

The Home Study Quarterly

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No. 2

Forty Wrestlers

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

Once, during the early years of the Christian era, a Roman army was on winter service in northern Europe. A decree came from Rome bidding the commanders to assemble all their men and order them to do public homage to the emperor as a god. The soldiers were drawn up, and, at the word of command, they bowed the knee in worship to the Cæsar—all but forty men who were Christians.

A terrible punishment was inflicted upon these heroic followers of Christ. They were stripped of their armor and weapons, and were driven out to the middle of a large frozen lake, and there they were left to perish from cold and hunger.

But the centurion, to whose command these Christian soldiers belonged, was greatly disturbed. When night came he could not rest, and so had a fire kindled by the shore of the lake, and there he paced uneasily up and down. Over the ice there came to his ears the shout of the doomed men: "Forty wrestlers are we, wrestling for Christ, and we claim from Him the crown."

Hour after hour the shout went up, and the centurion listened. At last he saw one of the forty creeping away from the rest and making his way to the shore that he might worship Cæsar and thus save his life. That sight decided the centurion. He threw down his weapons, flung aside his armor, and went to join the brave martyrs. And so the shout still rent the wintry air: "Forty wrestlers are we, wrestling for Christ, and we claim from Him the crown," until, at last the voices were stilled by death.

Nothing calls for courage like following

Christ. It matters not what one's place may be in His service—it will take a hero to fill it.

Keep on the Higher Level

By Rev. H. M. Paulin, B.A.

Frequently upon the lawn in front of my manse, I have seen a robin toying with a cat. The bird would flutter about upon the grass and chirp in a taunting sort of way, as though issuing a mocking challenge. It always managed to keep the cat excited, but to keep itself just out of harm's way, flying quickly when the cat was coming dangerously close. After this had gone on for some time, the robin would fly up into a tree to rest, and the cat would withdraw, feeling that its chance of capture was gone.

As long as the bird was upon the cat's level, it had to be on the alert if it would escape. There was no rest there, and no safety. But upon a higher level it was safe. The explanation lies in the formation of the cat's eye. The pupil is not round, like the pupil in the human eye, but is so shaped as to enable the cat to judge with almost perfect accuracy upon the level. So accurate is its measurement, that it will spring upon a mouse or rat, or other prey which moves upon the ground, and seldom fails to capture it. But in a vertical direction, its measurement is defective. It does not spring into the air with any certainty, and the bird knows that upon this higher level it is safe.

This is the only way to escape from the danger of a temptation. Staying upon the level of your temptation, one may be watchful, and escape it for a time, but the moment he ceases to be on guard, he is lost. Only on the higher level is there safety. It is the

part of wisdom to fly from the region of the temptation into a higher sphere. There is peril in even thinking upon the mean and vile. To think of something noble is to rise out of the danger zone. He who would not fulfill the lusts of the flesh must walk in the Spirit.

Woodstock, Ont.

Getting up the Lesson

By Rev. R. Douglas Fraser, D.D.

It means work, of course, but it is work worth while.

In the first place, the mastering of the Lessons is worth while for its own sake. The Lessons are carefully selected. Every one of them contains some precious passage of holy writ, some facts and truths which enrich life, and which, therefore, it is inexpensively worth while to know.

Then, a well studied Lesson is the scholars' fair share. The teacher studies his Lesson, and does his best to teach it to the class. Every scholar who comes with the Lesson makes the teacher's task more effective. Besides, good preparation is infectious. If you learn your Lesson, the others in the class are more likely to do so also. The Lesson period is a pooling of the common knowledge of the teacher and of all the scholars. It is only a fair playing of the game that all should contribute their quota to the common profit.

How is it to be done? It is not difficult. It needs only a little time, a little method, and a little perseverance.

As to the time, ten minutes a day—or, for that matter, five, will accomplish wonders.

As to the method, there is no one perfect method. Some will do it one way, some another. Here is one method worth trying. Turn the Lesson up in the Bible, laying aside your *QUARTERLY* or your *LEAFLET* for the time being. Read it over carefully. Then see that you understand clearly just where it lies—read what comes before it, and sometimes, what comes after. That will give you its proper setting. Then read it over again, even more carefully than before, looking up in the dictionary any words you do not understand, and in a Bible dictionary (many good

Bibles have a Bible Dictionary) all names and places. Turn up all the references in the reference column of your Bible.

It is time now to shut your Bible and see how much of the Lesson you know—whether you can give the substance of it; and only when you can do this, should you appeal to your Lesson Help. You will be surprised to find how little need there is for it, how much of it you have already constructed for yourself.

When you have mastered all that the Lesson Help has to give, it is not a bad plan to put down as much of the Lesson as you can on paper. You will be surprised and gratified at the result of this.

If you discover, at this point, that you have failed, then comes the perseverance. Tackle the Lesson afresh. Go back over the steps you have already taken—revise and re-revise.

But when is one to know when he really knows his Lesson? One pretty sure answer is—when he feels that he could teach it to some one else. If you reach this stage, then will come the joy—and it is a very keen joy—of feeling that you have mastered your task.

Which is Harder?

"It is hard to be good; I'm going to give it up."

The speaker was a boy of sixteen. He had disobeyed one of the rules of the athletic association and had been suspended for three months, poor fellow. His father had said a few harsh, critical words when he heard it and his sister said she felt disgraced. The boy said he "didn't care," and, as he thought the matter over bitterly by himself, was angry with the very thought of goodness and declared he did not want to be good anyway, that it was too hard work and did not pay.

When his chum came up to try to console him over the loss of his place on the team he found him still growling over his fate.

His friend was a reasonable sort of boy, a year his senior, and when he heard him making all sorts of threats as to his future behavior, he laughed.

"Look here," he said, "you're not suffering now because you've been good, but because you haven't. You say it's hard to be

good ; it strikes me it's a lot harder to be bad. You're finding it pretty hard just now. It's a question which is harder, trying your best to be good and succeeding a part of the time or giving up trying and taking the consequences. You don't look as if you liked the consequences. What do you say ?”

The boy had never thought of it just that way before. But as he reasoned it out, it impressed him more and more, and well it might, for it was a rather good philosophy. To be good is hard, and to take the consequences of doing right is often exceedingly hard, but it is infinitely easier than to take the consequences of being bad.

Sometimes we forget at the moment when temptation to do the wrong thing comes, that our God who asks us to do the right, whose Spirit in our hearts warns us, and pleads with us to do the right thing, has not set us a hard task and then left us without help. We may ask any moment for help to fight evil and sin and it will be given to us. Hundreds of boys are proving it every day and hundreds of girls know it is true. God is the great Helper. Talk it over with your pastor some day and ask him to tell you of some of the fine men and women in our land who are honored and loved to-day because they have learned to depend upon God to help.—Margaret Slattery

A Brave Fight

By Rev. A. S. Morton, B.D.

It was some 1,733 years ago that a great persecution of Christians broke out at Lyons, in the country now known as France.

We all know that the bread and wine at our communion services represent the body and blood of Jesus, but that we do not eat human flesh or drink human blood when we eat and drink them. Yet some heathens at Lyons, out of hatred of the Christians, said that the Christians killed children and ate their flesh and drank their blood. The heathen people of the city believed the horrible and wicked lie, and forced the police to arrest a large number of Christians. According to the barbarous practice of those times, the magistrates ordered the accused to be tortured in

all sorts of terrible ways, in the hope that some would confess and tell on the others.

A letter of the time tells us, that the Christians at Lyons expected the leaders and the mature followers of Jesus to be true to one another and to play the man ; but, the letter runs : “We all trembled and feared that Blandina (a slave-girl), on account of the weakness of her body, would be unable to make a bold confession” of her faith in Jesus. When, however, she was put to torture, she was filled with such power from above, that the men were weary and faint who were torturing her, so that they acknowledged that they were conquered. Though her entire body was mangled and broken, the blessed woman, noble athlete that she was, found comfort and relief from the pain of her sufferings by exclaiming : “I am a Christian and there is nothing vile done by us.” Thus bravely did the delicate Blandina play her part.

The letter goes on to tell us, that Blandina did more and better than that. She was able to help the others to be brave and strong. The police took them all to the amphitheatre—a place like our football grounds with seats all round it, so that thousands and thousands could see the public sports. Here Blandina was bound to a stake. The others were made to fight with wild beasts. As they went to the terrible struggle they saw her, “as if hanging to a cross” and they seemed in her form to see Him who was crucified for them. That sight and her earnest prayers inspired her fellow combatants to great zeal. They went forward to meet the beasts bravely, and died true to the faith.

Next day the heathen officers brought her back and with her a mere boy named Ponticus. As the two went forward before the huge crowd to meet their death, the delicate Blandina, whose courage some had thought would quail, was seen confirming and comforting the poor boy, so that he nobly endured every torture and died. She herself was enclosed in a net and tossed to a bull and killed. So all the Christians died, even the weak Blandina and the mere boy Ponticus, without a stain on the Christian name.

In the course of time the whole city of Lyons became Christian, and many mission-

aries went out from it to the heathen of the valley of the Saone and of the upper Rhone.

Knox College, Toronto

The People of Honan

Probably about eighty per cent. of the people of Honan are peasants. They work the land, living the greater part of their time in the open air. They look strong and vigorous, seeming to enjoy life, and to aim at extracting from it as much happiness as possible. Large numbers of barrowmen wheel their strongly constructed, squeaking barrows, with heavy loads, the year round.

Thousands of men and women live on the boats that carry produce from Honan to Tientsin and other parts of North China, returning to the interior laden with variously assorted cargoes. One often meets men carrying heavy burdens on the ends of their bamboo carrying poles. Peddlers hawk their useful and often showy wares from village to village. Food sellers are busy disposing of their stock of life's necessities.

Certain villages seem to be given up to men of particular handicrafts, such as workers of leather, carpenters, makers of pottery, brick and tile makers, cartwrights, and house builders. Here we meet a company of soldiers, there a number of Yamen runners, all professedly desirous of preserving order and repressing turbulence among the people. Prowling robbers may often be seen attending to their unlawful depredations in the broad light of day. Hardened ruffians, who live by plunder and terrorism, may be met occasionally. The gentleman in the sedan chair, carried hurriedly along by his ragamuffin attendants, is the county Mandarin going to investigate a case of murder just brought to his notice. Prosperous merchants, ambitious students, complacent gentry, and extensive land-holders, may often be seen leisurely strolling across the open plain. Bound-footed women, crippled but bright-faced girls, healthy and happy boys, sad-hearted, hopeless sufferers, the aged who are nearing the close of life's journey, the helplessly blind, the noisy beggar, the itinerant story-teller, the quack doctor, the fortune-

teller and the medicine vendor, these and many others cross one's path from day to day. They make on the observer's mind an impression not easily effaced.—Rev. Dr. Murdoch Mackenzie's, *Twenty-five Years in Honan*

At Supper in the East

The chief meal time is a little after sunset. Rest of mind and body are regarded by Orientals as necessary to the enjoyment of food, and the condition of being refreshed and strengthened by it. This means that the duties of the day must be over. Farmers work in fields at some distance from the village, and tradesmen live on the outskirts of the city, and these cannot well come home to a meal at mid-day. Also, as the warmth of the climate seldom allows of meat being kept for any time in the house, each day brings its own marketing, so that for men and women, the evening meal is the time of family reunion and refreshment.

Cushions are taken from the divan and placed around the tray that rests on a small low table. Bread is eaten with everything, at all stages of the meal. Each guest or member of the family has a few thin loaves laid beside him, three being a common number.

For the reason mentioned, all the cooked food is usually eaten at the evening dinner. A proverb says, "The evening guest gets no supper." He may claim shelter and rest at all times, but coming unannounced after supper-time, he has no claim on the law of hospitality for food. But Oriental courtesy always considers it better to disturb a neighbor than to disappoint a stranger.

When, at a large feast, all cannot be accommodated at one time, they seat themselves round the table in relays, each party rising when finished with a salaam of thanks to the host and making room for another.

When a company of Orientals are to enter a room one by one, to take their seats on a divan or at table, considerable attention has to be given to the competing claims of seniority, family dignity and official position. Some little time is usually spent in protests of self-abasement, each esteeming the other better than himself.

—Mackie's, *Bible Manners and Customs*

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SINGING.

'Christ for the world' we sing;
The world to Christ we bring
With loving zeal—

The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth her'.

—Hymn 439, Book of Praise

II. PRAYER; closing with the Lord's Prayer in concert.

III. 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.

All. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

IV. SINGING. Psalm Sel. 68, Book of Praise. (It is expected that this Psalter Selection from the Supplemental Lessons will be memorized during the Quarter.)

V. BIBLE WORK. From the Supplemental Lessons.

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

VII. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn Selected.

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 534, Book of Praise.

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

III. RESPONSIVE SENTENCES: 1 John 3: 22, 23.

Superintendent. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

School. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another.

IV. SINGING.

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

—Hymn 434, Book of Praise

V. BENEDICTION.

Lesson I.

CHRIST'S TABLE TALK

April 5, 1914

BETWEEN THE LESSONS—The Lesson returns to the feast in the Pharisee's house already referred to in Lesson XI., March 22 (see vs. 1-6).

GOLDEN TEXT—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14 : 11 (Rev. Ver.).

*Memorize vs. 13, 14. **THE LESSON PASSAGE**—Luke 17 : 7-24. Read Luke 14 : 1-6.

7 And he ¹ put forth a parable to those which were bidden, when he marked how they chose out the chief ² rooms; saying unto them,

8 When thou art bidden of any man to a ³ wedding, sit not down in the ⁴ highest room; lest ⁵ a more honourable man than thou be bidden of him;

9 And he that bade thee and him ⁶ come and say to thee, Give this man place; and ⁷ thou begin with shame to take the lowest ⁸ room.

10 But when thou art bidden, go and sit down in the lowest ⁹ room; that when he that ¹⁰ bade thee cometh, he may say ¹¹ unto thee, Friend, go up higher; then shalt thou have ¹² worship in the presence of ¹³ them that sit at meat with thee.

11 For ¹⁴ whosoever exalteth himself shall be ¹⁵ abased; and he that humbleth himself shall be exalted.

12 ¹⁶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, ¹⁷ neither thy kinsmen, nor ¹⁸ thy rich neighbours; lest ¹⁹ they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, ²⁰ call the poor, the maimed, the lame, the blind :

14 And thou shalt be blessed; ²¹ for they cannot recompense thee : for thou shalt be recompensed ²² at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed ²³

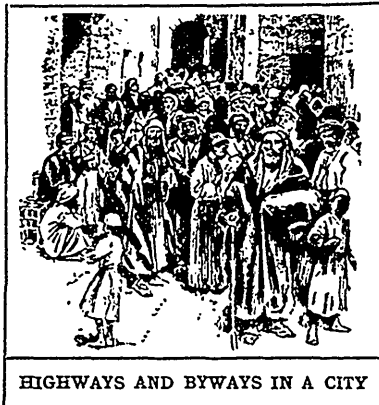
Revised Version—spake a parable unto; ² seats; ³ marriage feast; ⁴ chief seat; ⁵ haply; ⁶ shall come; ⁷ then thou shalt begin; ⁸ place; ⁹ hath bidden; ¹⁰ to; ¹¹ glory; ¹² all that; ¹³ every one that; ¹⁴ humbled; ¹⁵ And he said to him also that had bidden him; ¹⁶ nor; ¹⁷ Omit thy; ¹⁸ bid; ¹⁹ because they have not wherewith to; ²⁰ in; ²¹ But he said unto; ²² he; ²³ forth; ²⁴ field; ²⁵ out and; ²⁶ And the servant; ²⁷ told; ²⁸ Omit the; ²⁹ what thou didst command is done; ³⁰ constrain.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Christ's table talk, Luke 14 : 7-14. T.—Christ's table talk, Luke 14 : 15-24. W.—The wise man's counsel, Prov. 25 : 1-7. Th.—The Golden Rule, Luke 6 : 27-38. F.—Humility exalted, Matt. 23 : 1-12. S.—Marriage supper of the Lamb, Rev. 19 : 4-10. S.—A gracious invitation, Isa. 55 : 1-7.

THE LESSON EXPLAINED

I. CHOOSING THE LOWEST SEATS.—7-9. Parable. Here the meaning is a word picture with a lesson. Those . . . bidden; that is, to the Pharisee's house (see Between the Lessons). Chose (literally, "were choosing") . . . chief seats (Rev. Ver.). On a couch holding three, the middle place was the best, that on the right second, that on the left third. Some couches, too, were more honorable than others, as being nearer the host and chief guests or placed on a raised dais. A marriage feast (Rev. Ver.); a specially ceremonious feast, at which notice would have to be taken of the rank of guests.

10, 11. The lowest place; not with the thought of being called up higher: that would be the "pride



HIGHWAYS AND BYWAYS IN A CITY

that apes humility." Go up higher. A better translation is "come up higher:" the host calls the modest but honored guest towards himself Glory in the presence of all (Rev. Ver.). The guests will see who it is that the host deems worthy of special honor. Exalteth . . . humbled (Rev. Ver.) . . . humbleth . . . exalted. The desire for a high place in Christ's kingdom is right, and to humble one's self in order to win that place is to do what Christ Himself did (see Phil. 2 : 5-11; Heb. 12 : 2).

II. INVITING LOWLY GUESTS.—12-14. A dinner;

the meal taken by the Jews at midday. A supper; the chief meal of the day, taken about eight o'clock in the evening. Call not; "do not be continually

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

inviting, so as never to have time or room for others." Friends . . brethren . . kinsmen . . rich neighbours. It is pleasant to entertain friends, seemly to entertain relatives, advantageous to entertain rich neighbours. But these are not the highest reasons for hospitality. **Lest haply** (Rev. Ver.), etc. It is as if Jesus had said half playfully, "Take care lest you be invited in turn,"—a result which a generous host would not be supposed to desire. **A feast**; like that made by Matthew (see ch. 5 : 29-32). **Poor**; who have no means to make a return. **Maimed . . lame . . blind**; who lack physical strength. **Blessed**; with the happiness of doing a kindness which cannot be repaid. **Resurrection of the just**; when the righteous shall rise to receive their reward.

III. THE GREAT SUPPER.—15-17. Sat at meat; reclined at table. **Eat bread**; take part in a feast or meal. **Kingdom of God**; the kingdom which the Messiah was to set up and which the Jews believed would be introduced by a great feast. **A great supper**; a picture of gospel blessings. **Servant**; the "summoner." **To say . . Come . . now ready**. This was the customary second invitation. To decline this the Arabs regard as amounting to a declaration of war. The first gospel invitation was given by John; the second by Jesus (Matt. 4 : 17), the Twelve (ch. 9 : 1-6) and the Seventy, ch. 10 : 1-11.

18-24. To make excuse; the real reason being that there was something else which they liked better. **Angry**; naturally indignant at the shower of insults. **Streets and lanes**; where the poor and miserable are to be found. These may represent the despised classes amongst the Jews, such as the publicans and sinners. **Yet . . room**; places for more. So there is an overflowing abundance in God's grace. **Highways and hedges**; out in the country whence the very tramps are to be brought. These may stand for the heathen. **Compel**; not by force, but by urgent persuasion. **None . . hidden . . taste . . supper**; because of their insulting refusal. It is never God's unwillingness to give, but always man's refusal to receive, that prevents the enjoyment of gospel blessings.

LESSON QUESTIONS

7-9 What does "parable" mean in v. 7? To whom did Jesus address this parable? What led Him to do this? When did the Twelve engage in a similar dispute? (Ch. 22 : 24.) How did Jesus rebuke them? (John 13 : 1-16.) What were the "chief seats"? To what kind of feast did Jesus refer?

10, 11 What invitation did the host give to the one who had chosen the lowest seat? Is it right to seek a high place in Christ's kingdom? How is such a place to be obtained? What verses in Proverbs may Jesus have had in mind? (Prov. 25 : 5-7.)

12-14 What counsel did Jesus give about the inviting of guests? Why would one who followed this counsel be blessed? When would he be rewarded? With what "sinners" in Jericho did Jesus become a guest? (Ch. 19 : 5, 7.)

15-24 What led Jesus to utter the parable of the Great Supper? Tell the parable. What other parable resembles it? (Matt. 22 : 1-14.)

FOR DISCUSSION

1. Is ambition for a high place wrong?
2. Should we be influenced by the hope of reward?

A PRAYER

Guide us, O Thou great Jehovah! Thou art our shepherd, and we are the sheep of Thy pasture. May we trust Thee and not be afraid. May we be confident because our lives are in Thy hands. May we be humble as we think of our sins and our failures, zealous as we think of the need of others who are far from Thee, and loving in all our dealings with those we meet in the home and outside of the home. May we find our home with Thee, and may that home mean all the more to us because we are trying to lead others to Thee. Amen.

Prove from Scripture—That salvation is free.

Shorter Catechism—Ques. 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?* A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

The Question on Missions—(Second Quarter, OUR HONAN MISSION.)—1. Where is our Honan Mission? Honan is a province in North Central China. That part of it lying north of the Yellow River, comprising one fifth of its total area, and containing about 14,000 square miles, is called North Honan. Our church is entirely responsible for mission work in this section of Honan.

Lesson Hymns—Book of Praise. Ps. Sel. 68 (Supplemental Lesson), 122, 138, 23 (Ps. Sel.), 457 (from PRIMARY QUARTERLY), 148.

FOR WRITTEN ANSWERS

1. How did Jesus teach humility?
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2. Show that the gospel is free to all
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SIGN NAME HERE

Lesson II. THE JOURNEY TO EMMAUS—EASTER LESSON April 12, 1914

LESSON SETTING—The events of the Lesson took place in the afternoon of our Lord's resurrection day.
GOLDEN TEXT—It was Christ Jesus that died, yea rather, that was raised from the dead.—Romans 8 : 34 (Rev. Ver.).

Memorize vs. 31, 32. **THE LESSON PASSAGE**—Luke 24 : 13-35.

13 And, behold, two of them¹ went that² same day, to a village³ called Emmaus, which was⁴ from Jerusalem about threescore furlongs.

14 And they⁵ talked together of all these things which had happened.

15 And it came to pass,⁶ that, while they communed⁷ together and reasoned, Je'sus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What⁸ manner of communications are these that ye have one⁹ to another, as ye¹⁰ walk, and are sad?

18 And¹¹ the one of them,¹² whose name was Cleopas, answering said unto him,¹³ Art thou only a stranger in Jerusalem, and¹⁴ hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him,¹⁵ Concerning Je'sus of Naz'areth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him¹⁶ to be condemned to death, and¹⁷ have crucified him.

21 But we¹⁸ trusted that it had been he which should¹⁹ have redeemed Israel: and beside all this,²⁰ to day is the third day since these things²¹ were done.

22 Yea, and certain women²² also of our company²³ made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

Revised Version—¹ were going; ² very day; ³ named; ⁴ threescore furlongs from Jerusalem; ⁵ communed with each other of all; ⁶ Omit that; ⁷ and questioned together, that Jesus; ⁸ Omit manner of; ⁹ with; ¹⁰ walk? And they stood still, looking sad; ¹¹ Omit the; ¹² named Cleopas; ¹³ Dost thou alone sojourn in; ¹⁴ not know? ¹⁵ The things concerning; ¹⁶ up; ¹⁷ Omit have; ¹⁸ hoped that it was; ¹⁹ redeem Israel. Yea and; ²⁰ it is now the; ²¹ came to pass; ²² Moreover certain; ²³ Omit also; ²⁴ amazed us, having been early at the tomb; ²⁵ that were; ²⁶ tomb; ²⁷ And he; ²⁸ foolish men; ²⁹ in all; ³⁰ Behoved it not the Christ to suffer these; ³¹ from; ³² interpreted to them; ³³ were going; ³⁴ go; ³⁵ And they; ³⁶ now far; ³⁷ abide; ³⁸ when he had sat down with them to meat; ³⁹ the; ⁴⁰ Was; ⁴¹ burning; ⁴² spake to us in the way; ⁴³ Omit and; ⁴⁴ that very hour; ⁴⁵ rehearsed the things that happened.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The journey to Emmaus, Luke 24 : 13-27. T.—The journey to Emmaus, Luke 24 : 28-35. W.—Gethsemane, Matt. 26 : 36-46. Th.—The Man of Sorrows, Isa. 53 : 1-9. F.—Calvary, Matt. 27 : 33-50. S.—The grave, Matt. 27 : 57-66. S.—The resurrection morn, Luke 24 : 1-12.

THE LESSON EXPLAINED

I. THE STRANGE COMPANION.—13-15. Two of them; not of the eleven apostles (v. 33), but of the other disciples. Emmaus. The site of this village is uncertain. It probably lay to the northwest of Jerusalem. (See Geography Lesson.) Threescore furlongs; 7½ miles. Communed (Rev. Ver.); talked together. All these things; the death of Jesus and all that had taken place since. Questioned (Rev. Ver.). They were deeply perplexed, not understanding how Jesus could claim to be the Messiah and have so great power, and yet die a shameful death on the cross. Jesus . . . drew near; having overtaken them, since He came from Jerusalem, v. 18.

16-18. Eyes were holden; prevented from recognizing Him, because they were not expecting to see Him and because He had greatly changed in appearance since His rising again. What . . . communications are these, etc.; literally, "what are these words which you are exchanging ('throwing back and forth')?" Cleopas. Nothing more is known of this man. Dost thou alone sojourn . . . (Rev.

24 And certain of them²⁵ which were with us went to the²⁶ sepulchre, and found it even so as the women had said; but him they saw not.

25²⁷ Then he said unto them, O²⁸ fools, and slow of heart to believe²⁹ all that the prophets have spoken: ³⁰ Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning³¹ at Mo'ses and³² all the prophets, he³³ expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they³⁴ went: and he made as though he would³⁵ have gone further.

29³⁶ But they constrained him, saying, Abide with us: for it is toward evening, and the day is³⁷ far spent. And he went in to³⁸ tarry with them.

30 And it came to pass,³⁹ as he sat at meat with them, he took⁴⁰ bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another,⁴¹ Did not our heart⁴² burn within us, while he⁴³ talked with us by the way,⁴⁴ and while he opened to us the scriptures?

33 And they rose up⁴⁵ the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they⁴⁶ told us at things were done in the way, and how he was known of them in⁴⁷ breaking of⁴⁸ bread.

Ver.)? "Art thou a solitary stranger?" Surely if He had talked with any one He would have known the wonderful things which had happened.

19-24. A prophet; one who speaks for God. Chief priests; mentioned first because they had taken



THE WALK TO EMMAUS

the lead in bringing about the death of Jesus.

We hoped (Rev. Ver.), etc., but the death of Jesus had shattered their confidence that He was the Messiah. The third day; so that there was no doubt as to His being dead. Certain women. See v. 10. Found not his body; though it had been laid in Joseph's tomb, ch. 23 : 50-56. Angels . . said . . he was alive. See vs. 4-7. But the women's story seemed to the apostles and the other disciples "as idle tales," v. 11. Certain of them . . with us; Peter (v. 12) and John (see John 20 : 2-10).

II. THE WONDERFUL TEACHER.—25-27. O foolish men (Rev. Ver.). Jesus spoke not with sternness but gentleness. Slow of heart; dull of understanding. To believe in all, etc. (Rev. Ver.). Like most Jews, these men remembered the glory promised to the Messiah, but overlooked the predictions of His sufferings. Behoved it not the Christ to suffer . . ? (Rev. Ver.). See Gen. 3 : 15; also such types as the Passover lamb (Ex. 12 : 46), the brazen serpent (Num. 21 : 9); Isa., ch. 53, etc.

III. THE RISEN SAVIOUR.—28-35. The two disciples, with Jesus, reach their lodging place at Emmaus. Jesus began to move on, but the disciples urged Him to stay with them. As they seated themselves at the evening meal, our Lord took the place of host, and, as He broke bread to give to them, suddenly they knew Him, but suddenly He disappeared. Quickly the two returned to Jerusalem, to find that after their departure Jesus had appeared to Peter. Then the two returned travelers told their wonderful story.

THE GEOGRAPHY LESSON

It is not known precisely where EMMAUS (see Cover Map) was situated, but to the northwest from Jerusalem lies the little modern village of 'Amwas, the name of which closely resembles that of the place to which Jesus walked with His two disciples on the first Easter Day. The village consists of little flat-roofed stone houses, set quite close together on the side of a broad, low hill. The trees of two small olive orchards rise to the north side of the village, and behind these the top of a low hill shows bare and brown.

LESSON QUESTIONS

13-15 Whither were two disciples going? On what day? How far was Emmaus from Jerusalem? About what were the two disciples conversing? What caused them deep perplexity? Who drew near to them?

16-18 Why did the disciples not recognize Jesus? What question did He ask of them? How did the disciples explain their companion's seeming ignorance? Find a prayer in the Psalms for the opening of the eyes. (Ps. 119 : 18.)

19-24 What did Cleopas call Jesus? What had been the disciples' hope? How was this shattered? Who had first visited the tomb of Jesus? What tidings had they brought? What two apostles then visited the tomb? What did they report?

25-27 What did Jesus call the two disciples? Why? Where did He find proofs that the Messiah was to suffer?

28-35 How was Jesus made known to the disciples? Whither did they return? What did they hear? What did they tell?

FOR DISCUSSION

1. Were Jesus' disciples blameworthy for their despondency after His death?
2. Can we converse with Jesus now?

A PRAYER

Lord God, we want to live. Deliver us, we pray Thee, from the death of sin. May we not be slaves to passion and greed and all that is unlovely. Make us like Thyself. As Thou didst conquer sin and death, so may we, by Thy grace given to us, turn from all that displeases Thee. Teach us to think of the risen life as something to be enjoyed here and now. Abide with us, and may we abide with Thee, that this ideal may become real and Thy name be glorified. Amen.

Prove from Scripture—That the prophets pointed to Christ.

Shorter Catechism—Ques. 89. How is the word made effectual to salvation? A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

The Question on Missions—2. What is the population of North Honan? It contains about eight millions of people, nine tenths of whom are uneducated. The majority are farmers, living in villages. The soil produces wheat, millet, cotton, beans and other grains, besides vegetables and fruits of many kinds.

Lesson Hymns—Book of Praise : Ps. Sel. 68 (Supplemental Lesson), 58, 61, 8 (Ps. Sel.), 61 (from PRIMARY QUARTERLY), 59.

FOR WRITTEN ANSWERS

1. Why were the two disciples sad?
2. What did Jesus teach them?
3. How came they to recognize Jesus?

SIGN NAME HERE

Lesson III.

THE COST OF DISCIPLESHIP

April 19, 1914

BETWEEN THE LESSONS—Immediately after the discourse in the Pharisee's house (see Lesson I., April 5, ch. 14 : 7-24), Jesus continued His journey through Perea towards Jerusalem.

GOLDEN TEXT—Whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it.—Matthew 16 : 25 (Rev. Ver.).

Memorize vs. 26, 27. **THE LESSON PASSAGE**—Luke 14 : 25-35.

25 ¹ And there went ² great multitudes with him : and he turned, and said unto them,

26 If any *men* ³ come to me, and ⁴ hate not his ⁵ father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 ⁶ And whosoever doth not bear his ⁷ cross, and come after me, cannot be my disciple.

28 For which of you, ⁸ intending to build a tower, ⁹ sitteth not down first, and counteth the cost, whether he have ¹⁰ sufficient to finish it ?

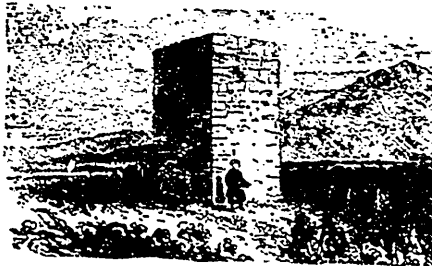
29 Lest haply, ¹¹ after he hath laid ¹² the foundation, and is not able to finish ¹³ it, all that behold ¹⁴ it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

Revised Version—¹ Now there ; ² with him great multitudes ; ³ cometh unto ; ⁴ hateth ; ⁵ own ; ⁶ Omit and ; ⁷ desiring ; ⁸ doth not first sit down and count ; ⁹ wherewith to complete it ; ¹⁰ when he ; ¹¹ a ; ¹² Omit it ; ¹³ as he goeth to encounter another king in war, will not sit down first and take counsel ; ¹⁴ is ; ¹⁵ asketh ; ¹⁶ therefore, whosoever ; ¹⁷ renounceth ; ¹⁸ therefore is ; ¹⁹ even ; ²⁰ its ; ²¹ fit neither ; ²² Omit yet ; ²³ Omit but.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The cost of discipleship, Luke 14 : 25-35. T.—The cost to Paul, 2 Cor. 11 : 21-27. W.—Loss for Christ's sake, Phil. 3 : 7-14. Th.—The Disciples' reward, Rev. 7 : 9-17. F.—Contentment in suffering, Acts 20 : 17-27. S.—Christ demands all, Matt. 10 : 32-39. S.—No cross no crown, Matt. 16 : 21-23.

THE LESSON EXPLAINED



A WATCH TOWER IN A VINEYARD

I. THE TRUE DISCIPLE.—25-27. Went great multitudes with him. The Greek means that this continued for some time. Turned; as a leader to his followers. Cometh unto me (Rev. Ver.); to be My close and permanent disciple. Hateth not (Rev. Ver.) . . . father . . . mother . . . wife . . . children . . . brethren . . . sisters. Jesus requires His followers to love Him most of all; if those dearest to them prevent their doing this even these are to be hated. This is a strong way of saying that all others must be loved by us less than we love Jesus. His own life. True followers of Jesus will be so ready to face danger for Him, that it looks as if they hated their lives. My disciple. The emphasis is on "disciple." He may be following Jesus, like the crowds of this verse, but he cannot be a disciple, a real learner of Jesus. Bear his own cross (Rev. Ver.); he ready to die a martyr's death. It was the custom to compel those who were condemned to be crucified to bear their own cross to the place of execution. Come after me; leaving everything for Jesus' sake.

II. THE RASH BUILDER.—28-30. Build a tower. Towers in the East were built: (1) at the end of houses; (2) in vineyards as a shelter for watchmen and laborers; (3) on city walls. Counteth the cost; as Jesus would have all those do who wish to be His disciples. Laid the foundation. The tower of Siloam (see ch. 13:4), stood on a steep rock overlooking the valley that ran through Jerusalem. Here good foundations would stand forever, while ill-laid foundations would drop the building to the bottom of the valley. Mock him; sport with Him as with a child. Began to build . . . not able to finish. Nothing could be more ridiculous than an unfinished tower; height is essential to it.

III. THE RASH KING.—31-33. What king. At this time Herod Antipas was "king" of Galilee. He had divorced his first wife, who was a daughter of Aretas, a king of Arabia, for the sake of Herodias (see ch. 3 : 10). Jesus may have had in mind the enmity which, on this account, sprang up between Herod and Aretas. Ten thousand . . . twenty thousand. The smaller army may beat the larger, but it will be a hard fight, and needs careful planning beforehand. So the disciples of Jesus must reckon upon having powerful enemies. So likewise; like the builder or the king who sits down and carefully counts the cost. Forsaketh; says good by to it as his own, looking upon it henceforth as belonging, like himself, to Jesus, to be used wholly in His service. Jesus' followers must be willing to give up all for His sake.

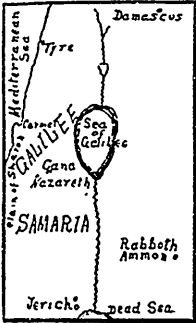
IV. THE SAVORLESS SALT.—34, 35. Salt. The chief source of salt in Palestine is a terraced hill southwest of the Dead Sea. A cliff of solid rock salt, from 30 to 60 feet high, extends for 7 miles along the shore, and salt is also obtained from pits dug into the sand or slime of the shore. Good; used by the Jews for

ordinary purposes and also for the temple sacrifices. Lost its savour (Rev. Ver.); spoiled through being kept, as it often was in houses with earthen floors. The genuine salt was washed out, leaving only other earthly ingredients behind. For the land, nor . . . the dunghill; useless even for manure. So disciples who are unwilling to sacrifice self are useless.

31-33 What was Jesus' second illustration? To what may He have referred? What does Jesus require His disciples to forsake? What did He give up for us? (2 Cor. 8:9.)

34, 35 Where was the chief source of salt in Palestine? For what did the Jews use salt? How might salt lose its savor? What might then be said of it?

THE GEOGRAPHY LESSON



One of the towns east of the Jordan which Jesus probably visited was Rabbah, or, as it was called in Old Testament times, RAB-BATH-AMMON, because it belonged to the Ammonites. It was situated about 25 miles northeast of the north end of the Dead Sea, in a fruitful valley which forms the upper course of the river Jabbok. In the 3rd century B.C. it was captured by Ptolemy Philadelphus, king of Egypt,

and was named by him Philadelphia after himself. The original name, however, was never lost, and still appears in the modern name 'Amman.

LESSON QUESTIONS

25-27 Whither was Jesus journeying? By whom was He followed? What did He say was necessary in order to become His disciple? What was His meaning? What is it to bear one's cross? What is it to go after Jesus? What does Jesus promise to those who forsake all for Him? (Matt. 19:29.)

28-30 What was Jesus' first illustration of counting the cost of discipleship? For what purposes were towers built in the East? What would result from a man's being unable to finish his tower? What parable refers to a tower in a vineyard? (Matt. 21:33.)

- FOR DISCUSSION
1. Is it ever right to hate an one?
 2. Does v. 33 require the actual giving up of all property?

A PRAYER

We thank Thee, Father, for the warnings contained in Thy word. Keep us from sin, by showing how hateful sin is to Thee, and how unsatisfying to those who choose it. May nothing keep us from Thee. As Thou hast chosen us, may we choose Thee, and continue to choose Thee, that our days may be filled with joy to ourselves and with blessing to others, because they reveal Thee. Through Jesus Christ. Amen.

Prove from Scripture—That Christians belong to God.

Shorter Catechism—Ques. 90. How is the word to be read and heard, that it may become effectual to salvation? A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

The Question on Missions—3. Why should we carry the gospel to the Hionanese? Because they have little knowledge of the true God, and therefore worship idols. Their religions, Taoism, Confucianism and Buddhism, are unable to satisfy their souls' needs, nor do they furnish a power whereby they may overcome sin and live a pure life.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 240, 238, 57 (Ps. Sel.), 154 (from PRIMARY QUARTERLY), 245.

FOR WRITTEN ANSWERS

1. How did Jesus teach that His followers must love Him most of all?

.....

2. What is meant by bearing one's cross?

.....

3. What two illustrations did He use of counting the cost of discipleship?

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4. To what did He liken disciples who are unwilling to sacrifice self?

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SIGN NAME HERE.....

LESSON IV.

*THE LOST SHEEP AND THE LOST COIN

April 26, 1914

BETWEEN THE LESSONS—When Jesus uttered the Lesson parables, He was continuing His journey through Perea towards Jerusalem.

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

Memorize vs. 8-10. **THE LESSON PASSAGE**—Luke 15 : 1-10.

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Revised Version—Now all the publicans and sinners were drawing near unto him; both the the; unto them this parable, a, and having lost, his; even so there shall be joy; righteous; Or what; until; together her friends and neighbours; Even so, I.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The Lost Sheep and the Lost Coin, Luke 15. 1-10. T.—The call of Levi, Luke 5. 27-32. W.—The good shepherd, John 10 : 11-18. Th.—Praise of the good shepherd, Ps. 23. F.—The Good Shepherd's joy, John 17 : 12-26. S.—The faithful shepherd's promise, Ezek. 34 : 11-23. S.—The seeking Saviour, Matt. 18 : 7-14.

THE LESSON EXPLAINED

I. THE LOST SHEEP.—1. All; that is, in the place where Jesus happened to be. "All" is a favorite word of Luke's. He loves to think and speak of gospel blessings as meant for every one. The publican; the officials in Palestine, which was ruled by the Romans, who collected taxes for the Roman governor. These officials paid the governor a certain sum for the right to collect the taxes, and his profit consisted in everything above that sum which could be squeezed out of the people. The publicans were hated, first because they were agents of a foreign government, and also because they were, as a rule, dishonest and oppressive. Sinners; those notorious for their wicked lives.

2, 3. Pharisees. The very name means, "the separated ones," and marks how this Jewish sect held aloof from all who did not belong to it. The Pharisees prided themselves upon their strictness in obeying the law of Moses, and despised such people as the "publicans and sinners." Scribes; the rabbis or teachers of the law. These belonged mostly to the Pharisees. Murmured; talked in a fault-finding way amongst themselves. Receiveth; permits to come near, welcomes. Eateth; which the Pharisees would not do, because about the person or garments of these outsiders there might be some ceremonial uncleanness. (See Matt. 9. 9-13.) This parable. The two parables of the Lost Sheep and the Lost Coin are regarded as one.

4, 5. What man of you. Jesus would show that He is doing only what every one thinks reasonable in the ordinary business of life. An hundred sheep. Palestine is still noted for its sheep. The hill country furnishes pasture ground for countless flocks of a broad-tailed breed. Sometimes the tail of such a sheep furnishes as much as 10 pounds of pure fat, which is highly prized. One; only one out of a hundred. In the wilderness; not a desert, but the usual summer pasture. The ninety-nine were in no special danger. Lost; missing when the shepherd at night rounded up the flock in some cave or rough stone enclosure, and therefore exposed to cold and rain, to wild beasts and robbers,—a peril to the shepherd also, but he goes on seeking the lost sheep, until he find it. Layeth it on his shoulders; as Jan Ridd, in the story of Lorna Doone, rescued his sheep from a great snow-drift and carried them home, but two at a time. Rejoicing; as the Pharisees should have rejoiced at the publicans and sinners seeking better things, instead of treating them



SHEPHERD CARRYING HIS
LOST SHEEP ON HIS
SHOULDER

harshly and coldly or with contempt. 6, 7. Cometh home; to the village in which he lived. Calleth together; to a feast in his house. Rejoice with you. The shepherd's gladness is so great that he must share it with others. Joy . . . in heaven. The shepherd's joy is a picture of God's joy when one lost soul is saved. Repenteth; changes

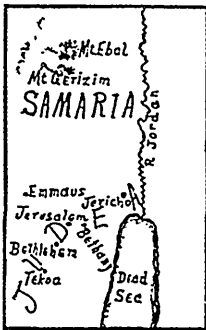
* This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

his mind and forsakes his evil ways, like the outcasts who were coming to Jesus. Need no repentance; or think that they need none, like the proud self-satisfied Pharisees.

II. THE LOST COIN.—8. What woman; not 'of you,' perhaps because no women were present; but men and women alike should be interested in the saving of sinners. Ten pieces of silver; coins (Greek drachmæ, each worth about sixteen cents), perhaps forming a string worn as a head ornament. Lose one piece; not worth much, but the tenth of what the woman possessed. Light a lamp (Rev. Ver.); because the house is dark; the houses of the poor in Palestine have no windows. Sweep. The floor might be of earth, covered with reeds or brushwood under which the coin would easily be hidden. Until she find it (Rev. Ver.); persevering until her search is successful.

9, 10. Calleth together her friends and neighbours (Rev. Ver.); women naturally in this case. In an Eastern village, where there is little privacy, these would have known about the loss, and rejoice in the finding. Joy in the presence of the angels; God's overflowing joy seen by the angels and shared by them. One sinner that repenteth; so great is the value of such an one in God's sight.

THE GEOGRAPHY LESSON



In the home country of Amos the prophet, near Tekoa, Syrian shepherds may still be seen caring for their flocks. The pasturage is poor, and in order to get enough food, the flocks have to cover a good deal of ground, picking out edible bits of leafage as they go. It is a lonesome country,—all hills and valleys. The hollows are like great bowls with the blue sky for a cover. If a sheep should stray out of sight in a country

like this, it might take hours of searching to find it, for, at a distance, the loose stones and bits of ledge look puzzlingly like sheep scattered over a hillside.

LESSON QUESTIONS

1-3 Who were the publicans? Why were they hated amongst the Jews? Who were the sinners? What does the name Pharisee mean? Upon what did the Pharisees pride themselves? Who were the scribes? With what in Jesus did the Pharisees and scribes find fault? What Pharisee did Jesus rebuke for lack of love? (Ch. 7:36-50.)

4, 5 What do you know about sheep raising in Palestine? Explain "wilderness." From what would a lost sheep be in danger? How did the shepherd in the parable show his concern for the one lost sheep? Where does Jesus call Himself the "good shepherd"? (John 10:14.)

6, 7 Whom did the shepherd invite to share his joy? Of what is this joy a picture? What is it to repent? Explain "need no repentance."

8 What did the woman in the parable lose? What steps did she take to find it? How did she show her perseverance?

9, 10 Whom did she call to share her joy? Explain "in the presence of the angels."

FOR DISCUSSION

1. Were the publicans better than the Pharisees?
2. Is it true that "the greater the sinner the greater the saint?"

A PRAYER

O God, awaken in us the knowledge of our need of Thee. We are unsatisfied. We crave something, and we do not know what it is. Teach us that Thou art the satisfaction of all who seek Thee. Create soul-thirst for Thee in us, and in others about us. Use us to bring them to Thee. And glorify Thy name in us and in all Thy people everywhere. Amen.

Prove from Scripture—That God loves sinners.

Shorter Catechism—Review Questions 88-90.

The Question on Missions—1. When was our Mission established in Honan? Mr. and Mrs. Jonathan Goforth and Dr. and Mrs. J. Frazer Smith were sent out in 1888, and the first tour into Honan was made that year. In 1890 the city of Chu Wang was opened for missionary residence, Hsin Chen in 1891, and Changtse in 1895.

Lesson Hymns—Book of Praise. Ps. Sel. 68 (Supplemental Lesson), 443, 439, 68 (Ps. Sel.), 134 (from PRIMARY QUARTERLY), 456.

FOR WRITTEN ANSWERS

1. Why did the Pharisees and scribes find fault with Jesus?
2. In what two parables did He rebuke them?
3. What do the parables teach about God's love for sinners?

SIGN NAME HERE

Lesson V. THE PRODIGAL SON—TEMPERANCE LESSON May 3, 1914

BETWEEN THE LESSONS—There is no break between to-day's Lesson and that for last Sabbath.

GOLDEN TEXT—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight.—Luke 15 : 18 (Rev. Ver.).

Memorize vs. 17-19. **THE LESSON PASSAGE**—Luke 15 : 11-24. Study Luke 15 : 11-32.

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

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

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there ² wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that ³ land ; and he began to be in want.

15 And he went and joined himself to ⁴ a citizen of that country ; and he sent him into his fields to feed swine.

16 And he would fain have ⁵ filled his belly with the husks that the swine did eat : and no man gave unto him.

17 ⁶ And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish ⁷ with hunger !

18 I will arise and go to my father, and will say

Revised Version—¹thy substance; ²he; ³country; ⁴one of the citizens; ⁵been filled with; ⁶But when; ⁷here with; ⁸in thy sight; I am; ⁹while; ¹⁰afar off; ¹¹was moved with; ¹²quickly; ¹³Omit hither; ¹⁴make merry.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The prodigal son, Luke 15 : 11-24. T.—The prodigal son, Luke 15 : 25-32. W.—The cry of the penitent, Pa. 51 : 9-19. Th.—Turn ye and live, Ezek. 18 : 26-32. F.—The Father's pity, Ps. 103 : 8-18. S.—The riches of God's mercy, Eph. 2 : 1-9. S.—A father's counsel, Prov. 3 : 1-6.

THE LESSON EXPLAINED

I. THE DEMAND.—11, 12. A certain man ; not any very exceptional person ; any true father would act like the one in the parable. Two sons ; of very different dispositions. The younger ; representing such people as the publicans and Jews other than the Pharisees, who claimed the first place in God's favor for themselves. Give me. Such a demand was not unusual in Palestine, where younger sons frequently left the land to join one of the many Hebrew colonies on the Mediterranean. The portion; half the elder son's share and therefore one third of the father's estate (see Deut. 21 : 17). Divided . . . his living ; giving, as would be only fair, the elder son his portion also.

II. THE DESTINATION.—13, 14. Not many days after. He could not too soon get where he would have his full swing. Gathered all together ; selling land or jewels and calling in loans, greedily sweeping everything in. A far country ; the farther the better ; he could not, for very shame's sake, run his evil course near his old home. Wasted his substance ; spent all his money. Riotous living ; living in which a free rein was given to every passion. Mighty famine. Famine was a usual occurrence in various parts of the world in the days of Jesus. In want ; the result of his wastefulness and the scarcity of food.

15, 16. Joined himself ; literally, "glued himself to,"—"foisted himself on." A citizen ; one of another nation, a heathen as we may naturally suppose. He sent him ; not that he was needed, but out of a sort of good-natured pity. To feed swine ; a peculiarly hateful task to a Jew, since swine were looked upon as specially unclean. Husks ; the pods of the carob tree or locust tree common in Palestine. The pods are very sugary, and are used about the

Mediterranean for swine's food. No man gave ; not even the companions of his vices. These forsook him as soon as his money was gone.

unto him, Father, I have sinned against heaven, and ⁸ before thee.

19 And am no more worthy to be called thy son : make me as one of thy hired servants.

20 And he arose, and came to his father. But ⁹ when he was yet ¹⁰ a great way off, his father saw him, and ¹¹ had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and ¹² in thy sight, and am no more worthy to be called thy son.

22 ¹³ But the father said to his servants, Bring forth ¹⁴ the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet :

23 And bring ¹⁵ hither the fatted calf, and kill it ; and let us eat, and ¹⁶ be merry :

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



PODS OF THE CAROB TREE

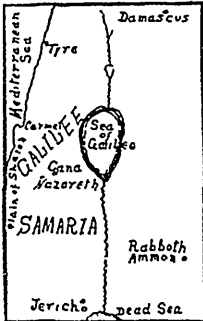
III. THE RESOLVE.—17-19. Came to himself. In his rioting he was not himself, he was "beside himself." The sinner has not only forsaken God, he has left his real self. Repentance is a return to the real self. Hired servants ; chance laborers ¹⁷ worse than slaves, like tramps hired by a farmer for harvesting. I will arise ; definite action without which mere words of regret would have been in vain. My father. Not even his sin could change that relationship. Will say. Open confession flows from real penitence. Sinned against heaven ; that is against God. In thy sight (Rev. Ver.) . . . in thy judgment ; he knows

full well what a fool his father must think him. No more worthy. His sin has destroyed all his claims to be treated as a son.

IV. THE RECEPTION.—20-24. *Afar off* (Rev. Ver.), his father saw him; having been on the lookout for him and able to recognize him at a distance, even in rags. Moved with compassion (Rev. Ver.); full of pity for the wretched prodigal. *Ban*; regardless of Eastern dignity and advancing years. *Kissed*; fervently and frequently, the son folded in his arms. The father said; interrupting the son's confession. *Best robe*; a stately robe worn on ceremonial occasions. *A ring*; likely with a signet giving some authority. *Fatted calf*; prepared for some approaching feast, perhaps the elder son's wedding. *Dead*; gone away apparently forever. *Alive*; restored to his old home.

Vs. 25-32 describe the conduct of the elder son.

THE GEOGRAPHY LESSON



A picture of a house in CANA, a town of Galilee, shows the kind of home which the prodigal may have left. Standing in a large space entirely surrounded by high walls, but open to the sky, we see the various parts of the house built of massive gray stone. Two arched openings in one of the walls lead to dark stables and storerooms. One small window opening at a higher level gives light to a room on an upper floor.

A doorway gives access to a room on the same level, and from the door a stair case leads down to the big sunny courtyard.

LESSON QUESTIONS

11, 12 Who, in the Lesson parable, takes the place of the shepherd and the woman in the parables of last Lesson? Whom does the younger son represent? What did he ask? What was the younger son's portion?

13, 14 How soon did the younger son leave home? What did he do? How did he live there? What calamity occurred? Why was the young man a

special sufferer? Where is he likened to an armed man? (Prov. 6:11; 24:34.)

15, 16 From whom did the prodigal seek help? What work was given to him? Why was this a specially hateful task? What was the prodigal compelled to eat? How did his companions treat him?

17-19 How is repentance here described? What did the prodigal resolve to do? Show that all sin is against God. (Ps. 51:4.) Quote a promise of forgiveness to those who confess their sin. (1 John 1:9.)

20-24 Describe the prodigal's reception by his father.

FOR DISCUSSION

1. Which was the more undeserving, the younger or the elder son?
2. Is God's willingness to forgive an encouragement to sin?

A PRAYER

Teach us the joy of fellowship with Thee, Father. Give us confidence in Thee. Keep us ever near Thy side. When we wander from Thee, bring us back, confessing our sin, and once more start us on the road with Thee. Bless with us our loved ones. Be near those who have been yielding to the snare of strong drink. Protect those who may yet be tempted. Hasten the day when no one shall put a stumbling-block in his brother's path. And to Thee shall be all the glory. Amen.

Prove from Scripture—That all men are God's children.

Shorter Catechism—Ques. 91. *How do the sacraments become effectual means of salvation? A.* The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

The Question on Missions—5. What was the attitude of the Honanese towards the missionaries? It was at first cordial, but owing to the circulation of evil and untrue reports, the people became unfriendly, attacked and looted mission property, and finally, in 1900, compelled the missionaries to flee from the country. They were able to return in 1901.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 151, 161, 38 (Ps. Sel.), 169 (from PRIMARY QUARTERLY), 152.

FOR WRITTEN ANSWERS

1. What was the prodigal's sin?
2. How was he punished?
3. What proof of repentance did he give?

SIGN NAME HERE.....

BETWEEN THE LESSONS—The parable of the Unjust Steward was spoken to the disciples, perhaps immediately after the parables of the Lost Sheep, the Lost Coin and the Prodigal Son were spoken to the Pharisees and scribes.

GOLDEN TEXT—He that is faithful in a very little is faithful also in much : and he that is unrighteous in a very little is unrighteous also in much.—Luke 16 : 10 (Rev. Ver.).

Memorize vs. 8, 9. **THE LESSON PASSAGE**—Luke 16 : 1-13.

1 And he said also unto ¹ his disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he ² had wasted his goods.

2 And he called him, and said unto him, ³ How is it that I hear this of thee ? ⁴ give an account of thy stewardship ; for thou ⁵ mayest be no longer steward.

3 ⁶ Then the steward said within himself, What shall I ⁷ do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 ⁸ So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord ?

6 And he said, ⁹ An hundred measures of oil. And he said unto him, Take thy ¹⁰ bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou ? And he said, ¹¹ An hundred measures of wheat.

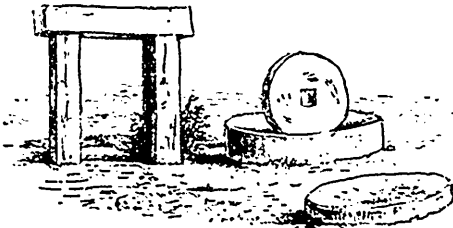
8 And he said unto him, Take thy ¹² bill, and write

Revised Version—¹ the disciples ; ² was wasting ; ³ What is this that I hear of thee ; ⁴ render the account ; ⁵ canst ; ⁶ And the ; ⁷ do, seeing that my lord taketh away the stewardship from me ? I have not strength to dig ; ⁸ And calling to him each one of his lord's debtors, he said to the first ; ⁹ A ; ¹⁰ bond ; ¹¹ He saith ; ¹² his lord ; ¹³ unrighteous ; ¹⁴ sons ; ¹⁵ for their own generation, wiser than the sons of the light ; ¹⁶ by means of ; ¹⁷ it shall fail ; ¹⁸ the eternal tabernacles ; ¹⁹ a very little is ; ²⁰ unrighteous in a very little is unrighteous also ; ²¹ another's, who will give ; ²² Omit the.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The unjust steward, Luke 16 : 1-13. T.—Faithfulness required, 1 Cor. 4 : 1-5. W.—"As to the Lord," Col. 3 : 16-25. Th.—Forgiving an unfaithful steward, 2 Sam. 19 : 16-23. F.—A faithful steward, 1 Sam. 12 : 1-5. S.—A faithful steward honored, Gen. 41 : 38-46. S.—Gehazi, an unjust steward, 2 Kgs. 5 : 20-27.

THE LESSON EXPLAINED

I. THE PARABLE.—1, 2. **Unto his disciples.** The parables of ch 15 (see Between the Lessons) had been spoken to the Pharisees and scribes. **Rich man.**



ANCIENT OIL MILL AND PRESS

His wealth would consist in land, with its products, flocks, herds and slaves. A steward ; the manager of the estate, whose owner likely lived in a town. It was the steward's business to admit and dismiss tenants ; to value their land and produce ; and to fix, collect and sell their rents, for in the East, in our Lord's day, as often in our own, rents were paid, not in money, but in produce. **Accused ;** by some enemy. **Wasting** (Rev. Ver.) ; by neglect and luxurious living, not actual dishonesty. **Render the account** (Rev. Ver.) ; the final account of all that had been under his care. **No longer steward.** It

four score.

8 And ¹² the lord commended the ¹³ unjust steward, because he had done wisely : for the ¹⁴ children of this world are ¹⁵ in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends ¹⁶ of the mammon of unrighteousness ; that, when ¹⁷ ye fail, they may receive you into ¹⁸ everlasting habitations.

10 He that is faithful in ¹⁹ that which is least is faithful also in much : and he that is ²⁰ unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the *true riches* ?

12 And if ye have not been faithful in that which is ²¹ another man's, who shall give you that which is your own ?

13 No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to ²² the one, and despise the other. Ye cannot serve God and mammon.

What is this that I hear of thee ; ⁴ render the account ; ⁵ I have not strength to dig ; ⁶ And calling to him each one of his lord's debtors, he said to the first ; ⁹ A ; ¹⁰ bond ; ¹¹ He saith ; ¹² his lord ; ¹³ unrighteous ; ¹⁴ sons ; ¹⁵ for their own generation, wiser than the sons of the light ; ¹⁶ by means of ; ¹⁷ it shall fail ; ¹⁸ the eternal tabernacles ; ¹⁹ a very little is ; ²⁰ unrighteous in a very little is unrighteous also ; ²¹ another's, who will give ; ²² Omit the.

would be impossible for any owner to keep such a servant.

3, 4. **Not strength to dig** (Rev. Ver.). In Eastern farming the hoe or mattock is used instead of the plow where there is a rocky bottom with only a thin covering of soil and on the hillsides. The steward was not fitted for such manual labor. **To beg . . . ashamed.** Beggars were numerous in Palestine, owing to the lack of any system for the relief of the poor, the prevalence of blindness and the poverty caused by the oppressive taxes of the Romans. Begging, however, was regarded as disgraceful. They ; the "debtors" of v. 5. **Receive me ;** because of the liberal treatment to be given to them.

5-8. **Debtors ;** probably tenants in arrears with rent. **Measures** (the Hebrew "bath" containing from 8 to 9 gallons) of oil. Olive oil was one of the chief products of Palestine, and the rent of an olive yard producing 1,000 measures might be 100 measures. **Bond** (Rev. Ver.) ; literally, "writings," the documents containing the tenant's agreement, perhaps with a statement of the rent paid and that still due. **Measures** (the Hebrew "cor" equal to about 10 bushels) of wheat. A farm yielding 1,000 measures might pay 100 measures in rent. **His lord** (Rev. Ver.) ; that is, the "rich man" of v. 1. **Commended ;** not the steward's dishonesty, but his wisdom. **Sons of this world** (Rev. Ver.) ; worldly people. For

their own generation (for the present life) wiser (Rev Ver); more skilful and prudent. Sons of the light (Rev Ver); those who belong to the kingdom of God.

II. THE APPLICATION.—9, 10. Make . . friends; of the poor whom you can help. Mammon; a Hebrew word for money or other earthly possessions. Of unrighteousness; so called because they are so often used in sinful ways. Receive you; welcome you when you enter. Eternal tabernacles; a description of heaven. Faithful in . . little . . faithful . . in much. Character is revealed in the use of earthly goods, however small or great these may be.

11-13. Unrighteous mammon. See on v. 9. True riches; the riches of the character which belongs to the kingdom of God. This character we can get only by using worldly wealth in the right way. Another's (Rev. Ver.). We are only stewards of our possessions: God is the owner. Your own; the character won by faithfulness. V. 13 declares the impossibility of having both God and the world as a master.

THE GEOGRAPHY LESSON



BETHLEHEM, the birth-place of Jesus, is still a busy centre of trade. Here, in a large, open market-place, business people and their customers have congregated for centuries on certain days of the week to make bargains and to settle accounts. Donkeys and camels bring goods to the market-place for sale. Sheep and goats are driven hither to find purchases. Grain is poured out of heavy sacks to form great heaps ready for a

buyer's examination. The grain is sold at retail or is used as a sample to get orders for large quantities held in storage. Olive oil is brought in flasks of earthenware. Other articles on sale are rugs and woven stuff for clothing, dishes of wood, metal and earthenware, lamps and all sorts of household furniture.

LESSON QUESTIONS

1, 2 To whom was the Lesson parable spoken? In what would the rich man's wealth consist? What

was the business of a steward? How were rents paid? What accusation was made against the steward in the parable? What demand was made upon him? To whom must all men give account? (2 Cor. 5:10.)

3, 4 What was the steward unfitted for? What was he ashamed to do? What did he plan for?

5-8 Who were the "debtors?" How many gallons were there in a "measure" of oil? How many bushels were there in a "measure" of wheat? How did the steward deal with the debtors? Why did the owner commend him? Who are the "sons of this world?" Who are the "sons of the light?"

9, 10 Of whom were Jesus' followers to make friends? By what means were they to do this? What would be their reward? Show that faithfulness is the condition of reward in the kingdom of God. (Matt. 25: 21, 23.)

11-13 Explain "unrighteous mammon" and "true riches."

FOR DISCUSSION

1. Is dishonesty ever successful?
2. Are riches a help or a hindrance in the Christian life?

A PRAYER

We thank Thee, our Saviour, that Thou art the truth. Teach us that only the true can claim Thy friendship. May we be true to the trust Thou hast committed to us. Show us how to make the most of life, and teach us how to inspire others to follow Thee with all their heart. Forgive our half-hearted service, and make us faithful and loyal to Thee. Amen.

Prove from Scripture—That Christians should be wise.

Shorter Catechism—Ques. 92. What is a Sacrament? A. A sacrament is an holy ordinance, instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

The Question on Missions—6. How is the regular evangelistic work conducted? There are 18 pastors, with their wives, and 12 single ladies engaged in this work. They tell the gospel story in the Mission compound, in rented places, on the village street, at the market, at theatres, religious festivals and wherever they can reach the people.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 252, 240, 90 (Ps. Sel.), 535 (from PRIMARY QUARTERLY), 245.

FOR WRITTEN ANSWERS

1. What is the right use to make of wealth?
2. Why is it impossible to serve God and mammon?

SIGN NAME HERE

Lesson VII.

THE RICH MAN AND LAZARUS

May 17, 1914

BETWEEN THE LESSONS—The last Lesson is followed by a rebuko addressed by Jesus to the Pharisees and then follows to-day's Lesson.

GOLDEN TEXT—Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard.—Prov. verbs 21 : 13 (Rev. Ver.).

Memorize vs. 30, 31. **THE LESSON PASSAGE**—Luke 16 : 19-31. Study Luke 16 : 14, 15, 19-31. Read Luke 16 : 16-18.

19¹ There was a certain rich man, ² which was clothed in purple and fine linen, ³ and fared sumptuously every day :

20 And ⁴ there was a certain beggar named Laz'arus, ⁵ which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs ⁶ which fell from the rich man's table : ⁷ moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and ⁸ was carried by the angels into A'braham's bosom : ⁹ the rich man also died, and was buried :

23 And in ¹⁰ hell he lift up his eyes, being in torments, and seeth A'braham afar off, and Laz'arus in his bosom.

24 And he cried, and said, Father A'braham, have mercy on me, and send Laz'arus, that he may dip the tip of his finger in water, and cool my tongue ; for I am ¹¹ tormented in this flame.

25 But A'braham said, Son, remember that thou in

Revised Version—Now there ; ² and he was clothed ; ³ faring ; ⁴ Omit there was ; ⁵ Omit which ; ⁶ that fell ; ⁷ yea, even the ; ⁸ that he was carried away by ; ⁹ and the ; ¹⁰ Hades he lifted ; ¹¹ in anguish ; ¹² Lazarus in like manner evil things ; ¹³ here ; ¹⁴ in anguish ; ¹⁵ Omit so ; ¹⁶ may not be able, and that none may cross over from thence to us ; ¹⁷ And he ; ¹⁸ But Abraham saith, They ; ¹⁹ go to ; ²⁰ if one rise.

Daily Readings—By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.—M.—The rich man and Lazarus, Luke 16 : 14, 15, 19-31. T.—An Old Testament command, Deut. 15 : 7-15. W.—The rich man warned, James 5 : 1-9. Th.—Heavenly treasure to be desired, Matt. 6 : 16-23. F.—Christ's blessing upon the poor, Luke 6 : 20-26. S.—"Fret not thyself," Ps. 37 : 1-11. S.—Faith and works, James 2 : 5-17.

THE LESSON EXPLAINED

I. ON EARTH.—19, 20. A certain rich man. His name is not given, the common title "Dives" being simply the Latin for "a rich man." Purple ; a costly material used for the outer cloak, colored with a dye obtained from the trumpet snail. Fine linen ; "byssus" made from Egyptian flax, used for the undergarment or tunic, also very costly. Faring sumptuously (Rev. Ver.) ; living merrily and in splendor ; life was a daily feast. Beggar ; one of a numerous class in the Gospel age (see Matt. 20 : 30 ; Acts 3 : 2). Laz'arus ; Hebrew Eleazar, meaning "he whom God helps." Laid at his gate ; a common custom in the East. Full of sores ; covered with ulcers, supposed to be a leper.

21, 22. Desiring to be fed ; but left to go hungry, so heartless was the rich man. The dogs ; counted as unclean beasts in the East. Licked his sores ; an added torture. The dogs would also scramble for a share of the "crumbs." The beggar died. Nothing is said of his burial : it would be poor and mean enough. Angels. It was a common Jewish belief, that angels carried the souls of the righteous to

thy lifetime receivedst thy good things, and ¹² likewise Laz'arus evil things ; but now ¹³ he is comforted, and thou art ¹⁴ tormented.

23 And beside all this, between us and you there is a great gulf fixed : ¹⁵ so that they which would pass from hence to you ¹⁶ cannot ; neither can they pass to us, that ¹⁷ would come from thence.

24 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house ;

25 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

26 Then he said, They have Mo'ses and the prophets ; let them hear them.

27 And he said, Nay, father A'braham : but if one

28 went unto them from the dead, they will repent.

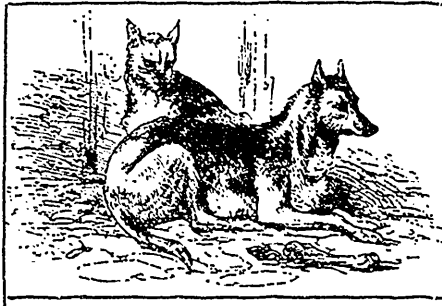
29 And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, ²⁰ though one rise from the dead.

30 And he said, Nay, father A'braham : but if one

31 went unto them from the dead, they will repent.

paradise. Abraham's bosom ; one of three Jewish names for the future home of the blessed, the other two being "Paradise" and "The Throne of Glory." The rich man also died ; after the most skillful physicians had done their best for him. Was buried ; with great pomp as was the custom when rich men died.

II. IN HADES.—23, 24. In Hades (Rev. Ver.) ; the abode of all the dead, including both paradise and Gehenna, the place of punishment for lost souls. Here, however, the word is limited to Gehenna. In torments ; suffering punishment, not for being rich but for neglecting the poor. Afar off. Paradise was dimly visible, yet within speaking distance. Father Abraham The rich man, being a Jew, was, like Lazarus, a son of Abraham, and hoped that



EASTERN STREET OR BAZAAR DOGS

the patriarch would do something to relieve him. Send Lazarus. He was willing now to receive help even from the beggar whom he had treated with such indifference. This flame ; not literal fire, but the torture of sin with the pleasure gone and the sting left.

25, 26. Son ; literally, "Child ;" the reply is gentle, though it is firm. Remember. The rich man

must see the reasonableness of what has come to him. Receivedst; "didst receive to the full." Thy good things. He had never sought any good things other than those of earth, and these he had kept to himself. Lazarus evil things. These were not his,—brought on by himself—but he had accepted them from God. He is comforted . . . thou . . . in anguish (Rev. Ver.). This reversing of conditions is clearly fair. Great gulf; a cleft or ravine, vast in depth, breadth and length,—a picture of the complete separation between paradise and Gehenna.

¶ 27-31. Five brethren . . . testify unto them; testify urgently, telling them what had come to their brother in the world beyond, with the authority of one who has seen. Moses and the prophets; the Jewish scriptures in their two main divisions. One . . . from the dead . . . repent. This is as much as to say that the rich man himself had not had a fair chance. Neither . . . persuaded, etc. "The man who is not persuaded by the gospel will not be persuaded by a ghost."

A VILLAGE SHEIKH

A picture of an Oriental sheikh or head man of a village shows a man of dark complexion and medium height, clothed in long flowing garments of the same fashion as those worn in Palestine in the days of our Lord. A loose undergarment of white cotton reaches nearly to the ground, visible at the neck and hem, but covered elsewhere by a robe of woolen stuff, woven in stripes. A short jacket is worn over the striped robe, and holds the robe in place with a broad belt or girdle. Over the whole is thrown a very long, full cloak of heavy wool. The head is protected by the swathing folds of a turban, a long strip of white cotton or linen wound so as to make a big soft cap of many thicknesses, an admirable guard against sunstroke.

LESSON QUESTIONS

- 19, 20 What is the "rich man" commonly called? What does this name mean? Explain "purple" and "fine linen." What does the name Lazarus mean?
- 21, 22 How are dogs regarded in the East? How did they add to Lazarus' misery? Why is nothing said of Lazarus' burial? Explain "Abraham's bosom." How would the burial of Dives differ from that of Lazarus? Where are the poor called "heirs of the kingdom?" (James 2: 5.)

23, 24 What two places does the term Hades include? To which does it specially refer here? By what title did Dives address Abraham? What is meant by "this flame?" Who will be condemned to everlasting fire? (Matt. 25: 41-43.)

25, 26 What did Abraham call Dives? What had Dives received on earth? What had Lazarus received? How had the conditions of the two men been reversed? How is the separation between paradise and Gehenna pictured?

27-31 What did Dives ask Abraham to do? What did Abraham reply? What did Dives next say? What did this imply concerning himself? Give Abraham's final reply.

FOR DISCUSSION

- 1. Was Dives responsible for taking care of Lazarus?
- 2. Would people be more likely to heed an angel than a human preacher?

A PRAYER

Father in heaven, our hearts are filled with gratitude when we think that we are heirs of Thine, co-heirs of Thy Son Jesus Christ. May our joy, as we realize this, be so great that we will forget privation and difficulty and danger. May we be content and cheerful, and may our lives show that we really believe that only those can be happy whose lives are yielded to Thee. Amen.

Prove from Scripture—*That God cares for the poor.*

Shorter Catechism—*Ques. 93. Which are the sacraments of the New Testament?* A. The sacraments of the New Testament are, Baptism, and the Lord's supper.

The Question on Missions—7. How is the medical work carried on? Hospitals have been opened at Changte, Weihwei, Hwai King, and Wu An, where, in dispensary, chapel and hospital ward, the gospel message is proclaimed. There are at present only 5 doctors,—4 men and 1 woman, for Honan's eight millions of people.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 313, 320, 57 (Ps. Sel.), 455 (from PRIMARY QUARTERLY), 306.

FOR WRITTEN ANSWERS

- 1. Describe the condition of Dives on earth.....
- 2. What was the lot of Lazarus?.....
- 3. In what condition did each find himself in the other world?.....

SIGN NAME HERE.....

Lesson VIII.

UNPROFITABLE SERVANTS

May 24, 1914

BETWEEN THE LESSONS—The Lesson, in Luke's narrative, follows close upon that for last Sabbath.

GOLDEN TEXT—He that glorieth, let him glory in the Lord.—1 Corinthians 1: 31.

Memorize vs. 3, 4. THE LESSON PASSAGE—Luke 17: 1-10.

1 Then said he unto the disciples, It is impossible but that ² offences will come: but woe unto him, through whom they come!

2 It were ³ better for him that a millstone were hanged about his neck, and he ⁴ cast into the sea, ⁵ than that he should ⁶ offend one of these little ones.

3 Take heed to yourselves: If thy brother ⁷ trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he ⁸ trespass against thee seven times in ⁹ a day, and seven times ¹⁰ in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye ¹¹ had faith as a grain of mustard seed, ye ¹² might say unto this sycamine tree,

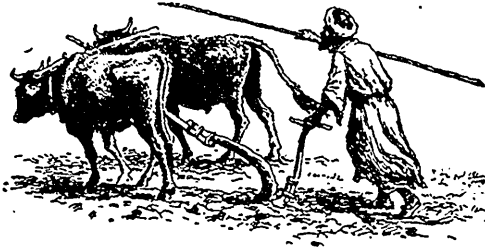
Revised Version—1 And he said unto his disciples; ² occasions of stumbling should come; ³ well for him if a millstone; ⁴ were thrown; ⁵ rather than; ⁶ cause one of these little ones to stumble; ⁷ sin, rebuke him; ⁸ sin; ⁹ the day; ¹⁰ Omit in a day; ¹¹ have faith; ¹² would; ¹³ rooted up, and; ¹⁴ would have obeyed you; ¹⁵ who is there of you; ¹⁶ keeping sheep, that will say; ¹⁷ Omit by and by; ¹⁸ in; ¹⁹ Come straightway and sit; ²⁰ the servant; ²¹ Omit four words; ²² Even so ye also; ²³ the things; ²⁴ that; ²⁵ it.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Unprofitable servants, Luke 17: 1-10. T.—The sacrifice of thanksgiving, Ps. 116. W.—"But now profitable," Philemon 10-21. Th.—Saul and David, 1 Sam. 26: 13-25. F.—Confession in prayer, Dan. 9: 4-17. S.—A forgiving brother, Gen. 50: 14-21. S.—Humble confidence, Ps. 143: 1-10.

THE LESSON EXPLAINED

I. THE MILLSTONE.—1, 2. Said unto his disciples (Rev. Ver.); when and where we have no means of knowing. Impossible; because of the sin that is in all men. Occasions of stumbling (Rev. Ver.). The Greek is a single word, which means literally the stick in a trap on which the bait is placed and which springs up and shuts the trap at the touch of an animal. Hence the word came to mean a snare or stumblingblock. In ancient law it was a crime to put a stumblingblock before a blind person or cause him to wander out of the way. Woe unto him. A curse will come upon him. A millstone. Matthew (Matt. 18: 6, Rev. Ver. Margin) and Mark (Mark 9: 42, Rev. Ver. Margin) say "an ass millstone," that is, one so large as to require an ass to turn it, instead of the smaller millstone mentioned here, which was turned by women. These little ones; children or weak disciples. It is an awful sin to lead one of these astray.

II. THE SINNING BROTHER.—3, 4. Take heed; a warning to the disciples against the sin spoken of in vs. 1, 2. Thy brother; not merely a fellow disciple, but any one. Sin (Rev. Ver.); do some injury or wrong. Rebuke him; not harshly or contemptuously, but in love as a fellow sinner, trying to make him hate the sin. Repent; be sorry for and give up his sin. Forgive him; treat him as if the sin had never been committed. Seven times. Compare Matt. 18: 21, 22. Seven is the Jewish number for completeness, and Jesus here teaches that there is to



PLOWING IN THE EAST

Be thou ¹³ plucked up by the root, and be thou planted in the sea; and it ¹⁴ should obey you

7 But ¹⁵ which of you, having a servant plowing or ¹⁶ feeding cattle, will say unto him ¹⁷ by and by, when he is cor¹⁸; ¹⁹ from the field, ²⁰ Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank ²⁰ that servant because he did the things that were commanded ²¹ him? I trow not.

10 ²² So likewise ye, when ye shall have done all ²³ those things ²⁴ which are commanded you, say, We are unprofitable servants: we have done that which ²⁵ was our duty to do.

be no limit to forgiveness.

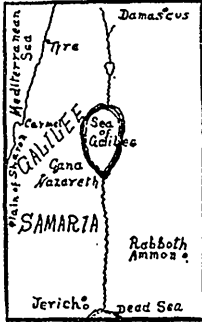
III. THE SYCAMINE TREE.—5, 6. The apostles; the "sent ones," the title given to the twelve chosen disciples of Jesus. Increase our faith; literally, "add faith to us." Faith is trust in Christ. It accepts and acts upon what Christ has said

simply because He has said it. Faith as a grain of mustard seed; one of the smallest of seeds. "Small as a mustard seed" was a Jewish proverb for the most diminutive objects. Sycamine tree; probably the same as the sycamore (Luke 19: 4), a fine tree, growing from 25 to 30 feet high, with wide-spreading branches. The leaves are heart-shaped, while the fruit resembles large blackberries in size and shape, and has a pleasant acid taste. Rooted up (Rev. Ver.) . . . planted in the sea. Even the smallest faith can do great things, if only it is used.

IV. THE UNPROFITABLE SERVANTS.—7-9. Which of you. Jesus makes His appeal to the common sense of His hearers. A servant; a slave. Plowing or keeping sheep (Rev. Ver.); the two kinds of farm work in Palestine,—plowing in the valleys and the keeping of sheep on the hills. Come straightway and sit down (Rev. Ver.). Yet Jesus pictures Himself as doing this very thing, so unusual amongst men, for His disciples (see ch. 12: 37). Make ready; get me my supper first. Gird thyself; catch up the long inner garment as high as the knees, fastening it with the belt or girdle.

10. So likewise ye ; who are God's slaves. Done all . . . commanded you ; not, indeed, with the spirit of slaves, but willingly and cheerfully, yet working as hard for God as slaves are compelled to work for their masters. Unprofitable servants ; not "worthless," but having no claim for payment There is no contradiction here of Jesus' gracious promises (see, for example, Matt. 25 : 21) ; but what He gives is a matter of grace and generosity, not something which can be earned.

THE GEOGRAPHY LESSON



The PLAIN OF SHARON extends along the Mediterranean Sea from Joppa to Mount Carmel. In this very fertile district may be seen broad fields, in which men are plowing, sometimes with a yoke of oxen and sometimes with a single camel. The plows used are curiously small and primitive, hardly more than crooked sticks, and the work done by them is poor compared with that of our plows. The plow is held

with one hand, instead of both hands as with us. Farming implements now used in Palestine are practically the same as those used nineteen hundred years ago.

LESSON QUESTIONS

1, 2 To whom were the words of the Lesson spoken? Explain, "occasions of stumbling" (Rev. Ver.). Why was it impossible to prevent these? What kind of mill stone is mentioned here? What other kind was used? Who are the "little ones"? Where does Paul warn against placing a stumblingblock in another's way? (Rom. 14 : 13.)

3, 4 To whom does "brother" refer? In what spirit should sin be rebuked? What is it to repent? What does forgiving "seven times" mean? What is the great motive to forgiveness? (Eph. 4 : 32.)

5, 6 Who were the apostles? What request did they make? What degree of faith did Jesus describe? What did He say that even such faith could do? Where does Jesus call His disciples men "of little faith"? (Matt. 6 : 30.)

7-9 What were the two kinds of farm work in Palestine? What were servants required to do after a day's work?

10 In what respect are Jesus' followers to be like slaves? In what respects unlike? On what does the reward of Christ's servants depend?

FOR DISCUSSION

1. Are we responsible for the sins of others?
2. Is the service of Christ too hard?

A PRAYER

We praise Thee, O God, that Thou hast set such a high ideal before us. May we not be discouraged as we think of it, but may we make up our minds that, in Thy strength, we will conquer the evil that opposes us, and that we will do nothing to hinder others in coming to Thee. Make us Thy helpful servants. Live in us and work through us, to the glory of Thy holy name. Amen.

Prove from Scripture—*That God requires faith.*

Shorter Catechism—Review Questions 91—93.

The Question on Missions—8. What is the educational work of our Mission? Boarding schools for boys and for girls, the children of Christians, have been opened at Changte, Weihwei and Hwai King, and in these are enrolled 243 pupils. There are 35 young men at our High and Normal Schools.

Lesson Hymns—Book of Praise : Ps. Sel. 68 (Supplemental Lesson), 116, 272, 69 (Ps. Sel.), 41 (from PRIMARY QUARTERLY), 293.

FOR WRITTEN ANSWERS

1. What did Jesus teach regarding stumblingblocks?

.....

2. Show that our willingness to forgive should have no limit.

.....

3. How did Jesus illustrate the power of faith?

.....

4. What value should we set on our own work for Christ?

.....

SIGN NAME HERE.....

Lesson IX.

THE GRATEFUL SAMARITAN

May 31, 1914

BETWEEN THE LESSONS—After the instructions of last Lesson, Jesus, with His disciples, went to Bethany, where the raising of Lazarus took place, John 11 : 1-46. To escape the malice of the Jewish leaders, who sought to put Him to death, (John 11 : 47-54), our Lord then retired to Ephraim (John 11 : 54-57), a city in the hill country, probably 14 miles north of Jerusalem, where He remained for some weeks until near the time of the Passover in March-April of A.D. 30.

GOLDEN TEXT—Were there none found that returned to give glory to God, save this stranger?—Luke 17 : 18 (Rev. Ver.).

Memorize vs. 17-19. **THE LESSON PASSAGE**—Luke 17 : 11-19.

11 And it came to pass, as ¹he went to Jeru'salem, that he ²passed through the midst of Samar'ia and Gal'ilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off :

13 And they lifted up their voices, ³and said, Je'sus, Master, have mercy on us.

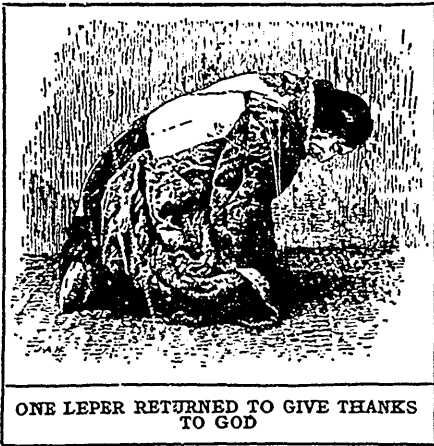
14 And when he saw *them*, he said unto them, Go ⁴shew yourselves unto the priests. And it came to pass, ⁵that, as they went, they were cleansed.

Revised Version—¹they were on the way to ; ²was passing ; ³saying ; ⁴and ; ⁵Omit that ; ⁶Omit and ;

⁷glorifying ; ⁸he fell upon ; ⁹not the ten ; ¹⁰Were there none found.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The grateful Samaritan, Luke 17 : 11-19. T.—The law of the leper, Lev. 14 : 1-9. W.—Naaman the leper cleansed, 2 Kgs. 5 : 8-14. Th.—Christ's willingness to heal, Matt. 8 : 1-10. F.—Through faith, Mark 5 : 21-36. S.—Mercies forgotten, Ps. 78 : 32-42. S.—The thankful heart, Ps. 30.

THE LESSON EXPLAINED



ONE LEPER RETURNED TO GIVE THANKS TO GOD

I. HELP IMPLORED.—11. As he went ; as He was on the way. To Jerusalem. The section of Luke's Gospel (ch. 9 : 51 to ch. 19 : 28) to which the Lesson belongs, may be called Journeys to Jerusalem. Here, for the third time (compare chs. 9 : 51, 52 and 13 : 22), Luke tells us that Jesus was on His way to that city. Through the midst ; literally, "through what lies between," that is, along the border. Samar'ia ; the middle province of the three into which Palestine was divided. It is mentioned first as being on the right while Jesus was going eastward toward Perea, across the river, to avoid passing through Samaritan territory on His way to Jerusalem (see ch. 9 : 52-55). Galilee ; the northernmost of the three Palestinian provinces.

12, 13. A certain village ; on the road to Bethshean or Scythopolis, where there was a ford or bridge

over the Jordan. Across the river a road led southward to Jericho. Ten . . lepers ; some Jews and some Samaritans, a common misery having broken down the barrier of race amongst them, and all horribly disfigured by the dreadful disease. Stood afar off ; forbidden to approach passers-by nearer than 100 cubits or 150 feet. "The leper was to go with his clothes rent, his head bare and a covering on his upper lip ; and as he went was to cry, 'Unclean ! Unclean !'" (See Lev. 13 : 45.) Master ; not the Greek word commonly used, which means "teacher," but a word pointing to authority like that of the master of a house. Have mercy ; which would surely show itself in one of such power by working a cure.

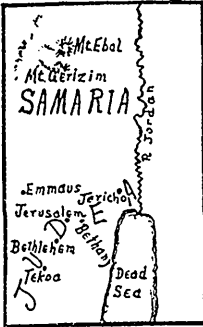
II. HEALING BESTOWED.—14. When he saw them ; directly He saw them. There was no delay in the cure when Jesus saw the need. Go ; before there was any sign of healing in their bodies. They must show their faith in Jesus by doing exactly what He bade them. Shew yourselves unto the priests. The law of Moses required that a leper should get a certificate from some priest before he could be regarded as cured. As they went ; each to the priest nearest his own home. The Samaritans would go to priests of the temple on Mount Gerizim (see Geography Lesson). They were cleansed ; not before, nor after, but as "they went." Their obedience proved their faith and their faith brought healing.

III. THANKS RENDERED.—15, 16. One of them ; only one out of all the ten. Saw that he was healed ; knew this by the stirring of new health within and the change in his body, before so ugly and foul. Turned back ; at once : he did not need the priest to tell him that he was healed. With a loud voice ; heard at a distance : there was no fear or shame in declaring his heartfelt gladness. Glorified God ; from whom alone such a cure could come. Fell upon his face ; in adoring worship. Giving him thanks ; render-

ing the gratitude to the one through whom, as well as the one from whom, healing had come. A Samaritan; and therefore hated and despised by the Jews. But Jesus never despises any one.

17-19. Were not the ten cleansed? (Rev. Ver.) Jesus knew this, without seeing or hearing, by His divine powers of vision. Where are the nine? Perhaps going to the priests, but gratitude was their highest duty. This stranger; or "foreigner," one of the mixed races which dwelt in Samaria. The rest may or may not have been all Jews. Thy faith. Jesus saw that the man believed in Him and would prove his faith by a life of loving obedience. Hath made thee whole; bringing not the healing of his body, but the salvation of his soul.

THE GEOGRAPHY LESSON



MOUNT GERIZIM and MOUNT EBAL in Samaria are the mountains respectively of blessing and cursing (see Josh. 8:33). Standing on the slope of Mount Ebal, one sees at the foot cultivated ground divided into many small fields,—most of them quite unfenced—the crops of different kinds giving the effect of an irregular patchwork quilt. Beyond the fields are several orchards of olive trees. At the right of the

orchards the houses of a little Samaritan village stand huddled closely together in Oriental fashion, with a dusty highway passing near. At the farther side of the road the barren slopes of Mount Gerizim begin to rise.

LESSON QUESTIONS

11 Whither was Jesus going? What may the section of Luke's Gospel from which the Lesson is taken be called? Between what two provinces was Jesus passing? Towards what province was He going? Find an account of our Lord's meeting with a woman of Samaria. (John 4:1-26.)

12, 13 By whom was Jesus met? Explain how Jews and Samaritans came to be in the same company. Why did the lepers stand "afar off"? What warning were the lepers obliged to give to passers-by? By what title did the lepers address Jesus? What appeal did they make? Where, in the Old Testament, is a group of lepers mentioned? (2 Kgs. 7:3-11.)

14 What did Jesus bid the lepers do? Why were they to show themselves to the priests? What happened as they were going? Find the story of a man with a withered hand whose faith was similarly tested. (Ch. 6:10.)

15, 16 How would the lepers know that they were healed? What did one of them do? To what race did he belong?

17-19 What question did Jesus ask? What did the man receive besides bodily healing?

FOR DISCUSSION

1. Has any one race the right to consider itself higher than another?
2. Are we saved by faith or by obedience?

A PRAYER

Lord, unless Thou help us we must die. And we want to live. We want Thy life. We would be pure. We would be useful to Thee. Make us over, fill us with Thy Spirit, give us Thy grace. Empty us of self. May we rejoice always in Thee, and share our rejoicing with others whom Thou hast placed around us. And this we desire for Thine own honor and glory. Amen.

Prove from Scripture—That thankfulness is a duty. Shorter Catechism—Review Questions 88—93.

The Question on Missions—9. What other methods are used for reaching the people? Work among students and young men has been opened up, using Y.M.C.A. methods, and an attempt is being made to reach the Government Schools in Kaifeng, the provincial capital. Industrial work for women is also being conducted at Hwai King.

Lesson Hymns—Book of Praise: Ps. Sel. 68 (Supplemental Lesson), 36, 43, 77 (Ps. Sel.), 518 (from PRIMARY QUARTERLY), 100.

FOR WRITTEN ANSWERS

1. How were the ten lepers healed?
2. At what was Jesus surprised?
3. What did the thankful Samaritan gain by returning?

SIGN NAME HERE

BETWEEN THE LESSONS—There is no break between last Lesson and to-day's.

GOLDEN TEXT—Lo, the kingdom of God is within you.—Luke 17 : 21 (Rev. Ver.).

Memorize v. 33. THE LESSON PASSAGE—Luke 17 : 20-37.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation :

21 Neither shall they say, Lo here ! or, ² lo there ! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here ; or, see there : go not ³ after them, nor follow them.

24 For as the lightning, ⁴ that lighteneth out of the one part under ⁵ heaven, shineth unto the other part under heaven ; so shall ⁶ also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it ⁷ was in the days of ⁸ No'e, so shall it be also in the days of the Son of man.

27 They ⁹ did eat, they drank, they married ¹⁰ wives, they were given in marriage, until the day that ¹¹ No'e entered into the ark, and the flood came, and destroyed them all.

28 Likewise ¹² also as it was in the days of Lot ;

Revised Version—being asked by ; ² cometh ; ³ There ! for lo, the ; ⁴ Lo, there ! Lo, here ! ⁵ away, nor follow after them ; ⁶ when it lighteneth ; ⁷ the ; ⁸ Omit also ; ⁹ came to pass ; ¹⁰ Noah, even so ; ¹¹ ate ; ¹² Omit wives ; ¹³ Noah ; ¹⁴ even as it came to pass in ; ¹⁵ in the day ; ¹⁶ from ; ¹⁷ After the same manner shall it be ; ¹⁸ that ; ¹⁹ on ; ²⁰ goods ; ²¹ go down ; ²² them ; ²³ let him that is in the field likewise ; ²⁴ gain ; ²⁵ but whosoever ; ²⁶ say unto you ; ²⁷ There shall be two women ; ²⁸ shall be ; ²⁹ Omit whole verse ; ³⁰ answering say ; ³¹ Where the ; ³² also.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The coming of the kingdom, Luke 17 : 20-30. T.—The coming of the kingdom, Luke 17 : 31-37. W.—"In the days of Noe," Gen. 7 : 11-24. Th.—Lot's deliverance, Gen. 19 : 14-26. F.—The disciples' enquiry, Matt. 24 : 3-14. S.—The Christian's hope, 1 Thess. 4 : 13-18. S.—"Behold I come quickly," Rev. 22 : 6-14.

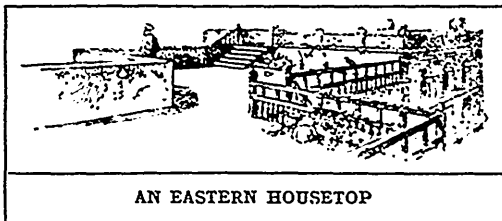
THE LESSON EXPLAINED

I. THE UNSEEN

KINGDOM—20. 21. Being asked by the Pharisees (Rev. Ver.). Perhaps the purpose of the question was to test Jesus. When the kingdom of God cometh (Rev. Ver.). Both John the Baptist and Jesus had declared that this kingdom was

at hand (see Matt. 3 : 2, 17). Now the Jews were looking for a great earthly kingdom with the Messiah's throne and a conquering army. But, though Jesus had been preaching for two years, this kingdom had not been set up. Hence the Pharisee's question. Not with observation ; not so that it can be watched with the eye. It was a common expectation that there would be a wonderful appearance in the sky and a visible descent of the Messiah. Lo here ! or, There ! (Rev. Ver.) ; pointing to some marvelous happening. Within you ; or "among you ;" wherever people are faithfully following Christ as their king.

II. THE SON OF MAN.—22-25. Unto the disciples ; when the Pharisees, perhaps, had retired. The days will come ; when Jesus has left them amidst trials and dangers. One of the days, etc. ; a single day of the heavenly glory which was to come. "Oh for a day of heaven in this time of trouble !"



AN EASTERN HOUSETOP

Not see it ; not that it will never come, but that it will not come in those days of longing. V. 23 warns against false rumors of the Lord's return. As the lightning, etc. ; as sudden and as everywhere visible. Such will be the future coming of the Son of man, the

king of the kingdom. First . . . suffer . . . and be rejected. The cross must be endured before the glory is reached.

26-30. In the days of Noah (Rev. Ver.). See Gen., chs. 6, 7. Ate (Rev. Ver.) . . . drank . . . married. They were wholly given up to the things of this world, regardless of Noah's warnings. Days of Lot. See Gen., ch. 13. Bought . . . sold . . . planted . . . builded ; not said of Noah's time. The people in Lot's time were more highly civilized, and had therefore more to absorb their attention. Rained fire and brimstone. See Gen. 19 : 24.

III. THE CALL TO SAFETY.—31-33. On the housetop (Rev. Ver.) ; taking a midday siesta on the flat roof surrounded by a balustrade for protection. Stuff ; household goods. Not go down (Rev. Ver.) ; etc. ; because this would cause delay. There would

be a staircase outside the house. Remember Lot's wife. See Gen. 19 : 20. This woman perished because she was unwilling to forsake her property. Seek ; like a fugitive hunting for a place of shelter in danger. To gain his life (Rev. Ver.) ; to preserve his life in ease and comfort. Lose it ; miss the real purpose and highest blessedness of life. Lose his life ; make sacrifices for Christ's sake. Preserve it ; literally, "save it alive," that is, win the true life which death cannot touch.

IV. THE FINAL SEPARATION.—34-37. Two men on one bed (Rev. Ver.) ; associated as closely as possible, like the "two women" (v. 35) and the "two men," v. 30. One . . . taken ; that is, saved. Other . . . left ; to judgment. The body ; a dead body representing the wicked who must be destroyed. Eagles. Griffon vultures are meant,—birds which feed upon carrion. The meaning is that those belonging to the kingdom will be saved, while those outside of it will be destroyed, wherever they are.

WOMEN GRINDING AT A MILL

The hand mill for grinding grain used in Syria is formed of two stones, each with a flat, circular face, one of which is laid upon the other. The upper stone is pierced by a hole a few inches in diameter, through which an iron pin set in the lower stone sticks through. This pin makes a sort of axle on which the upper stone can be pushed round and round, while the lower stone remains stationary. A second stout iron pin is set in the upper stone near the edge, and it is by taking hold of this that the workers turn the stone. Grinding is women's work, and the weight of the stone is too much for one to keep moving, so that two always work together. The grain is dropped, handful by handful, into the hole beside the upright axle. As the upper stone is pulled slowly round and round, it drags the kernels beneath itself and they are crushed into a coarse flour or meal, which falls into a trough kept beside the mill.

LESSON QUESTIONS

20, 21 What may have been the purpose of the Pharisees' question ? To what teaching of Jesus did it point ? For what sort of kingdom were the Jews

looking ? Explain, "not with observation." How did Paul define the kingdom of God ? (Rom. 14 : 17.)

22-25 For what did Jesus say His followers would long ? What would His second coming be like ? Where is His coming likened to that of a thief in the night ? (1 Thess. 5 : 2.)

26-30 How would the time of Christ's coming be like the days of Noah ? To what other period is it likened ?

31-33 What was an Eastern housetop like ? Mention one purpose for which it was used. What did the command not to go down into the house mean ? What lesson may be drawn from Lot's wife ? How is life sure to be lost ? What is the only sure way to save life ? Where does Jesus say that He came to give life "more abundantly ?"

34-37 What three illustrations are here used of the separation between the righteous and the wicked ?

FOR DISCUSSION

1. Is drunkenness an excuse for any crime ?
2. Who are responsible for the sale of strong drink ?

A PRAYER

When darkness gathers about us, Father, may we see the light of Thy countenance and rejoice in the knowledge of Thy love. When faith is weak, may we be strengthened by Thy presence. Always may we seek to please Thee, to make Thee our companion, to dwell with Thee as our friend. Forgive our wandering. Bring back to Thee those who are straying. Hasten the coming of the kingdom. For Jesus' sake. Amen.

Prove from Scripture—*That Christ will come again.*

Shorter Catechism—Review Questions 39—50.

The Question on Missions—10. What have been the effects of mission work in Honan ? Suspicion has been disarmed, the people have become friendly and hear the Word with gladness, thousands of sick have been healed, thousands of lives have been changed, and the church of Christ is being built up.

Lesson Hymns—Book of Praise : Ps. Sel. 68 (Supplemental Lesson), 64, 67, 2 (Ps. Sel.), 538 (from PRIMARY QUARTERLY), 83.

FOR WRITTEN ANSWERS

1. What question was asked of Jesus and what was His answer ?
-
2. How did Jesus illustrate the suddenness of His second coming ?
-
3. What did He say about losing life and saving it ?
-

SIGN NAME HERE

LESSON SETTING—The Lesson selects the parable of the Pharisee and Publican and the story of Zacchæus from the narrative of our Lord's journeying through Perea towards Jerusalem.

GOLDEN TEXT—I came not to call the righteous, but sinners.—Mark 2 : 17.

Memorize ch. 19 : 10. THE LESSON PASSAGE—Luke 18 : 9-14 ; 19 : 1-10.

9 And he spake ¹ this parable unto certain which trusted in themselves that they were righteous, and ² despised others :

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

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as ³ other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week. I give tithes of all that I ⁴ possess.

13 ⁵ And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote ⁶ upon his breast, saying, God be merciful to me a sinner.

14 I ⁷ tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be ⁸ abased ; and he that humbleth himself shall be exalted.

Ch. 19 : 1 And ⁹ Je'sus entered and ¹⁰ passed through Jericho.

2 And, behold, ¹¹ there was a man ¹² named Zacchæus, which was the chief among the publicans, and he was

Revised Version—also ; ² set all others at nought ; ³ the rest of men, extortioners ; ⁴ get ; ⁵ But the ⁶ Omīt upon ; ⁷ say unto ; ⁸ humbled ; but he ; ⁹ he ; ¹⁰ was passing ; ¹¹ Omīt there was ; ¹² called by name Zacchæus ; and he was a chief publican, and he was ; ¹³ crowd ; ¹⁴ on before ; ¹⁵ Omīt and saw him ; ¹⁶ He is gone in to lodge ; ¹⁷ wrongfully exacted aught of any man ; I ; ¹⁸ Omīt him ; ¹⁹ To-day ; ²⁰ forasmuch ; ²¹ came.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The friend of sinners, Luke 18 : 9-14. T.—The friend of sinners, Luke 19 : 1-10 W—"He is our peace," Eph. 2 : 4-13. Th.—"Be clothed with humility," 1 Peter 5 : 1-7 F.—The merciful Saviour, Matt. 9 : 1-13. S.—A prayer for mercy, Pa. 79 : 8-13. S.—The sinner's Saviour, 1 Tim. 1 : 12-17.

THE LESSON EXPLAINED



JEW'S PRAYING SHAWL

I. THE PHARISEE AND PUBLICAN.—9, 10.

Trusted in themselves ; instead of trusting in God. Righteous ; good enough in their own estimation. Despised ; Rev. Ver., "set at nought," treated as if they were of no account.

Went up ; to the temple hill, Mount Moriah, approached by a magnificent flight of steps. Into the temple ; that is, one of the temple courts : only the priests might enter the

temple itself. To pray ; probably at one of the regular hours of prayer, such as the sixth hour, 12 o'clock (Acts 10 : 9), or the ninth hour, 3 o'clock, Acts 3 : 1. A Pharisee. The Pharisees laid special stress on their separation from others. Publican : one of the hated tax collectors for the Roman government.

11, 12. Stood ; the usual Jewish posture in prayer (see 1 Sam. 1 : 26 ; Mark 11 : 25). Prayed . . with

rich. 3 And he sought to see Je'sus who he was ; and could not for the ¹² press, because he was little of stature.

4 And he ran ¹⁴ before, and climbed up into a sycamore tree to see him : for he was to pass that way.

5 And when Je'sus came to the place, he looked up, ¹⁵ and saw him, and said unto him, Zacchæus, make haste, and come down ; for to day I must abide at thy house.

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

7 And when they saw it, they all murmured, saying, ¹⁶ That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have ¹⁷ taken any thing from any man by false accusation, I restore ¹⁸ him fourfold.

9 And Je'sus said unto him, ¹⁹ This day is salvation come to this house, ²⁰ forasmuch as he also is a son of Abraham.

10 For the Son of man ²¹ is come to seek and to save that which was lost.

Revised Version—also ; ² the rest of men, extortioners ; ⁴ get ; ⁵ But the ⁶ Omīt upon ; ⁷ say unto ; ⁸ humbled ; but he ; ⁹ he ; ¹⁰ was passing ; ¹¹ Omīt there was ; ¹² called by name Zacchæus ; and he was a chief publican, and he was ; ¹³ crowd ; ¹⁴ on before ; ¹⁵ Omīt and saw him ; ¹⁶ He is gone in to lodge ; ¹⁷ wrongfully exacted aught of any man ; I ; ¹⁸ Omīt him ; ¹⁹ To-day ; ²⁰ forasmuch ; ²¹ came.

himself ; in reality praising himself, while pretending to worship God. God, I thank thee. God is named by way of compliment, but there is no thankfulness for something received, only boasting for something achieved. Not as the rest (Rev. Ver.) ; the whole Jewish world outside of his sect. Even . . this publican. "This is no longer to exalt, but to insult." Fast twice in the week ; on Monday and Thursday, while the law of Moses required fasting on only one day in the year, Lev. 16 : 29. Give tithes of all ; of small garden produce (see Matt. 23 : 23), as well as farm crops, to which the law of Num. 18 : 21 was limited.

13, 14. Publican . . afar off ; from the Pharisee, too humble to pray so near the holy man. Would not lift up . . his eyes ; dared not be bold or familiar in speaking to God. Smote ("kept smiting"). He was striking his breast again and again in agony because of his sin. Be merciful. His one great need is pardon. To me. The publican blamed only himself. A sinner ; literally, "the sinner," as if he were the one sinner in the world. (Compare 1 Tim. 1 : 15.) Justified ; his sins forgiven, his prayer answered and himself treated thereafter as righteous before God.

II. JESUS AND ZACCHÆUS.—Ch. 19 : 1-4. Passing through Jericho (Rev. Ver.) ; having crossed the Jordan from Perea. Jericho was about 17 miles from Jerusalem and 5 or 6 miles from the Jordan. Zacchæus ; a Jewish name meaning "pure." A chief publican (Rev. Ver.) ; a supervisor of the tax collectors. Rich ; perhaps through dishonesty (see

v. 8). Sought to see Jesus; doubtless with a desire after a better life. Sycamore tree; a tree with a fig-like fruit. Its short trunk and wide-spreading branches would make it easy to climb.

5-10. Zacchæus. Jesus may have heard the name from the people. To-day . . . at thy house. Jesus had supernatural knowledge of Zacchæus' goodness of heart and so was sure of being kindly received. All murmured; even the Twelve, shocked at something which they thought improper. To lodge (Rev. Ver.); literally, "to loose one's garments and rest from a journey." A sinner; regarded as such simply because he was a publican. Half of my goods; not only half his income, but half of all his property. Taken . . . by false accusation; exacted unjustly in his office as a publican. Restore . . . fourfold; all that Moses' law required of a thief caught and punished (Ex. 22 : 1) and twenty times as much as was required in a case of voluntary restitution, Lev. 6 : 5 ; Num. 5 : 7. Salvation . . . to this house. What better proof could Zacchæus have given that he was saved? Son of Abraham; more like than the faultfinders to the great ancestor of the Jews. V. 10 describes Jesus' mission.

LESSON QUESTIONS

9, 10 To whom did Jesus speak the parable in the Lesson? Who, in the parable, went to pray? Whither did they go? Where is the temple called "an house of prayer for all people?" (Isa. 56 : 7.)

11, 12 What was the usual Jewish posture in prayer? What was the prayer of the Pharisee? Where is it said that "God resisteth the proud?" (James 4 : 6 ; 1 Pet. 5 : 5.)

13, 14 Where did the publican stand? Why? How did he show his sorrow for sin? Why would he not lift his eyes to heaven? What was his prayer? What was the result of it? What does "justified" mean? How are we justified? (Rom. 3 : 28.)

Ch. 19 : 1-4 Through what city was Jesus passing? Who wished to see Him? What were Zacchæus' difficulties? How did he overcome them?

5-10 What proof did Zacchæus give that he was saved? Whose son did Jesus say Zacchæus was?

FOR DISCUSSION

1. Can any one truly call himself righteous?
2. Is it difficult to come to Jesus?

A PRAYER

We thank Thee, Lord, that Thou dost inspire us to thoughts that are uplifting, to words that are true, to deeds that are helpful and loving. We praise Thee that thou dost give us strength to do the things whose possibility Thou dost make known to us. Forgive us when we come short. Give us courage to try again. And may we prove by our deeds that we are Thy children. Amen.

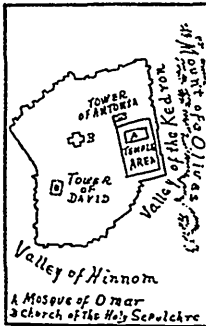
Prove from Scripture—That all men are sinners.

Shorter Catechism—Review Questions 51—60.

The Question on Missions—11. Tell about the present state of the church in Honan. About 3,000 Christians have been enrolled and are being trained in Christian truth, church officers have been appointed, and 8 self-supporting congregations established under Chinese pastors. A Chinese Presbytery has been organized, and a Theological College is being established.

Lesson Hymns—Book of Praise. Ps. Sel. 68 (Supplemental Lesson), 150, 155, 23 (Ps. Sel.), 151 (from PRIMARY QUARTERLY), 168.

THE GEOGRAPHY LESSON



On the hill in JERUSALEM there now stands a beautiful building of an unusual design,—it has eight sides, the outer walls being faced with slabs of marbles and beautifully colored tiles. The central section of the building is carried up in the form of a cylinder-shaped tower, capped with a magnificent dome. The building is called the Dome of the Rock or the Mosque of Omar. Directly under

the dome there is still to be seen the rock on which, in Jesus' time, the altar of burnt offering stood. This Mohammedan mosque has taken the place of the temple to which the Pharisee and publican, in our Lord's parable, went up to pray.

FOR WRITTEN ANSWERS

1. Give the prayers of the Pharisee and publican respectively
2. What were Zacchæus' hindrances in coming to Jesus and how did he overcome them?
3. How did Zacchæus show that he was saved?

SIGN NAME HERE

Lesson XII.

THE GREAT REFUSAL

June 21, 1914

LESSON SETTING—The events of to-day's Lesson, like those of last day's Lesson, took place during our Lord's journeyings through Perea.

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

Memorize vs. 25-27. **THE LESSON PASSAGE**—Mark 10 : 17-31. Read Matt. 19 : 16-30.

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

18 And Jesus said unto him, Why callest thou me good ? ³ there is none good but one, that is, God.

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

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

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

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

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

24 And the disciples were ¹⁴ astonished at his words.

Revised Version—¹ as he was going forth ; ² ran one to him ; ³ none is good save one, even God ; ⁴ kill ; ⁵ commit adultery ; ⁶ Do not defraud ; ⁷ Omit answered and ; ⁸ things ; ⁹ And Jesus looking upon him ; ¹⁰ Omit thy way ; ¹¹ Omit take up the cross and ; ¹² But his countenance fell at the saying, and he went away sorrowful ; ¹³ was one that had ; ¹⁴ amazed ; ¹⁵ a needle's eye ; ¹⁶ exceedingly, saying unto him, Then who can be saved ; ¹⁷ Omit And ; ¹⁸ all things are possible with God ; ¹⁹ Omit then ; ²⁰ Jesus said ; ²¹ mother, or father, or children ; ²² for the gospel's sake ; ²³ a

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey London, England.)—M.—The great refusal, Mark 10 : 17-22. T.—The great refusal, Mark 10 : 23-31. W.—The Commandments, Ex. 20 : 8-17. Th.—Wisdom better than gold, Prov. 16 : 8-16. F.—The danger of riches, 1 Tim. 6 : 1-11. S.—"Which ?" Matt. 6 : 19-24. S.—Rich in good works, 1 Tim. 6 : 12-21.

THE LESSON EXPLAINED

I. A GREAT TEST.—17. As he was going forth (Rev. Ver.) ; from the house where He had blessed the little children, vs. 15, 16. Ran (Rev. Ver.) ; eager and breathless. One ; a "young man" (Matt. 19 : 22) and a "ruler" (Luke 18 : 18) either the chief official of a synagogue in some town or a member of the great Jewish council called the Sanhedrin. Kneeled ; as was customary before an honored teacher. Good master (literally "Teacher") ; a title of great courtesy and respect used quite sincerely. What shall I do. The questioner did not know that the first step in pleasing God is not trying but trusting. Inherit eternal life ; the life of blessedness, regarded as endless, to which the Jews looked forward at the Messiah's coming.

18-20. Why . . . good ? none . . . good save . . . God (Rev. Ver.). Jesus' meaning is : "God alone is good, that is perfect. You call Me good. Are you willing to call Me God ?" The commandments. Those named are from the second table (see Ex. 32 :

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

25 It is easier for a camel to go through ¹⁸ the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished ¹⁹ out of measure, saying among themselves, Who then can be saved ?

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

28 ¹⁸ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

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

30 But he shall receive ²² an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life.

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



CHRIST AND THE RICH YOUNG RULER

15-19 : 31 : 1), which are all included in the great command, "Thou shalt love thy neighbor as thyself," Matt. 19 : 19. Jesus thus tests the young ruler's earnestness in seeking eternal life. All these . . . observed from my youth. He had tried that way, and yet was not satisfied.

21, 22. Jesus looking upon him (Rev. Ver.) : with a searching gaze, seeing into his very soul and discerning the hero he might become if only he would pay the price. Loved him ; for the noble and beautiful character shown in his reply. One thing thou lackest ; to prove your willingness to do whatever might be required. Sell . . . give ; and thus prove that you love God supremely and your neighbor

as yourself. Take up the cross (live a self-denying life), and follow me ; giving up all for Christ's sake and thus proving himself to be really in earnest about eternal life. His countenance fell (Rev. Ver.) The gloom in his heart cast its shadow on his face. Went away ; because Jesus' demands were too great.

Grieved; at not having received what he sought.

II A GREAT SAYING.—25-27. **How hardly**, etc.; an exclamation full of disappointment, and of pity for the young man. **Children**; an affectionate title which softened the sadness and sternness of our Lord's words. **Camel . . . through a needle's eye** (Rev. Ver.); an Eastern proverb for something impossible. Other like proverbs speak of an elephant passing through the eye of a needle and a camel dancing in a very small grain measure. **Astonished exceedingly** (Rev. Ver.). The Jews regarded riches as a sign of God's favor. If the rich are saved with difficulty, who then, ask the disciples, can be saved? **With men . . . impossible . . . possible with God** (Rev. Ver.). Salvation is God's work, and can never be too hard for Him.

III. A GREAT REWARD.—28-31. **Peter**; always foremost of the disciples in speech. **Lo, we have left all**; the Jewish religion, their homes and their daily work (see Luke 5 : 11). **For my sake, and the gospel's**. The sacrifices which Jesus values must be made for His sake and for the furthering of His kingdom. **An hundredfold now**; in the gladness of pleasing Jesus, in daily growing stronger and wiser, in the love of fellow disciples and in the hope of eternal joy in heaven **First . . . last**; as was the case, for a time, with Peter, when he denied Jesus (ch. 14 : 66-72); and finally with Judas when he betrayed his Lord, ch. 14 : 10, 11. **Last first**; as when Saul the persecutor became the greatest apostle.

A BEDOUIN SHEIKH ON A JOURNEY

A photograph recently taken at the village of Bethphage, on the side of Mount Olivet, near Jerusalem, shows how men of importance in Palestine go on a journey. In the picture six or eight horsemen have made ready for riding out in state. The saddles are decorated with tasseled fringe, and the horses' coats shine with careful grooming. Long, loose robes of white are worn by the horsemen, but dark-colored cloaks largely cover them. A voluminous scarf of white linen or cotton is laid over each head, and is held in place by a coil of camels' hair, arranged like a bandeau. The fluttering folds of the scarf below the bandeau keep temples and neck protected from the burning sun, and frame, in a most picturesque way, the face of the rider. Each of the riders in the picture carries a long spear, more for ornament than service, though in olden times such spears did cruel service.

LESSON QUESTIONS

17 What had Jesus just been doing? Who came to Him? What was the young man's age? What position did he hold? How did he show his respect for Jesus? What form of address did he use? What question did he ask? What did he mean by "eternal life?" Where is eternal life said to be "the gift of God?" (Rom. 6 : 23.)

18-20 What reply did Jesus make? Explain our Lord's meaning. What did He bid the young ruler do? What was the answer given? Where does Paul say that he had been blameless as to the law? (Phil. 3 : 6.)

21, 22 How did Jesus feel towards the young ruler? What did He ask him to do? What is it to "take up the cross?" Tell about some people who gave up all their possessions for Christ's work. (Acts 4 : 34, 35.)

23-27 What did Jesus say to His disciples? What did they ask? Give Jesus' answer.

28-31 What did Peter ask? Give Jesus' reply.

FOR DISCUSSION

1. Is it required of all Jesus' followers to give up all their property for His cause?
2. Is it harder for a rich man than a poor man to be saved?

A PRAYER

We pray for a true sense of proportion, our Father. May we know the things that are worth most, and may we earnestly desire Thee. Teach us to seek first the kingdom of God. May we lay aside every hindrance, and press on to the mark for the prize of the high calling of God. Let it be our chief joy to revel in the only true riches, Thy word, Thy spirit, and fellowship with Thee, our king. Amen.

Prove from Scripture—*That money brings temptations.*

Shorter Catechism—Review Questions 61—72.

The Question on Missions—12. What are the needs of our Honan Mission? It needs immediate reinforcements of 11 pastors, 7 doctors, 4 men and 3 women, and 6 single ladies for evangelistic work. It needs constantly our intelligent interest, sympathy and prayer. It needs the abiding presence of the Holy Spirit.

Lesson Hymns—Book of Praise. Ps. Sel. 68 (Supplemental Lesson), 200, 210, 116 (Ps. Sel.), 235 (from PRIMARY QUARTERLY), 205.

FOR WRITTEN ANSWERS

1. How did the ruler treat the requirement of Jesus?
2. What is Jesus' promise to those who make sacrifices for Him?

SIGN NAME HERE

Lesson XIII.

REVIEW—THE SEEKING SAVIOUR

June 28, 1914

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 73-81), and the Question on Missions for the Quarter.

GOLDEN TEXT—The Son of man came to seek and to save that which was lost.—Luke 19 : 10 (Rev. Ver.).

Read Hebrews 4 : 14 to 5 : 10.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Lessons by the way, Luke 13: 18-35. T.—The cost of discipleship, Luke 14: 25-35. W.—The lost sheep and the lost coin, Luke 15: 1-10. Th.—The prodigal son, Luke 15: 11-32. F.—The rich man and Lazarus, Luke 16 : 19-31. S.—The coming of the kingdom, Luke 17 : 20-37. S.—The friend of sinners, Luke 19 : 1-10. **Prove from Scripture**—*That Jesus was tempted.*

A PRAYER

Increase our joy as we read the word which Thou hast prepared for our instruction. Bring to our remembrance the messages we have learned, so that in times of need they will be our strength. Teach us to love Thy law. Make it our meditation. And in the meditation may we be transformed into this image, and our homes become abiding places of God. Amen.

Lesson Hymns—Book of Praise : Ps. Sel. 68 (Supplemental Lesson), 122, 129, 69 (Ps. Sel.), 549 (from Primary Quarterly), 148.

REVIEW CHART—SECOND QUARTER

LIFE OF CHRIST : SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PASSAGE
I.—Luke 14 : 7-24.	Christ's Table Talk.	Every one that exalteth himself.—Luke 14 : 11.	1. Choosing the lowest seats 2. Inviting lowly guests. 3. The great supper.
II.—Luke 24 : 13-35.	The Journey to Emmaus (Easter Lesson).	It is Christ Jesus that died.—Rom. 8 : 34.	1. The strange companion. 2. The wonderful teacher. 3. The risen Saviour.
III.—Luke 14 : 25-35.	The Cost of Discipleship.	Whosoever would save.—Matt. 16 : 25.	1. The true disciple. 2. The rash builder. 3. The rash king. 4. The savorless salt.
IV.—Luke 15 : 1-10.	The Lost Sheep and the Lost Coin.	There is joy.—Luke 15 : 10.	1. The lost sheep. 2. The lost coin.
V.—Luke 15 : 11-24.	The Prodigal Son (Temperance Lesson).	I will arise.—Luke 15 : 18.	1. The demand. 2. The destination. 3. The resolve. 4. The reception.
VI.—Luke 16 : 1-13.	The Unjust Steward.	He that is faithful.—Luke 16 : 10.	1. The parable. 2. The application.
VII.—Luke 16 : 19-31.	The Rich Man and Lazarus.	Whose stoppeth his ears.—Prov. 21 : 13.	1. On earth. 2. In Hades.
VIII.—Luke 17 : 1-10.	Unprofitable Servants.	He that glorieth.—1 Cor. 1 : 31.	1. The millstone. 2. The sinning brother. 3. The sycamine tree. 4. The unprofitable servants.
IX.—Luke 17 : 11-19.	The Grateful Samaritan.	Were there none found.—Luke 17 : 18.	1. Help implored. 2. Healing bestowed. 3. Thanks rendered.
X.—Luke 17 : 20-37.	The Coming of the Kingdom.	Lo, the kingdom of God.—Luke 17 : 21.	1. The unseen kingdom. 2. The Son of man. 3. Call to safety. 4. The final separation.
XI.—Luke 18 : 9-14. 19 : 1-10.	The Friend of Sinners.	I came not to call.—Mark 2 : 17.	1. The Pharisee and publican. 2. Jesus and Zacchaeus.
XII.—Mark 10 : 17-31.	The Great Refusal.	Ye cannot serve.—Luke 16 : 13.	1. A great test. 2. A great saying. 3. A great reward.

A Review by Golden Texts

Recall the Golden Text of each Lesson and answer the following questions :

- Lesson I.—How did Jesus, in the Lesson, teach humility ?
 Lesson II.—To whom, in the Lesson, did the risen Saviour appear ?
 Lesson III.—What was the purpose of the two illustrations in the Lesson ?
 Lesson IV.—Tell the two parables in the Lesson.
 Lesson V.—How did the father in the Lesson receive the prodigal ?
 Lesson VI.—For what was the steward in the Lesson praised ?
 Lesson VII.—How did Dives and Lazarus respectively fare after death ?
 Lesson VIII.—Why can we claim no reward from God as our right ?
 Lesson IX.—How was the Samaritan leper saved ?
 Lesson X.—How sudden will Christ's second coming be ?
 Lesson XI.—What two illustrations of the Golden Text are in the Lesson ?
 Lesson XII.—What was "the great refusal" described in the Lesson ?

FOR WRITTEN ANSWERS

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

Lesson I. What does the parable of the Great Supper teach about the gospel offer ?

Lesson II. How did Jesus reveal Himself to the disciples going to Emmaus ?

Lesson III. Why is it so important to count the cost of following Jesus ?

Lesson IV. How is the saving of even one sinner regarded in heaven ?

Lesson V. What do we learn from the prodigal as to what repentance is ?

Lesson VI. What is the best use to make of money ?

Lesson VII. What was the sin of Dives and how was it punished ?

Lesson VIII. What did Jesus teach about forgiveness ?

Lesson IX. Mention some of our reasons for gratitude to God.

Lesson X. Show that Christ's second coming will be unexpected.

Lesson XI. What does the parable of the Pharisee and Publican teach about prayer ?

Lesson XII. Why is it hard for the rich to be saved ?

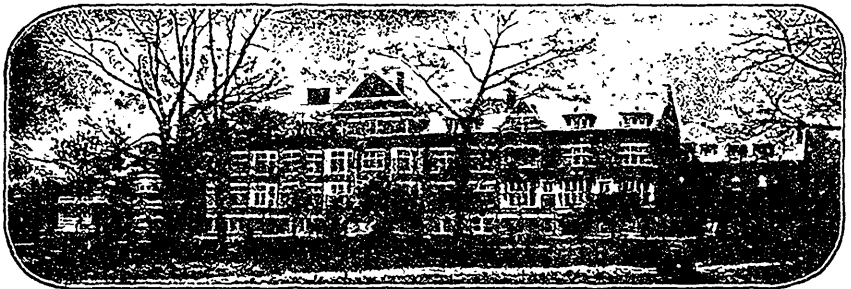
SCHOLARS' REGISTER

APRIL-JUNE, 1914

(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	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1914								
April 5.....								
April 12.....								
April 19.....								
April 26.....								
May 3.....								
May 10.....								
May 17.....								
May 24.....								
May 31.....								
June 7.....								
June 14.....								
June 21.....								
June 28.....								
Totals.....								



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REV. D. BRUCE MACDONALD, M.A., LL.D. 11 11 Headmaster