed out. Tares also; now easily known, "a tall light head of small dark grain." Whence . . . tares? A few tares might have grown up, as weeds will, of themselves, but here they were so thick, that the seed must have been sown.

**III. THE TARES DESTROYED.**—28-30. An enemy; and a mean one he must have been. Gather them up. On Eastern farms it is usual for the women and children to pull up tares and other weeds from amongst the ripening grain. But in this case, since there were so many tares, the wheat would be endangered by doing this, v. 29. Everywhere the roots were intertwined with those of the wheat. Harvest. Then the grain would be ripe, and they could be pulled up safely. Tares . . . burn; for fuel, and to destroy the evil seeds.

## IV. WHAT IT ALL MEANT.

—36-39. The parables of the mustard seed and the leaven follow, vs. 31-35. Then, At this point Jesus seems to have stopped teaching for a time, and to have gone to His home in Capernaum, probably returning to the lake shore later in the day. Declare (explain) . . . the parable of the tares. The disciples were never afraid to ask Jesus questions; He was always ready to answer. He that soweth . . . the Son of man; Jesus's favorite title for Himself, and one which marked Him out as the Messiah promised in the Old Testament. Field . . . world; which all belongs to Christ; the work of missions is to bring all its people to Him. Good seed, etc.; not, as in the parable of the sower, the Word of God, but the children of the kingdom, subjects of Christ, growing into His likeness. Tares . . . children of the wicked one; all who, like Satan, are opposed to Christ and His kingdom. Enemy . . . devil; our worst foe. Harvest . . . end of the world; the coming judgment day. Reapers . . . angels; God's messengers and agents.

40-43. All . . . that cause stumbling (Rev. Ver.); cause others to sin. Do iniquity; themselves do evil. Furnace of fire; a dreadful picture of the doom Christ came to save us from. Righteous . . .



Wheat and Tares

as the sun. As when the sun comes out from behind the clouds, so it will be seen at the judgment who have been good and who have been evil in their lives.

**DAILY READINGS**

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

M.—Parable of the tares, Matt. 13 : 24-30. T.—Parable of the tares, Matt. 13 : 36-43. W.—The enemy, Gen. 3 : 1-3. Th.—God's long-suffering, 2 Peter 3 : 8-14. F.—The separation, Matt. 25 : 31-46. S.—The Judge, 2 Thess. 1 : 1-10. S.—The Judgment, Rev. 20 : 11-15.

Prove from Scripture—*That the Judgment is certain.*

Shorter Catechism—Ques. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

The Question on Missions—17. *What is a colporteur?* A colporteur is a pioneer missionary, who goes from house to house, selling, and sometimes lending, the Scriptures and other religious literature to the people, and reading and praying with them as opportunity offers.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 272; 247; 52 (Ps. Sel.); 486 (from PRIMARY QUARTERLY); 454.

**FOR FURTHER STUDY**

Juniors—How many parables are there in the Lesson chapter? Which one of them formed the last Lesson?

24, 25 What is the title of the Lesson parable? What kind of seed did a man sow in his field? When did his enemy come? What did he sow?

26, 27 When were the tares discovered? By whom?

28-30 What did the servants wish to do? Why did the owner of the field not permit this? When were the tares to be gathered? What was to be done with them?

36-43 Who asked Jesus to explain the parable? What does He say is meant by "the harvest"? What will then happen to the wicked? What reward will be given to the righteous?

Seniors and the Home Department—Which of the parables in the Lesson chapter are found also in Mark and Luke, respectively?

24, 25 What is the "kingdom of heaven"? How does it differ from worldly kingdoms? (John 18 : 36.) What is it to include? (Rev. 11 : 15.)

26-30 Who alone can know the hearts of men? (1 Sam. 16 : 7.) Where are we forbidden to judge others? (Matt. 7 : 1.)

36-43 Give our Lord's explanation of the Lesson parable. Show that the mission of Christ's followers is to the whole world. Whence do they receive power? (Matt. 28 : 18, 19.) Are they to expect opposition? (Mark 13 : 9.) What will be the final outcome? (Luke 12 : 32.)

**THE LESSON IN LIFE**

1. Malice and meanness are a bad pair. Well might the rascal who would sow bad seed in his neighbor's field, sneak in under cover of night. In daylight he would be scorched by the scorn in honest men's eyes. It is the man with no ill-will to his neighbor and no selfish end to serve, who does not need to care whether he walks in the dark or in the day.

2. Weigh them, and the difference between the heavy, golden wheat-ear, and the light, worthless tare, is easily known. And there are scales—pretty fair ones, too, on the whole—in every school and place of business, that weigh us and sort us out into our class.

3. There is a sharp, clear line between "the children of the kingdom" and "the children of the evil one." Jesus will have nothing to do with half-and-half followers (Rev. 3 : 16). He demands that we be out-and-out for Him.

4. Nothing is more up-to-date than the gospel. Alert business men are reaching out all over the world for markets in which to sell their wares. For the follower of Christ, as well, the whole world is the field whose harvest is to be reaped for the Master.

5. If you think severe things are said in the gospels about the doom of the wicked, remember they are said by One who died to save them.

6. For the Lord our God shall come  
And shall take His harvest home;  
From His field shall purge away  
All that doth offend, that day.

Give His angels charge at last  
In the fire the tares to cast,  
But the fruitful ears to store  
In His garner evermore.—Alford.

**FOR WRITTEN ANSWERS**

1. How did the tares come into the field? .....

2. What was done at last with the tares? .....

3. Whom do the tares represent? .....

## Lesson VII.

## A FIERCE DEMONIAC HEALED.

May 13, 1906

Mark 5 : 1-20. Commit to memory v. 15. Read Matthew 8 : 28-34; Luke 8 : 26-39.

GOLDEN TEXT—Go home to thy friends, and tell them how great things the Lord hath done for thee.—Mark 5 : 19.

1 And they came <sup>1</sup> over unto the other side of the sea, into the country of the <sup>2</sup> Gad'arænes.2 And when he was come out of the <sup>3</sup> ship, immediately there met him out of the tombs a man with an unclean spirit.3 Who had *his dwelling* <sup>4</sup> among the tombs; and no man <sup>5</sup> could bind him, no, not with <sup>6</sup> chains :4 Because that he had been often bound with fetters and chains, and the chains had been <sup>7</sup> plucked asunder by him, and the fetters broken in pieces : <sup>8</sup> neither could any man tame him.5 And always, night and day, <sup>9</sup> he was in the mountains, and in the tombs, crying, and cutting himself with stones.6 But when he saw Je'sus <sup>10</sup> afar off, he ran and worshipped him,7 And cried with a loud voice, and said, What have I to do with thee, Je'sus, *thou Son of the most high God* ? I adjure thee by God, <sup>11</sup> that thou torment me not.8 For he said unto him, Come out of the man, *thou unclean spirit*.9 And he asked him, What is thy name ? And he <sup>12</sup> answered, saying, My name is Legion : for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there <sup>13</sup> nigh unto the mountains a great herd of swine feeding.

Revised Version.—<sup>1</sup> to; <sup>2</sup> Gerasenes; <sup>3</sup> boat, straightway; <sup>4</sup> in the; <sup>5</sup> any more; <sup>6</sup> a chain; <sup>7</sup> rent; <sup>8</sup> and no man had strength to; <sup>9</sup> in the tombs and in the mountains, he was crying out; <sup>10</sup> from afar; <sup>11</sup> Omit that thou; <sup>12</sup> saith unto him; <sup>13</sup> on the mountain side; <sup>14</sup> they besought; <sup>15</sup> he gave; <sup>16</sup> came; <sup>17</sup> rushed down the steep into; <sup>18</sup> came to see; <sup>19</sup> had come to pass; <sup>20</sup> behold; <sup>21</sup> devils sitting, clothed; <sup>22</sup> even him that had the legion; <sup>23</sup> devils; <sup>24</sup> beseech; <sup>25</sup> from their borders; <sup>26</sup> as he was entering into the boat; <sup>27</sup> devils besought; <sup>28</sup> And he; <sup>29</sup> to thy house unto; <sup>30</sup> how he had mercy; <sup>31</sup> went his way.

12 And <sup>14</sup> all the devils besought him, saying, Send us into the swine, that we may enter into them; <sup>13</sup> And <sup>15</sup> forthwith Je'sus gave them leave. And the unclean spirits <sup>16</sup> went out, and entered into the swine : and the herd <sup>17</sup> ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.14 And they that fed the swine fled, and told *it* in the city, and in the country. And they <sup>18</sup> went out to see what it was that <sup>19</sup> was done.15 And they come to Je'sus, and <sup>20</sup> see him that was possessed with <sup>21</sup> the devil, and had the legion, sitting, and clothed, and in his right mind <sup>22</sup> : and they were afraid.16 And they that saw *it* told them how it befell to him that was possessed with <sup>23</sup> the devil, and also concerning the swine.17 And they began to <sup>24</sup> pray him to depart <sup>25</sup> out of their coasts.18 And <sup>26</sup> when he was come into the ship, he that had been possessed with <sup>27</sup> the devil prayed him that he might be with him.19 <sup>28</sup> Howbeit Je'sus suffered him not, but saith unto him, Go <sup>29</sup> home to thy friends, and tell them how great things the Lord hath done for thee, and <sup>30</sup> hath had compassion on thee.20 And he <sup>31</sup> departed, and began to publish in Decap'olis how great things Je'sus had done for him : and all men did marvel.

## THE LESSON EXPLAINED

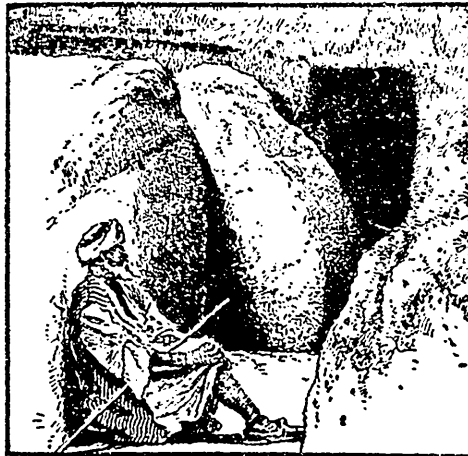
Time and Place—Autumn, A. D. 28; the country of the Gadarenes or Gerasenes.

Connection—The Lesson comes immediately after the stilling of the tempest on the Lake of Galilee, ch. 4 : 35-41

## I. THE VICTIM.—

1-5. They; Jesus and the twelve disciples. Country of the Gadarenes (Rev. Ver., "Gerasenes"); people living in and near Gergesa (see Matt. 8 : 28) or Gerasa (now called Gersa), a town on the eastern shore of the Lake of Galilee. Out of the tombs; which were often made in caves. A man. Matthew (ch. 8 : 28) says two. Perhaps one was more violent than the other, and therefore attracted special attention. With an unclean spirit (demon); defiling body and soul. No man could bind him; try as they might, v. 4. Chains . . . plucked asunder . . . fetters broken. Such fierce, unnatural, strength did the evil spirit give him. Tame him; a word

used of wild beasts. Mountains, and . . . tombs; now sitting in a lonely, empty tomb, now rushing madly to the hilltops. Cutting himself; in his mad frenzy.



Among the Tombs

## II. THE VICTOR.—

6-17. Saw Jesus afar off; while the boat was yet on the lake. Ran and worshipped him; meeting Jesus as soon as He landed (see v. 2). The man realized the Saviour's power. Son of the most high God. The evil spirit now speaks through the man. Demons often recognized in Jesus a divine Person (see Mark 1 : 24, Lesson VII., First Quarter). Torment me not. It would be torment to this devil's agent not to be permitted to torment others. He (Jesus) said. The demon seems to have interrupted Jesus in the

very act of giving His command. Come out; the short, sharp order of a Master. Thy name? A question to the man, perhaps intended "to recall the man to the remembrance of his humanity." Legion

A legion in the Roman army consisted of 6,000 men. Here, however, the word means simply a great number. It seemed to the man as if he were controlled by a multitude of demons, all, like a regiment of soldiers, obeying one master. Besought him, etc. They dreaded being sent back to hell, whence they had come. Vs. 11-17 tell how the demons, driven out of the man, were permitted to enter into a herd of swine, which was destroyed by them; how the people of the city came and saw the demoniac completely cured; and how, angry at the loss of their swine, they begged Jesus to go out of their country. They cared more for their swine than for the poor man whom Jesus had healed.

III. THE WITNESS.—18-20. Filled with gratitude, the cured man wishes to go with Jesus. But our Lord sends him to tell his own friends what He has done for him. He goes and tells the wonderful story throughout Decapolis ("the region of the Ten Cities"), a district south-east of the Lake of Galilee, of which the country of the Gerasenes was a part. All but one of the ten cities were East of the Jordan.

DAILY READINGS

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

M.—A fierce demoniac healed, Mark 5 : 1-10. T.—A fierce demoniac healed, Mark 5 : 11-20. W.—The lunatic boy, Mark 9 : 17-27. Th.—The word of authority, Luke 4 : 33-37. F.—Greater than Satan, Matt. 12 : 22-30. S.—In the name of Jesus, Acts 16 : 13-18. S.—Saved by grace, Eph. 2 : 1-10.

Prove from Scripture—That we should be witnesses for Jesus.

Shorter Catechism—Ques. 16. Did all mankind fall in Adam's first transgression? A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

The Question on Missions—18. What is the missionary's work? He continues and completes the colporteur's work, preaching and ministering to the families that have accepted the gospel, and have consequently been forced to leave the Romish Church, and organizing them into mission stations and congregations.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 168; 126; 23 (Ps. Sel.); 562 (from PRIMARY QUARTERLY); 216.

FOR FURTHER STUDY

Juniors—How had Jesus just shown His power?  
1-5 Whither did Jesus and His disciples go? Who met Jesus? Where did this man dwell? How was His strength manifested?

6-10 When did the man see Jesus? What did he do? What did he ask Jesus not to do? What order did Jesus give? What question did he ask? The answer?

11-17 Into what were the evil spirits sent? What happened to the swine? What did the owners ask Jesus to do?

18-20 What did the cured man wish to do? What did Jesus tell him to do?

Seniors and the Home Department—How had Jesus shown His power over nature?

1-5 Where is "the country of the Gadarenes"? Where is Satan likened to a strong man? (ch. 3 : 27.) Show that Christ is stronger than Satan. (Heb. 2 : 14, 15.)

6-17 Who did the demons believe Jesus to be? Did their belief save them? (James 2 : 19.)

18-20 Show that the followers of Jesus are to be witnesses for Him. (Acts 1 : 8.)

THE LESSON IN LIFE

1. The true man is never so happy as when he is doing hard things. It is the tasks that tax muscle or brain to the limit that give him the keenest joy. This delight in difficulties Jesus shares to the full. He can be glad with the strong, as well as tender with the weak.

2. Satan is the strongest person at work in the world except, Jesus Christ. Nothing can bind him or tame him, but the One who is stronger than he. There was no hope for this poor fellow until he met Christ, and there is none for us without Him.

3. Like birds that fly in flocks and wolves that hunt in packs, sins never go single. So that you cannot trust a liar nor believe a thief; for falsehood and dishonesty are never far apart.

4. Let one here and another there drop a pebble into the lake, and the circles formed will by and by meet. And let each of us try to make his heart and his home a better place, and it will not be long till the world is transformed.

5. S.S. stands for Sabbath School. The letters stand, too, for Salvation and Service. And every one who has received salvation should enter upon service.

FOR WRITTEN ANSWERS

1. How did the unclean spirit show its power? .....

.....

2. How did Jesus show His power? .....

.....

3. How did the cured man show his gratitude? .....

.....

## Lesson VIII.

## DEATH OF JOHN THE BAPTIST

May 20, 1906

Mark 6 : 14-29. Commit to memory v. 20. Read Matthew 14 : 1-12; Luke 5 : 1-20; 6 : 7-13.

GOLDEN TEXT—Be not drunk with wine, wherein is excess.—Ephesians 5 : 18.

14 And king Her'od heard <sup>1</sup> of him; (for his name <sup>2</sup> was spread abroad.) and he said, That John the Baptist was risen from the dead, and therefore <sup>3</sup> mighty works do shew forth themselves in him.

15 Others said, That it is <sup>4</sup> Eli'as. And others said, That it is a prophet, <sup>5</sup> or as one of the prophets.

16 But when Her'od heard *thereof*, he said, <sup>6</sup> It is John, whom I beheaded. he is risen from the dead.

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John <sup>7</sup> had said unto Her'od, It is not lawful for thee to have thy brother's wife.

19 <sup>8</sup> Therefore Herodias had a quarrel against him, and <sup>9</sup> would have killed him; but she could not.

20 For Her'od feared John, knowing that he was a <sup>10</sup> just man and an holy, and <sup>11</sup> observed him; and when he heard him, he <sup>12</sup> did many things, and heard him gladly.

21 And when a convenient day was come, that Her'od on his birthday made a supper to his lords, <sup>13</sup> high captains, and <sup>14</sup> chief estates of Galilee;

22 And when the daughter of <sup>15</sup> the said Herodias

Revised Version—<sup>1</sup> thereof; <sup>2</sup> had become known; <sup>3</sup> do these powers work; <sup>4</sup> Elijah; <sup>5</sup> even as; <sup>6</sup> Omit It is, and from the dead; <sup>7</sup> Omit; had; <sup>8</sup> And Herodias set herself; <sup>9</sup> desired to kill him; and; <sup>10</sup> righteous; <sup>11</sup> kept him safe; <sup>12</sup> was much perplexed; <sup>13</sup> and the; <sup>14</sup> the chief men; <sup>15</sup> Herodias herself; <sup>16</sup> she; <sup>17</sup> at meat; <sup>18</sup> and; <sup>19</sup> out; <sup>20</sup> forthwith give me in; <sup>21</sup> but for the sake of his oaths; <sup>22</sup> of them that sat at meat; <sup>23</sup> straightway; <sup>24</sup> forth a soldier of his guard; <sup>25</sup> to bring his head.

## THE LESSON EXPLAINED

**Time and Place**—March or April, A.D. 29; Jesus was in Galilee, with His disciples.

**Connection**—John the Baptist was in the prison of Machærus, a fortress on the borders of Arabia, east of the Dead Sea, for about a year (see Luke 3 : 19, 20). He was there put to death by Herod, as the Lesson recounts.

**I. HEROD'S CONSCIENCE. — 14-16. King Herod;** Herod Antipas, son of Herod the Great, Matt., ch. 2. He was ruler, under the Romans, of Galilee and Perea, a district on the east side of Jordan, from A.D. 4 to A. D. 39. He was called "tetrarch" (Matt. 14 : 1), literally, "the ruler of a fourth part," but used in a general way of petty kings. Like his father, this Herod was cunning, ambitious and fond of splendor in building. **Heard of him;** apparently for the first time, though a great part of our Lord's ministry was spent in his dominions. Wicked pleasures and ambitious plans left Herod little time to think about religious teachers, so long as they did not interfere with his doings. His (Jesus') name was spread abroad; so that reports of His work penetrated even into the royal palace. **John the Baptist.** Herod's conscience troubled him on account of the murder of John, v. 27. **Risen from the dead;** and so more to be feared than ever (v. 20), because out of Herod's reach. **Mighty works.** John while living had wrought no miracles, but who could tell what one risen from the dead might do? **Others said;** some of Herod's courtiers

came in, and danced, <sup>16</sup> and pleased Her'od and them that sat <sup>17</sup> with him, <sup>18</sup> the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went <sup>19</sup> forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou <sup>20</sup> give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; <sup>21</sup> yet for his oath's sake, and <sup>22</sup> for their sakes which sat with him, he would not reject her.

27 And <sup>22</sup> immediately the king sent <sup>24</sup> an executioner, and commanded <sup>25</sup> his head to be brought: and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

("servants") to whom he had spoken some of his fears. **Elias;** Elijah, whose return was commonly expected among the Jews (see Mal. 4 : 5). **A prophet;** like those of the Old Testament.

**17-20. Herod . . had . . laid hold upon John.** etc. See Connection. **For Herodias' sake.** Herodias was the grand-daughter of Herod the Great, and therefore the niece of her own husband Philip and of Herod Antipas. She had forsaken her husband to live with his brother. **John had said . . It is not lawful;** contrary to the law of Moses and of decency. **Had a quarrel.** The wicked queen was angry at the man who had spoken out plainly against her sin. **Would have killed him;** because, had the king followed John's counsel, she would have been sent away disgraced and homeless. **Herod feared John.**

The best thing we know about Herod is his reverence for John. **Did many things;** but not the one thing he ought to have done: he would not put away Herodias.

**II. HEROD'S PROMISE. — 21-25. A convenient day;** for the carrying out of Herodias' wicked purpose. **Herod . . birthday . . supper;** a great evening banquet prolonged far into the night. **The daughter of . . Herodias;** Salome by name. Her father was Philip. **Danced;** before the feasters, a most improper thing to do, even according to the ideas of those times. **Pleased Herod, etc.** They were all under the influence of drink. **The half of my kingdom.** Compare Esth. 5 : 3, 6; 7 : 2



A Dancing Girl

Foolish king, to offer half of his kingdom for an indecent dance; but not more foolish than the drunkard, who sacrifices all his prospects to his appetite. **Said unto her mother, etc.;** who was fiercely angry at John's rebukes. **Charger;** a large platter.

**III. HEROD'S CRIME.—26-29. Exceeding sorry.** Troubled by conscience; fearing a revolt of the people, who revered John; tormented by superstitious dread of ill luck from causing death on a birthday;—the king found Satan a hard master to serve. **For the sake of his oaths** (Rev. Ver.). He had sworn repeatedly. **Better break, than keep, an evil oath. Beheaded him in the prison;** which was in another part of the same fortress. V. 23 is a vivid picture of a scene which is a fit match for that of v. 27. **Disciples . . . corpse . . . in a tomb.** Matthew (ch. 14 : 12) tells that they "went and told Jesus," sure of His sympathy, and knowing how He honored John, Matt. 11 : 11.

**DAILY READINGS**

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

M.—Death of John the Baptist, Mark 6 : 14-29. T.—A faithful preacher, Luke 3 : 10-20. W.—A prophet, Luke 7 : 19-28. Th.—The crown of life, Rev. 2 : 7-11. F.—Faithful unto death, Heb. 11 : 32-40. S.—Feasting and folly, Dan. 5 : 1-9. S.—Danger of intemperance, Isa. 28 : 1-8.

**Prove from Scripture—That God's servants need courage.**

**Shorter Catechism—Ques. 17. Into what estate did the fall bring mankind? A. The fall brought mankind into an estate of sin and misery.**

**The Question on Missions—19. What is a missionary teacher? One who teaches a school supported by the Board, and does missionary work in the district. There are seventeen mission day schools, attended by both Protestant and Catholic children, in places where there is no other Protestant school.**

**Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 256, 260; 28 (Ps. Sel.); 255 (from PRIMARY QUARTERLY); 257.**

**FOR FURTHER STUDY**

**Juniors—Who put John in prison? How long was he there?**

**14-20 Which Herod is mentioned in the Lesson? Whose son was he? Who did he think Jesus to be? Whose lawful wife was Herodias? Whom had she now married? Who had spoken against her sin? What did she wish to do to John?**

**21-25 When did Herod make a feast? Who danced before the feasters? What did Herod promise her? What did she ask? At whose bidding?**

**26-29 How did Herod feel? Why? Why would he not refuse Salome? How was John killed? What did his disciples do with his body? Whom did they tell about his death?**

**Seniors and the Home Department—Tell what you can of John the Baptist.**

**14-20 Describe the character of Herod. Why had he not heard of Jesus? What led him to think He was John the Baptist risen again? What Roman governor was troubled by an apostle's preaching? (Acts 24 : 25.) Who are spoken of as "being past feeling"? (Eph. 4 : 17-19.)**

**21-25 What foolish promise did Herod make? Describe the drunkard's doom in this life. (Prov 23 : 21.) In the life to come. (1 Cor. 6 : 10.)**

**26-29 What apostle was killed by another Herod? (Acts 12 : 1, 2.) What does Jesus teach about taking oaths? (Matt. 5 : 33-37.)**

**THE LESSON IN LIFE**

1. A prisoner, charged with murder, one morning asked the jailer to put him in another cell. "At midnight," he said, "the prisoners in the next cell tap on the wall and whisper, 'Thou art a murderer.'" There were no prisoners in the next cell. The whispers were the echoes of a guilty conscience.

2. A sail-boat without a centre-board is sure to capsize at the first strong gust of wind. And it takes a strong will—stronger than poor Herod's—to hold a steady course when temptations blow from every quarter.

3. What foolish things men do when filled with drink! It is according to the old saying, "Wine in, wit out." Surely it is hard enough to do right, without letting a robber down our throats to steal away our brains.

4. "Missionary work among the boys"—this is the saloon-keepers' latest slogan. And for what? To recruit the army of drunkards who fill their fat purses. But the boys have something to say, and the brightest and strongest of our young Canadians will see that the "mission" ends in "missing."

5. Death in a good cause is never defeat. The strength of the hero who falls with his face to the foe and fighting to the last, enters into those who come after, and helps to win the final victory.

**FOR WRITTEN ANSWERS**

1. For what sin had John rebuked Herod? .....

.....

2. What dreadful deed did Herod do? .....

.....

3. How was it brought to his mind? .....

.....

## Lesson IX.

## FEEDING THE FIVE THOUSAND

May 27, 1906

Mark 6 : 30-44. Commit to memory v. 41. Read Matthew 14 : 13-21; Luke 9 : 10-17.

GOLDEN TEXT—My Father giveth you the true bread from heaven.—John 6 : 32.

30 And the apos<sup>1</sup>les <sup>1</sup>gathered themselves together unto Je<sup>2</sup>'sus, and told him all things, <sup>2</sup>both what they had done, and <sup>2</sup>what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat.

32 And <sup>3</sup>they departed into a desert place <sup>4</sup>by ship privately.

33 And the people saw them <sup>5</sup>departing, and many knew <sup>6</sup>him, and <sup>7</sup>ran afoot thither out of all cities, and outwent them, <sup>8</sup>and came together unto him.

34 And Je<sup>9</sup>'sus when he came out, saw much people, and was moved with compass-ion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, <sup>10</sup>This is a desert place, and now the time <sup>11</sup>is far passed :

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves <sup>12</sup>bread : for they have nothing to eat.

Revised Version—<sup>1</sup>gather; <sup>2</sup>whatsoever; <sup>3</sup>went away in the boat to; <sup>4</sup>apart; <sup>5</sup>going; <sup>6</sup>them; <sup>7</sup>they ran there together on foot from all the cities; <sup>8</sup>Omit rest of verse; <sup>9</sup>he came forth and saw a great multitude, and he had compassion on them; <sup>10</sup>The place is desert, and the day is now far spent; <sup>11</sup>so, somewhat to eat; <sup>12</sup>But; <sup>13</sup>And; <sup>14</sup>that all should; <sup>15</sup>he took the; <sup>16</sup>he gave to the disciples; <sup>17</sup>broken pieces, twelve basketfuls, and also of; <sup>18</sup>ate; <sup>19</sup>Omit about.

## THE LESSON EXPLAINED

Time and Place—April, A.D. 29; a plain near Bethsaida, north-east shore of the Lake of Galilee.

Connection—At Capernaum, where the parables of Lessons V. and VI. were spoken, the disciples of John the Baptist brought Jesus news of his death, Matt. 14 : 12. The Lesson follows close after.

I. THE MASTER.—30-32. The apostles gathered . . . unto Jesus; having returned from the missionary tour on which He had sent them by twos,



Arab Woman Rolling Out Dough to form Cakes of Bread

through His power. Come . . . apart. Doubtless one reason for the withdrawal was the news of John the Baptist's death. This had filled Jesus with sorrow, and so He wished to get away from the crowds. Besides, it may have been dangerous for Him to remain near Herod, who had slain His forerunner and friend. Rest a while; a second reason. Often weary Himself, Jesus sympathized with His disciples wearied by their toils and travels. Many coming and

going; a continual stream of people, entering and leaving as they pleased, the Eastern house whose door was always open. No leisure . . . to eat; a daily occurrence. Desert place; not a barren, but a thinly inhabited, region. By ship; Rev. Ver., "in the boat."

II. THE MULTITUDE.—33, 34. People. Matt. 14 : 13 (Rev. Ver.) says "multitudes." Ran afoot. They saw the direction the boat was taking, and accompanied it along the shore. Outwent them; reaching the destination before those in the boat. Out of . . . cities; lying along the northern shore of the lake, from which the boat could be seen during its whole course. Jesus . . . came out; from the place to which He had retired for rest. A great multitude (Rev. Ver.). The crowds would be increased by those on the way to Jerusalem to keep the Passover at this season, John 6 : 4. Moved with compassion; for the needs of their souls, as well as their bodily hunger and sickness. AS sheep, etc.; with no wise, strong leader to guide and protect them. Began to teach; and also to heal the sick, Matt. 14 : 14. Jesus thus denied Himself the quiet and privacy for which He had crossed the lake.

25-37. Day . . . far spent. It was now the "first evening" (see Matt. 14 : 15), that is, between three and six o'clock. Send them away. There seemed to the disciples no way of feeding the crowds where they were. Two hundred pennyworth of bread. The "penny" was the Roman denarius, a silver coin, for which one could then buy as much as for a dollar in our day. Two hundred denarii (in purchasing power, \$200) would provide but a scanty bit for each, John 6 : 7. There were 5,000 men (v. 44), besides women and children, Matt. 14 : 21.

III. THE MIRACLE.—38-44. Five (loaves),



and two fishes; a lad's lunch, John 6:9. The loaves were round flat cakes like large biscuits, made of barley (see Illustration); the fishes, the small fish of the lake, dried or pickled for preservation. Companies upon the green grass . . . in ranks. The people, arranged in regular groups, with their bright-colored clothing, would look like flower-beds. Blessed; "gave thanks" (John 6:11), as we do before meals. All . . . were filled. None were overlooked, and all had enough. Twelve baskets; "made of rushes, reeds, twigs, or ropes." Every Jew carried such a basket or wallet when on a journey. Fragments; not crumbs, but unused pieces broken by Jesus and His disciples.

**DAILY READINGS**

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

M.—Feeding the five thousand, Mark 6: 30-44.  
 T.—A useful lad, John 6: 5-14. W.—Four thousand fed, Matt. 15: 32-39. T.—A reminder, Mark 8: 14-21. F.—Bread from heaven, Exodus 16: 11-18. S.—The true bread, John 6: 24-34 S.—Living bread, John 6: 41-51

Prove from Scripture—*That God's people shall not want.*

Shorter Catechism—Review Questions 15-17.

The Question on Missions—20. What are the Point-aux-Trembles Mission Schools? They are boarding schools, with accommodation for about 100 boys and 70 girls, situated nine miles east of Montreal. These schools were founded in 1846, and upwards of 5,000 French-Canadians have been educated in them. Principal Brandt and seven assistants compose the teaching staff.

~~Lesson Plans~~ Book of Praise, 151 (Supplemental Lesson); 404; 418; 81 (P's. Sel.); 320 (from PRIMARY QUARTERLY); 197.

**FOR FURTHER STUDY**

Juniors—Where was Jesus? Of whose death had He just heard?

30-32 What had the apostles been doing? What did Jesus know they now needed? Whither did He take them? How did they reach this place?

33, 34 Who went on foot to the same place? Were there many of them? How did Jesus feel toward them? What did He do for them?

35-37 Until what time did Jesus teach and heal the people? What did the disciples then wish Him to do? How much provision was on hand? What did He bid the disciples do?

38-44 What command to the crowds? What did Jesus then do? The disciples? Did every one have enough? How much was left over? What was done with it?

Seniors and the Home Department—Where did the Lesson miracle occur? At what time of the year?

30-32 Why did Jesus seek retirement? Why did the disciples need rest? What great promise of rest has Jesus given? (Matt. 11: 28-30.)

33-37 By whom was the multitude which came with Jesus increased? Did He get the quiet He sought? Why not? What is said about Christ's self-denial? (Rom. 15: 3.)

38-44 From what persons did Jesus receive help in feeding the multitude? (Read the four accounts of the miracle in Matt. 14: 13-23; Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15.) Where does Jesus call Himself the Bread of Life? (John 6: 35.) What does He mean by this?

**THE LESSON IN LIFE**

1. Young people are over-anxious about cities and crowds. There are losses as well as gains. The crowd develops cleverness, perhaps; but the quieter life creates depth and strength.

2. Mark with what good grace Jesus took the spoiling of a holiday. He had to re-arrange all His plans for the day; but He did it without any complaint. We should be ready to lay aside our plans at any time, if so God, or those who need us among our fellow-men, may be the better served.

3. If we bring Christ what we have, He will not only add to it, but He will multiply it. If each scholar followed the example of the lad in the Lesson, and brought his all to the Saviour, time, and money, and mind, and life, how much richer the community would be; and the world!

4. Christ could not bear to see anything perish, not even a basket of broken bread. Think, then, how it must grieve His heart when even one soul wanders away and is lost.

5. Bread contains all the elements needed to build up the human body. And in Christ we find all the virtues of a perfect character. From other teachers we may learn many things, as, fidelity from Confucius, self-denial from Buddha, temperance and courage from Mohammed. But in Christ alone are all moral excellencies combined.

**FOR WRITTEN ANSWERS**

1. Whither did Jesus and His disciples go? For what purpose? .....

.....

2. What did Jesus do for the crowds during the day? .....

.....

3. How did He provide a meal for them in the evening? .....

.....

## Lesson X.

## THE GENTILE WOMAN'S FAITH

June 3, 1906

Mark 7: 24-30. Commit to memory v. 30. Read Matthew 15: 1-28.

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

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children

Revised Version—1 away; 2 and; 3 But straightway a woman, whose little daughter; 4 down; 5 Now; 6 race; 7 And he said; 8 cast it to her; 9 saith; 10 Yea; 11 even the dogs; 12 she went away unto her house, and found the child laid upon the bed, and the devil gone out.

first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

## THE LESSON EXPLAINED

Time and Place—Summer, A.D. 29; region of Tyre and Sidon.

Connection—After the feeding of the 5,000 (last Lesson), the people wished to make Jesus King, but He left them and went away alone into a mountain (John 6: 14), sending His disciples across the lake to Capernaum, Matt. 14: 22. A violent storm arose, and they were in peril. Jesus came to them, walking on the sea. Having received Him into the boat, they came safely to land (see John 6: 18-21). As soon as they had landed, many sick people came to Jesus, and He healed them, ch. 6: 53-56. Then followed the discourse in the Capernaum synagogue on the Bread of Life, John 6: 22-59. The Lesson is a few weeks later.

I. FAITH SHOWN.—24. From thence; Capernaum. He arose, and went; taking refuge from the hot opposition of the Pharisees (see earlier part of the chapter). From this time on, Jesus, for the most part, avoided Galilee, with its crowds, living in quiet, lonely places with the Twelve, preparing them for their work when He should have been taken from them. The borders; the country around Tyre and Sidon, which were wealthy and wicked sea-ports of Phœnicia, a narrow strip of territory belonging to Syria, on the Mediterranean Sea, to the north and west of Palestine. It was a Gentile country. Would have no man know it. He was not weary in well-doing, but sought undisturbed quiet for the teaching of the disciples and communion with God. Could not be hid. He had never been in this region before, but some of its people had seen Him in Galilee (ch. 3: 8; Luke 6: 17), and had carried back reports about Him. 25, 26. Straightway a woman (Rev. Ver.). When she heard of Jesus, she lost no time in coming to Him. Sorrow of heart gave her swiftness of foot. Young (Rev. Ver., "little") daughter. . . unclean spirit; a "devil" (v. 26), or demon, which caused

the child terrible anguish, Matt. 15: 22. Fell at his feet; in deepest humility and intense eagerness for her daughter's healing. A Greek; a Gentile. A Syrophenician by nation; a Phœnician living in Syria. There was a branch of the same race in Liya in North Africa. The Phœnicians were busy manufacturers and keen traders.

II. FAITH TESTED.—27. Jesus said. Matthew (ch. 15: 23) mentions the silence of Jesus, and the request of the disciples. The children; the Jews, the children of God's chosen servant Abraham, to whom Jesus had so far confined His work. First. There was a window of hope in the word—by and by the Gentiles may receive the blessing. But the

grief-stricken mother wants healing for her daughter now. Not meet; fitting. The dogs; the Jews' name of contempt for the Gentiles. Jesus uses it—but in the softer form of the word for the little pet house dogs—only to try the woman's faith.

28. Yes, Lord: yet. Faith will not be silenced. The woman "catches Jesus at His own words." (Luther.) The dogs; pets loved by the children. The children's crumbs; not only those which fall by chance, but morsels dropped by the children. So, Gentile though

she was, she claimed a share in the blessings from God, which the Jews thought belonged to themselves alone. She and her people have a place, be it ever so humble, in the house of the Master of all. Let the children be fed first, but they, too, are not to be forgotten.

III. FAITH REWARDED.—29, 30. For this saying. Matthew (ch. 15: 23) tells us how Jesus praised the woman's faith. And we can imagine the love that beamed from His eyes and was heard in His tone. Our Lord never praised anything so highly as great faith (see Luke 7: 9). Go thy way. . . when she was come. The woman showed her faith by leaving Jesus, as well as by coming to



House Dogs of Cairo, Egypt

Him. Laid (thrown) upon the bed (note the order of the Revised Version here); probably exhausted from the convulsions caused by the demon's leaving her (see cha. 1 : 26; 9 : 26), but healed.

**DAILY READINGS**

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

M.—The Gentile woman's faith, Mark 7 : 24-30. T.—Great faith, Matt. 15 : 21-28. W.—Earnest prayer, Luke 11 : 5-13. Th.—Our salvation, Romans 3 : 19-30. F.—Life by faith, Gal. 3 : 7-14. S.—Faith and prayer, 1 John 5 : 9-15. S.—Come boldly! Heb. 4 : 9-16.

Prove from Scripture—That prayer should be persistent.

**SHORTER CATECHISM**—*Ques. 18. Wherein consists the sinfulness of that estate wherinto man fell?* A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

**The Question on Missions**—21. What is the work done in the Pointe-aux-Trembles schools? Besides a good education, special attention is given to instruction in the truths of Scripture. The average cost to the church of each pupil is \$50 per session. Many Sabbath Schools support a pupil in whole or in part. There is urgent need of the enlargement of the buildings.

**Lesson Hymns**—Book of Praise, 151 (Supplemental Lesson); 562, 544; 76 (Ps. Sel.); 168 (from PRIMARY QUARTERLY); 175.

**FOR FURTHER STUDY**

**Juniors**—What miracle was described in last Lesson? What wonderful act of Jesus followed?

24 Where had Jesus been? Who had opposed Him? Whither did He go? How did He wish to spend His time? What prevented this?

25, 26 Who came to Jesus? Why did she come? How did she greet Jesus? What did she ask? To what race did she belong?

27, 28 What was Jesus' answer? His purpose in so replying? Give the woman's reply. What did she mean?

29, 30 What did Jesus praise in the woman? What does He say about her daughter? Did she believe Him? How did she show this? What was the outcome?

**Seniors and the Home Department**—What effect on the people had the feeding of the 5,000? Whither did Jesus go? What happened to the disciples? How did Jesus save them? Who came to Him? What did He do for them? What discourse did He deliver soon after?

24-26 Why did Jesus leave Galilee? How did He, from this period, chiefly occupy His time? Who had called Jesus "a Light to lighten the Gentiles"? (Luke 2 : 32.) Who were the Syrophenicians?

27, 28 Explain Jesus' answer to the woman. Her reply. Who was the apostle of the Gentiles? (Rom. 11 : 13.)

29, 30 How was the woman's faith rewarded? Show that we are saved by faith. (Acts 16 : 31.)

**THE LESSON IN LIFE**

1. A good man does not need to advertise himself. No danger that he will be long hid. If one has it in him, success will come, be it soon or late. Be more anxious, therefore, about fitness for promotion than about the promotion itself.

2. How much we owe to mother-love! It has pulled us through many a sickness, shielded us from many a danger, and saved us from many a fall. Shame on us if we do not say,—

"When thou art feeble, old and gray,  
My healthy arm shall be thy stay,  
And I will soothe thy pains away.  
My mother."

3. Sweetness abroad does not atone for sourness and selfishness at home. Kindness to those next to us, first. That was our Lord's way. But, as in our Lord's case, tenderness to our own will lead to graciousness and help to all.

4. Jesus then His heart revealed :

"Woman, canst thou thus believe?  
I to thy petition yield;  
All that thou canst wish, receive."

'Tis a pattern set for us,

How we ought to watch and pray :  
None who plead and wrestle thus  
Shall be empty sent away.

—John Newton.

5. Do not despair when the devil seems to be in possession and every earthly keeper fails. There is One mightier than all near at hand, and He will turn no trusting soul away. Have great faith in Him, and see what great things He will do.

**FOR WRITTEN ANSWERS**

1. How was the woman's faith shown? .....

2. How was it tested? .....

3. How was it rewarded? .....

## Lesson XI.

## PETER'S GREAT CONFESSION

June 10, 1906

Matthew 16 : 13-28. Commit to memory vs. 24, 25. Read Mark 7 : 31 to 8 : 33.

GOLDEN TEXT—Thou art the Christ, the Son of the living God.—Matthew 16 : 16.

13 <sup>1</sup> When Je'sus came into the coasts of Cæsare'a Philip'pi, he asked his disciples, saying, <sup>2</sup> Whom do men say that <sup>3</sup> I the Son of man <sup>4</sup> am ?

14 And they said, Some <sup>5</sup> say that thou art John the Baptist : some, <sup>6</sup> Eli'as; and others, <sup>7</sup> Jeremi'as, or one of the prophets.

15 He saith unto them, But <sup>2</sup> whom say ye that I am ?

16 And Si'mon Pe'ter answered and said, Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon <sup>8</sup> Bar-jo'na : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And <sup>9</sup> he say also unto thee, That thou art Pe'ter, and upon this rock <sup>10</sup> I will build my church; and the gates of <sup>11</sup> hell shall not prevail against it.

19 <sup>11</sup> And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven . . . and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he <sup>12</sup> his disciples that they should tell no man that he was <sup>13</sup> Je'sus the Christ.

21 From that time <sup>14</sup> forth began Je'sus to shew unto his disciples, how that he must go unto Jeru-

Revised Version—1 Now; <sup>2</sup> Who; <sup>3</sup> Omit I; <sup>4</sup> is; <sup>5</sup> Omit that thou art; <sup>6</sup> Elijah; <sup>7</sup> Jeremiah; <sup>8</sup> Bar-jonah; <sup>9</sup> also say; <sup>10</sup> Hades; <sup>11</sup> Omit and; <sup>12</sup> the; <sup>13</sup> Omit Jesus; <sup>14</sup> Omit forth; <sup>15</sup> the third day be raised up; <sup>16</sup> And Peter; <sup>17</sup> never; <sup>18</sup> a stumbling block; <sup>19</sup> mindest; <sup>20</sup> Omit that he; <sup>21</sup> the things of; <sup>22</sup> would; <sup>23</sup> shall; <sup>24</sup> shall a man be; <sup>25</sup> forfeit his life; <sup>26</sup> life; <sup>27</sup> shall he render unto; <sup>28</sup> deeds; <sup>29</sup> of them that stand; <sup>30</sup> in no wise.

sa'era, and suffer many things of the elders and chief priests and scribes, and be killed, and <sup>15</sup> be raised again the third day.

22 <sup>16</sup> Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall <sup>17</sup> not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan : thou art <sup>18</sup> an offence unto me : for thou <sup>19</sup> savourest not the things <sup>20</sup> that be of God, but <sup>21</sup> those that be of men.

24 Then said Je'sus unto his disciples, If any man <sup>22</sup> will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever <sup>23</sup> will save his life shall lose it : and whosoever <sup>24</sup> will lose his life for my sake shall find it.

26 For what <sup>25</sup> is a man profited, if he shall gain the whole world, and <sup>26</sup> lose his own soul ? or what shall a man give in exchange for his <sup>27</sup> soul ?

27 For the Son of man shall come in the glory of his Father with his angels; and then <sup>28</sup> he shall reward every man according to his <sup>29</sup> works.

28 Verily I say unto you, There be some <sup>30</sup> standing here, which shall <sup>31</sup> not taste of death, till they see the Son of man coming in his kingdom.

## THE LESSON EXPLAINED

**Time and Place—** Autumn, A.D. 29, soon after the last Lesson; near Cæsarea Philippi, a city at the foot of Mount Hermon at the main source of the Jordan.

**Connection—** The intervening events are the healing of a deaf and dumb man in Decapolis (Mark 7 : 31-37); the feeding of the 4,000 (Matt. 15: 32-39); the demand of the Pharisees for a sign



Head of Peter

(Mark 8 : 10-12); the healing of a blind man (Mark 8 : 22-26); and a visit to Jerusalem, John 7 : 2 to 10 : 21. Our Lord's great question and Peter's answer mark a turning point in His life and ministry.

**I. A GREAT CONFESSION.**—13, 14. Coasts (Rev. Ver., "parts") of Cæsarea Philippi. This city (for situation, see Time and Place) was enlarged and beautified by Herod Philip and named after the emperor and himself. Asked his disciples; seeking to know how much of His teaching they understood. Whom do men say? The great Teacher would make the truth about Himself clearer by contrasting it with the wrong or confused notions of men. Son of man; the title Daniel (ch. 7 : 13) gives to the coming glorious Messiah. John the Baptist. So Herod thought, Mark 6 : 14. Elias; whose return was expected by the Jews (see Mal. 4 : 5). Jeremias, etc. Jesus' words and works brought to mind these great men.

15, 16. Whom say ye? The "ye" is very emphatic. Do ye see only as other men see, or more clearly? Simon Peter answered; speaking for all the apostles. He was ever the foremost to speak. The Christ; Greek for Messiah, both words meaning "anointed," set apart to some holy work by anointing. The Son of the living God. This confession is the core of the Christian doctrine, and the first essential of the Christian life, 1 John 5 : 1.

**II. A GREAT COMMISSION.**—17-20. Blessed art thou. Peter had won the holy joy of knowing the truth about Jesus. Simon Bar-jona; that is, son of John. Flesh and blood, etc.; an expression including all human knowledge and wisdom. Not through these had Peter's knowledge come. My Father . . . in heaven; who alone can reveal the Son (see ch. 11 : 27). Thou art Peter; meaning a rock. Through their confession, Peter and the other apostles became the first Christians, built upon Christ, the great Foundation, Eph. 2 : 20. There is no other foundation, 1 Cor. 3 : 11. Build my church; made up of all who believe in Jesus as the Messiah. Gates of hell, etc. Satan's kingdom is pictured as a mighty city with strong gates. Keys of the kingdom. Faith was for the Twelve the key opening the door into the kingdom. A like faith will open the door for all. Bind on earth . . . bound in heaven, etc. Binding and loosing are Eastern forms of expression for forbidding and permitting. Anything forbidden or permitted by the apostles, as long as they acted in the spirit of this their confession of the Christ, would be sanctioned in heaven. Tell no man; not yet. They did not yet know the whole truth about Himself and His work.

**III. A GREAT PREDICTION.**—21-23. Jesus

tells His disciples of His coming sufferings at Jerusalem at the hands of the elders and chief priests and scribes, who composed the Sanhedrin, or great Jewish Council. The objection of Peter shows how far short he yet was in knowledge and in the true spirit, and brings upon him the stern rebuke of the Master.

IV. A GREAT REQUIREMENT.—24-26. Our Lord now teaches his disciples and "the people" (Mark 8:34) what is required of each of His followers. He must: (1) deny himself; give up pleasing self and seek to please Jesus; (2) take up his cross; imitate Jesus in His self-sacrifice; (3) lose his life; count even death better than to do wrong. V. 26 declares the worth of the soul.

27, 28. V. 27 describes the coming judgment day. The prophecy of v. 28 was partly fulfilled when the 3,000 were converted on the day of Pentecost (Acts 2:41), and Christianity spread to Asia Minor, Greece and Italy. It will be completely fulfilled when Christ comes again in glory.

DAILY READINGS

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

M.—Peter's great confession, Matt. 16:13-20. T.—Peter's great confession, Matt. 16:21-28. W.—The confession repeated, John 6:66-71. Th.—Peter's boldness, Acts 4:1-12. F.—Martha's confession, John 11:18-27. S.—"His dear Son," Col. 1:9-20. S.—Reward of confessing, Matt. 10:26-33.

Prove from Scripture—That Jesus expects us to confess Him.

Shorter Catechism—Ques. 19. What is the misery of that estate wherinto man fell? A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

The Question on Missions—22. How do the people receive the colporteur and the missionary? On the whole, respectfully, and often sympathetically. But sometimes they meet with much opposition, and in some cases colporteurs are driven away, and even threatened with being beaten.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 3; 67; 2 (Ps. Sel.); 549 (from PRIMARY QUARTERLY); 161.

FOR FURTHER STUDY

Juniors—Near what city were Jesus and His disciples? Name the mountain close by.

13-16 After whom was Caesarea Philippi named? What did Jesus first ask His disciples? Their answer? Give Jesus' second question. Who answered it? In what words?

17-20 Why was Peter "blessed"? Who had taught Him? What is the key opening the door into Christ's kingdom? What is it to "bind"? To "loose"?

21-23 What did Jesus foretell? Who made objection? What did Jesus say to Him?

24-28 What three things does Jesus require? What prophecy in v. 28? When was it partly fulfilled? When will it be fulfilled completely?

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

13-16 What was the purpose of Jesus' questions? Give the answer to each. Quote Peter's "great confession"; Show its importance.

17-20 What is meant by, "Upon this rock," etc.? Explain "gates of hell". What authority was given to the apostles? On what condition?

21-23 Where does Isaiah predict the sufferings of Christ? (Isa. 53:7, etc.). Give proofs that Christ rose again. (1 Cor. 15:1-8.)

24-28 What is the great reward of confessing Christ? (ch. 10:32.)

THE LESSON IN LIFE

1. Many of the biggest questions in the world are to be answered by the heart rather than by the head. Take the question that starts the Lesson. The surest way to become convinced that Jesus is the Son of God, is just to read the gospel story with an honest, willing heart. To the portrait drawn therein no mere man answers.

2. Jesus never withholds the word of praise. He praised John the Baptist and Mary of Bethany. Here He pronounces a great eulogy on Peter. On the great day He will greet all His servants with a hearty, "Well done." It ought not to be so very hard to serve such a Lord and Master. The humblest service is sure of recognition and reward.

3. The tempter is always urging us to do the things that are easy. Any one with his eyes open knows what this means. For the student it means disappointment when the class lists come out; for the business man failure when he comes to square his accounts. Nor can we get to heaven by doing easy things. We must win our crown, as Christ won His, by enduring the cross.

FOR WRITTEN ANSWERS

- 1. Who are we to believe that Jesus is? .....
- .....
- 2. What did He suffer for us? .....
- .....
- 3. In what manner will He come again? For what purpose? .....
- .....

## Lesson XII.

## THE TRANSFIGURATION

June 17, 1906

Luke 9 : 28-36. Commit to memory vs. 30, 31. Read Matthew 17 : 1-13; Mark 9 : 2-13.

GOLDEN TEXT—This is my beloved Son: hear him.—Luke 9 : 35.

28 And it came to pass about <sup>1</sup>an eight days after these sayings, he took <sup>2</sup>Pe'ter and John and James, and went up into <sup>3</sup>a mountain to pray.

29 And as he <sup>4</sup>prayed, the fashion of his countenance was altered, and his raiment <sup>5</sup>was white and glistening.

30 And, behold, there talked with him two men, which were Mo'ses and <sup>6</sup>Eli'as :

31 Who appeared in glory, and spake of his decease which he <sup>7</sup>should accomplish at Jeru'salem.

32 <sup>8</sup>But Pe'ter and they that were with him were heavy with sleep : <sup>9</sup>and when they were <sup>10</sup>awake, they saw his glory, and the two men that stood with him.

Revised Version.—*Omit an*; <sup>2</sup>with him; <sup>3</sup>the; <sup>4</sup>was praying; <sup>5</sup>became white and dazzling; <sup>6</sup>Elijah; <sup>7</sup>was about to; <sup>8</sup>Now; <sup>9</sup>but; <sup>10</sup>fully; <sup>11</sup>were parting; <sup>12</sup>And while he said these things; <sup>13</sup>a voice came; <sup>14</sup>my Son, my chosen: hear ye him; <sup>15</sup>came; <sup>16</sup>held their peace; <sup>17</sup>the.

## THE LESSON EXPLAINED

Time and Place—Autumn of A.D. 29, a week after the last Lesson; a spur of Mount Hermon.

Connection—Jesus had been speaking about His approaching sufferings and death; also (Mark 9 : 1) of the coming of His kingdom with power. At the Transfiguration, His heavenly glory is displayed; two of the greatest of the glorified saints witness to His coming decease; and the Father confirms the Son's authority.

## I. JESUS AND HIS

## DISCIPLES.—28.

About an eight days

after. Matthew (ch.

17 : 1) and Mark (ch.

9 : 2) say, "after six

days." Luke includes

the days between

which the reckoning is

made. These sayings;

concerning His death and

coming again in glory

(see last Lesson). Peter

and John and James;

the privileged three, as

at the raising of Jairus' daughter (Mark 5 : 37),

and in Gethsemane,

Matt. 26 : 37. Into a

mountain. Mark (ch. 9 : 2) says "an high mountain."

Hermon, the mountain of Palestine, was nearly

10,000 feet high, and was called by the Sidonians, Siron (breast-plate), from its rounded, glittering top, when the sun's rays are reflected from the snow that covers it. To pray. Of the Gospel writers, Luke most frequently speaks of our Lord's prayers (compare chs. 3 : 21; 6 : 12; 22 : 41; 23 : 34, 46).

29. As he prayed. What followed was the result of His prayer. Countenance was altered. "His face did shine as the sun," says Matthew, ch. 17 : 2. Compare Paul's vision of Christ (Acts 9 : 3), and John's (Rev. 1 : 16); and the shining face of Moses (Ex. 34 : 29), and of Stephen, Acts 6 : 15. Raiment . . . white; "white as the light" (Matthew), "white as snow" (Mark). Glistening; flashing like lightning.

33 And it came to pass, as they <sup>11</sup>departed from him, Pe'ter said unto Je'sus, Master, it is good for us to be here : and let us make three tabernacles; one for thee, and one for Mo'ses, and one for <sup>6</sup>Eli'as : not knowing what he said.

34 <sup>12</sup>While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

35 And <sup>13</sup>there came a voice out of the cloud saying, This is <sup>14</sup>my beloved Son : hear him.

36 And when the voice <sup>15</sup>was past, Je'sus was found alone. And they <sup>16</sup>kept it close, and told no man in those days any of <sup>17</sup>those things which they had seen.

## II. JESUS AND HIS VISITORS.—30, 31.

Behold. A new wonder is coming. Two men;

in their actual, glorified bodies. One had not died

(2 Kgs. 2 : 11); the body of the other was drawn

from the power of death, Deut. 34 : 5, 6; Jude, v. 9.

Moses; the great lawgiver of the Jews. Elias

(Elijah); one of the greatest of the Old Testament

prophets. Appeared in glory; with radiant

bodies and garments, somewhat like Jesus. Spake

of his decease ("de-

parture"); including His death, resurrection and

ascension. Doubtless

this conversation would

comfort our Lord, and

strengthen Him for all

He was to suffer. At

Jerusalem; the place

appointed for His death,

Matt. 16 : 21.

32, 33. Heavy with

sleep. It was night, and

the disciples fell asleep

while the Master prayed,

as at Gethsemane, ch.

22 : 45. It was while

they slept that the visi-

tors came. Fully awake

(Rev. Ver.) . . . saw. They started up in the middle

of the vision. As they departed. Peter would

fain have kept them. Good for us; for the disci-

ples, wonderful company, and for the Master, Peter

thought, better than to be rejected by the Jews

and slain. Three tabernacles; booths made from

boughs of trees, such as the Israelites used at the

Feast of Tabernacles. Not knowing. Mark says

the three were "sore afraid," like Moses at Sinai

(Heb. 12 : 21), Isaiah in the temple (Isa. 6 : 5),

and John on Patmos, Rev. 1 : 17.

III. JESUS AND HIS FATHER.—34-36. Cloud

(Matthew, "a bright cloud") . . . overshadowed

them; Jesus, Moses and Elijah. Perhaps this

was the cloud of divine glory that descended on the

tabernacle (Ex. 33 : 9), and filled the temple, 1 Kgs.

8 : 10. They feared, etc. No mere mountain



The Transfiguration (Raphael)

cloud would have made them afraid. A voice; as at the Baptism (Mark 1:11), and in the temple court, John 12:28. My beloved Son; words fitted to strengthen the disciples' faith, when men were accusing and condemning Jesus. Hear him. Not from Moses, nor Elijah, but from Christ, were they to take commandments for life and work. Jesus . . . alone; the only One they really needed. Kept it close; until the resurrection of Jesus, when they and their hearers could understand the true glory of Jesus.

DAILY READINGS

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

M.—The Transfiguration, Luke 9: 28-36. T.—The Father's witness, John 5: 31-37. W.—A voice from heaven, John 12: 23-32. Th.—"Glory of the Lord," 2 Cor. 3: 7-18. F.—Peter's remembrance, 2 Peter 1: 10-18. S.—Disciples afraid, Matt. 17: 1-9. S.—Greater glory, Rev. 1: 9-18.

Prove from Scripture—That prayer was a practice of Jesus.

Shorter Catechism—Review Questions 18, 19.

The Question on Missions—23. What are some of the results of French Evangelization? Last year 186 communicants were added to the church in the 43 mission fields, the total number of communicants now being 1,220. There are 917 scholars in the Sabbath Schools and, including Pointe-aux-Trembles, 558 in the mission schools.

Lesson Hymns—Book of Praise, 151 (Supplemental Lesson); 90; 358; 32 (Ps. Sel.); 210 (from PRIMARY QUARTERLY); 91.

FOR FURTHER STUDY

Juniors—How long after last Lesson was the Transfiguration? About what had Jesus been speaking?

28, 29 Which disciples did Jesus take with Him? On what other occasions were they with Him? Whither did they now go? What was Jesus doing? Tell about the change in His face? His garments?

30, 31 Who came from heaven? What were they like? About what did they talk with Jesus?

32, 33 What were the disciples doing while Jesus prayed? What did they see when they awoke? What did Peter wish to do? Why?

34-36 Whom did the cloud overshadow? What was its appearance? What words did the disciples hear? What command was given to them?

Seniors and the Home Department—On what

mountain did the Transfiguration occur? What was it intended to show?

28, 29 Describe Mount Hermon. Where does Luke elsewhere speak of Jesus praying? In what words does John speak of Christ's glory? (John 1: 14.) What does Jesus Himself say of it? (John 17: 5.) What reference does Peter make to the Transfiguration? (2 Peter 1: 17-19)

30-33 How had Moses gone from the world? Elijah? What does Paul say of the heavenly body of believers? (Phil. 3: 21.) When will this body be given? (1 Cor. 15: 52.)

34-36 On what other occasions in Jesus' life was a voice from heaven heard? What effect on Paul had his heavenly vision? (Acts 26: 19.)

THE LESSON IN LIFE

1. "Far ben," say godd old Scotch people of one who, like the three disciples, has got very near the heart of Christ. And for all such there is a wealth of tenderness and strength that will never fail.

2. The inner life has to do with the outer appearance. The Bible says that Moses' fellowship with God made his face to shine, and Wordsworth says of the Highland girl, that her fellowship with nature accounted for the singular charm of her countenance: "Beauty born of murmuring sound Had passed into her face."

3. Mountain climbers amongst the Swiss Alps or our own Rockies tell with pride and triumph of how they have reached this and that lofty peak. There is a way of getting higher than the mountains. Prayer brings us into the very presence of God, and lets us breathe the atmosphere of heaven.

4. Hermon, the Mount of Glory—why should not Jesus go to heaven from this, rather than from Calvary, the Mount of Sacrifice? Because He would not go, blessed be His name! till He had redeemed us by His precious blood.

5. There is no seal put on our lips, even for a moment. Have we seen the glory of Christ? then all the world should hear of it:

"Have you found the heavenly light?

Pass it on!

Souls are going in the night

Daylight gone!

Hold thy lighted lamp on high,

Be a star in some one's sky;

He may live who else would die—

Pass it on!"

FOR WRITTEN ANSWERS

1. What change took place in Jesus' appearance as He prayed?.....

2. Who came to talk with Him, and about what?.....

3. What did God the Father say concerning Jesus?.....

READ. Lessons for the Quarter. COMMIT TO MEMORY. Golden Texts for the Quarter. SUPPLEMENTAL LESSONS, viz :—BIBLE WORK ; SCRIPTURE MEMORY PASSAGES ; SHORTER CATECHISM, Questions 11-19 ; SUPPLEMENTAL HYMN, Hymn 151, Book of Praise ; THE QUESTION ON MISSIONS, Questions 12-23.

GOLDEN TEXT—John 7 : 46. Never man spake like this man.

DAILY READINGS

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

M.—The two foundations, Matt. 7 : 15-29. T.—Jesus' power over disease and death, Luke 7 : 1-17. W.—Jesus the sinner's Friend, Luke 7 : 36-50. Th.—Parable of the sower, Mark 4 : 1-20. F.—Parable of the tares, Matt. 13 : 24-30; 36-43. S.—Feeding

the five thousand, Mark 6 : 30-44. S.—The Gentile woman's faith, Mark 7 : 24-30.

Prove from Scripture—That the words of Jesus give life.

Lesson Hymn—Book of Praise, 151 (Supplemental Lesson); \*80; 210; 14 (Ps. Sel.); 559 (from PRIMARY QUARTERLY); 404.

REVIEW CHART—Second Quarter

WORDS AND WORKS OF JESUS, MATTHEW, MARK, LUKE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 7 : 15-29.	The Two Foundations.	Be ye doers of the word.—James 1 : 22.	1. False teachers. 2. False disciples. 3. A false foundation.
II.—Matt. 12 : 1-14.	Jesus and the Sabbath.	Remember the sabbath day.—Ex. 20 : 8.	1. An objection. 2. The answer. 3. The illustration.
III.—Luke 7 : 1-17.	Jesus' Power Over Disease and Death.	Jesus said unto her.—John 11 : 25.	1. The centurion's servant. 2. The widow's son.
IV.—Luke 7 : 36-50.	Jesus the Sinner's Friend.	Thy faith hath saved thee.—Luke 7 : 50.	1. The sinful woman. 2. The two debtors. 3. The forgiving Saviour.
V.—Mark 4 : 1-20.	The Parable of the Sower.	The seed is the word.—Luke 8 : 11.	1. The parable. 2. The questions. 3. The explanation.
VI.—Matt. 13 : 24-30, 36-43.	The Parable of the Tares.	Whatsoever a man soweth.—Gal. 6 : 7.	1. The tares sown. 2. The tares discovered. 3. The tares destroyed. 4. What it all meant.
VII.—Mark 5 : 1-20.	A Fierce Demoniac Housed.	Go home to thy friends.—Mark 5 : 19.	1. The victim. 2. The victor. 3. The witness.
VIII.—Mark 6 : 14-29.	Death of John the Baptist.	Be not drunk with wine.—Eph. 5 : 18.	1. Herod's conscience. 2. Herod's promise. 3. Herod's crime.
IX.—Mark 6 : 30-44.	Feeding the Five Thousand.	My Father giveth you.—John 6 : 32.	1. The Master. 2. The multitude. 3. The miracle.
X.—Mark 7 : 24-30.	The Gentile Woman's Faith.	Great is thy faith.—Matt. 15 : 28.	1. Faith shown. 2. Faith tested. 3. Faith rewarded.
XI.—Matt. 16 : 13-28.	Peter's Great Confession.	Thou art the Christ.—Matt. 16 : 16.	1. A great confession. 2. A great commission. 3. A great prediction. 4. A great requirement.
XII.—Luke 9 : 28-36.	The Transfiguration.	This is my beloved Son.—Luke 9 : 35.	1. Jesus and His disciples. 2. Jesus and His visitors. 3. Jesus and His Father.

The Best Friend

In the title of Lesson IV. of the present Quarter, Jesus is called "The Sinner's Friend." A glance over the Quarter's Lessons will show how He proved Himself a Friend indeed.

Take the Lessons in which He appears as a Teacher (I., V., VI.). Who is a better friend than the One who teaches us how we ought to live, and faithfully warns us that evil living will bring ruin upon us, as surely as the house on the foundation of sand was destroyed, or the tares were burned ?

Then, there are the Lessons in which we see Him as the great Healer (II., III., VII., X.). Once it was a man with a withered hand, which He restored. Then, it was the poor victim of a legion of evil spirits. Again it was the slave of a Gentile soldier. Once more, it was the daughter of a woman also belonging to a foreign race. More wonderful still, it was the man brought to life again.

Forgiving sin (Lesson IV.), sorrowing over the death of His friend (Lesson VIII.), feeding the hungry (Lesson IX.), seeking the trust of His disciples (Lesson XI.), and showing them His glory (Lesson XII.)—how the friendship of Jesus shines out in all these instances. And He is still a Friend. Yes, our Friend. Who will not love and trust Him ?



FOR WRITTEN ANSWERS

*Assoc. Sch.*

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

Lesson I. How do we prove ourselves true disciples of Jesus ?

Lesson II. What kinds of work are lawful on the Sabbath ?

Lesson III. How was the great faith of the centurion shown ?

Lesson IV. What does the parable of the two debtors illustrate ?

Lesson V. How should we hear God's Word ?

Lesson VI. When and by Whom will the good and the bad be finally separated ?

Lesson VII. What witness was the demoniac that was healed commanded to bear ?

Lesson VIII. Why had Herod slain John the Baptist ? Why did he now fear him ?

Lesson IX. Whence did the "five thousand" come ? How were they fed ?

Lesson X. What does the Syrophenician woman's example teach us as to prayer ?

Lesson XI. Show, from Peter's confession, (1) that Jesus is the Messiah ; (2) that He is divine.

Lesson XII. Who appeared with Jesus at His transfiguration ? About what was the conversation ?

## SCHOLAR'S REGISTER

APRIL-JUNE, 1906

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

Name		Address					Class	
DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1906								
April 1								
April 8								
April 15								
April 22								
April 29								
May 6								
May 13								
May 20								
May 27								
June 3								
June 10								
June 17								
June 24								
Totals								

## An Inch of Land

It was a tiny strip of land, and, in its widest part, it measured only seven-eighths of an inch. It was forty feet long. It contained, in all, only seventeen and a half square inches. It could not be seen on the map except with a microscope.

It lay alongside an expensive plot of ground that was to be used for a dwelling. By some error in calculation, it had not been included in the purchase, and it had to be bought. An evil-minded man could raise on it an iron plate that would cut off air and light and view from the forty feet on both sides of it, and utterly ruin the finest houses that might be built there.

Fifty dollars was the price decided upon as fair, and it was promptly paid.

Let sin have any ground in the city of your soul, though it be a strip less than an inch wide, and the devil will build on it a structure that will shut out your pure air and your cheery sunshine and your view of heaven.

Buy him out! Buy him out! It may take all you can raise of resolution, and strength, and courage, and persistence. But remember, you can draw on the bank of heaven. There are endless resources up above. At any rate—a million for a square inch, if necessary—buy him out! You must own all the land in the city of your soul.



# INSURANCE FACTS

FOR

## TOTAL ABSTAINERS

That Total Abstainers are better insurance risks than Moderate Drinkers has been conclusively proved by Mr. Moore, one of England's most eminent Actuaries, in a recent exhaustive research on the subject.

The following table gives a good idea of the better showing made by abstainers over non-abstainers. The figures are compiled on the basis of 100,000 lives, beginning each decade in each class:

Ages	Number of Deaths		Excess Deaths among Moderate Drinkers	
	Total Abstainers	Moderate Drinkers	Number	Per Cent.
20-30	4,221	4,067	456	11%
30-40	4,201	7,041	2,840	68%
40-50	6,246	10,861	4,615	74%
50-60	13,056	18,524	5,468	42%
60-70	29,078	34,568	5,490	19%

The Manufacturers Life, one of Canada's strongest native Companies, and subject to the stringent supervision of the Canadian Government, whose Insurance Laws are believed to be the best in the World, offers Total Abstainers special privileges because of such facts as shown above.

Write for the booklet, "Total Abstainers vs. Moderate Drinkers."

**THE MANUFACTURERS LIFE**  
**Insurance Co.,**  
 Toronto - Canada