

Send for Sample Copies of EAST AND WEST

l. XXIV., No. 1

January-March, 1918

Five or more to one address,
20c. a year ; 5c. a quarter

THE HOME · STUDY QUARTERLY



• Presbyterian Publications •

* Presbyterian Church in Canada *

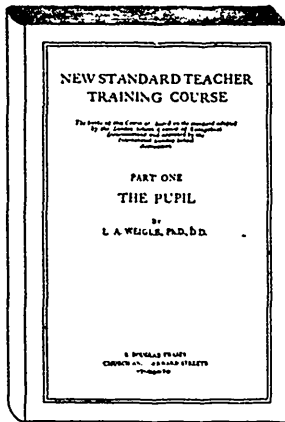
Rev. R. Douglas Fraser

Editor & Business Manager

Church & Gerrard Sts., Toronto.

The greatest need of the Sunday School
to-day is trained teachers

NEW STANDARD TEACHER TRAINING COURSE



The first book in the series

has been adopted by the Sunday School Council, representing 30 different denominations in Canada and the United States, and the International Sunday School Association.

One of the best opportunities for studying the New Teacher Training Course is in the Older Classes of the Sunday School.

Many classes take one of the books of the Course and study it in the lesson period instead of the regular lessons. Thus, trained teachers are always available.

TRY IT IN YOUR CLASS

THE FOUR BOOKS OF THE COURSE :

THE PUPIL—By Prof. L. A. Weigle.

THE SCHOOL—By J. C. Robertson, D.D., the well-known General Secretary of our Assembly's Board of Sabbath Schools and Young People's Societies.

THE TEACHER—Same Author.

THE TEACHER'S STUDY OF THE LIFE OF CHRIST—By W. C. Barclay, D.D.

PRICE, 20c. a copy, postpaid

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada

CHURCH AND GERRARD STREETS. TORONTO

The Home Study Quarterly

E. Douglas Fraser, J. M. Duncan, Editors; John Mutch, Associate Editor

Vol. XXIV. Toronto, January, February, March, 1918 No. 1

Putting Your Shoulder to Teaching a Class

Whose shoulder, if not yours, is to be put to tasks that those older than you are now doing, but for which they want help?

The tasks in Christian service—very delightful tasks they are—but, nevertheless, not light or easily carried through. Those who are doing these now are not tired of them—not by any means!—but, simply, the workers one by one are growing older; their places must be filled as they drop out. And, besides, for some of the tasks there never are quite enough workers to overtake the work required.

One such task—and it lies very close at hand in every locality—is teaching the younger ones. It fell very early to the writer of these lines. He was only fifteen and a half when the responsibility of a Sunday School class was put upon him. Perhaps he was foolish to take it up so young. At any rate, he did, and enjoyed it, and the putting of his shoulder to the stiff task straightened and stiffened his back for a continually increasing responsibility in similar work, which has never grown less until this day.

Your Sunday School, unless it is a very rare one, wants teachers. And it is to the boys and girls of sixteen and upward that it is likely to look.

The present writer suggests your trying his experience until, at least, you have proved it a mistake in your case. Try the work out for yourself. If there is a call made for teachers, offer.

You feel that you are not prepared for so responsible a duty!

Well, do it as you can, if it comes your way; the very doing of it will prepare you to do it better. Nowadays there is at hand a wealth of assistance to prepare, which your predecessors had not. Our new Standard Teacher Training Books, for instance, are at your service. They deal with *The Pupil*, *The Teacher*, *How to Teach the Life of Our Lord*, and *The School*. No young person can be altogether unprepared to teach a Sunday School class who reads even one of these books carefully. A little group of young people studying them together will mutually prepare one another. A competent leader in their study will help much.

To put your shoulder to this work of teaching the younger ones is fine service to yourself, as well as a very much sought for, and very fruitful, service to the Sunday School and the church.



A Boys' Class at Work

By J. M. Keith

No camp this year,—all the older boys saw service on the farm. The boys enjoyed their work, and returned with some great stories of how many cows they milked, and how they could harrow and pitch hay. You could tell by their tanned faces, muscular arms and hard hands that they really had made a contribution to their country in these testing days. They were but a part of the great number of boys and girls all over our Dominion who worked hard to garner in the fruits of the soil.

These husky boys have been doing things really worth while during the fall. They are dedicating themselves to a service of usefulness to their king and country and their master, Christ.

They had a paper chase not long ago. It was the best one they have had and they have had a good many. The corn roast at the wind-up was not the least interesting part of the afternoon's programme.

Two of the older boys of the club initiated and carried out a paper chase among the smaller boys, much to the delight of the little chaps. Besides, it was an inspiration to the two who helped to make the event possible.

Last season this same class followed closely the plan and programme suggested by the Canadian Standard Efficiency Tests. They met on Thursday evenings in the church at 6.30 p.m. and had supper together, the boys and their mentor doing the cooking.

Unfortunately, there is no separate classroom, but just a corner of the church auditorium is used. The seats are pushed back and room made for our table, with a little elbow room for the boys to stretch themselves occasionally. We have met this way for two years, but this winter the managers of the church are going to build us suitable quarters adjoining the church. The boys are making themselves useful in the church and the men recognize their needs. We have had two debates recently, one with a club of boys from the neighboring Methodist church. Later we were royally entertained by these same fellows.

Just how the fellows developed enough courage to invite the members of the Girls' Club for a toboggan party last year will never be written. However, the event came off. The night was beautiful, and so were the girls, so said these young gentlemen. The soup and cocoa afterwards in a cosy home was just part of the programme to make the evening complete.

Throughout the season we had talks on Public Speaking, Patriotism, Sex Education, Poetry, and the War. The Bible study for twenty minutes was also a very helpful part of our weekly programme. The Bible study usually came right after the supper.

The annual Father and Son Banquet is the great event of the year. The toasts are assigned to boys well in advance, so that they will have it well in hand when the awful moment comes for their speech.

If the boys have a leader who will devote time to a group of older fellows and lead them through a programme as suggested by the Canadian Standard Efficiency Tests, there will be very many activities to the credit of such a group before the season is over. Get together boys. Try it.

Toronto



How It Worked in Our Church

By Rev. E. G. D. Freeman, B.D.

Some of the boys who had attended a Boys' Work Conference came back with their minds made up to have an organized class. One night they had the minister meet with them at the church. They prepared their own supper and had a hearty meal of cold ham, pork and beans, bread, apples and cocoa. Then everybody talked about the kind of programme he would like and about the problem of getting a good leader.

It was decided to follow the Canadian Standard Efficiency Tests. When it came time to decide about a leader, the minister said that he thought the best way would be for the boys to choose some man they thought they would like, to try any man at all in the church that appeared to them to be the kind of man they wanted and then to go to him and tell him they wanted him.

Two of the boys had a man picked. They did not know his name. But they liked his face. He was a manager of the church, a very busy business man, young, fresh, and full of life. One of the boys said he knew the right man. He did not know his name. But he was the man who took up the collection on the west side of the church. Another fellow said he knew the man, too, and that he would make a fine Mentor. The minister was able to tell the man's name. The boys saw him that very evening. The minister explained that it was the boys themselves who had chosen him. The man had to say yes to the fellows. And now they have a live class and an excellent meeting every Thursday evening.

The class elected its own officers,—president, secretary, treasurer and conveners of committees. Every fellow feels now that it is

his class and that he has to make it a success. And the boys are having such a good me that the girls of the Sunday School are becoming a little jealous and want to have organized classes too.

A few weeks ago the boys had a little banquet together. The Sunday School superintendent was there. They had a speaker in for the evening. The minister was invited and he was there. Toasts were drunk, speeches made, and then there was an address. During the programme some of the girls from the Sunday School were racing up and down outside trying to see what was going on. After a little, they marched in a body up to the superintendent's house and had a talk with his wife. They told her that the boys were having a fine time down at the church. They had had supper together. The superintendent and the minister had been there with them. They thought they ought to have an organized class too. And now they have one.

St. Enoch's Church, Toronto



"Canadian Girls in Training"

By Mrs. John Mulch

Do you enjoy books as you should and do you want to know some of the best books, the best stories, well written, amusing, useful books, books that grip you, books that other girls are reading? Try a few you don't know, from the National Advisory Committee's lists and talk them over with each other. At one of your meetings perhaps your leader or an outsider would give you her ideas on how to read. Do you know how to keep well, to have that alert, joy-of-living feeling? Do you love the woods and the water, the flowers and the birds? And do you know the lore and the lure of a campfire and a little black pot bubbling merrily, and a wee bit of smoke in your eyes just to remind you how nice it all is? In short, have you seen the proposed programme for mid-week activities the Committee has issued, and don't you think your class would make a good place to try out some of these ideas?

Girls' Work in Canada is under the general supervision of a committee made up of several representatives from each of the Presbyterian, Baptist, Methodist and Anglican churches and also of the Y.W.C.A. It is known by the somewhat formidable name, "The National Advisory Committee for Cooperation in Girls' Work." The name in its several parts is significant: (1) *National*—for all Canada; (2) *Advisory*—a source of suggestion only; (3) *For Cooperation*—a uniform suggested programme for all the different churches and clubs.

The Committee has been in existence a little over two years. There have been many meetings with long and ardent discussions. Lists of questions have been sent out, and two round table conferences of leaders of girls have been held. As a result, a little booklet, *Canadian Girls in Training*, has been issued, the first edition in the summer of 1916, and a carefully revised edition a year later. If you want to further the work, try out some of the ideas and send in criticisms and suggestions.

"To win the War," a phrase that is being used in connection with all parts of our lives, is the beginning of the pledge being taken by hundreds of housewives to save food for our brave men overseas. And of course, if you are going to save, really save, not starve, you must understand how to substitute plentiful things for scarce, cheap things for dear and have still a nourishing diet. A talk and discussion on food values would make a timely subject for one meeting. There are hundreds of other suggestions, so that you will be sure to find plenty to meet your own particular needs.

Only as you get to know your teacher and each other better in these various ways will the all important meeting of your class on Sunday afternoon be thoroughly worthwhile. For, through the multiplicity of suggestions, the idea and ideal of the Committee is to help you to be broad-minded, all-round Canadian girls, to fit you to win the War, the great War of good against evil, and, like the knights of old, "to follow the Christ."

Toronto

How a School Home Was Started in Quebec Province

By Rev. J. U. Tanner, B.A.

One hundred and twenty miles below Quebec two men were driving through a comparatively new country. The one was a French Presbyterian minister from St. Louise, which was the nearest place where could be found a Protestant church. That was twenty miles away. The other was the district Superintendent of Missions.

The International Transcontinental Railway had just been completed, which had opened up the back country through which these men were driving. New settlers were coming in rapidly to settle on the well wooded farms to be had from the Government for the fulfilment of certain homesteading duties. Many had gone in and settled there before the railroad had been built, so as to have a better opportunity to get a favorable location.

Though most of the country was new, there was an old village there on the Elgin Road. The name of the village is Tourville. These two men were traveling through that country to find out how many Protestant families had already settled there; for, if a few Protestants were left there without being looked after by the Protestant churches, they might become lost to the faith.

They had driven about all morning and were now looking for a family they had been told not to miss. They left the main road and drove down a rough, stony sideroad through the woods for some distance, until they came to a clearance on a slope commanding a beautiful view of the wooded valley and hills beyond.

They entered a little log house whose ceilings were so low that they had to stoop to enter. They found the occupants at their mid-day meal. On the table were a loaf of bread, a pan of milk and a bowl of onion tops cut up in short pieces. That was the whole meal. Instead of passing a plate with carefully sliced pieces of bread to one another, the loaf was passed and each would cut a "chunk" from it according to his needs. The milk was sour and thick, and each mem-

ber, armed with a spoon, supped from the common dish of sour milk, and with his fingers partook of the onion tops. There were no plates, cups or saucers; a knife and a spoon each were all the dishes they required.

The family consisted of father, mother and three children. They were very poor. They had taken a bush farm a few years ago and had cleared a few acres only, when misfortune overtook the father, and he was now so crippled that he could do no work. One of the children was a child in arms.

The two older children were a girl and boy of about thirteen and twelve years of age respectively. They had never been to a school in their lives, because their parents would not allow them to go to the Roman Catholic school in the neighborhood, and the nearest Protestant school was seventeen miles away. This family was one of the eight French Protestant families that were found to have settled within a radius of about five or six miles about Tourville, Que. Among these families there were a large number of children, and the lack of a Protestant school was sorely felt.

The facts were reported to the Mission Boards. Miss C. Davidson, of Montreal, the Secretary for French Work of the Women's Missionary Society then visited the place. She cheerfully drove through flooded and muddy roads for about twenty-five miles and carefully enquired into the needs of the place. The result was the opening of a school and a School Home in that village.

After the first year the little house used as a Home was too small and this fall a gentleman from Ottawa, visiting in the neighborhood, was so much pleased with the good work being done, that, wholly at his own expense, he bought a large house there for \$2,500 and has put it at the disposal of the Mission to be used as a School Home and a place of public worship for the Protestants of that community. Thus was opened the first Protestant School or School Home in Tourville, Que.

Lancaster, Ont.

AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. Hymn 577, Book of Praise.

O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word—
Like him to answer at Thy call,
And to obey Thee first of all.

II. THE LORD'S PRAYER. All remain standing and repeat together.

III. RESPONSIVE SENTENCES. Matthew 7:24-27.

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

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

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

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

IV. SINGING. Hymn 493, Book of Praise.

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from Thee,
Jesus, Saviour, pilot me!

V. PRAYER.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

VII. READ RESPONSIBLY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with

each lesson (given also in the Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. 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. 2. Catechism. 3. The Question on Missions. 4. Memory Hymn.

IV. Lesson Study.

Closing Exercises

I. SINGING. Hymn 508, 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, Memory Hymn (see also Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. John 14:1, 2.

Superintendent. Let not your heart be troubled: ye believe in God, believe also in me.

School. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

IV. SINGING. Hymn 506, Book of Praise.

V. BENEDICTION.

Lesson I. JOHN PREPARES THE WAY FOR JESUS January 6, 1918

FOREWORD—This Quarter we are to study Mark's story of Christ's ministry in Galilee. We shall see the enthusiasm of the multitude, the increasing hate of the scribes, the wisdom of Jesus as a teacher of parables, and his wondrous power over nature, disease of body and soul, and over death itself.

GOLDEN TEXT—Behold, the Lamb of God, which taketh away the sin of the world!—John 1 : 29 (Rev. Ver.).

*Memorize Ps. 103 : 1, 2.

THE LESSON PASSAGE—Mark 1 : 1-11.

1 The beginning of the gospel of Jesus Christ, the Son of God ;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with

Revised Version—1 Even as ; 2 Isaiah the prophet ; 3 who ; 4 Omit before thee ; 5 unto remission ; 6 country of ; 7 all they ; 8 they were baptized ; 9 had a leathern girdle ; 10 Omit he ; 11 he ; 12 after me he that is mightier than I ; 13 Omit indeed have ; 14 the ; 15 rent asunder ; 16 as ; 17 and a voice came out of the heavens, Thou ; 18 thee.

a girdle of a skin about his loins ; and he did eat locusts and wild honey ;

7 And he preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water : but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him :

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Revised Version—10 who ; 11 Omit before thee ; 12 Make ye ready ; 13 came, and he that is mightier than I ; 14 Omit indeed have ; 15 the ; 16 rent asunder ; 17 as ; 18 and a voice came out of the heavens, Thou ; 19 thee.

HOME DAILY BIBLE READINGS

M.—John prepares the way for Jesus, Mark 1 : 1-11.

Th.—John's testimony to Jesus, John 1 : 19-30.

T.—John's ministry foretold, Isa. 40:3-5; Mal. 3:1-6.

F.—John fulfilling his course, John 3 : 26-36 ; Acts 13:25.

W.—John's birth announced, Luke 1 : 8-17.

S.—Jesus appoints the Twelve, Matt. 9 : 36 to 10 : 8.

S.—John's message to Jesus, Matt. 11 : 2-9.

THE LESSON EXPLAINED

I. THE MESSENGER.—1. The beginning ; of our Lord's wonderful ministry. Mark's Gospel is one of action. Matthew begins by telling of Christ's descent. Luke tells of the birth, infancy and childhood of Jesus. John tells of his pre-existence. Mark begins with his ministry as ushered in by John the Baptist. Gospel. In early English the word means "God story," in Greek, "good news,"—the God-story of good news. Of Jesus Christ ; concerning Jesus. Jesus is a personal name ; Christ a name derived from our Lord's Messiahship, meaning "anointed." Son of God ; the name that declares Jesus to be divine.

2, 3. As it is written. Mark shows that prophets had prophesied about the beginning of the gospel. I send my messenger ; from Mal. 3 : 1. Prepare thy way. The messenger comes before the Messiah as a herald prepares the way for a king. Voice of one crying ; from Isa. 40 : 3, which deals with the return from Babylon. The great national deliverance of the Jews foreshadows the greater deliverance by the Messiah.

II. THE MESSAGE.—4. John. The name means "God is gracious." John was kinsman to Jesus and six months older, Luke, ch. 1. Did baptize. John

had lived in seclusion until the time of his showing unto Israel, Luke 1 : 80. Wilderness. Matthew says the wilderness of Judaea (see Geography Lesson). Preached (Rev. Ver.). The word means strong, arresting speech like that of a herald announcing momentous news. Baptism of repentance ; baptism involving repentance or a sign of repentance. "Repentance" is the Baptist's great word. It means not merely sorrow for sin, but a deep change of mind regarding sin. Israel must be



WILDERNESS OF JUDEA

prepared for the Messiah. For the remission of sins. True repentance brings pardon of sin.

5. All . . . Judaea . . . Jerusalem. John's message stirs country and city. Baptized. John's hearers had repented,—that was an inward change ; they were baptized,—that was an outward expression of the change. Confessing. The word means not private, but public confession.

6-8. Camel's hair ; a tunic of rough cloth of

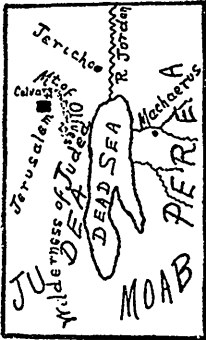
* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

LESSON QUESTIONS

camel's hair, worn by prophets (see Zech. 13:4).
 ... of . . skin; of untanned skin; used to fasten
 up the outer robe for vigorous action. **Locusts**; in-
 sects found in the desert. **Wild honey**; plentiful,
 being found in the clefts of the limestone of the desert.
 There cometh one. John's mission is to point to some
 one else. Latchet of whose shoes. To undo the
 thong binding the sandals and remove the sandals was
 the duty of the lowest slave. John was not worthy to
 do this for the Messiah. **With water . . Holy Ghost.**
 John administered the outer rite. Jesus brought in
 himself the inner reality.

III. THE MESSIAH.—9-11. Nazareth; where
 Jesus spent his life up to this point, Luke 2:51. **Bap-**
tized of John. Matthew tells that John was un-
 willing to baptise Jesus, but Jesus said, "suffer it to be
 so" (see Matt. 3:14, 15). **Straightway**; forthwith
 or immediately; one of Mark's favorite words. **The**
heavens opened; a sign for John that Jesus was the
 Messiah; also a sign for Jesus of his entrance into his
 ministry. **Spirit like a dove**; to bestow gifts for his
 ministry. **My beloved Son.** God himself claims
 Jesus as his own Son. The same heavenly voice spoke
 at the Transfiguration (Luke 9:35), and when the
 Greeks came seeking Jesus, John 12:28.

THE GEOGRAPHY LESSON



Standing on the Mount
 of Olives near Jerusalem,
 and looking east, you will
 see the WILDERNESS OF
 JUDEA, distant by a jour-
 ney of only two hours.
 This wilderness, lying on
 the eastern side of Judea,
 stretches to the western
 shore of the Dead Sea.
 It is about fifteen miles
 long and five miles wide.
 It is made up of endless
 bare hills and steep ravines
 with no streams,
 trees or villages, and with
 a very scant growth of

grass. It was here David found refuge from king
 Saul. Here John the Baptist found his training and
 Jesus his great temptation.

1-3 What does the word "gospel" mean? What
 does the title "Son of God" teach about Jesus? What
 title indicates the true humanity of Christ? (Matt.
 18:11.) What two prophets does Mark quote?

4, 5 Name the wilderness where John preached.
 What does repentance mean? Who came to hear
 John? Where were they baptized?

6-8 How was John clothed? What was his food?
 What did John say of him who was to come after?
 What was John unworthy to do for him? In what
 other way does he express the Messiah's superiority?
 (John 3:29, 30.) What was the difference between
 the baptism of John and that of the Messiah?

9-11 Where did Jesus come from to be baptized?
 What form did the descending spirit take? What did
 the voice from heaven say? Why was John unwilling
 to baptise Jesus? (Matt. 3:14.)

FOR DISCUSSION

1. Ought we to confess our sins to others?
2. Can one be a Christian without publicly confessing Christ?

A PRAYER

Father, we thank thee for the gift of thy Son, for
 forgiveness of sins through his blood, for new life in
 him, and for the privilege of sharing with others the
 joy he gives to us. Make us unselfish like John and
 full of the grace of John's master, and ours. For his
 sake. Amen.

Prove from Scripture—That Mark was helpful to
 Paul.

Shorter Catechism—*Ques. 1. What is the chief end
 of man? A. Man's chief end is to glorify God, and to
 enjoy him forever.*

The Questions on Missions—(First Quarter, Our
 SCHOOL HOMES IN CANADA)—1. What is a School
 Home? A School Home is a house, in a central place
 having a good school, under the care of a Christian
 lady, where the children of foreigners in the West, and
 of French Protestants in Quebec, whose own homes are
 far away from any school, can board while attending
 school.

FOR WRITTEN ANSWERS

1. To what does Isaiah liken the forerunner of Jesus?
2. What was the purpose of John's baptism?
3. How do we know that Jesus was the Son of God?

SIGN NAME HERE

Lesson II.

JESUS BEGINS HIS WORK

January 13, 1918

BETWEEN THE LESSONS—The opening event of to-day's lesson follows immediately on the baptism of Jesus.

GOLDEN TEXT—Repent ye, and believe in the gospel.—Mark 1 : 15 (Rev. Ver.).

*Memorize Ps. 103 : 3-5.

THE LESSON PASSAGE—Mark 1 : 12-20.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

16 * Now as he walked by the sea of Galilee, he saw

Revised Version—¹straightway; ²forth into; ³Omit there; ⁴he; ⁵delivered up; ⁶gospel of God; ⁷in; ⁸And passing along by; ⁹the brother of Simon; ¹⁰left the nets; ¹¹going on a little further, he; ¹²boat; ¹³the nets.

Simon and Andrew his brother casting a net into the sea : for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zeb'edee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them : and they left their father Zeb'edee in the ship with the hired servants, and went after him.

HOME DAILY BIBLE READINGS

M.—Jesus begins his work, Mark 1 : 12-20.

Th.—The work of Jesus foretold, Isa. 42 : 1-8.

T.—Jesus' baptism and temptations, Matt. 3 : 16 to 4 : 11.

F.—Jesus and his first disciples, John 1 : 35-47.

W.—Jesus tempted as we are, Heb. 4 : 14 to 5 : 9.

S.—Jesus calling his first helpers, Luke 5 : 1-11.

S.—Jesus' first miracle, John 2 : 1-11.

THE LESSON EXPLAINED

I. JESUS TEMPTED.—12. Immediately. Baptism, the descent of the Spirit, commendation by the voice of God, is immediately followed by temptation. The Spirit; which had descended on him like a dove. Driveth. The other gospel writers used the word "led," but Mark uses the stronger word to indicate that Jesus felt a very strong compulsion of the Spirit. Into the wilderness; the same wilderness of Judea, but into a more remote and desolate part.

13. Forty days. Mark shows that the temptation lasted throughout the forty days, and possibly ended in the three special temptations mentioned in Matthew and Luke. The temptation was doubtless as to what use Jesus would make of his Spirit-given gifts and his Messiahship in which he had just entered. The temptation to make the stone into bread (Luke 4 : 3) was a temptation to a selfish self-satisfying Messiahship. To cast himself down from the pinnacle of the temple was a temptation to a spectacular Messiahship, Luke 4 : 9. To fall down and worship Satan was a temptation to a swiftly, easily achieved Messiahship, Luke 4 : 5-7. Tempted. The word means to test, to try. To test a bridge is to reveal its weakness or its strength. To test character is not to create weakness, but to disclose it, and also to strengthen the good by exercising it. Satan. The word means "adversary." With the wild beasts. Mark only gives this fact. It gives a vivid touch to the picture. Travelers tell that the deserts of the Holy Land abound with wild beasts, jackals, wolves, hyenas. Angels ministered. There were not only wild beasts in the wilderness, but also angels. These came after the temptation was over and the devil departed for a season.

II. JESUS PREACHING.—14, 15. John . . . in prison. John feared not the face of kings. He was put in prison because he had rebuked Herod for his sin,

Mark 6 : 17, 18. He was afterwards put to death, Mark 6 : 27. Jesus came into Galilee; the northern province of Palestine. Preaching. John's work



FISHERMEN DRAWING THEIR NETS

has ceased; Jesus must continue the work. The temptation has prepared Jesus. He has decided that his Messiahship is to be one of ministering to others, one ending in the cross, one of the long and weary way. Gospel of the kingdom of God; the good news of a new era of grace. The message of Jesus has three things in it : (1) a great point of time,—the time is fulfilled; (2) a great event,—the kingdom of God is at hand; (3) a great duty,—repent . . . and believe. "Repent . . . believe." The first word is the great master word of John. The second is the great master word of Jesus. Jesus says have sorrow for the past and see hope for the present.

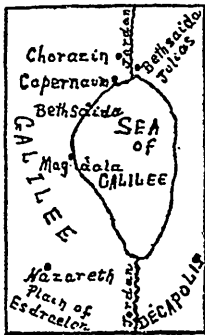
III. JESUS CALLING.—16-18. He saw Simon and Andrew. They had been prepared for this call

* For the recitation of the Scripture Memory Passages in either Part of List IV, a Red Seal is added to the Diploma in Colors given for List III, and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

by a previous meeting with Jesus told of in John 1 : 35-42. Simon was a natural leader of men. Andrew was a "finder." He brought Simon to Jesus, John 1 : 41. He found the lad with the loaves and fishes, John 6 : 8, 9. He, with Philip, found Jesus for the Greeks who would see Jesus, John 12 : 22. Casting a net ; "casting about," for they used a hand net. These men were at their daily tasks when Jesus found them. Fishers ; not men of high degree. **Come ye after me ; "hither after me."** Jesus commands in words of authority. **Make you to become ;** not at once but in a gradual process. **Fishers of men ;** a new work and a higher calling. **Straightway.** The answer is as sudden as the command, without question, reserve or delay. Every higher call involves some sacrifice.

19, 20. James the son of Zebedee, and John. They were partners of Simon, Luke 5 : 10. Their mother was Salome. They were called by Jesus Boanerges, "sons of thunder," Mark 3 : 17. **Mending their nets ;** also at their daily work. With the hired servants. They were evidently people of some means.

THE GEOGRAPHY LESSON



THE LAKE OF GALILEE—This harp-shaped lake lies in the northern part of Palestine. It is a small body, only thirteen miles long and eight miles wide. Its clear silver waters lie in a deep depression. It is fed by the melting snows of Mount Hermon brought down by the Jordan, which river also empties into the lake. It was subject to sudden and fierce storms, of which we read in the Gospels. Round it were nine important towns or cities. The surrounding country was very fertile and beautiful. Fishing and shipbuilding were important industries. In the Old Testament this lake is called "Chinneroth" (Josh. 12 : 3).

LESSON QUESTIONS

12, 13 How often is the word immediately, forthwith or straightway used in this first chapter ? Where

was Jesus tempted ? Who drove him to the wilderness ? Who tempted him ? How long did the temptation last ? Who were with him ? Who ministered to him ? What does Christ's temptation mean for us ? (Heb. 2 : 18.)

14, 15 When did Jesus begin to preach ? Where did he preach ? Why was John put in prison ? What was the fate of John ?

16-18 Where was Jesus walking ? Whom did he see ? What were they doing ? What did Jesus say to them ? What did he say they would become ? What response did they make ? What other disciple did he call in this sudden way ? (Mark 2 : 14.)

19, 20 What other two brothers did he see ? What were they doing ? Who was the father of James and John ? Whom did the father have left to help him ?

FOR DISCUSSION

1. Is temptation to be welcomed or shunned ?
2. Can we follow Jesus without surrendering something ?

A PRAYER

We thank thee, our Saviour, for the glimpses we have had of thee in the passages we have studied this week. Fill our hearts with joy as we think that thou didst come to earth for us, that for us thou didst endure temptation, for us thou wast silent under persecution, for us thou didst work wonders. Give us the strength that enabled thee to endure, and make us like thee. And to thee shall be all the glory. Amen.

Prove from Scripture—That Peter became a powerful preacher.

Shorter Catechism—Ques. 2. What rule hath God given to direct us how we may glorify and enjoy him ?
 A. The word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

The Question on Missions—2. Tell about the starting of the first School Home. When Dr. and Mrs. Arthur began their mission work at Wakaw, Sask., they opened a school in their home for the Ruthenian and Hungarian children. Some of these, whose homes were at a great distance from the school, were taken to board in Dr. Arthur's house. After some time, with the help of the Women's Home Missionary Society, a house was built for a School Home.

FOR WRITTEN ANSWERS

1. In what words was Jesus' first temptation put ?
-
-
2. What was the answer ?
-
-
3. Why was Jesus tempted ?
-
-

SIGN NAME HERE

Lesson III.

JESUS AT WORK

January 20, 1918

BETWEEN THE LESSONS—Jesus leaves the Sea of Galilee and comes with his four disciples to Capernaum.

GOLDEN TEXT—We must work the works of him that sent me, while it is day.—John 9 : 4 (Rev. Ver.).

*Memorize Ps. 103 : 6, 7.

THE LESSON PASSAGE—Mark 1 : 21-34. Study Mark 1 : 21-45.

21 And they ¹ went into Capernaum ; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his ² doctrine : for he taught them as ³ one that had authority, and not as the scribes.

23 And ⁴ there was in their synagogue a man with an unclean spirit ; and he cried out,

24 Saying, ⁵ Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And ⁶ when the unclean spirit had torn him, and cried with a loud voice, ⁷ he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What ⁸ thing is this ? ⁹ what new doctrine is this ? for with authority

Revised Version—¹go ; ²teaching ; ³having authority ; ⁴straightway ; ⁵Omit three words ; ⁶the unclean spirit, tearing him and crying ; ⁷Omit he ; ⁸Omit thing ; ⁹a new teaching ; with authority he commandeth ; ¹⁰Omit do ; ¹¹the report of him went out straightway everywhere into all the region of Galilee round about ; ¹²came into ; ¹³Now Simon's ; ¹⁴raised ; ¹⁵Omit immediately ; ¹⁶sick ; ¹⁷with ; ¹⁸he.

commandeth he even the unclean spirits, and they ¹⁰ do obey him.

28 And ¹¹ immediately his fame spread abroad throughout all the region round about Galilee.

29 And ¹² forthwith, when they were come out of the synagogue, they ¹³ entered into the house of Simon and Andrew, with James and John.

30 ¹⁴ But Simon's wife's mother lay sick of a fever, and ¹⁵ anon they tell him of her.

31 And he came and took her by the hand, and ¹⁶ lifted her up ; and ¹⁷ immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were ¹⁸ diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick ¹⁹ of divers diseases, and cast out many devils ; and ²⁰ suffered not the devils to speak, because they knew him.

HOME DAILY BIBLE READINGS

M.—Jesus at work in Capernaum, Mark 1 : 21-34.

Th.—Jesus anointed to heal and save, Luke 4 : 14-22.

T.—Jesus at work in other towns, Mark 1 : 35-45.

F.—Jesus healing a leper, Luke 5 : 12-16.

W.—Jesus going about doing good, Acts 10 : 34-43.

S.—Jesus giving rest, Matt. 11 : 25-30.

S.—Gratitude for his benefits, Ps. 103 : 1-13.

THE LESSON EXPLAINED

I. IN THE SYNAGOGUE.—21. Capernaum. This was the present abode of Simon and Andrew. Sabbath ; the first Sabbath after the call.

Synagogue. Luke 4 : 16 tells that it was the custom of Jesus to attend the synagogue. Much of Christ's early ministry took the form of synagogue teaching. Any one might be called upon by the ruler of the synagogue to expound, so that Jesus had had a regular and recognized way of speaking to the people. Luke 7 : 5 tells that the centurion, whose servant Christ healed, had built a synagogue in Capernaum. Taught. Christ's method was always that of a teacher.

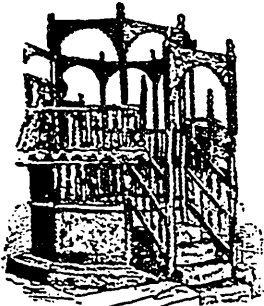
22. **Astonished ;** a very strong word,—astonished beyond measure. Mark gives the effect, not the substance, of the teaching. Doctrine ; teaching. Authority ; the striking feature of Jesus' teaching.

The scribes interpreted scripture by telling what this and that learned rabbi had said. Christ's message was directly from God through himself : "Verily I say unto you." Scribes ; a class of Jewish religious teachers.

23-26. **Man with an unclean spirit.** Luke describes him as having a spirit of an unclean devil. Let us alone. It is the evil spirit who speaks for himself and his fellows. What have we to do . . . ? The spirit recognizes the holiness of Christ's character and the gulf between them. To destroy us ; recognizes also the power of that character. Holy One of God ; recognizes also the personality of Jesus. Rebuked ; that is, rebuked the spirit, and with stern words. Hold thy peace ; "be muzzled," as a wild beast. Torn him . . . came out ; convulsed him,—reluctant but immediate and complete obedience.

27, 28. **Amazed ;** at the wonder of his power as at the wonder of his word before. Questioned ; discussed. What thing. They have nothing but questions and exclamations. With authority. There were people who pretended to drive out spirits (Acts 19 : 13), but they used long incantations and strange methods. Jesus gives a brief, masterful command. Immediately ; with lightning speed.

II. IN THE HOUSE.—29-31. House of Simon and Andrew. Andrew evidently lived with



READING PLACE, SYNAGOGUE

151

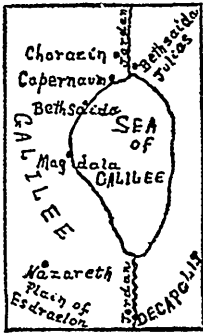
152

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

his married brother. James and John. There were four witnesses of the miracle Sick of a fever. Luke says, "taken with a great fever;" probably malarial fever which even now is common on the plain on which Capernaum stood. Anan; a translation of the same Greek word as "straightway." Tell him of her; the part of true friends of those in need, to bring their case to Christ. He came. His response is immediate. Took her by the hand. The mere word of command would be enough, but Christ had a kindly way of doing. The fever left. The cure is immediate. Ministered unto them; in gratitude. The cure is perfect, for she has no weakness nor slow convalescence after the fever.

III. AT THE DOOR.—32-34. At even, when the sun did set. The Sabbath ended with the setting of the sun. The people then could bring their sick without breaking the Sabbath. They brought; their hopes quickened by what they had heard about Jesus. All that were diseased; the sick in body. That were possessed; the sick in soul or mind. All the city. . . at the door; of Simon's house. Jesus is the centre of hope. Human need is crowding round divine pity and divine power. Healed many. Jesus responds to their faith in him. Suffered not the devils to speak; because he knew them, as they knew him, and he did not wish his cause to be furthered or hastened by such help.

THE GEOGRAPHY LESSON



It was in the province of Galilee that Jesus exercised the greater part of his ministry. This province lies in the northern part of Palestine. It was well watered and fertile, differing from Judea in this. It was a densely populated province with many cities and towns, including CAPERNAUM. "It was on the road to everywhere." The people were more open-minded and less under the power of scribe and Pharisee, and they responded more freely to the teaching of Jesus. It is noteworthy that Jesus chose from Galilee the disciples who were to give his message to the world.

LESSON QUESTIONS

21, 22 Which of the disciples had their homes in Capernaum? What place, if it had the opportunity, would have shown less unbelief than Capernaum? (Matt. 11:23.) What was Christ's custom regarding the synagogue? What effect did Christ's teaching have? How did his teaching differ from that of the scribes? Who were the scribes? What did Jesus think of them? (Luke 20:46.)

23-26 Who was it that interrupted the service? What was his trouble? What did he say? What was Christ's reply? What happened at Christ's words?

27, 28 What impressed the people in the miracle? Where did the fame of Jesus spread?

29-31 Where did Jesus go from the synagogue? Who was sick? What was her trouble? What showed the completeness of her cure?

32-34 Why were the sick brought at eventide? What words tell of the number of people present? Did Jesus ever heal on the Sabbath day? (John 5:9.) Where did they gather? What did Jesus do?

FOR DISCUSSION

1 Can we worship God elsewhere as well as in church?

2 Would it be a good thing if present day preachers could work miracles?

A PRAYER

Jesus our Lord, we pray thee that thou wilt make us thy companions, that we may be made ready to go on errands of mercy for thee. Teach us how to give ourselves to others in their need. Let our faith be unselfish, and let us be strong in thee. Having thee, may we show to others the way to thee. And to thee shall be all the glory, forever. Amen.

Prove from Scripture—That Jesus was a great healer. Shorter Catechism—Ques. 3. What do the Scriptures principally teach? A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

The Question on Missions—3. What was a School Home begun at Teulon, Manitoba? About 14 years ago, Rev. Dr. A. J. Hunter, the founder of our mission hospital at Teulon, took a few Ruthenian children into the hospital and his own home. One of these first pupils is now a nurse in the Teulon Hospital, and another is a successful public school teacher. After some years the Women's Home Missionary Society built a home for 30 boys.

FOR WRITTEN ANSWERS

1. What was Jesus' teaching like?.....

2. How did Jesus show his power over evil spirits?.....

3. Tell briefly the story of the healing of Peter's mother-in-law.....

SIGN NAME HERE.....

Lesson IV.

JESUS FORGIVING SIN

January 27, 1918

BETWEEN THE LESSONS—After the events of last lesson, Jesus had retired to the desert to pray, and had then gone on a preaching tour through Galilee.

GOLDEN TEXT—The Son of man hath power on earth to forgive sins.—Mark 2 : 10.

*Memorize Ps. 103 : 9-10.

THE LESSON PASSAGE—Mark 2 : 1-12.

1 And ¹ again he entered into Capernaum, after ^{some} ² days ; and it was noised that he was in the house.
2 And ³ straightway many were gathered together, insomuch that there was no ⁴ room to receive ^{them}, no, not ⁵ so much as about the door : and he ⁷ preached the word unto them.

3 And they ⁸ come unto him, bringing one sick of the palsy, ⁹ which was borne of four.

4 And when they could not come nigh unto him for ¹⁰ press, they uncovered the roof where he was : and when they had broken ^{it} up, they let down the bed ¹¹ wherein the sick of the palsy lay.

5 ¹² When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins ¹³ be forgiven ¹⁴ thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus ¹⁵ speak blasphemies ?

Revised Version—¹ when he entered again, ² days, it, ³ Omit straightway ; ⁴ so that ; ⁵ longer room for them ; ⁶ even about ; ⁷ spake ; ⁸ come, bringing unto him a man sick ; ⁹ Omit which was ; ¹⁰ crowd ; ¹¹ wherein ; ¹² And Jesus seeing their faith saith unto ; ¹³ are ; ¹⁴ Omit thee ; ¹⁵ speak ? he blasphemeth ; ¹⁶ one, even God ; ¹⁷ Omit only ; ¹⁸ straightway Jesus, perceiving ; ¹⁹ saith ; ²⁰ Omit it ; ²¹ are forgiven ; of ; ²² Omit and ; ²³ unto thy house ; ²⁴ he arose, and straightway took.

who can forgive sins but ¹⁶ God ¹⁷ only ?

8 And ¹⁸ immediately when Je'sus perceived in his spirit that they so reasoned within themselves, ¹⁹ he said unto them, Why reason ye these things in your hearts ?

9 Whether is ²⁰ it easier to say to the sick of the palsy, Thy sins ²¹ be forgiven thee ; or to say, Arise, and take up thy bed, and walk ?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy.)

11 I say unto thee, Arise, ²² and take up thy bed, and go ²³ thy way into thine house.

12 And ²⁴ immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

HOME DAILY BIBLE READINGS

M.—Jesus forgiving sin, Mark 2 : 1-12.

T.—The blessedness of forgiveness, Psalm 32.

W.—A forgiven son, Luke 15 : 11-24.

Th.—Forgiven much, Luke 7 : 41-50.

F.—Forgiveness and cleansing, 1 John, ch. 1.

S.—The scarlet made white, Isa. 1 : 2-6, 16-19.

S.—Forgiven to serve, 1 Peter 1 : 13-23.

THE LESSON EXPLAINED

I. FAITH.—1, 2. Entered into Capernaum. Jesus' tour had been interrupted by the intense excitement aroused by his healing of the leper. "Jesus could no more openly enter into a city, but was without in desert places" (ch. 1 : 45, Rev. Ver.). It was noised. His coming was observed and reported. In the house; better, "indoors," "at home," probably Simon's house. No room. The crowd had taken possession. The privacy of the home is not observed in the East as with us. Not so much as about the door. Those who could not get in crowded round the doors. Preached the word ; the gospel.

3, 4. And they come ; after the crowd had gathered. Bringing one sick ; late because of the burden they lovingly carried. Of the palsy ; a paralytic without use of his limbs. Borne of four ; on a light pallet. Could not come nigh. The crowd would not make way. Press ; crowd. Uncovered the roof ; "unroofed the roof ;" the roof of an Eastern house is reached by an outside ladder or stair. Love for the sick friend and faith in Jesus will not be denied. Broken it up ; by digging through the tile or clay. Let down the bed ; at the feet of Jesus.

II. FORGIVENESS.—5. Saw their faith. The faith of the friends, not that of the paralytic, attracted

Jesus. Son ; a term for disciple, a word of encouragement. Thy sins be forgiven ; sins forgiven before the body is healed ; perhaps because he knew that the sufferer was more concerned about his sins than about his ailment.

6, 7. Certain of the scribes. Jesus had been enjoying great popularity among the people. They contrasted the scribes unfavorably with him. Now we come to the beginning of that jealous opposition of the religious leaders which finally brought Jesus to the

cross. Luke tells us that the scribes had come from every town of Galilee and Judea and even Jerusalem. Sitting there ; unsympathetic, hostile spectators, looking for an opportunity against Christ. Reasoning in their hearts ; thinking much within but saying nothing aloud for fear of the multitude. Blasphemies ; because he said, "Thy sins be forgiven," thus putting himself in the place of God.

III. HEALING.—8, 9. Perceived. The word means certain and complete knowledge. He read their thoughts as he read those of Simon the Pharisee, Luke 7 : 40. In his spirit. His knowledge was not

gained by any signs visible to the senses. Whether is it easier to say. This question is not answered. Jesus means that one is not any easier than the other, for to



AN EASTERN BED

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

be able to command and do either one of these two things involves a divine authority in Christ to do the other. If he says "Arise" in his own name, then the power that enables and authorizes him to say that, enables and authorizes him to say, "Thy sins be forgiven."

10-12. But that ye may know. The miracle which stirs the wonder of the people is also to rebuke the scribes. If Christ's command to arise is obeyed, then his words of forgiveness were not vain or blasphemous. The visible miracle of healing confirms the invisible miracle of grace. That the Son of man. This title of Jesus occurs now for the first time. We meet it often after this. This title on the one hand emphasizes the true human personality of Jesus. He is like unto us. On the other hand, it emphasizes his uniqueness and difference from us. He is not a son of man. He is the Son of man. I say unto thee; a command in words that imply the absolute personal authority of Jesus. Arise . . . take up . . . go. A complete recovery to all activities is commanded. Before them all. Even the scribes cannot fail to see. Glorified God. Luke tells that the healed man led in this. On this fashion; never saw such things happen before.

THE GEOGRAPHY LESSON



CAPERNAUM was situated on the plain of Gennesaret on the western shore of the Sea of Galilee. It is a city of the pest, its very site being a matter of doubt today. It was the headquarters of Jesus during his Galilean ministry, being called his "own city," Matt. 9:1. It was when he returned here that he was said to be "at home," Mark 2:1. It was the scene of many of Christ's miracles and gracious

teachings and for this reason its unbelief called for special reproach, Matt. 11:23. Simon and Andrew lived in this city.

As to the position of Capernaum, Hastings says. "The two sites most in favor are Tell Hum and Khan Minyeh, both on the north side of the Sea of Galilee, the former about midway between the latter and the

mouth of the Jordan. At Tell Hum are extensive ruins, including the remains of a synagogue. Khan Minyeh does not show such important remains, and, as these seem all to be Arab, the balance of probability is on the side of Tell Hum. If the remains at Tell Hum are not Capernaum, it is difficult to say what important city they represent."

LESSON QUESTIONS

1, 2 Whither did Jesus return? In whose house did he stay? What happened when his return was observed? Where did the people gather?

3-5 Who was brought to Jesus? How many friends carried him? What man had no helping friends? (John 5:7.) What was the difficulty in reaching Jesus? How did they overcome it? Whose faith did Jesus see? What words did Jesus speak to the paralytic?

6, 7 Who were sitting as onlookers? Why had they come? Of what did they accuse Jesus in their hearts? What other charge was once made against Jesus? (John 8:48.)

8, 9 Did Jesus know what they were thinking? What did he say to them?

10-12 What was his command to the sick of the palsy? What was the response of the sick man? How did he show his gratitude? What was the effect of the miracle on the people? To whom did they give glory?

FOR DISCUSSION

1. Is sickness always the result of sin?
2. Are those who practise "faith healing" right?

A PRAYER

Today, O Christ, may we hear thy call to drop at thy feet the burden of our sins and find rest in thee. Be thou our companion and friend. Show us how to be better, and how to help others to live nearer to thee. For thy name's sake. Amen.

Prove from Scripture—That Jesus was a hard worker.

Shorter Catechism—Review Questions 1-3.

The Question on Missions—4. What are the Veroville (Alberta) Homes like? There are three Boys' Homes. One will accommodate 10, and each of the other two, 12 boys. The new Girls' Home will accommodate 22 girls. Each Home is in charge of a Christian lady, who looks well after the welfare of the boys and girls.

FOR WRITTEN ANSWERS

1. What does the title "Son of man" indicate about Jesus?

2. In what two ways did Jesus show his divine power?

3. Describe the effect on the people of the healing of the paralytic.

SIGN NAME HERE

BETWEEN THE LESSONS—From Capernaum Jesus went to the shores of Galilee to teach. His popularity with the people continues, the hostility of the scribes and Pharisees increases. This lesson begins with his return from the lake.

GOLDEN TEXT—The Son of man is lord even of the sabbath.—Mark 2 : 28 (Rev. Ver.).

*Memorize Ps: 103 : 11, 12. **THE LESSON PASSAGE**—Mark 2 : 23 to 3 : 5. Study Mark 2 : 13 to 3 : 6.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungry, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the

sabbath.

Ch. 3 : 1 And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Revised Version—1 was going on the sabbath day through the cornfields; 2 Did; 3 entered into; 4 when Abiathar was high priest; 5 it; 6 save for; 7 that; 8 so that the; 9 Lord even; 10 his hand withered; 11 on the sabbath day to do good; 12 harm; 13 a; 14 at the hardening; 15 heart; 16 thy; 17 forth; 18 Omit rest of verse.

HOME DAILY BIBLE READINGS

M.—Jesus Lord of the Sabbath, Mark 2 : 23 to 3 : 5.

T.—Jesus worshiping on the Sabbath, Luke 4 : 16-22.

W.—Showing mercy on the Sabbath, Luke 13 : 10-17.

Th.—Sabbath-keeping rewarded, Isa. 58 : 6-14.

F.—Preparing for the Sabbath, Ex. 16 : 21-30.

S.—Christ and the early church honor the first day, Mark 16 : 1-9; Acts 20 : 7.

S.—In the spirit on the Lord's day, Rev. 1 : 9-20.

THE LESSON EXPLAINED

I. A GRAVE CHARGE.—23, 24. Corn fields; going on a beaten path through the field with grain on both sides. Pluck the ears of corn; pulling the ears and rubbing them to get the grain. Pharisees. The word means "separated." Most of the rabbis

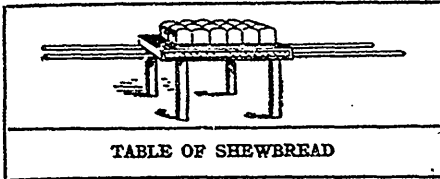


TABLE OF SHEWBREAD

and scribes belonged to this religious party. This party had a noble beginning as the champions of Jewish liberty, but now it had made religion a burdensome observance of trivial regulations and had forgotten the great things of the law of God. (See Matt. 23 : 23.) That which is not lawful. Deut. 23 : 25 shows that it was lawful to pluck grain when passing through another's field, but not to use a sickle. The disciples, however, plucked on the Sabbath day, and the Pharisees interpreted this plucking as a form of reaping and threshing, which was forbidden on the Sabbath day. Notice the different grounds on which Jesus is criticized,—his claim to forgive sins; his friendship with publicans and sinners; his disregard of fasting; his use of the Sabbath day.

II. A STRONG DEFENCE.—25, 26. Have ye never read. Jesus appeals to scripture, in which the scribes were supposed to be proficient. He cites the case of King David (1 Sam. 21 : 1-6), how David and his men, because they were hungry, ate the hallowed bread, which was permitted only to the priests. This was not done on the Sabbath, but Jesus points out that the need of the hungry men was greater than the sacredness of the bread. Human necessity overrides the ceremonial sacredness of things like bread, and of institutions like the Sabbath. House of God; so the tabernacle is called, Ex. 23 : 19. Eat the shewbread; "the bread of the presence;" consisted of twelve newly baked loaves placed every Sabbath on a table in the Ark, in two rows of six and sprinkled with incense. It symbolized the fellowship of God and man. God is the spiritual bread on which the soul of man feeds.

27, 28. The sabbath was made for man. After his appeal to history, Jesus lays down the underlying principle of the Sabbath. It was made for man, made for his higher spiritual interests, and only those things are wrong, which interfere with those interests. The Sabbath is a gift, not a burden and exaction. Not man for the sabbath. The Pharisees had made the institution the chief thing. Lord also of the sabbath; another startling claim. Jesus claims, as against the Pharisee, supreme right to interpret the meaning of the Sabbath. He is Lord of the Sabbath, not to abolish it, but to declare its true place.

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

III. AN UNANSWERED QUESTION.—Ch. 3 :
1-5. Into the synagogue ; once again in Capernaum and the place of worship. **Withered hand ;** probably not withered from birth, but by disease or accident. **They ; his enemies. Watched him.** The word means malevolent scrutiny. They "eyed" him as Saul eyed David, 1 Sam. 18 : 9. **Heal . . on the sabbath.** The law allowed the saving of life in emergency on the Sabbath. The Pharisees evidently reasoned that this was not a case of emergency, as it could be done on another day, but they failed to see that this was clearly a case of "works of mercy." **Stand forth.** Jesus challenges and defies the Pharisees by making the cure as conspicuous as possible. **Lawful to do good . . or . . evil ;** another challenge by cross-examination. **Held their peace.** They have no answer to make. **Looked round about on them.** They had looked upon him with jealous eyes. He looks on them with holy indignation. **Grieved for the hardness.** Jesus had sympathy for the weak and erring and sinful. His words of rebuke are for those alone who refuse to see the truth. **Stretch forth thine hand.** The stretching out of the hand was a test of faith ; healing comes in the effort to obey. The Pharisees leave in anger to plot for Christ's destruction.

A JEWISH SYNAGOGUE

The synagogue is something that we do not find in Old Testament times. This institution is supposed to have had its origin in the time of the Babylonian captivity when the Jewish exiles had no opportunity of maintaining the temple worship of God. In New Testament times, we find synagogues all over the land without interfering with the temple as the religious centre of the land. The synagogue served more purposes than that of a local church, for it was also public school and court of law. It was thus the real centre of the community life. Two things were required in the building of a synagogue. It must be built on an elevated place, and like the temple, it must face the east. Its shape was always that of a quadrilateral, divided inside by three or five rows of pillars. One thing always in the interior was the Ark in which were kept all the sacred rolls. The religious pride and insincerity often seen in the synagogue did not prevent Christ's regular attendance.

LESSON QUESTIONS

23, 24 What did the disciples do coming through

the fields? What day was it? What does the law say about plucking corn? Who condemned the disciples? On what grounds? What is the command regarding harvest work on Sabbath? (Ex. 34 : 21.)

25, 26 What king does Jesus refer to? What did he do? Why was he justified in his action?

27, 28 For whom was the Sabbath made? Who is Lord of the Sabbath?

Ch. 3 : 1, 2 To what city did Jesus come? Where did he go on the Sabbath? What unfortunate man was present? What hand was withered? (Luke 6 . 6.) Who watched Jesus closely? Why?

3-5 What was Christ's command to the unfortunate man? What question did Jesus put to his enemies? What answer did they give? What other question did Jesus put? (Matt. 12 : 12.) What feeling did Christ have towards the Pharisees? Why was he grieved with them? What was Christ's second command to the man?

FOR DISCUSSION

1. Has anger a place in a noble character?
2. Should we do any work on the Lord's Day?

A PRAYER

O thou giver of all good, thou art our Father. Thou dost daily load us with benefits. Enable us to open our mouth that thou mayest fill it. Show us how to take advantage of thy readiness to receive us and to bless us every day of the week and on Sunday. May every day be holy unto the Lord that we may make the best use of the Sabbath day. Amen.

Prove from Scripture—That Jesus honored God's house.

Shorter Catechism—Ques. 4. What is God? A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

The Question on Missions—5. How are the School Homes at Ethelbert and Sifton (Manitoba) managed? Every girl and boy has a full share of work about the Home. At Sifton mostly girls are kept, and they have the entire care of the house under the matron. At Ethelbert, the larger number are boys, and besides work in the house, they take care of the hospital.

FOR WRITTEN ANSWERS

1. On what ground did the Pharisees accuse Jesus' disciples of Sabbath-breaking?.....

2. How did Jesus defend them?.....

3. What does the synagogue miracle teach us about true Sabbath-keeping?.....

SIGN NAME HERE.....

Lesson VI.

JESUS CHOOSES THE TWELVE

February 10, 1918

BETWEEN THE LESSONS—The active opposition of the Pharisees, who had taken common counsel with the Herodians, a powerful political party, made a longer stay in Capernaum unsafe for Jesus.

GOLDEN TEXT—He appointed twelve, that they might be with him, and that he might send them forth to preach.
—Mark 3 : 14 (Rev. Ver.).

*Memorize Ps. 103 : 13-16.

THE LESSON PASSAGE—Mark 3 : 7-19a. Study Mark 3 : 7-35.

7 ¹ But Je'sus withdrew himself with his disciples to the sea : and a great multitude from Gal'ilee followed him, and from Juds'a,

8 And from Jeru'salem, and from Idums'a, and ³ from beyond Jor'dan ; and ⁴ they about Tyre and Si'don, a great multitude, ⁵ when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a ⁶ small ship should wait on him because of the ⁷ multitude, lest they should throng him.

10 For he had healed many ; insomuch that ⁸ they pressed upon him for to touch him, as many as had plagues.

11 And ⁹ unclean spirits, ¹⁰ when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

Revised Version—And Jesus with his disciples withdrew ; ² Omit him ; ³ Omit from ; ⁴ Omit they ; ⁵ hearing ; ⁶ little boat ; ⁷ crowd ; ⁸ as many as had plagues pressed upon him that they might touch him ; ⁹ the ; ¹⁰ whosoever they beheld him ; ¹¹ charged them much ; ¹² himself ; ¹³ went ; ¹⁴ appointed ; ¹⁵ might ; ¹⁶ authority to cast out devils ; ¹⁷ them he surnamed ; ¹⁸ Sons ; ¹⁹ Canaanan.

12 And he ¹¹ straitly charged them that they should not make him known.

13 And he goeth up into ⁹ a mountain, and calleth unto him whom he ¹² would ; and they ¹³ came unto him.

14 And he ¹⁴ ordained twelve, that they ¹⁵ should be with him, and that he might send them forth to preach, ¹⁵ And to have ¹⁶ power to heal sicknesses, and to cast out devils.

16 And Si'mon he surnamed Pe'ter ; ¹⁷ And James the son of Zeb'edee, and John the brother of James, and ¹⁷ he surnamed them Boan'er'ges, which is, ¹⁸ The sons of thunder ;

18 And An'drew, and Phi'lip, and Barthol'omew, and Mat'thew, and Thom'as, and James the son of Alph'eus, and Thadde'us, and Si'mon the ¹⁹ Ca'naanite, ¹⁹ And Ju'das Iscar'iot, which also betrayed him.

HOME DAILY BIBLE READINGS

M.—Jesus chooses the twelve, Mark 3 : 13-19.

Th.—The cost of discipleship, Luke 14 : 25-35.

T.—Prayer and the choice of the Twelve, Luke 6. 12-16.

F.—Jesus' prayer for his disciples, John 17. 9-21.

W.—The purpose in choosing the Twelve, John 15. 15-27.

S.—The relation between master and disciple, Matt. 10 : 14-25.

S.—The reward of discipleship, Matt. 10 : 23-30.

THE LESSON EXPLAINED

I. RETREATING FROM THE CITY.—7, 8. Withdrew . . to the sea ; for the sake of safety. Matthew says, "When Jesus knew it,"—the plotting of the Pharisees. A great multitude. The Pharisees could not lessen the popularity of Jesus with the people. Galilee ; the surrounding province. Juds'a ; the province to the south, beyond Samaria, Idums'a . . Tyre . . Sidon. See Geography Lesson. These names give an idea of the spread of Jesus' fame. The people came from north, south, east and west. What great things he did ; his miracles.

II. HEALING BY THE SEASIDE.—9-12. A small ship should wait ; in constant readiness. He could thus keep a convenient distance between him and the pressing multitude. Lest they should throng him ; crowd so as to make Christ helpless. For he had healed many ; not by word alone, but by touch, hence the anxiety of the crowd to come in actual contact with him. Pressed upon him ; literally, "fell on him." A vivid picture of the excitement of the crowd. Unclean spirits ; that is, persons possessed by them. When they saw ; whenever, as

often as they saw. **Fell down ;** an act of homage and submission. Thou art the Son of God. The lowest confess Jesus to be the highest. **Straitly charged ;** commanded with great emphasis. **Should not make him known.** This was not the time and these were not the persons to proclaim him.



FISHING BOAT, SEA OF GALILEE

III. ORDAINING ON THE MOUNTAIN.—13-15. Into a mountain ; Rev. Ver., "the mountain ;" a hill above the lake to which evidently Jesus resorted often. Luke adds that Jesus went there to pray and continued in prayer all night as if some event of supreme importance were pending. **Calleth . . whom he would ;** apart from the multitude. Out of this invited company he chooses the disciples. **Ordained twelve**

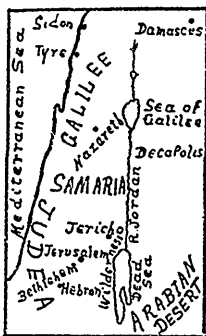
. . they should be with him. The twelve were chosen for two purposes : first, that they should be constantly with him for companionship and instruction. They were to be learners or disciples. That he might send them forth ; the second purpose. The disciples were to become those who went forth,—apostles. To preach. Their first work was to preach the gospel. **Heal . . cast out ;** power over

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

disease of body and soul. The growing work of Jesus made helpers necessary. The work for and among the people was beyond Jesus. The disciples were to help the work now and continue it after Jesus was gone.

9-19a. **Πέτρος** . . . Peter. In every list of the disciples this name is first. The name "Peter" was given at Simon's first meeting with Jesus (see John 1 : 42, Rev. Ver.). "Peter" means "stone." **Βουρνεργος**. The name was probably given because of their ardent temper, Mark 9 : 38 ; Luke 9 : 54. **Βαρθολομαιος** ; taken to us Nathanael, John 1 : 45. **Ματθαιος** ; called from receipt of custom. Levi was his other name, Mark 2 : 14. **Ιακωβος υιος Αλφαιου** ; to distinguish him from James, son of Zebedee, called Cleopas in John. **Θαδδαιος** ; called Lebbaeus in Matt. 10 : 3, and Judas or Jude, Acts 1 : 13. **Σιμων ο Καναανιτης** ; no reference to the town of Cana or to the people called the Canaanites. The word means "zealot." He was possibly one of the Zealotes, an extreme Jewish political party bitterly opposed to Roman rule. **Ισκαριωτης** ; "the man of Kerioth," a village of Judah. Judas' name always stands last. Which also betrayed him. This dreadful descriptive phrase is rarely omitted. Note that the disciples' names fall in groups of four.

THE GEOGRAPHY LESSON



ΙΔΥΜΕΙΑ is the New Testament name for Edom. This district lay along the south of Palestine and under the Roman government formed one of the twelve divisions of Judea. It was the native land of Herod and his family.

The **JORDAN** lies along the eastern side of Palestine for one hundred and twenty miles. It rises in the Lebanon and passing through the Sea of Galilee ends in the Dead Sea. The valley through which it

passes is of remarkable depth.

TYRE and **SIDON** were ancient and famous commercial cities lying on the Mediterranean Sea, northwest of Capernaum.

LESSON QUESTIONS

7, 8 Why did Jesus leave Capernaum ? Where

did he go ? Who followed him ? Where did the people come from ? Why did they come ?

9-12 What did Jesus command to have near ? What was the purpose in this ? Why did the people crowd him ? When did Jesus use a boat for a pulpit ? (Matt. 13 : 2.) What did the unclean spirits do in the presence of Jesus ? What did they cry ? What command did he give them ? What does "straitly charged" mean ?

13-15 Where did Jesus go from the lake ? How did he spend the night ? On what other important occasion do we find Jesus doing this ? (John 6 : 15.) What power were the disciples to have when sent forth ?

16-19 Name the disciples. Whose name comes first ? Whose stands last ? What was Simon's other name ? What was that of James and John ? What was Matthew's other name ? Who is Bartholomew supposed to be ?

FOR DISCUSSION

1. Are crowds a help or a hindrance in Christian work ?
2. Why medical missions ?

A PRAYER

Father in heaven, be thou our intimate companion, our ever-present friend. Teach us the joy of being with thee, of abiding with thee, of gaining strength from thee for all the difficulties of life. Inspire us with a longing to serve, to tell of thy love to those about us, and to live for thee in thought and word and deed. In the name of Jesus our Saviour. Amen.

Preve from Scripture—That Jesus wants his gospel preached.

Shorter Catechism—*Ques. 5. Are there more Gods than one ?* A. There is but One, only, the living and true God. *Ques. 6. How many persons are there in the Godhead ?* A. There are three persons in the Godhead ; the Father, the Son, and the Holy Ghost ; and these three are one God, the same in substance, equal in power and glory.

The Question on Missions—6. What School Homes are there in Quebec ? There are four School Homes, one of which, at Lorretteville, is closed at present. The Homes at Namur, St. Philippe de Chester and Tourville are situated in districts where there are a few Protestant families scattered amongst the Roman Catholics.

FOR WRITTEN ANSWERS

1. Why did Jesus leave Capernaum ?

2. For what two purposes did Christ ordain the twelve ?

3. Why did Jesus refuse to receive the witness of unclean spirits ?

SIGN NAME HERE

Lesson VII.

JESUS TEACHING BY PARABLES—
FOUR KINDS OF GROUND

February 17, 1918

BETWEEN THE LESSONS—Jesus has returned once more to the shores of Galilee.

GOLDEN TEXT—Take heed therefore how ye hear.—Luke 8 : 18.

*Memorize Ps. 103 : 17, 18.

THE LESSON PASSAGE—Mark 4 : 1-8, 14-20. Study
Mark 4 : 1-20.

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

2 And he taught them many things ⁵ by parables, and said unto them in his ⁶ doctrine,

3 Hearken ; Behold, ⁷ there went out a sower to sow .

4 And it came to pass, as he sowed, some ⁸ fell by the way side, and the ⁹ fowls of the air came and devoured it ¹⁰ up .

5 And ¹¹ some fell on ¹² stony ground, where it had not much earth ; and ¹³ immediately it sprang up, because it had no ¹⁴ depth of earth ;

6 ¹⁵ But when the sun was ¹⁶ up, it was scorched ; and because it had no root, it withered away .

7 And ¹⁷ some fell among ¹⁸ thorns, and the thorns grew up, and choked it, and it yielded no fruit .

8 And ¹⁹ other fell on good ground, and ²⁰ did yield fruit that sprang up and increased ; and brought forth, ²¹ some thirty, and some sixty, and some an hundred .

14 The sower soweth the word .

Revised Version—¹ again he began ; ² side. And there is ; ³ very great ; ⁴ boat ; ⁵ all the multitude were ; ⁶ in ; ⁷ teaching ; ⁸ the sower went forth ; ⁹ seed ; ¹⁰ birds came ; ¹¹ Omit up ; ¹² other ; ¹³ the rocky ; ¹⁴ straight-way ; ¹⁵ deepness ; ¹⁶ and when ; ¹⁷ risen, it ; ¹⁸ the ; ¹⁹ others fell into the good ; ²⁰ yielded fruit, growing up and increasing ; ²¹ thirtyfold, and sixtyfold, and a hundredfold ; ²² and when ; ²³ straightway cometh Satan ; ²⁴ which hath been sown in them ; ²⁵ in like manner are they that are sown upon the rocky places ; ²⁶ joy ; ²⁷ they ; ²⁸ but endure for a while ; ²⁹ thorn, when tribulation or persecution ariseth because of the word, straightway they stumble ; ³⁰ others ; ³¹ that ; ³² these are they that have heard ; ³³ those ; ³⁴ that were sown upon the good ; ³⁵ accept, ³⁶ bear fruit, thirtyfold, and sixtyfold, and a hundredfold .

15 And these are they by the way side, where the word is sown ; ²² but when they have heard, ²³ Sa'tan cometh immediately, and taketh away the word ²⁴ that was sown in their hearts .

16 And these ²⁵ are they likewise which are sown on stony ground ; who, when they have heard the word, ²⁶ immediately receive it with ²⁷ gladness ;

17 And ²⁸ have no root in themselves, ²⁹ and so endure but for a time ; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended .

18 And ³⁰ these are they ³¹ which are sown among ³² thorns ; ³³ such as hear the word,

19 And the cares of ³⁴ this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful .

20 And ³⁵ these are they ³⁶ which are sown on good ground ; such as hear the word, and ³⁷ receive it, and ³⁸ bring forth fruit, some thirtyfold, some sixty, and some an hundred .

HOME DAILY BIBLE READINGS

M.—Sowing and reaping, Mark 4 : 1-8 ; 14-20.

T.—Walks in the Spirit, Gal. 5 : 18-24.

W.—Jesus warns against drunkenness, Luke 21 : 29-36.

S.—Defile not God's temple, 1 Cor. 6 : 9-11, 19, 20.

Th.—Guarding against evil, Eph. 5 : 11-21.

F.—The woes of the drunkard, Prov. 23 : 29-35.

S.—Loyalty to principle, Dan. 1 : 8-16.

THE LESSON EXPLAINED

I. THE TEACHER.—1, 2. Began again to

teach. Jesus was a teacher always; a worker of miracles only at times. By the sea side: Sea of Galilee. A great multitude; evidently greater than ever. Entered into a ship; which he had ordered the disciples to have in readiness. Multitude . . . on the land. The sloping shores made it a suitable place. Taught . . . by parables. Parable means setting side by side. It sets a picture and a principle side by side. Jesus must now teach the deeper truths of the kingdom, and uses the parable to provoke thought. The parable is a door in-



THISTLES OF PALESTINE

to the truth which the earnest soul would open and the careless would pass. In his doctrine; in his teaching.

II. THE PARABLE.—3-8. There went out; to the fields from the village where the husbandmen lived in hamlets for mutual protection against robbers. A sower; rather, "the sower." The way side; the footpath leading through the field. It might be good soil, but was beaten hard. Fowls . . . devoured. The seed lay exposed and had never begun to grow. Stony ground; not soil mixed with stones, but a narrow layer of soil over the solid rock. The soil might be good, but it was shallow. Immediately . . . sprang up. The heat of the rock hastened germination. Scorched. The seed could find neither rootage nor moisture. The shallowness which hastened growth killed it. Among the thorns (Rev. Ver.); in thorn-infested soil. The soil, however good, was pre-occupied. Thorns . . . choked; gradually killed the seed. Good ground; mellow, not hard; deep, not shallow; clean, not foul. Some an hundred; a great return.

III. THE EXPLANATION.—14, 15. When the crowd went away, the disciples with others came asking for the explanation of the parable. The sower.

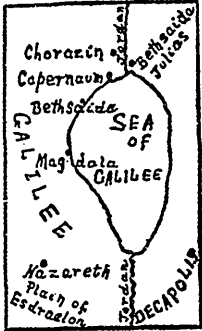
*For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Christ is the sower. Soweth the word. His teachings are the seed. They by the way side. The different soils represent different kinds of hearts, receiving the same truth in different ways. The way side heart is the hardened heart on which the truth makes no impression at all. Straightway cometh Satan (Rev. Ver.). He has complete power over this heart.

16, 17. Sown upon the rocky places (Rev. Ver.); thus the shallow heart. Straightway receive . . . with joy (Rev. Ver.). It receives readily and enthusiastically. No root . . . endure for a while (Rev. Ver.); no growth and no endurance. Affliction . . . persecution. They are not willing to make any sacrifice. Receiving the truth and retaining it are different things.

18-20. Sown among thorns. This is the pre-occupied heart, the divided heart. It is not wholly bad, like the hard heart, but other things hostile to the truth are there. Cares of this world. "Cares" means "distractions," things that tear asunder and divide the soul,—worries, anxieties. Deceitfulness of riches; deceives because it makes the little things of life the big things. Lusts of other things; strong desire for things not of the truth. Choke. The battle may be long drawn, but the truth is strangled. Sown . . . good ground. This heart receives, retains and increases the truth.

THE GEOGRAPHY LESSON



For the most part, the fields in Palestine are unfenced. Well used paths mark the boundaries of properties. The harvest reapers still use the primitive sickles employed long ago, and the women and the boys bind up into sheaves the grain that has been out. Sometimes these sheaves are loaded on the back of a donkey and carried to the threshing floor, which is usually a platform on high ground in the open

air. Unmuzzled oxen drag a heavy sledge over the sheaves to thresh out the grain. The chaff and grain are then thrown against the wind and separated.

LESSON QUESTIONS

1, 2 Where did Jesus begin to teach again? What did he use for his platform? What new method of

teaching did Jesus use? Mention a parable of the Old Testament. (Judg. 9:15.)

3-3 What does this parable give a picture of? How many different soils are mentioned? What is the first kind of soil? What happens to the seed? What is the second kind of soil? What happens to the seed? What is the third kind of soil? What happens to the seed? What is the increase in the good soil?

14-17 What does the seed represent? What kind of heart is the way side heart? Where does Paul speak of hardness of the heart? (Rom. 2:5.) What causes the stony ground heart to fail?

18-20 What heart is represented by the thorn-infested soil? What parable deals with the deceitfulness of riches? (Luke 12:16-21.) What heart is represented by the good soil?

FOR DISCUSSION

1. Are we responsible for the kind of soil our hearts are?
2. Is it harder or easier for rich people than for poor people to be Christians?

A PRAYER

We rejoice, our Father, that thou dost desire us for thine own. We thank thee that thou hast enabled us to respond to thine invitation. Show us how to keep our promise, to turn from sin, to cleave to thee, to love righteousness, and to testify by our lives that we are thine. By our lives may we draw others to thee, not turn them from thee. For Jesus' sake. Amen.

Prove from Scripture—That much depends on how we hear.

Shorter Catechism—Ques. 7. What are the decrees of God? A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

The Question on Missions—7. Do the girls and boys help in the work of the Homes? At Teulon each boy makes his own bed the first thing after breakfast. Some are told off to sweep the sleeping-rooms, others the halls, and so on. Another group have to help in the laundry and such kitchen work as preparing vegetables and washing dishes. On Saturday the floors are washed and a week's wood is sawed by the boys. In the other Homes, also, the housework is mainly done by the girls and boys.

FOR WRITTEN ANSWERS

1. What is a parable?
2. What four kinds of soil are mentioned in the lesson parable? What is meant by each?
3. Why does the gospel produce different fruits in different people?

SIGN NAME HERE.....

Lesson VIII.

JESUS TEACHING BY PARABLES— February 24, 1918

THE GROWTH OF THE KINGDOM

BETWEEN THE LESSONS—This lesson follows immediately on the last and continues the parables.

GOLDEN TEXT—The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isaiah 11: 9.

*Memorize Ps. 103: 19-22.

THE LESSON PASSAGE—Mark 4: 21-34.

21 And he said unto them, Is ¹a candle brought to be put under ²a bushel, or under ³a bed? and not to be ⁴set on a candlestick?

22 For there is nothing hid, ⁵which shall not be manifested, neither was ⁶any thing kept secret, but that it should come ⁷abroad.

23 If any man ⁸have ears to hear, let him hear.

24 And he said unto them Take heed what ye hear: with what measure ye mete, it shall be measured ⁹to you: and ¹⁰unto you that hear shall more be given.

25 For he that hath, ¹¹to him shall be given: and he that hath not, from him shall be taken ¹²even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed ¹³into the ground,

27 And should sleep, and rise night and day, and the seed should spring ¹⁴and grow up, he knoweth not how.

28 ¹⁵For the earth bringeth forth fruit of herself;

Revised Version—¹the lamp; ²the; ³put on the stand; ⁴save that it should be; ⁵anything made secret; ⁶to light; ⁷hath; ⁸unto; ⁹more shall be given unto you; ¹⁰away; ¹¹upon the earth; ¹²up and grow; ¹³The earth beareth fruit; ¹⁴then the; ¹⁵ripe, straightway; ¹⁶forth; ¹⁷How shall; ¹⁸in what parable; ¹⁹set it forth; ²⁰upon; ²¹though it be less; ²²are upon; ²³yet when; ²⁴Omit it; ²⁵putteth; ²⁶birds of the heaven can; ²⁷thereof; ²⁸and without; ²⁹but privately to his own disciples he expounded all things.

first the blade, then the ear, ¹⁶after that ¹⁷the full corn in the ear.

29 But when the fruit is ¹⁸brought forth immediately he putteth ¹⁹in the sickle, because the harvest is come.

30 And he said, ²⁰Whereunto shall we liken the kingdom of God? or ²¹with what comparison shall we ²²compare it?

31 ²³It is like a grain of mustard seed, which, when it is sown ²⁴in the earth, ²⁵is less than all the seeds that ²⁶be in the earth:

32 ²⁷But when it is sown, ²⁸it groweth up, and becometh greater than all ²⁹herbs, and ³⁰shooteth out great branches; so that the ³¹fowls of the air may lodge under the shadow ³²of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 ³³But without a parable spake he not unto them: ³⁴and when they were alone, he expounded all things to his disciples.

HOME DAILY BIBLE READINGS

M.—The growth of the kingdom, Mark 4: 21-34.

Th.—Growth in grace and knowledge, 1 Peter 2: 1-5; 2 Peter 3: 14-18.

T.—The day of small things, Zech. 4: 1-14.

F.—The harm done by evil seed, Matt. 13: 24-30.

W.—The growth of the child Jesus, Luke 2: 40-52.

S.—The growth of the kingdom foretold, Isa. 61: 1-11.

8.—How Christ's kingdom grew, Acts 2: 37-47.

THE LESSON EXPLAINED

I. THE LAMP.—21, 22. Unto them; the disciples and a few others with them, v. 10. A candle; rather, "the lamp;" another homely illustration. The lamp which was to be found in every Galilean home, was an open earthenware saucer filled with oil, with a wick in it. Bushel; a bushel measure which would hold the light. Set on a candlestick; "lamp-stand." The light is put where it will spread its rays to best advantage. Nothing hid. The revealing lamp is the symbol of truth. Manifested; made visible. Jesus is impressing the responsibility of hearing the truth. Those who hear must do what a man does with the lamp. Truth is not a private possession, it belongs to every one. Hearing must become declaring. Says Dr. W. N. Clark: "You will be dealt with, as to truth, as you deal with others. Hide it, and it will be hidden from you; impart it, and it will be imparted to you."

23-25. If any man...ears...hear. Even if hearing the truth involves responsibility, we must shun no opportunity of hearing. Take heed what ye hear; another duty regarding the truth. The hearing must be right hearing, earnest and honest hearing. With what measure ye mete. We impart the truth in the spirit we receive it. More shall be given (Rev. Ver.). To use what truth we have rightly brings more truth. From him shall be taken away (Rev. Ver.). If any one neglects the three great laws of

truth: (1) seek the truth always (v. 23); (2) receive it rightly (v. 24); (3) declare it fully (v. 22), then he loses what truth he has.

II. THE SEED.—26, 27. So...the kingdom of God. Jesus does not define the kingdom; he describes it. As if a man should cast seed. Jesus again takes a very simple operation for his illustration. And should sleep, and rise; having sown the seed, he can do no more. He goes about his daily duties. The ground to which he committed the seed must do the rest. And the seed should spring. Silently and invisibly great forces are at work. He knoweth not how. These forces are beyond the control and beyond the understanding of the husbandman. So are the spiritual forces of the kingdom. "The kingdom of God always begins by seed sown, in the individual and in the



MUSTARD PLANT

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

community, as earthly crops start from seed cast into the ground."

23, 29. Bringeth . . . of herself ; through the inner powers of the soil. First the blade. The powers work regularly and orderly. When the fruit is ripe (Rev. Ver.). The powers work by regular stages to perfection. Putteth forth the sickle (Rev. Ver.). All that the husbandman can do or needs to do, is to scatter and to gather. The lesson of the parable is that besides the agencies that we can see in the work of the kingdom, there are great incomprehensible, divinely controlled agencies moving on in regular steps towards completion.

III. THE MUSTARD PLANT.—30-34. Whereunto shall we liken. It was a common thing for the rabbi to begin his discourse with a question. A grain of mustard seed ; another simple comparison. In the earth. Matthew says "in his field," Luke says "into his garden." Less than all . . . seeds ; of those known to the Jews. "Small as a grain of mustard seed," was a proverbial expression among the Jews for something exceedingly minute. Becometh greater than all herbs ; of all that the Jew sowed in his garden. Fowls of the air ; not for nesting purposes, but for rest and food, the birds being very fond of it. "In the proper season the traveler on Gennesaret may ride by mustard bushes as high as his horse, and alive with flocks of merry bull finches or of rock pigeons feeding upon the seeds." The point of the parable is the great difference between the small beginning and the full growth of the mustard plant. So the disciples are not to be discouraged because the kingdom did not begin in the magnificent fashion they expected. The end is great.

THE MUSTARD PLANT

When the master chose to illustrate the mighty increase of the kingdom of God from an almost imperceptibly small beginning, he chose a very commonplace illustration from the world of nature. The mustard plant is very abundant in Palestine. Its wild varieties are to be seen everywhere in the land. The cultivated variety is an annual grown from seed. In the parable only one of the tiny seeds is sown and we are told that where such a seed finds a suitable lodgment, it grows with wonderful rapidity. In specially rich soil it reaches a height of ten or twelve feet. Dr. Thompson says that in his travels, he has seen it, on the rich plains of Akkar, reaching as high as a horse and its rider.

The Arabs cultivate this plant as a condiment. In Luke the full grown plant is called a great tree, but the word "tree" is applied, as to some other shrubs, in a popular, non-scientific way. It affords a striking example of great increase from small beginnings.

LESSON QUESTIONS

21, 22 What do men never do with a candle ? What do they always do ? Why must it be set on a stand ? What else does Jesus say must not be hid ?

23-25 Who is to hear the truth ? Who will receive the most truth for himself ? What does Jesus say his followers are to be ? (Matt. 5 : 14.)

26, 27 To what is the kingdom of God likened ? What does the man do with the seed ? What happens to the seed ? Can the sower explain how this happens ?

28, 29 What causes the growth ? What is the order of the growth ? What happens when harvest is come ? According to Paul, who gives this increase ? (1 Cor. 3 : 6.)

30-34 To what else is the kingdom of God likened ? What is peculiar about the mustard seed ? What truth of the kingdom does it set forth in regard to its beginning and its end ?

FOR DISCUSSION

1. Can secret discipleship be true discipleship ?
2. Great things spring from little things : discuss as bearing on the formation of habits.

A PRAYER

We thank thee, Father, for thy patience with us. We are so slow to learn, and so unready to let thee do thy work in our hearts. Give us desire to be like thee. Make us dissatisfied with everything that hinders Christian growth. For thy name's sake. Amen.

Prove from Scripture—That Jesus grew in wisdom and strength.

Shorter Catechism—Review Questions 4-7.

The Question on Missions—8. Are the parents grateful for the work done in the Homes ? Rev. Dr. Gilbert, our missionary at Sifton, says : "We have parents who come to thank us for what we have done for their children." Many show their gratitude by giving generously to the support of the Homes, by speaking well of them and urging others to send their children to them.

FOR WRITTEN ANSWERS

1. What three common things does Jesus use for illustrations ?
2. What does the parable of the seed growing teach about the kingdom ?
3. What does the parable of the mustard seed teach about beginnings ?

SIGN NAME HERE

Lesson IX.

JESUS BRINGING PEACE

March 3, 1918

BETWEEN THE LESSONS—This lesson follows immediately on the last.

GOLDEN TEXT—The Lord hath done great things for us; whereof we are glad.—Psalm 126: 3.

*Memorize Ps. 103: 1-5.

THE LESSON PASSAGE—Mark 4: 35-41; 5: 15-20. Study Mark 4: 35 to 5: 20.

35 And ¹ the same day, when ² the even was come, he saith unto them, Let us ³ pass over unto the other side.36 And ⁴ when they had sent away the multitude, they took him even as he was in the ⁵ ship. And ⁶ there were also with him other little ships.37 And there ⁷ arose a great storm of wind, and ⁸ the waves beat into the ⁹ ship, so that it was now full.38 And he ¹⁰ was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?39 And he ¹¹ arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.40 And he said unto them, Why are ye ¹² so fearful? how is it that ye have no faith?41 And they feared exceedingly, and said one to another, ¹³ What manner of man is this, that even the wind and the sea obey him?

Revised Version—¹ on that day; ² Omit the; ³ go over; ⁴ leaving the multitude, they take him with them; ⁵ boat; ⁶ other boats were with him; ⁷ ariseth; ⁸ boat, inasmuch that the boat was now filling; ⁹ himself; ¹⁰ stern, asleep on the cushion; ¹¹ awoke; ¹² Omit so; ¹³ have ye not yet faith; ¹⁴ Who then is; ¹⁵ behold; ¹⁶ devils sitting, clothed; ¹⁷ even him that had the legion; ¹⁸ declared unto; ¹⁹ Omit to; ²⁰ devils; ²¹ Omit also; ²² beseech; ²³ from their borders; ²⁴ as; ²⁵ entering into the boat; ²⁶ devils besought him; ²⁷ And he, ²⁸ to thy house unto; ²⁹ how he had mercy; ³⁰ went his way.

Ch. 5: 15 And they come to Je'sus, and ¹⁶ see him that was possessed with ¹⁷ the devil, and had the legion, sitting, and clothed, and in his right mind. And they were afraid.16 And they that saw it ¹⁸ told them how it befell ¹⁹ to him that was possessed with ²⁰ the devil, and ²¹ also concerning the swine.17 And they began to ²² pray him to depart ²³ out of their coasts.18 And ²⁴ when he was ²⁵ come into the ship, he that had been possessed with ²⁶ the devil prayed him that he might be with him.19 ²⁷ Howbeit Je'sus suffered him not, but saith unto him, Go ²⁸ home to thy friends, and tell them how great things the Lord hath done for thee, and ²⁹ hath had compassion on thee.20 And he ³⁰ departed, and began to publish in Decapolis how great things Je'sus had done for him: and all men did marvel.

HOME DAILY BIBLE READINGS

M.—Peace to a troubled sea, Mark 4: 35-41.

Th.—Publishing peace, and the results, Mark 5: 18-20; 7: 31-37.

T.—Peace to a troubled mind, Mark 5: 1-15.

F.—Peace that passeth understanding, Phil. 4: 4-9.

W.—Peace in thy borders, Ps. 147: 1-5, 14-13.

S.—When there is no peace, Jer. 6: 11-16; Isa. 57: 20, 21.

S.—The reign of the Prince of Peace, Isa. 9: 1-7.

THE LESSON EXPLAINED

I. A GREAT STORM.

—35-38. The same day; a day of unbroken teaching. Let us pass over. Jesus felt the need of rest. The other side; the eastern side of the lake. Took him . . . as he was; in the boat he had used for a platform. Other little ships. Some had come by boat perhaps; others were determined not to lose sight of Jesus. A great storm.

The great depression in which the lake lay seemed to develop fierce and sudden storms. The waves beat; kept crowding into. Was now full; rather, "was about to fill." Hinder part; stern. Asleep; the deep sleep of utter weariness. On a pillow; cushion or leather seat of the steersman. They awake him. He is their last resort. Carest thou not; seems to imply a certain indifference on Christ's part, but the words of fear are not always well chosen.

II. A GREAT MIRACLE.—39-41. He arose; at the first call. He is dead to the storm, but quick to hear the words of need. Be still; literally, "be muszled," a word of absolute authority. The wind ceased. There is a calm in the air. A great calm;



GERGESA: Showing Precipice (Ch. 5: 13)

on the sea. There is not even the swell that continues long after a storm. Said unto them. Rebuke of the violence of the storm is followed by rebuke of the disciples' weakness of faith. How is it that ye have no faith? Luke, "Where is your faith?" Amidst the power of the storm they had forgotten the power of the master. Feared exceedingly. They are more

impressed because this miracle has affected themselves, saving them from a great danger. Even . . . the sea; impressed also because, as fishermen, some of them knew the awful power of wind and wave.

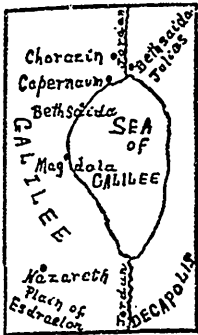
III. A GREAT MISSIONARY.—Ch. 5: 15-27. They come; people of the Gadarene district, excited by the story of the demoniac and the swine. Him that . . . had the legion; the demoniac who met Jesus when he reached the other side of the lake and whose evil spirit had said his name was Legion. Sitting . . . clothed . . . right mind. He who had gone among the mountains and the tombs, day and night, naked, uncontrollable by human force or iron chains, crying aloud and cutting himself, is now completely

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

cured. Told them how it befell; learned the details of the miracle. Concerning the swine. There was loss of property as well as the saving of a soul. Pray him to depart. In no other case did a miracle lead to such a request. The fear of further loss of property and a feeling of uncertainty about Jesus influences them.

18-20. Prayed . . . that he might be with him; because of gratitude and love, and because of security from further ill when with Jesus. Suffered him not. Jesus did not grant his request, although he would have been a powerful witness to his power. Go home to thy friends. He is to be a home missionary rather than a foreign missionary. Tell them how great things. He has a field of work and a great message. Began to publish. He accepts his mission. Decapolis. See Geography Lesson. Men did marvel. His message is heard.

THE GEOGRAPHY LESSON



DECAPOLIS means "ten cities." It was a league of ten self-governing cities situated for the most part northeast, east and southeast of the Sea of Galilee. Gadara was one of these cities. This league was formed probably about sixty years before the birth of Christ. These cities were inhabited chiefly by Greeks, and in the midst of Eastern surroundings, kept up Greek civilization and culture. It was in this

region that the demoniac carried the news of his great recovery by Christ. The ruins of some of these cities have been explored and show evidences of great magnificence.

LESSON QUESTIONS

35-38 When did Jesus leave the multitude? Where did he plan to go? Did Jesus and the disciples go

alone? What happened on the way? Where was Jesus on the ship? What was he doing? What effect did the storm have on him? How do you account for this? Where do we read of Jesus being weary? (John 4:6.) What did the disciples say to him?

39-41 What did Jesus then do? What did he say to the sea? What happened at his word? Where do we read of another miracle like this? (John 6:18-21.) For what did Jesus rebuke the disciples? What effect did the miracle have on Jesus?

Ch. 5:15-17 What wonderful miracle happened on the other side? What did the people ask Jesus to do?

18-20 Whom did the demoniac wish to follow? Did Jesus ever discourage any one from following him? (Matt. 8:20.) Where did the recovered demoniac preach?

FOR DISCUSSION

1. Does faith in Jesus remove fear?
2. Is the work of Home Missions more important than that of Foreign Missions?

A PRAYER

Teach us to trust thee, O God. As thou didst say to the disciples, "Peace I leave with you," do thou speak the words to us. Give us hearing ears and willing minds. Let peace take possession of us, and let us pass on the peace we know to others who know nothing of thy love. And to thee shall be all the glory. Amen.

Prove from Scripture—*Tha: Christ gives abundant life.*

Shorter Catechism—*Ques. 8. How doth God execute his decrees? A. God executeth his decrees in the works of creation and providence.*

The Question on Missions—9. Do those living in the Homes learn English? One of the rules of the Homes is that the girls and boys must speak the English language, as well as their own. In the West the only language used in the schools is English. The girls and boys learn English very quickly, sometimes being able to understand and speak it quite well in six months.

FOR WRITTEN ANSWERS

1. What caused the sudden storms on the Lake of Galilee?
2. Describe the demoniac's condition (1) before, (2) after coming to Christ.
3. Why did the Gadarenes ask Jesus to depart?
4. What did the healed demoniac wish to do? What did Jesus tell him to do

SIGN NAME HERE

Lesson X.

JESUS RESTORING LIFE AND HEALTH

March 10, 1918

BETWEEN THE LESSONS—The events of this lesson follow on Christ's arrival from the eastern side of the lake.

GOLDEN TEXT—Himself took our infirmities, and bare our diseases.—Matthew 8 : 17 (Rev. Ver.).

*Memorize Ps. 103 : 6-12.

THE LESSON PASSAGE—Mark 5 : 21-23, 35-43. Study Mark 5 : 21-43.

21 And when Je'sus¹ was passed over again² by ship unto the other side,³ much people gathered unto him⁴ and he war⁵ nigh unto the sea.

22 And,⁶ behold, there cometh one of the rulers of the synagogue, Jai'rus by name; and⁷ when he saw him, he fell at his feet.

23 And⁸ besought him greatly, saying, My little daughter⁹ lieth at the point of death: I pray thee,¹⁰ come and lay thy hands on her, that she may be¹¹ healed, and she shall live.

35 While he yet spake,¹² there came from the ruler of the synagogue's house¹³ certain which said, Thy daughter is dead: why troublest thou the Master any further?

36¹⁴ As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue,¹⁵ Be not afraid, only believe.

37 And he suffered no man to follow¹⁶ him, save Pe'ter, and James, and John the brother of James.

Revised Version—I had crossed, ²in the boat, ³a great multitude was, ⁴by the sea, ⁵Omit behold; ⁶seeing him, he fell; ⁷beseecheth him much; ⁸is; ⁹that thou come; ¹⁰made whole, and live; ¹¹they come; ¹²saying; ¹³But Jesus, not heeding the word spoken, saith; ¹⁴Fear not; ¹⁵with him; ¹⁶he beholdeth a tumult, and many weeping and wailing greatly; ¹⁷entered in; ¹⁸a tumult; ¹⁹child; ²⁰he, having put; ²¹forth, taketh, ²²of the child and her mother; ²³goeth in; ²⁴child; ²⁵Omit lying; ²⁶taking the child; ²⁷he saith; ²⁸Arise; ²⁹rose up; ³⁰twelve years old; ³¹amazed straightway; ³²amazement; ³³much that; ³⁴this; ³⁵he.

HOME DAILY BIBLE READINGS

M.—Jesus restoring an only daughter, Mark 5:21-23, 35-43.

Th.—In him is life, John 5 : 24-29, 39, 40.

T.—Jesus restoring an only son, Luke 7 : 11-18.

F.—The Good Shepherd giving his life, John 10:10-18.

W.—Jesus restoring an only brother, John 11 : 35-45.

S.—The prince of life, Acts 3 : 11-19.

S.—Life through the Spirit, John 3 : 1-16.

THE LESSON EXPLAINED

I. THE SAVIOUR ENTREATED.—21-23. Passed over again; to the western side of the lake. Much people gathered. Luke says, "were all waiting for him,"—as eager to receive him as the Gadarenes were to have him depart. Rulers of the synagogue. Each synagogue had a body of elders presided over by a ruler. His duties were connected with the conduct of public worship. Jairus. He may have been one of those who pleaded for the centurion, Luke 7 : 3. Fell at his feet; a token of his deep grief and great faith. My little daughter; his only daughter (Luke). The word used is a pet name. At the point of death; literally, "is in extremity;" beyond human power. Lay thy hands on her; not beyond Christ's power.

35, 36. While he yet spake; words of pardon and healing to the woman who touched the hem of his garment as Christ passed through the crowd to Jairus' house. Why troublest. Jesus might be able to heal, they thought, but not to raise from the dead.

As soon as Jesus heard; "overheard." Be not afraid. If the heart has but a little bit of faith, Jews encourage it.

II. THE SAVIOUR SCORNE.—37-40a. Suffered no man to follow. The miracle is not to be a public spectacle. Save Peter . . James . . John, the first time we see that there is an inner and an outer circle of disciples. This selection happened also at the Transfiguration (Matt. 17 : 1) and Gethsemane, Matt. 26 : 37. Seeth the tumult. Oriental grief is unrestrained. Moreover, professional mourners are hired,

the poorest Israelite providing two flutes and a wailer. Matthew mentions the first players or minstrels, Matt. 9 : 23. This ado. Formal mourning, like formal religion, was displeasing to Jesus. Not dead, but sleepeth; not that she was not dead but that by his power she would be recalled from death as a sleeper from sleep. Laughed him to scorn. Their wailing becomes derision of Jesus' words.



RAISING OF JAIRUS' DAUGHTER

*For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

III. THE SAVIOUR TRIUMPHANT.—40b-42.

Put them all out; ejected them against their will. There is to be quietness. Taketh . . . father and . . . mother; and also privacy. Took the damsel by the hand. Jesus had the sympathetic manner as well as the sympathetic word. Talitha cumi; the exact words, meaning not "damsel, arise," but "my little maiden, arise." Straightway . . . arose . . . walked; instant and complete result. The walking showed recovery of strength as well as of life itself. Astonished with a great astonishment. The chamber of despair has become the chamber of joy and amazement.

43. Charged them straitly. He commanded in words that were as definite and emphatic as possible. That no man should know it. Jesus does not depend on the wonder created by miracles to do his work. The Gadarene demoniac was commanded by Christ to publish abroad what Christ had done for him, but that was in a remote part. Something . . . to eat. Jesus remembers, in love's thoughtfulness, that the little girl is hungry.

THE GEOGRAPHY LESSON

There were two officials found in the organization of every synagogue. The first of these was the attendant. He prepared the building for public use. He also announced the advent of the Sabbath and the many other religious occasions, by blowing a trumpet from the tower. The second official was the ruler. He was the chief officer. He had the responsibility of caring for the property. He had also oversight of the conduct of public service. It was his duty to call on a proper person from among those present to read and expound. He also maintained order in the service.

As regards the furniture of the synagogue, the most important item was the chest or cupboard in which the sacred rolls of the Law and the Prophets were kept. The synagogues of New Testament times were also doubtless provided with a raised platform on which stood the reading desk from which the scriptures were read. The larger portion of the area was occupied by benches for the congregation, the worshippers facing southwards, in Galilee at least, towards the holy city.

LESSON QUESTIONS

11-33 Who were waiting for the return of Jesus?

What person came to Jesus? What position did he hold? What did he do on seeing Jesus? What was his need? What was his request?

35, 36 Whom did Jesus heal on the way to Jairus' home? What word was brought to Jairus on the way? What was Jesus' word of encouragement for Jairus?

37-40a What disciples did he take with him? At what other times did he take them only? What caused the tumult in Jairus' house? What did Jesus say to the mourners? What was their response?

40b-43 What did he do to them then? Who were in the chamber of death? What happened at Christ's command to rise? How did Elisha restore a dead child? (1 Kgs. 17. 21.) What was the effect of the miracle? What did he charge straitly? Where else do we read of his imposing silence? (Matt. 8:4.)

FOR DISCUSSION

1. Why did Jesus require faith in cases of healing?
2. Ought Christians to mourn when their loved ones die?

A PRAYER

O thou giver of life, we need life, thy life. Teach us what it means to hunger and thirst for thee, the fountain of living waters, that we may no more turn to the broken cisterns of our own hewing which can hold no water. Lord of life, be thou our Lord and King. For thy name's sake. Amen.

Prove from Scripture—That Jesus is compassionate.

Shorter Catechism—Ques. 9. *What is the work of creation?* A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good. Ques. 10. *How did God create man?* A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

The Question on Missions—10 Is the Bible taught in the Homes? A great deal of attention is given in the Homes to Bible study. In all of them there is daily Bible reading, and many portions of the scriptures are memorized. At Teulon the boys in the Home attend a Sunday School formed by uniting all the Schools in the village, with more than 200 pupils.

FOR WRITTEN ANSWERS

1. What were some of the Jewish mourning customs?
-
2. What were the words of Jesus to Jairus' daughter?
-
3. How did Jesus show his thoughtfulness for the maiden?
-

SIGN NAME HERE

Lesson XI. JESUS SENDING FORTH THE TWELVE March 17, 1918

BETWEEN THE LESSONS—Since last lesson Jesus has come to his own country, and has preached in the synagogue at Nazareth. But a prophet has no honor in his own country, and Jesus can do no mighty works because of their lack of faith.

GOLDEN TEXT—Freely ye received, freely give.—Matthew 10 : 8 (Rev. Ver.).

*Memorize Ps. 103 : 13-18. **THE LESSON PASSAGE**—Mark 6 : 7-13, 30. Study Mark 6 : 1-31.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse;

9 But were shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

Revised Version—1 he; 2 authority; 3 the; 4 he charged; 5 bread; 6 wallet; 7 to go shod; 8 and, said he, put not on; 9 Whosoever; 10 a; 11 thence; 12 whatsoever place; 13 and they hear you not, as ye go forth thence; 14 that is; 15 unto; 16 Omit rest of verse; 17 gather; 18 they; 19 whatsoever.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

30 And the apostles gathered themselves together unto Jerusalem, and told him all things, both what they had done, and what they had taught.

HOME DAILY BIBLE READINGS

M.—Jesus sending forth the Twelve, Mark 6:7-13, 30.

T.—Called to service, Luke 5 : 1-11.

W.—Commissioned to serve, Matt. 23 : 16-20.

Th.—Anointed for service, Acts 1 : 6-8 ; 2 : 1-14.

F.—The message of the servants, Romans 10 : 6-15.

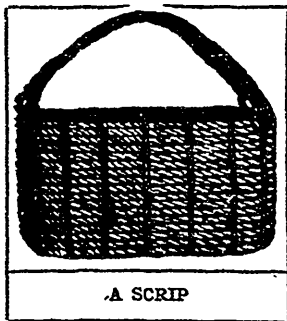
S.—A faithful servant, Luke 14 : 16-24.

S.—Show forth his salvation, Pa. 96 : 1-13.

THE LESSON EXPLAINED

I. THE DISCIPLES' COMMISSION.—7. Called the twelve; the name by which the chosen disciples are known. Began to send them forth. They

have been in training for some time in the company of Jesus. But they were chosen not only to be with him, but to be sent forth. Two and two. Mark only notes this arrangement. The advantages of this arrangement were that it secured mutual encouragement, more



A SCRIP

effective testimony from the mouth of two witnesses, and cooperation in which the gifts of one would offset the weakness of the other. Gave them power. They had ample spiritual equipment. Over unclean spirits. Matthew mentions also preaching, healing, cleansing the lepers, raising the dead, as part of their commission.

II. THE DISCIPLES' EQUIPMENT.—8. Take nothing for their journey. The spiritual equipment was ample; their material equipment was the simplest possible. Even ordinary and reasonable requirements were to be omitted. They were to travel light, that their minds may be free. Save a staff; to make the actual walking easier. No scrip; leather

bag for holding bread. No bread, no money; no bread and no money to buy it. Matthew says, "neither gold, nor silver, nor brass,"—not even a coin of the cheapest kind. In their purse; a loose girdle in the folds of which the money was carried.

9. Shod with sandals. They were to have the simplest form of covering for the feet. The ordinary sandals were made of palm bark. Put not on two coats (Rev. Ver.); tunics or undergarments. The second would be taken for a change. Matthew adds "for the workman is worthy of his meat,"—his daily food. They were to be supported by the people among whom they labored, not as beggars but as those who gave value for what they received. Matthew also adds that they were not to go to Gentiles or Samaritans, but to the lost sheep of the house of Israel.

10, 11. There abide. They were not to go from house to house, but remain in the first home they entered, so long as they were welcome. Matthew adds that in deciding the home whose hospitality they would seek, they were to enquire who, in the place, was worthy and there abide. Whosoever shall not receive you. This refers both to the home or city that should refuse to receive them. Shake off the dust; a vivid symbol of renunciation and rejection, leaving the person or place to the consequences of its inhospitality or lack of faith. The Pharisee passing from Gentile to Jewish soil shook off the dust as an unclean thing. More tolerable for Sodom, etc.; cities punished for their great sin. Judgment is according to light and opportunity. Cities that rejected Christ or his disciples were guilty of sinning against greater light. Matthew adds that the disciples were sent as sheep in the midst of wolves, and that therefore they were to

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

be wise as serpents (in avoiding trouble), and as harmless as doves (in provoking it).

III. THE DISCIPLES' SUCCESS.—12, 13. Preached that men should repent. Repent means to change one's mind in outlook and understanding,—a deep, vital change.. Repentance was the call of Jesus and John the Baptist. The great question is not whether the kingdom is ready for us, but whether we are ready for the kingdom. Anointed; only mentioned once again in the New Testament in connection with healing (see James 5 : 14). Jesus is never mentioned as having anointed when he healed. Christ used material means sometimes when healing. On one occasion he made clay and anointed the eyes of the blind man.

30. Apostles. The word means "sent." Disciple means learner. Gathered themselves together. The band is once more united. Unto Jesus; and round the same centre. Told him all things. They give an account of their stewardship. What they had done.. taught. The report is full, including an account of their miracles and their teachings.

A SCRIP

There are certain things that we think indispensable for a journey. The scrip was to the Oriental one of these indispensable things. The word itself means something for carrying scraps. It is a bag made of kid skin. It was bound round the waist by a strap or carried over the shoulder. In it the shepherd carried his food when starting with his flock for a distant pasture. Then by the wayside brook or in some shelter at sundown, he would take his simple meal of dried fruit with perhaps a morsel of cheese. The prodigal doubtless had his scrip when starting for the far country and certainly had none coming back. "The wallet, however, served the purpose of the boy's pocket among ourselves, and often contained a strange assortment of things." It was in his scrip that David the shepherd boy carried the five smooth stones taken from the brook, with which he went forth in the name of the God of Israel and slew the boastful Philistine giant Goliath.

LESSON QUESTIONS

7 How did Jesus send forth the disciples? What

were they to do on this mission?

8, 9 What was the one thing they were to take with them? What were they forbidden to take? What was to be their footwear? How many coats were they to take? What was the advantage in traveling in this light way? Where does Jesus give directions contrary to these? (Luke 22 : 36.)

10, 11 How were they to be entertained in each city? How long were they to stay in a home? What were they to do in the case of the city that did not receive them? What does Jesus say about Sodom and Gomorrah? Mention some one who shook the dust off his feet. (Acts 13 : 50, 51.)

12, 13, 30 What did the disciples preach? What does repentance mean? Was their mission successful? What did they do when they returned to Jesus once more?

FOR DISCUSSION

1. Should the Christian deny himself the comforts and luxuries of life?
2. Discuss, "Judgment is according to light, talent and opportunity."

A PRAYER

We praise thee, Lord, that thou art the ruler of all the earth. Bring the peoples of the earth to thy feet. Help us to make our prayer definite by doing something to-day to bring to thee some one who has been living far from thee. Prepare us for this service by cleansing our hearts of evil. For thy name's sake. Amen.

Prove from Scripture—That Jesus reigns in heaven.

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

The Question on Missions—11. Do those living in the Homes do well at school? Last year, out of thirty pupils at Teulon, only 3 failed to pass the Government examinations for entrance to High Schools or for teachers' certificates. Twice the Canadian History prize for Manitoba has been taken by Teulon Home boys. The pupils in all the Homes work hard and are wonderfully successful.

FOR WRITTEN ANSWERS

1. Why were the disciples sent two and two?
2. What was the spiritual equipment of the disciples?
3. What does "shaking off the dust" signify?
4. What was the result of the disciples' mission?

SIGN NAME HERE

Lesson XII. JESUS MINISTERING TO THE MULTITUDE March 24, 1918

BETWEEN THE LESSONS—This lesson follows on the return of the disciples from their missionary journey
GOLDEN TEXT—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20 : 28.

*Memorize Ps. 103 : 19-22.

THE LESSON PASSAGE—Mark 6 : 32-44. Study Mark 6 : 32-56.32 And they ¹ departed into a desert place ² by ship privately.33 And the people saw them ³ departing, and many knew ⁴ him, and ⁵ ran afoot thither out of all cities, and outwent them, ⁶ and came together unto him.34 And ⁷ Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.35 And when the day was now far spent, his disciples came unto him, and said, ⁸ "This is a desert place, and now the time is far passed :36 Send them away, that they may go into the country ⁹ round about, and into the villages, and buy themselves ¹⁰ bread : for they have nothing to eat.37 ¹¹ He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to

Revised Version—¹ went away in the boat to ; ² apart ; ³ going ; ⁴ them ; ⁵ they ran there together on foot from all the cities ; ⁶ Omit rest of verse ; ⁷ he came forth and saw a great multitude, and he had compassion on them ; ⁸ The place is desert, and the day is now far spent ; ⁹ and villages round about ; ¹⁰ somewhat to eat ; ¹¹ But he ; ¹² And he ; ¹³ that all should sit ; ¹⁴ he took ; ¹⁵ and looking ; ¹⁶ he ; ¹⁷ he gave to the disciples ; ¹⁸ broken pieces, twelve basketfuls, and also of the fishes ; ¹⁹ ate the loaves ; ²⁰ Omit about.

HOME DAILY BIBLE READINGS

M.—Jesus ministering to the multitude, Mark 6 : 32-44.

Th.—The bread of life, John 6 : 27-39.

T.—Not to be ministered unto, Mark 10 : 35-45.

F.—A brother indeed, 1 John 3 : 14-24.

W.—Bread in the wilderness, Ex. 16 : 14-24.

S.—Ministering to the needy, Matt. 25 : 31-40.

S.—Jesus rewarding the faithful, Matt. 25 : 14-23.

THE LESSON EXPLAINED

I. THE SHEPHERDLESS MULTITUDE.—32, 33. They departed. Jesus proposed this retirement that the disciples might rest. So many people were

coming and going that they had not even time to eat. A desert place : near the city of Bethsaida (Luke 9 : 10), which lay in the north-east corner of the lake, not far from where the Jordan enters. Ran afoot ; so great is their desire to follow Jesus. They ran from Capernaum round the northern end of the lake. Outwent them ; arrived at the point of landing before the boat.

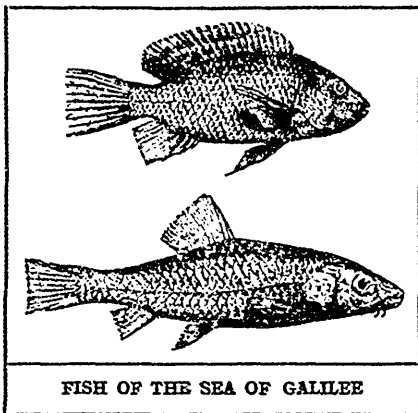
34. Came out ; of the boat. His plan for privacy and rest was in vain. Had compassion (Rev. Ver.). He forgets his defeated plans for rest in the need of the people. Luke says he received them. The word "received" means received with a welcome. Sheep no. having a shepherd. The religious teachers of the day were not shepherds, but blind leaders of the blind. Began to teach ; "the things concerning the

kingdom." Matthew and Luke record that he also healed their sick.

II. THE BREADLESS MULTITUDE.—35, 36.

Day . . . far spent ; toward evening. A desert place ; not barren, but uninhabited, so that there was no means of procuring food easily and quickly. Send them away ; the only solution of the difficulty that the disciples see. Earlier in the day Jesus had asked Philip, "Whence shall we buy bread, that these may eat?" (John 6 : 5.)

37, 38. Give ye them to eat. Jesus did not intend to solve the difficulty by sending them away. He had compassion on their hunger of body as on their hunger of soul. "He himself knew what he would



FISH OF THE SEA OF GALILEE

do." John 6 : 6. Shall we go and buy ; practically the same answer that Philip had given, implying the impossibility of so doing. Two hundred pennyworth ; about 35 dollars of our money ; a sum beyond their resources, but even that, as Philip had said, would

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

not suffice to give each a little. **How many loaves.** Jesus was trying to impress the hopelessness of the situation ~~but~~ only considered. **Five, and two fishes.** According to John, Andrew discovered a lad having the loaves and fishes.

III. THE SATISFIED MULTITUDE.—39-42. By companies; for order's sake and because the food could be more easily distributed. **Green grass.** John says there was much grass. Mark notes its greenness. **Banks;** literally, "in garden beds." **Had taken the five loaves.** Jesus is the host. **Blessed, and brake.** Jesus teaches that the giver of all gifts is not to be forgotten. **And gave.** The multiplying took place as Jesus gave to the disciples. **Did . . . eat, and were filled.** The word means amply satisfied.

43, 44. Twelve baskets . . . of . . . fragments. Jesus' desire is that nothing be lost. Even miraculously procured bread must not be wasted. The baskets mentioned here were small wickerware ones used to protect food from the polluting touch of the heathen. The baskets mentioned in the feeding of the four thousand were large rope baskets. In the conduct of this miracle, Jesus sets his approval on system and economy. **They that did eat.** The systematic arrangement of the multitude would make numbering easy. **Five thousand.** Matthew adds that there were also women and children. These would sit or stand apart by themselves. One of the results of Christ's teaching is to set the woman beside the man in equal standing and to set the child "in the midst."

THE GEOGRAPHY LESSON



BETHSAIDA means "house of fishing." The city of our lesson was not the Bethsaida to which Philip, Simon and Andrew belonged. It was a village on the northeast end of the lake of Galilee. Philip the Tetrarch raised it to the dignity of a city and added Julia to its name in honor of Julia, the daughter of the Emperor Augustus. Its site was on the green, grassy plain where the Jordan enters into the Lake of Galilee.

lee. Later Jesus passes through it on his way to Caesarea Philippi and heals a blind man belonging to this city. The situation of Bethsaida is disputed, and, indeed, authorities differ as to whether or not there were two places of the same name, one east, one west of the Jordan. The latest writers, however, think that there was only one Bethsaida.

LESSON QUESTIONS

32-34 Why did Jesus go to a desert place? Near what city did they go? Where was it situated? Did Jesus find the privacy he wanted? How did the people show their eagerness to see Jesus? How did Jesus feel when he saw the people? How did Jesus describe the religious teachers of the day? (Matt. 15 : 14.)

35-38 What proposal did the disciples make towards evening? Did Jesus agree to this? What did he tell the disciples to do? What was their reply? How many loaves and fishes did the disciples report? What did Andrew say about them? (John 6 : 9.)

39-42 How were the people arranged? What did Jesus do before he broke the bread and gave it? Were the people satisfied?

43, 44 What was done with the fragments? Why were the fragments gathered up? Read the story of another miraculous feeding of the multitude. (Matt. 15 : 32-38.)

FOR DISCUSSION

1. Is it the business of the church to feed the hungry?
2. Discuss the why and the how of food conservation.

A PRAYER

Bread of heaven, feed us till we want no more! Enable us to be dissatisfied when we are away from thee, and fill us with joy unspeakable when we are in thy presence. Through us may thy blessings be made known to others, that we may be thy partners in giving to them the food that transforms the life. For thy name's sake. Amen.

Prove from Scripture—That Jesus cares for our bodies.

Shorter Catechism—Review Questions 8-11.
The Question on Missions—12. How are the School Homes kept up? The Women's Missionary Society provide and furnish the building. The Society also pays the matrons in charge of the Homes. In the Quebec Homes, fuel and food are provided by the parents. In the West, parents contribute food and money to the Homes.

FOR WRITTEN ANSWERS

1. What led Jesus to cross the lake?
 2. How was his purpose defeated?
 3. How did Jesus show his compassion on the multitude?
- SIGN NAME HERE.

Lesson XIII.

JESUS OUR EXAMPLE IN SERVICE

March 31, 1918

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. Review your Scripture Memory Passages (Pa. 103. 1-22), Shorter Catechism (Questions 1-11), and the Question on Missions for the Quarter.

GOLDEN TEXT—Have this mind in you, which was also in Christ Jesus.—Philippians 2 : 5 (Rev. Ver.).

Read Philippians 2 : 1-11.

HOME DAILY BIBLE READINGS

- M.—Jesus our example in service, Phil. 2 : 1-11. Th.—Jesus chooses the Twelve, Mark 3 : 7-35.
 T.—John prepares the way for Jesus, Mark 1 : 1-11 ; F.—Jesus teaching by parables—four kinds of ground, Jesus begins his work, Mark 1 : 12-20. Mark 4 : 1-20 ; Jesus teaching by parables—the growth of the kingdom, Mark 4 : 21-34.
 W.—Jesus at work, Mark 1 : 21-45 ; Jesus forgiving sin, Mark 2 : 1-12 ; Jesus Lord of the Sabbath, S.—Jesus bringing peace, Mark 4 : 35 to 5 : 20 ; Jesus restoring life and health, Mark 5 : 21-43.
 S.—Jesus sending forth the Twelve, Mark 6 : 1-31 ; Jesus ministering to the multitude, Mark 6 : 32-56.

A PRAYER

We thank thee, Lord, for these thirteen Sundays we have been with thee. Let the memory of the glory of these days inspire us for other days of companionship and service. P... thy name's sake. Amen.

Prove from Scripture—That we should not hold spite.

REVIEW CHART—FIRST QUARTER

STUDIES IN MARK	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 1 : 1-11.	John Prepares the Way for Jesus.	Behold the Lamb of God.—John 1 : 29.	1. The messenger. 2. The message. 3. The Messiah.
II.—Mark 1 : 12-20.	Jesus Begins His Work.	Repent ye.—Mark 1 : 15.	1. Jesus tempted. 2. Jesus preaching. 3. Jesus calling.
III.—Mark 1 : 21-34.	Jesus at Work.	We must work.—John 9 : 4.	1. In the synagogue. 2. In the house. 3. At the door.
IV.—Mark 2 : 1-12.	Jesus Forgiving Sin.	The Son of man hath power.—Mark 2 : 10.	1. Faith. 2. Forgiveness. 3. Healing.
V.—Mark 2 : 23 to 3 : 5.	Jesus Lord of the Sabbath.	The Son of man is lord.—Mark 2 : 28.	1. A grave charge. 2. A strong defence. 3. An unanswered question.
VI.—Mark 3 : 7-19a.	Jesus Chooses the Twelve.	He appointed twelve.—Mark 3 : 14.	1. Retreating from the city. 2. Healing by the seaside. 3. Ordaining on the mountain.
VII.—Mark 4 : 1-8, 14-20.	Jesus Teaching by Parables—Four Kinds of Ground.	Take heed.—Luke 8 : 18.	1. The teacher. 2. The parable. 3. The explanation.
VIII.—Mark 4 : 21-34.	Jesus Teaching by Parables—The Growth of the Kingdom.	The earth shall be full.—Isa. 11 : 9.	1. The lamp. 2. The seed. 3. The mustard plant.
IX.—Mark 4 : 35-41 ; 5 : 15-20.	Jesus Bringing Peace.	The Lord hath done.—Pa. 128 : 3.	1. A great storm. 2. A great miracle. 3. A great missionary.
X.—Mark 5 : 21-23, 35-43.	Jesus Restoring Life and Health.	Himself took our infirmities.—Matt. 8 : 17.	1. The Saviour entreated. 2. The Saviour scorned. 3. The Saviour triumphant.
XI.—Mark 6 : 7-13, 30.	Jesus Sending Forth the Twelve.	Freely ye received.—Matt. 10 : 8.	1. The disciples' commission. 2. The disciples' equipment. 3. The disciples' success.
XII.—Mark 6 : 32-44.	Jesus Ministering to the multitude.	The Son of man came not.—Matt. 20 : 28.	1. The shepherdless multitude. 2. The breadless multitude. 3. The satisfied multitude.

AN ALTERNATIVE LESSON—EASTER LESSON—1 Corinthians 15 : 50-58.

GOLDEN TEXT—Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15 : 57.

I. THE NECESSITY OF THE RESURRECTION.

—50. Now this I say. Paul has shown the possibility of a spiritual body ; now he shows its necessity. **Flesh . . . blood cannot inherit.** The earthly body cannot be the fit instrument of the spirit, in a spiritual kingdom. **Corruptible . . . incorruption.** The earthly body decays. An imperishable body is needed.

II. THE CERTAINTY OF THE RESURRECTION.—51-53. A mystery.

Paul has received by revelation what he tells. **Not all sleep.** Some will be alive at the coming of Christ. **All . . . changed.** The dead and the living alike receive a new body. **In a moment.** The change is instantaneous. **The last trump ; the signal for the change.**

III. THE GLORY OF THE RESURRECTION.—54-58. Death is swallowed up in victory.

The seeming results of death,—decay, extinction—are frustrated. The soul gains, not loses, by death. **Where is thy victory ?** The victory belongs to the soul. The victory of death is not over, but for life. **Sting of death is sin.** What death is to us, as a human experience, is due to sin. **Power . . . the law (Rev. Ver.).** The law reveals the nature and determines the responsibility of sin. **Which giveth . . . the victory.** The victory is not achieved by ourselves. We are powerless before death, sin and the law. **Through . . . Jesus Christ.** In Christ we have pardon for sin, grace for the law, and resurrection instead of death.

FOR WRITTEN ANSWERS

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

Lesson I. What was the difference between John's baptism and that of Jesus ?

Lesson II. What four disciples did Jesus call from their nets ?

Lesson III. How did the people describe the teaching of Christ ?

Lesson IV. How did the friends of the paralytic show their faith ?

Lesson V. Whom did Jesus heal on the Sabbath day ?

Lesson VI. Name the disciples of Jesus.

Lesson VII. Mention four kinds of soil in the parable of the sower ?

Lesson VIII. How does the kingdom of God resemble the mustard plant

Lesson IX. What did the Gadarenes ask Jesus to do ?

Lesson X. What did Jesus do for Jairus ?

Lesson XI. What were the disciples not to carry on their journey ?

Lesson XII. What did Jesus have to feed the multitude with ? How many did he feed ?

SCHOLAR'S REGISTER

JANUARY-MARCH, 1918

[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.]

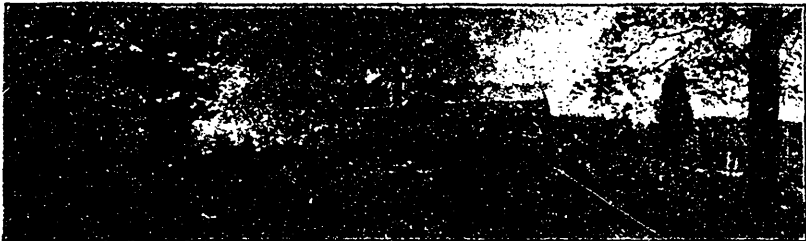
Name		Address						Class	
DATE 1918	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
January 6									
January 13									
January 20									
January 27									
February 3									
February 10									
February 17									
February 24									
March 3									
March 10									
March 17									
March 24									
March 31									
Totals									

St. Andrew's College

Toronto

Canada

FOR BOYS



Boys prepared for the Universities, the Royal Military College,
and for Business

EXCELLENT STAFF

THOROUGH INSTRUCTION

CAREFUL OVERSIGHT

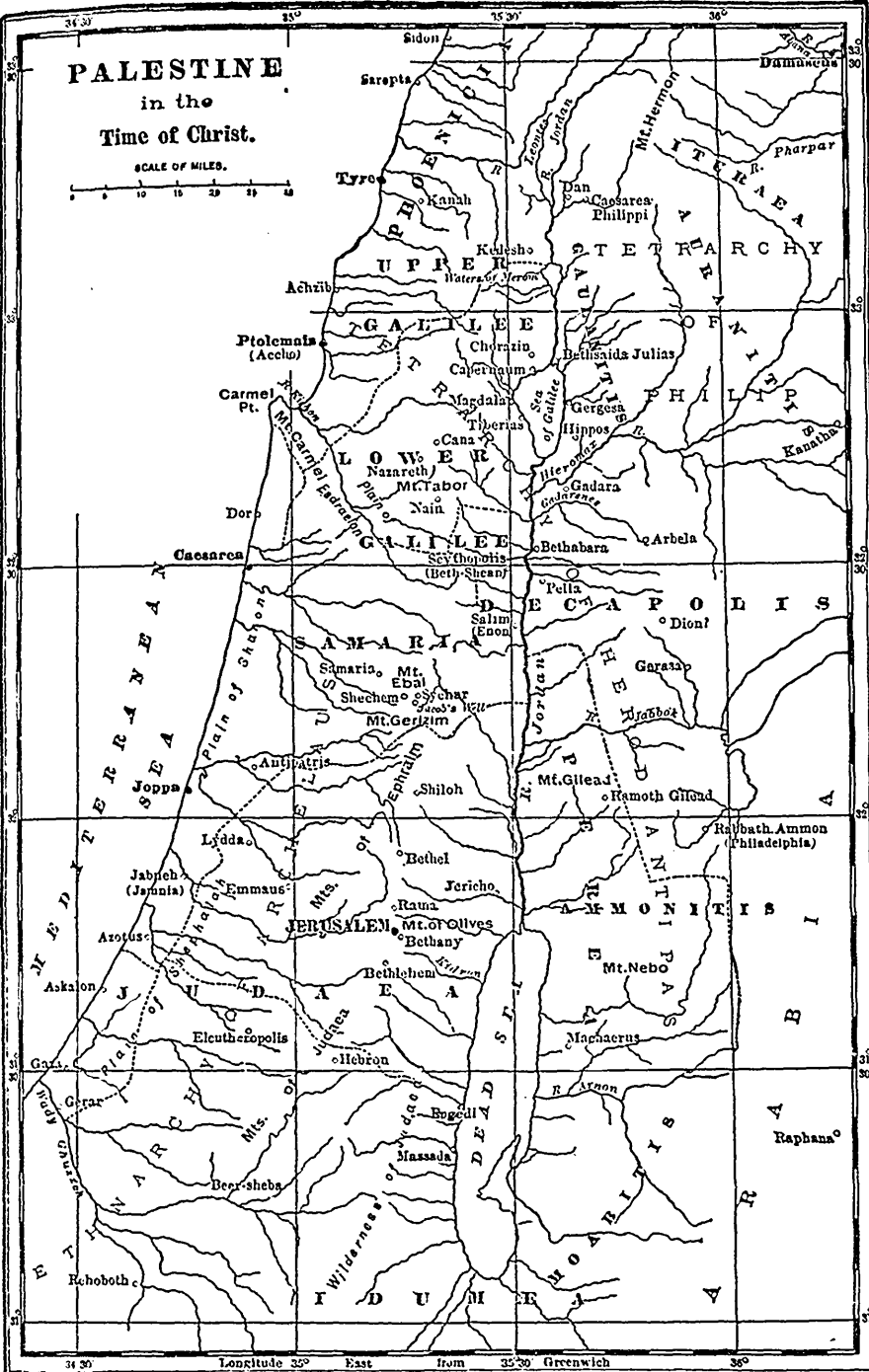
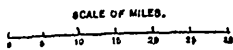
REV. D. BRUCE MACDONALD, M.A., LL.D.

CALENDAR SENT ON APPLICATION

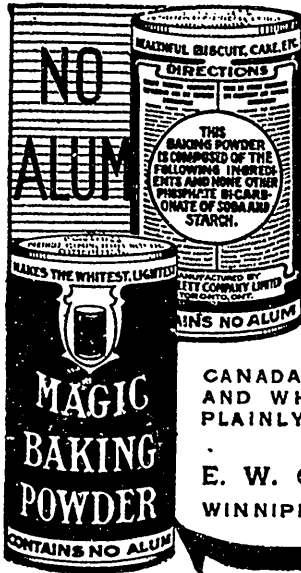
HEADMASTER

PALESTINE

in the
Time of Christ.



34 30 Longitude 35° East from 35 30 Greenwich 36°

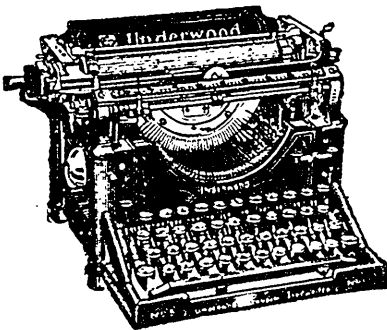


MANY BRANDS OF BAKING POWDER CONTAIN ALUM WHICH IS AN INJURIOUS ACID. THE INGREDIENTS OF ALUM BAKING POWDER ARE SELDOM PRINTED ON THE LABEL IF THEY ARE, THE ALUM IS USUALLY REFERRED TO AS SULPHATE OF ALUMINA OR SODIC ALUMINIC SULPHATE.

**MAGIC BAKING POWDER
CONTAINS NO ALUM**

THE ONLY WELL-KNOWN MEDIUM-PRICED BAKING POWDER MADE IN CANADA THAT DOES NOT CONTAIN ALUM, AND WHICH HAS ALL ITS INGREDIENTS PLAINLY STATED ON THE LABEL.

**E. W. GILLETT COMPANY LIMITED
WINNIPEG TORONTO, ONT. MONTREAL.**



THE UNDERWOOD is the typewriter which is used in practically every office. It is made in a score of models, for many special business needs.

**United Typewriter Co., Ltd.
135 Victoria Street, Toronto**

WHEREVER there is writing to be done, there is need for a typewriter.

In the home, as well as in the office, the convenience of a modern writing machine is now recognized.

THE CORONA is the personal writing machine—weighs 6 lbs.;—as convenient as a camera; as handy as a fountain pen. Has every modern convenience. Costs only \$70, complete, with travelling case.

