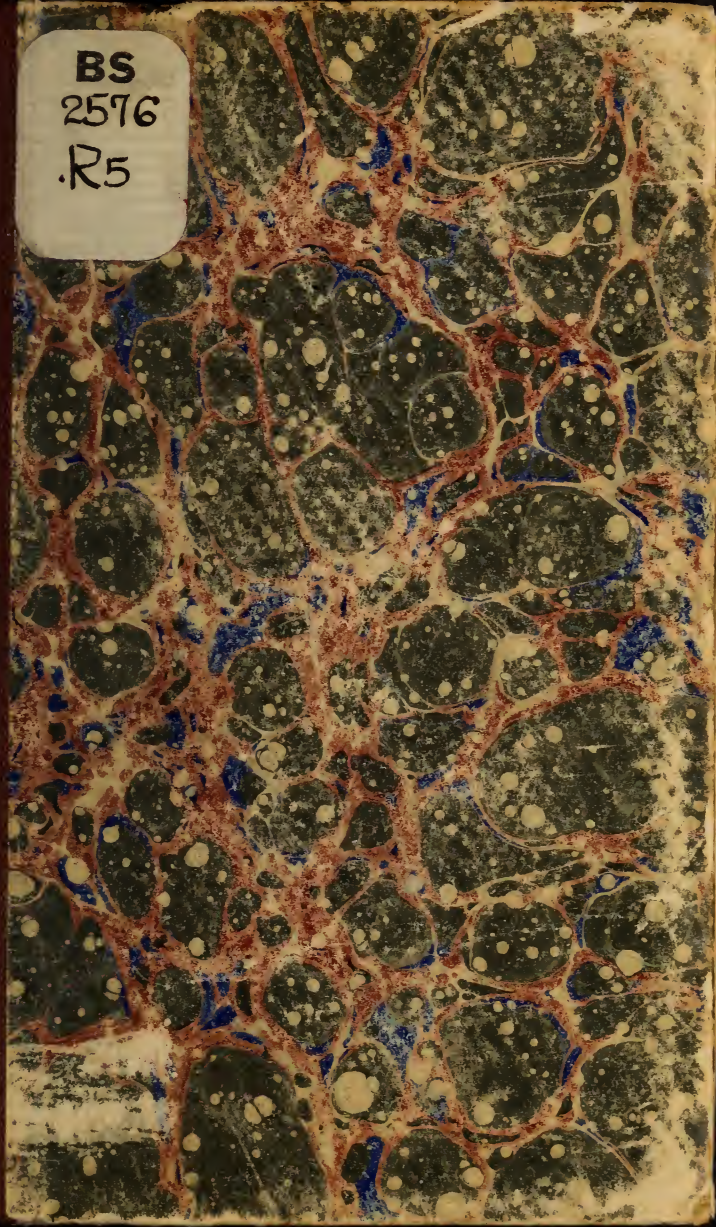


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PEOPLE'S LESSON BOOK

ON THE

GOSPEL OF MATTHEW

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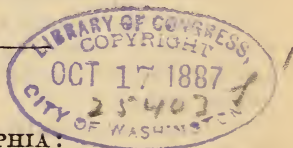
SABBATH-SCHOOLS, FAMILIES AND INDIVIDUALS

IN THE STUDY OF THE BIBLE.

THESE LESSONS INCLUDE EVERY VERSE IN THE BOOK OF MATTHEW,
AND GIVE BRIEF EXPLANATIONS, QUESTIONS AND APPLICA-
TIONS, WITH QUESTIONS FOR A WEEKLY REVIEW.

BY

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NEW YORK: 10 BIBLE HOUSE.

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PREFACE.

The advantage of consecutive study of a gospel narrative, or of any Bible-book, is widely recognized by the best teachers. For, in attempting to learn the mind of the Spirit, it seems more fitting to study an entire sacred book, in the order in which it was written by inspiration of the Holy Spirit.

THE PEOPLE'S LESSON BOOK is designed for those who wish to study the whole gospel of Matthew upon this plan, with these new features:

1. Taking every verse consecutively.
2. With Bible or Testament in hand. The Bible text is not printed in the Lesson Book, so that the scholar will be compelled to have his Bible or Testament, and to become familiar with its use.
3. A "memory verse" from each lesson, to be committed to memory.
4. Daily Home Readings, from Scripture, throwing light upon the lesson.
5. A sketch of the lesson, and an outline as a guide.
6. Explanations of difficult verses.
7. Questions under each verse of the lesson, thus making it also, one of the most complete question books.
8. Practical applications of the truths of every lesson.

The book also contains a Bible Dictionary of persons, and places, maps and chronological tables, and provides seventy-six lessons, which are therefore suitable for a year and a half of Sabbath study.

The author is specially indebted to the Rev. Malcolm W. Woodworth, for valuable assistance in the preparation of this work.

E. W. R.

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GOSPEL OF MATTHEW.

The gospel according to Matthew was written by the apostle and evangelist Matthew, doubtless the same as Levi, and a son of Alphæus; called as a disciple by our Lord when he was "sitting at the receipt of custom," and therefore a publican or tax-collector. Of his later life nothing is certainly known.

The language in which he originally wrote his Gospel has been inferred to be Hebrew—that is Aramaic—since early writers who make any mention of his writing a Gospel say he wrote in Hebrew. The works of early writers which have been preserved to our time, however, show that they used a *Greek* copy of the Gospel; hence there must have been a Gospel by Matthew in Greek in the days of the apostles, and it is therefore of undisputed authority, even if there was a Hebrew copy. It is quite probable he wrote both in Hebrew and in Greek.

When and Where Written.—Where it was written is unknown, and in what year it was written is uncertain. The most probable date fixes it between A. D. 60 and 66; it was certainly written before the destruction of Jerusalem.

The Contents.—Matthew gives a biographical sketch of the life of Jesus the Christ, to show that he was the true Messiah, descending in his human nature from Abraham and David, and that he fulfilled the promises and prophecies of the Old Testament concerning the Christ. He also indicates the true nature of Christ's kingdom, his self-sacrifice, his prophecies of judgments on the Jewish people and the world, and his final glory at the right hand of God.

CHRONOLOGICAL HARMONY

Of the Events in Gospel History: based on Robinson and Andrews.

B. C.

- 6, October. The Angel appears to Zacharias, (A. U. C. 748).
- 5, April. The Angel appears to Mary, (A. U. C. 749).
- ... April, June. Visit of Mary to Elisabeth.
- ... June. Birth of John.
- ... December. Birth of Jesus at Bethlehem.
- 4, January. Circumcision of Jesus, (A. U. C. 750).
- ... February. Presentation of Jesus: Simeon.
- ... " Visit of Magi, and Flight into Egypt.
- ... May. Return to Nazareth.

A. D.

- 8, April. Jesus, twelve years of age, attends the Passover.
- 26, Summer. Preaching and Baptism of John.
- 27, January. Baptism and Temptation of Jesus.
- ... February. Jesus returns to Galilee; Wedding at Cana.
- ... April. AT PASSOVER: first Cleansing of the Temple.
- ... May. Jesus Preaching and Baptizing in Judea.
- ... December. Departs through Samaria into Galilee.
- 28, January-April. Jesus spent some weeks in retirement.
- ... March. John Imprisoned.
- ... April. SECOND PASSOVER.
- ... April-May. Ministry in Galilee: calling for Disciples.
- ... May. First Circuit in Galilee: cure of leper.
- ... Summer. Return to Capernaum: cure of paralytic: plucking corn: healing of withered hand: choice of the twelve: Sermon on the Mount: cure of Centurion's servant: raising widow's son at Nain: message of John to Jesus.
- ... Autumn. Feast at Simon's house and anointing by woman who was a sinner: cure of blind and dumb at Capernaum: charge of casting out devils by Beelzebub: teaching by parables: stilling the tempest: cure of demoniacs of Gergesa: return to Capernaum: Levi's feast: healing of woman with issue of blood: raising of Jairus' daughter: cure of two blind men, and a dumb possessed of demon: blasphemy of Pharisees.
- 29, Winter. Second visit to Nazareth: mission of the twelve: John beheaded: Jesus returns to Capernaum.
- ... Spring. Crossing the sea: 5,000 fed, and returns to Capernaum.
- ... April. Discourse on bread of life.
- ... Summer. Journey to region of Tyre and Sidon: cure of Syrophenician's daughter: journey to Decapolis: cure of man with impediment in his speech: 4,000 fed: returns to Capernaum: is tempted by Pharisees: crosses the sea: cures blind man at Bethsaida: Peter's great confession: first prediction of his death: the transfiguration: cure of lunatic child.
- ... Autumn. Journeys thro' Galilee: temple tax: Feast of Tabernacles.
- ... October. Teaching in temple: attempts of officers to arrest Jesus: woman taken in adultery: cure of man born blind: returns to Galilee.
- ... November. Final departure from Galilee: rejection at Samaria: mission of the Seventy: parable of Good Samaritan: form of prayer.
- ... November-December. Cure of dumb man with devil: dines with Pharisees: parable of rich fool: of fig tree: cure of infirm woman: warned against Herod.
- ... December. Feast of Dedication at Jerusalem: visit to Mary and Martha: threatened with stoning: retires beyond Jordan: dines with a Pharisee: heals man with dropsy: parables: great supper: lost sheep: lost money: prodigal son: unjust steward: rich man and Lazarus.

CHRONOLOGICAL HARMONY.

A. D.

30. January-February. Raising of Lazarus: Jesus retires to Ephraim: journeys to border of Samaria and Galilee.
- 30, February-March. Cure of ten lepers: Parables, unjust judge: Pharisee and Publican: teaching respecting divorce: blessing little children: the rich, young ruler: Parable of laborers in vineyard.
- ... March. Second prediction of his death: ambitious request of James and John: cure of blind men at Jericho: Zacchæus: Parable of the pounds, etc.
- ... April 1. Supper and anointing at Bethany.
- ... " 2. Triumphal entry into Jerusalem: visit to the temple.
- ... " 3. Cursing of the fig tree: second cleansing of the temple.
- ... " 4. Teaching in the temple: Parables of two sons: wicked husbandmen: King's son: triple attempt to ensnare him by questions, on tribute to Cæsar, the resurrection, and the great commandment: the widow's mite: the Greeks: voice from heaven: discourse on Mount of Olives on destruction of temple: end of world, etc.: return to Bethany: bargain of Judas.
- ... April 5. Retirement at Bethany.
- ... " 6. Preparation for paschal supper: LAST PASSOVER: institution of Lord's Supper: denial of Peter foretold: long discourse: agony in Gethsemane: betrayal by Judas, and arrest of Jesus, etc.
- ... April 7. Before Annas: trial before Caiaphas: before full Sanhedrin: before Pilate: sent to Herod: returned to Pilate: the crucifixion.
- ... THE CRUCIFIXION: reviled by enemies: commends his mother to John: the darkness: the death: veil rent: earthquakes: body given to Joseph, and laid in tomb: the watch.
- ... April 9. THE RESURRECTION: appearance to Mary Magdalene: to the two going to Emmaus: to Peter: to the Eleven at Jerusalem.
- ... April 16. Appearance to the Apostles, Thomas present.
- ... April-May. Appearance to seven disciples by the Sea of Galilee: to 500 in a mountain of Galilee.
- ... May 18.—Thursday. Final appearance and ASCENSION near Bethany.

In the chronological outline of gospel history, Robinson and Andrews agree in making our Lord's ministry extend somewhat over three years. Andrews regards the events in the first year as related only by John, chaps. I. to V.; and that the second year was spent in Galilee, which included all the events noted in the first three gospels from the beginning of Christ's ministry to the feeding of the 5,000 and the discourse at Capernaum.

Robinson makes the introduction of our Lord's public ministry begin in the same year with the ministry and baptism of John; and ends that year with the miracle of Cana in Galilee.

The *second year* begins with the first cleansing of the temple; includes his Judean ministry; visit to Samaria; rejection at Nazareth; call of the four; cure of Peter's wife's mother, and others; and the call of Matthew.

The *third year* begins with the healing of the infirm man at the pool of Bethesda; includes his ministry in Galilee, part of that in Decapolis, as the feeding of the 5,000, and discourse at Capernaum. Jesus did not attend this Passover at Jerusalem, according to Robinson's view.

The *last year* began with the journey into the region of Tyre and Sidon; included the feeding of 4,000; the transfiguration; the Feast of Tabernacles and of Dedication, noticed by John; and his Perea ministry.

It should be noticed that according to Robinson's view the *first year* of our Lord's ministry extended only over a portion of that year, and is really identical with Andrews' list of events placed before the first Passover, but after the baptism of Jesus.

LESSON 1.

LINEAGE AND BIRTH OF JESUS.—Matt. 1: 1-25.

MEMORY TEXT.—And thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1: 21.

LESSON OUTLINE.

1. Lineage of Jesus.
2. Birth of Jesus.

Home Readings.

<i>M.</i>	Glory of Zion.....	Ps. 87.
<i>T.</i>	The Angel and Mary.....	Luke 1 : 26-38.
<i>W.</i>	Troubled.....	Matt. 19 : 3-9.
<i>Th.</i>	Guided.....	Acts 10 : 1-33.
<i>F.</i>	Prophecy Stated.....	Isa. 7 : 10-16.
<i>Sat.</i>	Jesus Divine.....	John 1 : 1-14.
<i>S.</i>	Faith Obeys.....	Ps. 34.

Time.—B. C. 5. The date of our Christian era was not fixed until the sixth century. It has since been found that it was fixed four years or more too late. Jesus was probably born in December, B. C. 5.

Place.—Bethlehem, south of Jerusalem. See "Bible Dictionary" (at end of this book).

Persons.—The persons named in vs. 1-17, are the human ancestors of Jesus. The other persons named are Mary, Joseph, Jesus. See "Bible Dictionary" (at end of this book).

Rulers.—Augustus Cæsar emperor at Rome, Herod the Great king of Judæa.

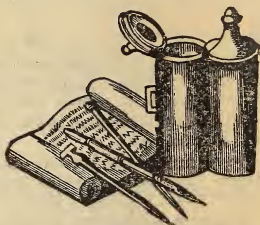
Historical Sketch.—Virgil the poet died B. C. 19; Horace died B. C. 8; Livy, A. D. 17; Ovid, A. D. 18; Strabo the great geographer, born about B. C. 60, was living A. D. 21. The Empire of Alexander spread the Greek language over Western Asia. His Empire was divided, B. C. 323, into several divisions in which the Greek was the language of the government. The Roman Triumvirates, and later the Roman Empire, under Augustus Cæsar, B. C. 27—A. D. 14 arose, and Rome ruled the civilized world at the beginning of the Christian era, yet the Greek language and culture was dominant over the largest portion of the Roman world. The Julian house of the Cæsars—Augustus, Tiberius, Caligula, Claudius and Nero—ruled as emperors from B. C. 27, to A. D. 68.

Matthew begins his gospel by giving the Jewish records, which showed that Jesus was born of a virgin, of the line of David and of the seed of Abraham, as the Scripture said Messiah would come. 2 Sam. 22 : 31-51; Gen. 12 : 3; Isa. 7 : 14. Matthew relates the betrothal of Joseph and Mary, the trouble in Joseph's mind, the command of the angel, and the promise of a Saviour. Joseph obeys the divine command. The wonderful and mysterious child is born, and as directed by the angel they call his name Jesus.

LESSON EXPLANATIONS.

Verse 1. book of the generation—This is the name or title of the family records then preserved. Matthew gives the line

of Joseph. In Luke 3 : 23-38 it is probably the line of Mary, which is traced to David and Abraham. **Jesus**—means Saviour. **Christ**—means anointed; Jesus is the personal, Christ, the official title. **Son of David, the son of Abraham**—tracing it back, his line reaches David and then Abraham. Coming from David the king, and from Abraham, Jesus fulfilled prophecy, Gen. 12 : 3; 22 : 18; 2 Sam. 7 : 12; Ps. 89 : 3, 4. **fourteen generations**—The records are arranged in three periods of fourteen generations each, embracing the most important ones. The first fourteen generations brought the line to its greatest glory under David; the second fourteen, to its greatest humiliation in the captivity; the third fourteen, to its greater glory in the Messiah. The list begins with Abraham and ends with Jesus. v. 18. **on this wise**—This marks some change in the usual manner of the birth now noted. **espoused**—or “betrothed.” This was more than “an engagement” with us. It was in law a marriage, hence Joseph is called “husband” and Mary “the wife,” see vs. 19, 20. v. 19. **just man**—or “righteous man.” In doubt about Mary, he wished to do right to himself, and to her. **to put her away privily**—He could put her away from being his wife: (1) by making “her a public example,” that is, by a legal process before a court, or; (2) “privily,” that is, by giving her a “writing” before witnesses privately, Deut. 24 : 1, Matt. 19 : 3. He thought to do the latter. v. 20. **angel of the Lord**—not “the angel,” but “an angel” as in the R. V. It may have been Gabriel, Luke 1 : 19-26. **Fear not**—Do not fear to take Mary as thy wife, for that which is begotten in her is of the Holy Spirit. See R. V. margin. v. 22. **is fulfilled**—These mysterious things accord with prophecy spoken several hundred years before, Isa. 7 : 14. The prediction was not the cause of the events, but the events fulfilled the prediction. v. 25. a son, R. V. omits “first born.” Joseph obeyed the divine command, and received the divine blessing.



Ancient Rolls, Stylus and Ink-wells.

QUESTIONS.

Introductory.—Who wrote this gospel? For whom did he write it? What does he aim to prove in the gospel? Where does he find the prophecies about the Messiah?

ON THE LESSON.

1. **Lineage of Jesus.** Whose lineage is given in vs. 1-17? How was the list preserved? [In public records.] What is the meaning of "Jesus"? Of "Christ"? Which is the official title? Into how many periods is the lineage divided? Into how many generations is each period divided? Why is the geneology of Jesus traced to David and to Abraham? With what name does the list begin? With what name end?
2. **Birth of Jesus.** To whom was Joseph espoused or betrothed? v. 18. What was Joseph thinking he would do? v. 19. What law allowed him to put Mary away privately? Deut. 24 : 1. What must he give her in order to do this? Who directed him what to do? v. 20. What did the angel say to him? Whose son did the angel say Joseph was? What more did the angel say? v. 21. Why should the son be called Jesus? What would he do for his people? What prophecy did this fulfill? v. 23. By whom was this prophecy spoken? Isa. 7 : 14. What is the meaning of Immanuel? v. 23. What did Joseph do when he awaked from his sleep? v. 24. What did he call the son? v. 25.

WE LEARN FROM THIS:

1. God never forgets his promises.
2. Good persons may be troubled or perplexed.
3. The Lord will guide those who wait upon him.
4. Jesus Christ came to save sinners.
5. Christ became man to save his people.

TOPICS FOR WRITTEN REPORTS.

[The teacher should give one of these topics to each of the advanced scholars, requesting a brief written paper on it to be read to the class.]

1. What do we know about the author of this gospel—when written—in what language—and for what purpose?
2. Quote four or five prophecies about the Messiah, which are given in the Old Testament.
3. Describe what you know about the Jewish custom of betrothal and marriage.
4. Give five titles or names given to Christ in the Scriptures, tell where they are found and what is the meaning of each.

LESSON 2.

[B. C. 4.]

VISIT OF THE WISE MEN.—Matt. 2 : 1-12.

MEMORY TEXT.—And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him.—Matt. 2 : 11.

LESSON OUTLINE.

1. Seeking Jesus.
2. Finding Jesus.
3. Worshipping
Jesus.

Home Readings.

- M.* The child Jesus.....Matt. 2 : 1-12.
T. Power of Christ.....Ps. 2 : 1-12.
W. Glory of Bethlehem ..Luke 2 : 9-20.
Th. Herod's Purpose.....Matt. 2 : 13-18.
F. Star of Bethlehem.....Num. 24 : 12-19.
Sat. Gifts to God.....Rom. 12 : 1-17.
S. The Warning.....Matt. 2 : 19-23.

Time.—January or February, B. C. 4.

Places.—Bethlehem, Jerusalem, Judæa, the East (for description of persons and places, see Bible Dictionary at the end of this book).

Persons.—Herod the Great, Wise Men, Jesus, Priests, Scribes.

Historical Sketch.—The visit of the wise men occurred after that of the shepherds, and after the presentation in the temple, Luke 2 : 7-38, and probably about forty days after the birth of Christ (for secular History, see Lesson 1). Jesus was born in Bethlehem, six miles south of Jerusalem. Soon after he was born, the wise men came from the East seeking him. They had seen a star which guided them to Jerusalem. Herod sent them to Bethlehem. There they found the infant Jesus. They made presents to him, worshipped him, and returned to their home.

LESSON EXPLANATIONS.

Verse 1. **in the days**—during the reign of. This Herod was the first of the Herodian family, and called Herod the Great; **to Jerusalem**—because the capital of Judæa. v. 2. **King of the Jews**—the magi were probably acquainted with the Scriptures (Isa. 7 : 14 ; 9 : 6, 7 ; Num. 24 : 17), which foretold Messiah as a King; **star**—it is possible, but not very probable that the star was a conjunction of three planets—Mars, Jupiter and Saturn, or a new star or comet which appeared about this time; more probably it was a miraculous appearance of a star. v. 3. **was troubled**—a new king might bring war from the Romans, and Herod might lose his crown; so they feared. v. 4. **chief priests**—the high priests and the heads of the twenty-four classes of priests (1 Chron. 24 and 25 ; Neh. 11 : 16-46 ; 2 Chron. 23 : 18). **scribes**—those who copied and interpreted God's law. v. 5. **the prophet**—

Micah 5:2; the quotation is made freely from the Greek version of the Scriptures. v. 6. **princes**—or thousands; the Hebrew word may mean either. **rule**—or “be a shepherd of my people,” Ps. 23. v. 7. **privily**—secretly. **inquired . . . diligently**—or “learned carefully of them.” **appeared**—not merely when the star first was seen, but for how long a time it had been seen. v. 8. **bring me word**—“tell me.” **worship also**—only a pretext, he meant to destroy the Christ. v. 9. . . . **stood**—appeared to do this. **over where**—over the house. v. 11. **fell down**—the Oriental style of saluting a superior. **presented . . . gifts**—or offered them as was usually done to a distinguished person when visiting him. **frankincense**—a fragrant gum of a tree found in India, Arabia and Persia, used for incense in the temple. **myrrh**—similar gum of a shrub. v. 12. **departed into their own country** warned by the vision they went another way to the East, and not by Jerusalem.



Myrrh.

QUESTIONS:

For Review.—Who wrote this gospel? What is the title of the first lesson? Repeat the “memory text.” In what year was Christ born? Where? What was the name of his mother? Of his reputed father?

ON THE LESSON.

1. **Seeking Jesus.** Who came from the East? v. 1.
To what city did the wise men come? In whose reign?
Why to Jerusalem? What led them to come? v. 2.
What effect did their question have on Herod? v. 3. Why?
What did Herod ask of the scribes? v. 4.
2. **Finding Jesus.** What did the scribes reply? v. 5.
What did the prophecy say? v. 6. Where? Mic. 5:2.
What did Herod then ask of the wise men? v. 7.
Why ask it “privily”? What is meant by “privily”?
To what place did Herod send them? v. 8.
What to do? What does “diligently” mean?

What did Herod say was his purpose? v. 8.

What was his real purpose? See v. 13.

What did the wise men see, after they left Herod? v. 9.

Over what place did the star rest?

3. **Worshipping Jesus.** Whom did they find in the house?
v. 11.

What gave him? What is "myrrh"? "Frankincense"?

Why did the wise men not return to Jerusalem? v. 12.

Whither did they go? By what way?

WE MAY LEARN:

1. How God will guide those who seek him.
2. That the Scriptures tell us of Christ.
3. How God cares for his children.
4. That he can thwart the secret plots of the wicked.
5. That we should give of the best we have for Jesus.

TOPICS FOR WRITTEN REPORTS.

1. The character, habits, and reputation of Eastern Magi in the time of Christ.
2. Other Bible instances of divine warning sent by dreams.
3. Write the story of this visit of the wise men, in your own words.

LESSON 3.

[B. C. 4.]

THE FLIGHT INTO EGYPT.—Matt. 2 : 13-23.

MEMORY TEXT.—"Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. Matt. 2 : 20.

LESSON OUTLINE.

1. The Child Safe.
2. Herod Slays the Children.
3. The Child Returns.

Home Readings.

<i>M.</i>	Flight to Egypt.....	Matt. 2 : 13-23.
<i>T.</i>	In Egypt.....	Gen. 39 : 1-6.
<i>W.</i>	Deliverance.....	Ex. 3 : 2-18.
<i>Th.</i>	Comfort to Israel.....	Jer. 31 : 10-17.
<i>F.</i>	The Return.....	Ex. 4 : 18-23.
<i>Sat.</i>	Confession.....	Ezra 9 : 5-15.
<i>S.</i>	The Young Nazarene..	Luke 2 : 39-52.

Time.—February, B. C. 4. to A. D. 26.

Places.—Bethlehem, Egypt, Ramah, Judæa, Nazareth, Galilee.

Persons.—Joseph, Jesus, Herod, Archelaus, Jeremiah.

Rulers.—Augustus Cæsar at Rome, Herod the Great, then Archelaus at Jerusalem, and Herod Antipas in Galilee.

Historical Sketch.—The wise men went home. Soon after an angel of the Lord appeared to Joseph. The angel told Joseph to take the infant Jesus and his mother and flee into Egypt. Herod would try to kill the child. So Joseph took the child and his mother by night and started for Egypt. When Herod heard that the wise men had gone home, he was very angry. He ordered his soldiers to kill all the little boys in Bethlehem, under two years old. He was afraid Jesus would become king in his place. Herod died soon after this. Then the angel told Joseph to come back from Egypt. So he came back; but he was afraid to go to Bethlehem, hence made his home in Nazareth in Galilee.

LESSON EXPLANATIONS.

Verse 13. **in a dream**—see 1 : 20 ; 2 : 22, a vision during sleep. **Arise**—“by night,” see v. 14. **by night**—for greater secrecy; travelling by night is not uncommon in the East. v. 15. **was there**—in what part of Egypt is not known; tradition says at a town near Cairo. **death of Herod**—in the same year of the flight, B. C. 4. If they returned immediately after his death, their stay in Egypt was only for a few months. **prophet** (Hos. 11 : 1) applied first to the exodus of Israel, Ex. 4 : 21–23. v. 16. **mocked**—literally, made a fool of, outwitted. **wroth**—angry. **sent forth**—probably in secret, see v. 7, hiring bands of assassins to do the work. **children**—“male children,” perhaps 25 to 75 in a small town like Bethlehem. **coasts thereof**—“borders,” around Bethlehem. **two years and under**—the time since the star’s appearance, as told him by the magi (v. 7), was probably less than two years. v. 17. **Jeremy**—Jeremiah (Jer. 31 : 15); primarily spoken of the Babylonish captivity. v. 18. **Rama**—a fortress near Jerusalem. **Rachel**—mother of Benjamin, and representative of the bereaved mothers of Judæa. v. 19. **in a dream**—the angel brought the word as promised in v. 13. v. 20. **Israel**—or of Palestine, without defining any particular part of it. **they are dead**—scriptural language is used (Ex. 4. 19), and it refers to Herod. v. 22. **Archelaus**—son of Herod the Great, who ruled Idumæa, Judæa and Samaria. **afraid**—for this son was much like his father in cruelty. **being warned**—implying that he had asked for direction. **parts**—region, under the government of Herod Antipas, brother of Archelaus. v. 23. **Nazareth**—a mountain town of Galilee.

QUESTIONS.

For Review.—Who came from the East to seek a king? How were the wise men guided? Where did Herod send

them? Whom did they find in Bethlehem? What did they present to Jesus? Whither go? Why by another way?

ON THE LESSON.

1. **The Child Safe.** Who again appeared to Joseph? How? What did the angel tell Joseph to do? v. 13. How long to stay in Egypt? Why was he to go there? What prophecy was thus fulfilled? Hos. 11 : 1. How did Joseph treat the command?
2. **Herod slays the children.** Who mocked Herod? v. 16. What is meant by "mocked?" Whom did he slay? v. 16. What prophecy did this fulfill? Jer. 31 : 15. What was the prophecy? v. 18. What was Rama? Where was it? Who was Rachel?
3. **The Child returns.** Who again warned Joseph? v. 19. How was he warned? When? What did the angel now direct Joseph to do? v. 20. Why was it now safe to do this? Whither did Joseph come? v. 21. Whom bring with him? Who was now ruling in Jerusalem? v. 22. What was the character of Archelaus? To what country did Joseph go? How guided? v. 22. Who ruled Galilee? In what town did Joseph dwell? v. 23. What was Jesus called? v. 23.

FLIGHT INTO



WE LEARN FROM THIS:

1. The safety and blessedness of obeying God.
2. That selfish ambition may lead to great wickedness.
3. How God guides those who trust in him.
4. That it is right to avoid wicked rulers.
5. That God has power over all men and things.

TOPICS FOR WRITTEN REPORTS.

1. Describe a journey from Palestine to Egypt—how made—distance—time to make it—and nature of the country on the way.
2. Give the boundaries of Galilee, its size, population; situation of Nazareth and distance from Jerusalem.
3. State the facts we know about the childhood of Jesus.

LESSON 4.

[A. D. 26-27.]

PREACHING OF JOHN: BAPTISM OF JESUS.—Matt.
3 : 1-17.

MEMORY TEXT.—I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire.—Matt. 3 : 11.

LESSON OUTLINE.

1. John's Preaching.
2. John's Witness for Jesus.
3. Baptism of Jesus.

Home Readings.

- M.* John's Birth.....Luke 1 : 1-17.
T. John's Preaching.....Matt. 3 : 1-12.
W. John's Witness.....John 1 : 19-30.
Th. Repentance.....Luke 3 : 7-18.
F. The Baptism.....Matt. 3 : 13-17.
Sat. Baptism of the Spirit.....Acts 2 : 1-12.
S. God's Well-Beloved Son.....Luke 9 : 28-36.

Time.—Year of Rome about 779-780, or A. D. 26-27.

Places.—Judæa, Jerusalem, Jordan, Galilee.

Persons.—John Baptist, Isaiah, Pharisees, Sadducees, Abraham, Jesus.

Rulers.—Tiberius Cæsar at Rome, Pontius Pilate in Judæa, Herod Antipas in Galilee.

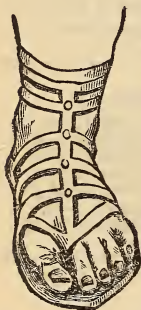
Historical Sketch.—Beyond the one fact that Jesus was obedient to his parents in Nazareth, and that he went up to Jerusalem, and conversed with the doctors, Luke 2 : 40-52, nothing is known of the childhood of Jesus after the return from Egypt, until the baptism by John. Philo, the Jewish Platonist, and Celsus, the great medical writer, were boys at school when Jesus began his public ministry. Seneca, the Roman stoic and philosopher, was in the prime of life; Lucan, the Roman poet, was rising in fame; Pliny, the elder, was only a lad, unknown to fame.

John the Baptist began to preach repentance near the river Jordan. Great crowds went to hear him. He reproved the Pharisees and Sadducees for their pride. Jesus came from Galilee to John, and was baptized by him in the Jordan. The Holy Spirit came upon Jesus in the form of a dove.

LESSON EXPLANATIONS.

Verse 1. those days—(see 2 : 23; Luke 3 : 1, 2) while Jesus was at home in Nazareth. John—see Bible Dictionary. wilderness—of Judæa, an uninhabited region along the Dead Sea and Jordan. v. 2. repent—turn from sin and accept God's grace,

see Luke 3 : 8-14; **kingdom of heaven**—reign of Messiah, Dan. 2 : 44; 7 : 13, 14, 18. v. 3. **makes . . . straight**—clear of obstacles. v. 4. **raiment**—see Mark 1 : 6, a loose cloak or blanket, woven of camel's hair; **loins**—waist; **meat**—food; **locusts**—a kind of grasshopper still eaten in the East. v. 5. **Jordan**—the chief river of Palestine, 200 miles long, and flowing into the Dead Sea; “region round about” means those parts east of the



Eastern Sandal.

river, and north, as well as those of Judæa, Peræa, Samaria and Galilee. v. 9. **Abraham**—as if being children of the covenant in the flesh would save them, see Rom. 9 : 6-8; **vipers**—poisonous snakes; thus sinners were like the deadly snakes, because of their wickedness. v. 10. **axe is laid**—see John 15 : 2, 6, even now God's judgment is coming, John 3 : 18, 19. v. 11. **with water**—in water as a sign of purity; **mightier**—in authority and power; **shoes**—sandals; **to bear**—see Luke 3 : 16, as a slave after his master; **with the Holy Ghost and with fire**—in the Holy Ghost, see Acts 2 : 2-4. v. 12. **fan**—a kind of shovel to toss up the grain that the wind might blow away the chaff; **floor**—a hard, beaten, circular space on Eastern fields, where the threshing was done; **garner**—granary, usually a dry vault under ground. v. 13. **then**—probably six months after the previous events, and at a different place, John 1 : 28, farther up the Jordan; **from Galilee**—his home; **to be baptized**—perhaps to identify himself with his people. v. 14. **need to be . . . of thee**—John confesses he is not as holy and pure as Jesus. v. 15. **fulfil all righteousness**—do what custom or law would require. v. 16. **heavens . . . opened unto him**—in a vision, seen only by Jesus and John, John 1 : 32; **like a dove**—see Luke 3 : 22. In the vision the Spirit appeared to them as having the form of a dove, symbol of gentleness, purity and peace. v. 17. **beloved**—well beloved, peculiarly beloved.

QUESTIONS.

For Review.—Whither was the child Jesus taken for safety? By whose directions? How did Herod seek to slay Jesus? What prophecy did this fulfill? By whose direction did Joseph return from Egypt? To what city? Why did he not return to Bethlehem?

ON THE LESSON.

- 1. John's Preaching.** In what region did John preach? v. 1.
 Where is this wilderness? What did John say? v. 2.
 What is it to repent?
 For whom was a way to be prepared? How? v. 3.
 How was John clothed? v. 4. What was his food?
 Who went to hear him preach? v. 5. What did they
 confess? v. 6.
 What religious classes came to John's baptism? v. 7.
 How did he reprove them? What is a viper? Why were
 these persons like vipers?
 What did John tell them to do?
 v. 8. What did he mean by
 this?
 What pride and boast did he
 rebuke? v. 9.
 How did he show them that judg-
 ment was at hand? v. 10.
- 2. John's Witness for Jesus.** What did John's baptism
 signify? v. 11.
 Who was coming after John? How would he baptize?
 What would this greater one bear in his hand? v. 12.
 Where would he gather the wheat? What would he do
 with the chaff?
 What is meant by "unquenchable fire"?
- 3. Baptism of Jesus.** Who came to John from Galilee? v. 13.
 What was the purpose of Jesus in coming to John?
 What did John say to Jesus? v. 14. What did he mean
 by this?
 How did Jesus answer him? v. 15. What did John then
 do?
 When Jesus was baptized what came upon him? v. 16.
 What was heard? From whence? What did the voice
 say? v. 17.



Locust.

THIS TEACHES US:

1. The great need of repentance.
2. To show by our conduct that we have repented.
3. That we ought to repent and be baptized.
4. To imitate Christ in the manner and spirit of our obedience.
5. To seek a baptism of the Holy Spirit.

TOPICS FOR WRITTEN REPORTS.

1. Describe the life, character, and work of John the Baptist.
2. Give some account of the Pharisees and Sadducees.
3. Relate some of the chief Bible events that took place in the Jordan Valley.

LESSON 5.

[A. D. 27.]

THE TEMPTATION OF JESUS.—Matt. 4 : 1-11.

MEMORY TEXT.—Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4 : 10.

LESSON OUTLINE.

Three Temptations.

1. Through the Appetites.
2. Through Pride.
3. Through Ambition.

Home Readings.

- M.* Jesus and Satan.....Matt. 4 : 1-11.
T. Satan Tempting.....Job 2 : 1-10.
W. Christ's Command.....Matt. 6 : 16-21.
Th. Not by Bread Alone.....Deut. 8 : 1-6.
F. Safety.....Ps. 91 : 1-15.
Sat. All things are Christ's...Isa. 63 : 4-14.
S. Ministering Angels.....Dan. 7 : 9-11.

Time.—January, February, A. D. 27.

Places.—Wilderness of Judæa, a mountain (tradition says it was Mt. Quarantana, a few miles northwest of Jericho), Jerusalem.

Persons.—Satan, Jesus.

Historical Sketch.—Jesus was led by the Spirit into the wilderness. Satan came there to lead Jesus to sin. Jesus was hungry. Satan said he could turn stones into bread, but Jesus would not obey Satan. Then Satan asked Jesus to throw himself from the top of the temple, to prove that God would send angels to take care of him, but again Jesus would not mind Satan. Then Satan offered Jesus all the kingdoms of the world, if he would worship him. Again Jesus refused, and answered for the third time from Scripture, so Satan left him.

LESSON EXPLANATIONS.

Verse 1. **Then**—immediately after his baptism; led—see Mark 1 : 12, not by his own will, but by the spirit. v. 3. **tempter**—Satan. v. 4. **it is written**—Deut. 8 : 3; every word—it means that man is preserved by God's power, who can use any means he chooses, and is not limited to bread. v. 5. **taketh**

him—in spirit; holy city—Jerusalem, called holy because it had the temple; pinnacle—literally, “wing;” also applied to a pointed roof. v. 6. it is written—Ps. 91 : 11, 12. v. 7. written again—Deut. 6 : 16; Lord thy God—in each case Jesus answers Satan from the book of Deuteronomy. No wonder that Satan prompts men to discredit such a book. v. 8. exceeding high mountain—this view must have been partly by suggestion, for no existing mountain could be high enough to give a view of “all the kingdoms of the world;” all the kingdoms—as in a vision, see Luke 4 : 4; glory—riches, power. v. 9. these things—kingdoms with their glory; will I give—by this the tempter reveals himself as the “ruler of this world,” but falsely so, and as a usurper. v. 10. Get thee hence—“be-gone;” an imperative command; it is written—Deut. 6 : 13, 14, Jesus quotes it freely, not literally. v. 11. leaveth him—for the time, see Luke 4 : 13; angels—spiritual messengers of God, Heb. 1 : 14; Luke 22 : 43; ministered unto him—perhaps with food, as they did to Elijah, 1 Kings 19 : 5-7.

QUESTIONS:

For Review.—In what region did John the Baptist preach? What was the chief topic of his preaching? What classes did he severely reprove? For what? What did he say of Jesus? Why did he hesitate to baptize Jesus? What did the voice from heaven say?

ON THE LESSON.

1. **First Temptation.** Whither was Jesus led after his baptism? v. 1. By whom? For what purpose? Why was Jesus tempted? Heb. 2 : 18.
How many days did Jesus fast? v. 2. What is meant by fast? Who fasted forty days in Sinai? Ex. 34 : 28, 29. Who came to Jesus then? v. 3. Who is the tempter? Why would it have been wrong to change stones into bread at Satan's request?
What made this suggestion a temptation to Jesus? See v. 2. What answer did Jesus give? v. 4. Where are these words written? Deut. 8 : 3.
2. **Second Temptation.** Whither did the devil then take Jesus? v. 5. To what city?
Where did he place him? Meaning of “pinnacle”?
What did the devil urge him to do? v. 6. Why?

Where are the words quoted by the devil written? Ps. 91 : 11.
How did Jesus again answer him? v. 7. Where are the words written? Deut. 6 : 16.

What is meant here by "tempt"?

3. **Third Temptation.** Whither did the devil next take him? v. 8.

What did he show him? In what way probably?

What promise him? What ask Jesus to do? v. 9.

To whom do the kingdoms of this world truly belong?

How did Jesus again answer? v. 10. Where is this answer written? Deut. 6 : 13, 14.

How did this apply to what Satan had said?

After this answer what did the devil do? v. 11.

Who came to Jesus? Who keeps us from the assaults of Satan?

WE LEARN :

1. That Jesus suffered from hunger and thirst.
2. That Jesus was sorely tempted of the devil.
3. Hence that he can truly sympathize with us in our temptations.
4. That the devil knows and can use Scripture for evil ends.
5. How to resist Satan's temptations with God's word.

TOPICS FOR WRITTEN REPORTS.

1. Relate Bible instances of the temptations of good men.
2. Write out ten Bible texts showing that Satan tempts men to sin.
3. Write out this narrative in your own words.

LESSON 6.

[A. D. 27.]

JESUS BEGINS HIS MINISTRY.—Matt. 4 : 13-25.

LESSON OUTLINE.

1. Jesus Preaching.
2. Jesus Calling his Disciples.
3. Jesus Healing.

Home Readings.

- M.* Ministry of Jesus.....Matt. 4 : 13-25.
T. Calling Disciples.....Matt. 10 : 1-15.
W. Following Jesus.....Mark 2 : 14-28.
Th. Choosing.....Ps. 119 : 57-72.
F. The Twelve.....Mark 3 : 13-21.
Sat. Teaching.....John 10 : 1-21.
S. Work of Christ.....Isa. 61 : 1-11.

MEMORY TEXT.—From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.—Matt. 4 : 17.

Time.—After the Passover in April, year of Rome 780 and A. D. 27.

Places.—Galilee, Nazareth, Capernaum, Zebulun, Naphtali, Bethsaida, Judæa, Peræa, beyond Jordan, Decapolis.

Persons.—Jesus, John the Baptist, Isaiah, Peter, Andrew, James, John, Zebedee.

Rulers.—Tiberius Cæsar at Rome, Pontius Pilate in Judæa, Herod Antipas in Galilee.

Connecting Links.—Jesus began his active ministry when John was about closing his preaching. The first public act of Jesus' ministry was his baptism. Then he gained disciples, see John 1 : 35-57, and soon after worked his first miracle at Cana of Galilee; went to Jerusalem: met Nicodemus, John 2 : 13-25 and 3 : 1-36, and after John was cast into prison, retired to Galilee, to enter upon his more active ministry there. Matthew now relates events connected with this Galilean ministry of Jesus.

When Jesus heard that John the Baptist was cast into prison he went into Galilee. There he began to preach and to say, Repent, for the kingdom of heaven is at hand. This was what John the Baptist had said. Jesus called four fishermen to follow him and help him in his work. He taught the people in their synagogues or churches. He healed the sick, he had power over demons or wicked spirits, and cured all kinds of diseases; so great multitudes followed him.

LESSON EXPLANATIONS.

Verse 12. **John was cast into prison**—by Herod Antipas, because John had reproved him for sin, Mark 6 : 17, 18. v. 13. **dwelt in Capernaum**—hence it is called “his own city.” It was near the line between the land of Zebulun and Naphtali. v. 16. **saw great light.** The prophecy quoted is remarkable. It tells of the birth of Jesus. This part tells of salvation for the Gentiles, read Isa. 9 : 1-7. v. 17. **Repent**—Jesus took up the word of John, see Matt. 3 : 1, 2. John now in prison; Jesus begins more active labors. v. 18. **sea of Galilee**—about twelve miles long by six wide, with many towns on its shores. **two brethren**—or “two brothers.” **fishers**—fishing was a common calling for men about Bethsaida. v. 19. **fishers of men**—to get souls into God's kingdom. v. 20. **straightway**—they were ready at once, for they had seen Jesus before, see John 1 : 40, 41. v. 21. **James . . . John**—as Andrew and Peter two brothers had been called, so these two brothers are called. v. 22. **followed him**—at once like Peter and Andrew. v. 23. **synagogues**—Jewish places of worship and religious teaching. **gospel**—means God's spell, or good spell, that is, good news; the king-

dom of God was at hand. **healing**—those miracles of healing were to attest the preaching of Jesus. v. 24. **lunatic**—epilepsy or falling sickness; **palsy**—may include various nervous diseases, rendering the subjects helpless. v. 25. **multitudes**—Jesus became very popular in all that region.

QUESTIONS.

For Review.—How long and where did Jesus fast after his baptism? By whom was he tempted? In how many ways? State the first temptation. The second. The third temptation. From what Bible book did Jesus take his answers? Who comforted him after these temptations?

ON THE LESSON.

I. Jesus Preaching. What did Jesus hear about John? v. 12. From what city did he go? v. 13. To what city?

What prophecy was thus fulfilled? v. 14. Where is it found? Isa. 9 : 1, 2.

What did the prophet foretell? vs. 15,

16. What people are meant by it?

Why was it a dark region? What

was the light that had sprung up?

What is now said of heathen lands?

What is Jesus called in John 7 : 12?

What had John the Baptist preached?

How had his ministry come to an

end?

What did Jesus preach? Where? v. 17. What was the reputation of the Galileans? (Ignorant and unlearned people.)

What were the names of the two brothers Jesus first called? v. 18.

What did he say to them? v. 19.

Who were next called? v. 21. With whom were these two, and what were they doing?

How did these four treat the call? vs. 20, 22.

In what places did Jesus preach in Galilee? v. 23. For what were the synagogues generally used?

Who were brought to Jesus to be healed? v. 24.

How far did the fame of Jesus extend? v. 25. To what



other works did this lead? Who followed him? What lessons could they learn from Jesus' miracles? What can we learn from this part of his history.

WE LEARN:

1. That Jesus and John preach repentance.
2. How Jesus loves to have those called follow him at once.
3. The value of going into the sanctuary.
4. The power of Jesus to heal.
5. How Jesus, sought the people before they sought him.

TOPICS FOR WRITTEN REPORTS.

1. Describe the sea of Galilee, size, depression—hills and towns about it.
2. Write a brief account of Christ's ministry before this event (talk with Nicodemus—woman at well—his miracle at Cana, &c).
3. Write a narrative of this lesson.

LESSON 7

[A. D. 28.]

THE BEATITUDES.—Matt. 5 : 1-16.

MEMORY TEXT.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5 : 16.

LESSON OUTLINE.

1. Nine Beatitudes.
2. Character and Work of Disciples.

Home Readings.

- M.* Beatitudes..... Matt. 5 : 1-16.
T. Thirsty Supplied..... Isa. 55 : 1-9.
W. Pureness of Heart..... 1 John 3 : 1-8.
Th. Persecution before Christ.. Heb. 11.
F. Persecution after Christ. Acts 7 : 51-60.
Sal. Sweetened with Salt..... 2 K'gs 2 : 19-22.
S. The Christian's Light... 1 John 2 : 1-11.

Time.—Midsummer, year of Rome, 781, or A. D. 28.

Place.—A mountain in Galilee. Tradition points to the "Horns of Hattin" two peaks in a ridge a few miles southwest of Capernaum as the place, see "People's Commentary on Matthew."

Persons.—Jesus, Disciples and people.

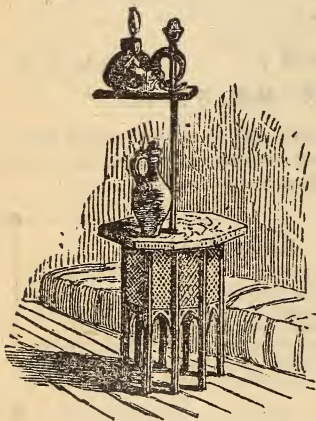
Introductory Sketch.—After the temptation of Jesus, there followed in succession the events recorded in John 1 : 29 to 4 : 54; then those

in Matt. 4 : 12, etc. (Mark 1 : 14; Luke 4 : 14.) Having heard of the Baptist's imprisonment, Jesus goes to labor in Galilee, making circuits of its towns and villages. During one of these circuits he preached the Sermon on the Mount. Many harmonists regard this sermon as following the call of the twelve, and that several of the events narrated in chaps. 8, 9, 10, and 12 occurred before this sermon was given. As Luke gives an account of a sermon about this time somewhat different (Luke 6 : 20-49), from that in Matt., chaps. 5 to 7, some suppose that there really were two separate discourses, or that the same discourse was repeated on two separate occasions. It is probable, however, that these are only two different accounts of the same discourse.

LESSON EXPLANATIONS.

Verse 1. **multitudes**—see 4 : 25; a **mountain**—"the mountain," tradition says, "horns of Hattin." he was set—the usual position of teachers in the East (Acts 22 : 3). v. 3. **poor in spirit**—who feel their spiritual needs (Isa. 57 : 15). v. 4. **mourn**—(Isa. 61 : 1-3), from a sense of their spiritual poverty (2 Cor.

7 : 10); **comforted**—(2 Cor. 4 : 17, 18). v. 5. **meek**—(Ps. 37 : 11), those who patiently endure to the end; **the earth**—or "the land" (1 Cor. 3 : 22; Rev. 11 : 15). v. 6. **hunger and thirst**—(Ps. 145 : 18), figurative for intense longing; **righteousness**—better "the righteousness" the only true and real; **filled**—satisfied by having it given to them in Christ. v. 7. **merciful**—(Ps. 41 : 1, 2), in thought, word, and deed; **obtain mercy**—now and hereafter. v. 8. **pure in heart**—Ps. 24 : 3, 4; see Acts 15 : 9 and 1 Tim. 1 : 5. v. 9. **peacemakers**—(Ps. 34 : 14), "they that work peace" in all conduct and life; **children of God**—(Rom. 8 : 15, 17;



Eastern Lamp Stand.

Cal. 4 : 7). v. 10. is sometimes counted with the summing up of the seven previous beautitudes. v. 11. **revile**—reproach and ridicule; **for my sake**—see v. 10. v. 12. **rejoice**—(Acts 5 : 41); **reward in heaven**—(Rev. 7 : 9-17). The reward is not earned, but a gift of grace; **for so . . . prophets**—(Acts 7 : 52; Heb.

11 : 35-37), another reason for rejoicing. v. 13. salt—(Mark 9 : 50), preserves from corruption and decay ; savour—pungency ; by mixture with earth and other impurities, salt becomes insipid and worthless ; shall it—the salt, not the earth. v. 14. light of the world—in Christ, reflecting his light (John 1 : 9 ; 8 : 12 ; Eph. 5 : 8 ; Phil. 2 : 15). v. 15. candle—or “lamp ;” small earthen vessel with a wick floating in oil ; bushel—literally, “measure,” a Roman dry measure holding a little less than a peck ; candlestick—or “lamp stand ;” the upturned “bushel” might be used as such. v. 16. good works—(Gal. 5 : 22, 23 ; 1 Cor. 13). The Christian’s good works glorify God on the earth.

QUESTIONS.

For Review.—What did Jesus hear about John ? Whither did he go ? What preach ? What classes heal ? What four brothers call ? Give their names. What would he make these disciples do ? Matt. 4 : 19.

ON THE LESSON.

- I. **Nine Beatitudes.**—When he saw the multitudes to what place did Jesus go ? v. 1. Who followed him ? Who are meant by his disciples ? What position did he take ? What is this discourse usually called ? (The Sermon on the Mount.) Why ? How many times is the word “Blessed” repeated in this lesson ? Can you recite these nine “Blesseds,” or “Beatitudes” ? Recite the first.

Who are described in the first “beatitude” ? v. 3. What is it to be poor in spirit ? How does this differ from poverty ?

Recite the second “beatitude.” v. 4. Who belong under the second “beatitude” ? What kind of mourning is meant ?

What class come under the third “beatitude” ? v. 5. Who was the meekest man ? What blessing have the meek ?

How are those under the fourth “beatitude” described ? v. 6. What class come under the fifth “beatitude” ? v. 7. What reward will they have ?

To whom does the sixth “beatitude belong ? v. 8. Whom will the pure in heart see ?

What class is described in the seventh "beatitude"? v. 9.

What are they called?

What other class does Jesus call "Blessed"? v. 10. What will they possess?

Who besides those persecuted for righteousness' sake are called "Blessed"? v. 11. For whose sake are they said to suffer? How many "Blesseds," or "Beatitudes" does this make?

2. Character and Work of Disciples.—Who are called on to rejoice in v. 12? What two reasons are given for rejoicing? Where will each receive a reward?

Why are Christians compared to salt? v. 13. How can they lose their savor? How does this apply to inconsistent Christians?

How are they the light of the world? v. 14. What is meant by "bushel"? By "candlestick"?

What is the purpose and duty of Christians as a light? v. 16. Where should our light shine? Who are to see our light? Whom will they be led to glorify? From whom does the Christians' light come?

THINK:

1. To which of these classes of the blessed do you belong?
2. Do you belong to more than one class?
3. Is there Christian "salt" in your life?
4. Does your light shine for the glory of God?
5. Has your example led any to follow Christ?

TOPICS FOR WRITTEN REPORTS.

1. Write out each beatitude with some reference to a similar thought found in the Old Testament. (See People's Commentary.)
2. Give other Bible references to salt as a purifier or savor.
3. Give other Scriptural passages in regard to light as a type of purity and holiness.

THE "BLESSEDS" OF JESUS.

- | | |
|---------------------------|--|
| 1. Poor in spirit. | 6. Pure in heart. |
| 2. They that mourn. | 7. Peacemakers. |
| 3. The meek. | 8. Persecuted for righteousness' sake. |
| 4. Hunger and thirst, &c. | 9. Persecuted for Christ's sake. |
| 5. The merciful. | |

LESSON 8.

[A. D. 28.

JESUS AND THE LAW.—Matt. 5 : 17-26.

MEMORY TEXT.—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.—Matt. 5 : 17.

LESSON OUTLINE.

1. The Law Permanent.
2. Law of Murder.
3. Law of Forgiveness.

Home Readings.

M. Jesus and the Law.....Matt. 5 : 17-26.
T. New Commandment.....John 15 : 9-17.
W. Keep the Law.....James 2 : 8-18.
Th. Pharisees' Righteousness Mark 2 : 15-28.
F. Love your Brother.....1 John 4 : 9-21.
Sat. Be Reconciled.....Matt. 18 : 21-35.
S. Christ Paid our Debt....Rom. 5 : 6-16.

Time, Places, and Persons.—The same as in Lesson 7.

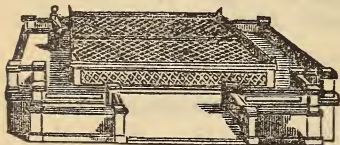
Sketch of the Lesson.—This lesson is a part of the Sermon on the Mount, and explains the spiritual nature of the kingdom of heaven. Jesus as its leader did not come to destroy the law, but to have the law fulfilled in the highest and in its spiritual sense.

Some persons think that we keep the law when we do nothing bad, but Jesus shows us that the law reaches to our thought. If we intend to do wrong we break the law. If we are angry with another, we break the sixth commandment. If we do not forgive others who wrong us, we break the law. God will not forgive us if we have an unforgiving spirit.

LESSON EXPLANATIONS.

Verse 17. **destroy**—set aside, annul; **law . . . prophets**—two great parts of the Jewish Scripture. v. 18. **jot . . . tittle**—“jot” or “yod” refers to the smallest Hebrew letter, and tittle is the little “horn” or turn of the pen that distinguishes some Hebrew letters; **from the law**—from its authority and binding force. v. 19. **least commandment**—what seems the smallest duty, as the jot and tittle, are in the writing of the same. v. 20. **exceed**—“be better than,” not only in degree, but in kind. v. 21. **by them of old time**—or “to them;” the ancients; **Thou shalt not kill**—this is God’s absolute law, Ex. 20 : 13; the rest was added by the scribes; **danger**—liable, amenable to. v. 22. **judgment . . . council . . . hell fire**—as here used by Christ, refer to the spiritual judgment and punishment by God in his kingdom; **Raca**—“empty;” a term of scornful contempt, perhaps technically referring to heretics; **fool**—a term of scornful

contempt for one as wicked and lost. With these verses compare 7 : 1-3. v. 23. **therefore**—such being the danger of bitter feeling; **gift**—Deut. 16 : 16, 17, for sacrifice; **the altar**—the offerings were brought to the railing and handed to the priests to offer. The rabbis taught that nothing whatever might interrupt the offering;



Altar (from the Mishna).

ought against thee—not thou against him; “ought,” any complaint whatever. v. 24. **reconciled**—not only by forgiving him, but by removing the cause of offence and obtaining his forgiveness. v. 25. **adversary**—an opponent in a matter of law; **in the way**—see Luke 12 : 58; **judge**—magistrate; **officer**—whose office it was to execute sentence. v. 26. **farthing**—the translation of two Greek words; one, a coin worth about a cent and a half; the other, about half a cent; the latter is here meant.

QUESTIONS.

For Review.—What is this discourse of Jesus usually called? Who were with Jesus when he preached it? With what does it begin? How many and what classes does he call blessed? To what two things are disciples compared? vs. 13, 14. Recite the “Memory Text” of the last lesson.

ON THE LESSON.

- 1. The Law Permanent.**—What had Jesus not come to destroy? v. 17. What is meant by the law and the prophets? What had he come to do?
 What did he say of the permanency of the law? v. 18.
 What is meant by “jot”? By “tittle”?
 Who will be least in the kingdom of heaven? v. 19. Who will be great? What is meant by this? What was the righteousness of the scribes and Pharises? 23 : 23-28.
 How must our righteousness be as compared with theirs? What if it does not exceed theirs? v. 20.
- 2. Law of Murder.**—What was God’s law about murder? v. 21.
 What human addition had been made to it? With what effect? In which commandment is this law?
 In what does murder consist, according to Christ? v. 22.

To what does Jesus say a man who hates his brother may be liable? v. 22. What is meant by "brother"? The meaning of "Raca"? Of "Thou fool"?

3. **Law of Forgiveness.**—What command is given in vs. 23, 24? What is the meaning of "reconciled," in v. 24? Than what even is it more important? Remembering our offence against another, what is our duty before anything else? What is the manner of reconciliation required?

What direction is given in v. 25? What is meant by "agree"? By "adversary"? What if we do not do this?

How long would the prisoner be held? v. 26. What was the value of a farthing?

WE LEARN THAT:

1. Christ fulfilled the law.
2. The moral law is good for all time.
3. False teaching is a great sin.
4. It is more important to seek forgiveness of an offended brother than to offer a gift in the sanctuary.
5. It is better to settle matters in dispute than to be forced into law about them.

TOPICS FOR WRITTEN REPORTS.

1. Give some account of the divisions of the Old Testament by the Hebrews.
2. State some ways in which Jesus fulfilled the law.
3. Note some of the steps which lead to murder.

LESSON 9.

[A. D. 28.]

THE LAW OF PURITY IN THOUGHT AND SPEECH.

Matt. 5 : 27-37.

LESSON OUTLINE.

1. About Purity.
2. About Divorce.
3. About Swearing.

Home Readings.

- M.* Law explained.....Jas. 2 : 8-18.
T. Avoid sin.....1 Cor. 10 : 23-33.
W. Evil of sin.....Ps. 51.
Th. Marriage Sacred.....Matt. 19 : 3-9.
F. Love Fulfills the Law..Rom. 13 : 8-14.
Sat. Purity.....Matt. 5 : 27-37.
S. Speak the Truth.....Eph. 4 : 20-32.

MEMORY TEXT.—But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.—Matt. 5 : 37.

Time, Place and Persons.—See Lesson 7.

Lesson Sketch.—The seventh commandment forbids impure thought, as well as impure acts. And Jesus further teaches, that whatever is a cause or occasion of sin must be cast off. The law of purity requires a sacred regard for the marriage vow. Jesus corrects false views of the third commandment. It forbids profane and unnecessary oaths, as well as swearing falsely, and declares that the truth requires the simple yea and nay only.

LESSON EXPLANATIONS.

Verse 27. **Ye have heard**—not once but many times; **by them of old time**—literally “the ancients,” omitted in the Revised Version; **thou shalt not commit adultery**—see Ex. 20 : 14, the rabbis explained this as forbidding the sinful act merely, not seeing that the outward act has its moral character from the motive, the inward purpose of the heart. v. 28. **to lust**—implies impure and sinful desire. v. 29 “offend,” or “causeth thee to stumble,” to sin; **pluck it out**—a literal command if it be impossible to avoid sin otherwise; better lose an eye than to lose the soul. v. 30. **profitable**—it is a gain for a person to lose an eye, or a hand, or both, if by so doing and only so sin may be avoided, and the soul saved. Self-mutilation, or torture is not taught as a duty; but whatever forces to sin must be sacrificed; **hell**—Greek “gehenna.” v. 31. **It hath been said**—see Deut. 24 : 1. A Mosaic permission; not the highest, divine rule. Even this permission had given rise to abuses, and to breaking up family ties. So Jesus states the only ground of divorce. v. 33. **forswear thyself**—swear falsely, Lev. 19 : 12; **shalt perform**—Num. 30 : 2; Deut. 23 : 23. The rabbis, clinging to the letter of this law, taught that oaths in which God's name was not used were not binding v. 34. **Swear not at all**—in the manner specified. This does not absolutely forbid the taking of oaths in a legal sense, which would be “destroying” the law; it says oaths should not be necessary to the Christian; **by heaven, etc.**—all these forms of oaths, and many others, were in constant use in Christ's time. v. 35. **footstool**—Isa. 66 : 1; **city of the great King**—Ps. 48 : 2, of David, with reference to his greater Son, the only true King, Christ. None of these can be pledged in an oath, because not ours nor under our control, and for the reason in v. 37. v. 36. **canst not make**—we cannot control our bodily changes; they

are God's; in appealing to them, therefore, we appeal to God. v. 37. **communication**—our assertions and denials; Yea . . . Nay—James 5 : 12, a Christian's word must be sacred.

QUESTIONS:

For Review.—What did Jesus say he came to fulfil? What must a disciple's righteousness exceed? Which commandment forbids murder? What does Jesus say about this law? v. 22. What is more important than making an offering to the Lord? v. 24.

ON THE LESSON.

1. **About Purity.**—Which commandment does Jesus quote in v. 27? How did the rabbis explain this command? How does Jesus explain it? v. 28. What does Jesus say of an eye that offends? v. 29. What does "offend" mean here? Why is it better to lose the eye? What is said of the right hand? v. 30. Why was this better?
2. **About Divorce.**—What was the Mosaic permission about putting away a wife? How had it been abused? (See People's Commentary.) What did Jesus teach about the sacredness of marriage? v. 32.
3. **About Swearing.**—What was the old law about oaths? v. 33. How had it been perverted? Matt. 23 : 18-22. What did Jesus teach in vs. 34 and 35? What place was "the city of the great King"? What should our speech be? v. 37. Why? What is the danger if more is said?

THE LESSONS FOR US ARE :

1. Perverting God's command is dangerous.—2 Pet. 3 : 16.
2. The heart must be kept from impure thought.
3. Easy divorce implies sin and sinful laws.
4. Profane swearing is a great sin; all our words should be simple and truthful.

TOPICS FOR WRITTEN REPORTS.

1. Why we should avoid impure books, papers, and pictures.
2. To what the habits of young persons who add needless asseverations to their statements may lead, and why.
3. The blessings of a home, and the sacredness of family life.

LESSON 10.

[A. D. 28.]

LOVE REQUIRED BY THE LAW.—Matt. 5 : 38-48.

MEMORY TEXT.—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5 : 48.

LESSON OUTLINE.

1. Of Retaliation.
2. Of Love

Home Readings.

<i>M.</i>	Law of Love.....	Matt. 5 : 38-48.
<i>T.</i>	Good for Evil.....	Rom. 12 : 14-21.
<i>W.</i>	Give Freely.....	2 Cor. 9 : 5-15.
<i>Th.</i>	Jewish Laws.....	Lev. 19 : 12-18.
<i>F.</i>	Love your Enemies....	Luke 6 : 27-36.
<i>Sat.</i>	Be like God.....	1 John 3 : 1-11.
<i>S.</i>	Love maketh Perfect..	1 John 4 : 12-21.

Time, Place and Persons.—See Lesson 7.

Lesson Sketch.—Jesus states the true meaning of the law, and how it is to be applied in particular cases. The law of retaliation as originally given is that the penalty be in exact proportion to the offence, but only upon public trial of the offender. It was not allowed in personal revenge. This law had been perverted to justify private revenge and an unforgiving spirit. Jesus teaches that it is better to give up a legal right, and even to suffer injury, than to contend for it in a revengeful spirit. He gives three cases: (1) personal injury, smiting; (2) injury in respect to property, law suits; (3) as to personal liberty, and compulsory service. He applies the same rule also to giving; explains that the law of love extends to all men; tells us how Christians may show that they are children of their Father, and how they may become like their heavenly Father.

LESSON EXPLANATIONS.

Verse 38. **eye for an eye**—found in Ex. 21 : 24. v. 39. **Resist not evil**—taking personal revenge increases evil; see Rom. 12 : 19-21; render not evil for evil. Three illustrations; [1] **smite thee**—personal injury; not to strike back. v. 40. [2] **sue thee at the law**—better suffer wrong than to contend; **take away**—as a pledge for the debt; the law allowed this, Ex. 22 : 26; **coat** the inner garment, having sleeves, and reaching to the knees; **cloak**—a mantle worn over the coat, often used as a blanket at night, hence it might not be kept as a pledge after sunset. v. 41. **compel**—[3] injury as to personal liberty. Rather than refuse in an angry spirit go with him “twain,” two miles. v. 42. **borrow**—the law required them to lend, Deut. 15 : 8-11; a merciful provision for the relief of the poor. v. 43. **neighbor**—by this the Jews meant their own people only. Jesus applied it to all

men, Luke 10 : 29-37; love thy neighbor—is the law, Lev. 19 : 18; hate thine enemy—a false inference from the law, for they meant every Gentile. v. 44. Love your enemies—kindness not revenge, is required towards all men; bless . . . hate you—the Revised Version omits this clause; persecute—wickedly try to injure. v. 45. that ye may be the children—This was the spirit of the master, and if it is yours then are ye children. v. 46. love you—loving and saluting friends only, we do no more than even the worst of men; publicans—see Diet. v. 48. Be ye therefore perfect—be complete in your sphere, work, and character, as your heavenly Father is complete in his.



Eastern salutation.

QUESTIONS.

For Review.—How did Jesus explain the seventh commandment? v. 28. What is to be done with an eye or hand that causes us to sin? vs. 29, 30. What does Jesus teach about divorce? v. 32. How explain the law about oaths? vs. 34-36. What should our speech be? v. 37.

ON THE LESSON.

1. **Of Retaliation.**—What was the law of retaliation? v. 38. How had it been perverted? What did Jesus command? v. 39. What is meant by “resist not”? State the three illustrations in vs. 39-41. What was the law as to taking a “cloak” for a pledge? What does Jesus teach about lending? v. 42.
2. **Of Love.**—What was the old law about love to a neighbor? v. 43. How perverted? Whom did the Jew call his neighbor? Whom his enemy? What does Jesus say of this law? v. 44. Why are we to do good to enemies? How does God treat the evil? v. 45. How do the evil act toward those that love them? vs. 46, 47. Who is held up as our example? v. 48. How are we to be perfect?

PRACTICAL LESSONS:

1. Better suffer wrong than to revenge wrong.
2. God gives us when we ask; we ought to give the needy when they ask of us.
3. The love of Christ should make us love our enemies.
4. Loving enemies shows that we are the children of God.
5. We ought to be like Christ.

TOPICS FOR WRITTEN REPORTS.

1. The danger of indulging in a revengeful spirit.
2. Bible instances of returning good for evil.
3. Describe or name some of the graces of character that will make us like Christ.

LESSON 11.

[A. D. 28.]

GIVING AND PRAYING.—Matt. 6 : 1-15.

COMMIT TO MEMORY.—Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.—Matt. 6 : 9-13.

LESSON OUTLINE.

1. True Giving.
2. True Prayer.
3. The Model Prayer.

Home Readings.

- M.* How Give and Pray....Matt. 6 : 1-15.
T. All Things known..... Matt. 25 : 31-46.
W. False and True Pr'y'g.Luke 11 : 1-13.
Th. Heathen Prayers.....1 K'gs 18 : 25-29.
F. God our Father.....Heb. 1 : 1-14.
Sat. Ask & it shall be given.Luke 11 : 1-13.
S. Power & Glory for ev'r.Rev. 4 : 1-11.

Time, Place and Persons.—See Lesson 7.

Lesson Sketch.—In the three preceding lessons Jesus taught what we ought to do. Now he shows from what motive we ought to act. We should give not for display, but from true love to God and man. We should pray not to be seen of men, but from the heart. He then gives a model prayer, commonly called the "Lord's Prayer," and urges the need of having a forgiving spirit.

LESSON EXPLANATIONS.

Verse 1. **alms**—or “righteousness,” as the Greek word here probably means “righteousness” in the largest sense, of which alms are only a part. v. 2. **thine alms**—simply “alms;” a different Greek word from that in v. 1; **sound a trumpet**—to attract attention; **hypocrites**—originally meant actors in the theatre; here religious pretenders; **they have**—the names of large givers were publicly announced in the synagogue. v. 3. **let not thy left hand**—a figure of speech to express modesty and simplicity in giving. v. 5. **when thou prayest**—or “when ye pray;” **thou shalt not**—“be not;” **standing**—(see Rev. Ver.) a common posture in prayer, 1 Sam. 1 : 26; Mark 11 : 25; Luke 18 : 11, 13. They are not blamed for the posture, but for the display; **synagogues . . . corners**—the most public and frequented places. v. 6. **closet**—or “inner chamber;” **shut thy door**—public prayer is not condemned, but praying to be seen. v. 7. **vain repetitions**—as if there were merit in the length of a prayer. This was expressly taught by some rabbis (see People’s Commentary on Matthew, ch. 23 : 14); **as the heathen**—or “Gentiles” (see Readings for Thursday). v. 9. **After this manner**—“thus,” for example; **which art**—who art; **hallowed**—kept holy, sanctified, in thought and speech. v. 10. **kingdom**—reign and rule; **will be done**—freely, voluntarily; **in earth as . . . in heaven**—or, “as in heaven, so on earth.” v. 11. **daily bread**—literally “our bread of subsistence;” needful for our support; not only “bread,” but “food” in general. v. 12. **debts**—sins, trespasses; **as we forgive**—or “have forgiven;” it implies a willingness on our part to be forgiving. v. 13. **evil**—spiritual and physical, conflict with which is “temptation;” **for thine . . . ever**—see Luke 11 : 2–4. The doxology of the prayer was perhaps added to the text at a later date. It is omitted in the Revised Version. v. 14. **for-give**—vs. 14, 15, explain verse 12 more fully, and teach more explicitly that we must forgive, if we are to be forgiven.

QUESTIONS.

For Review.—What was the old law of retaliation? What did Jesus teach on this subject? Matt. 5 : 39–41. Whom did the Jews mean by neighbor? By enemy? What did Jesus say of our duty to our enemies? If we did this whom would we be like?

ON THE LESSON.

- 1. True Giving.**—Against what does Jesus warn us in v. 1? What is meant by “alms” in this verse? Why should we avoid display in religion? From whom is the reward of piety to come?
 What are we to avoid in giving? v. 2. What is the meaning of “alms” in v. 2? What is said of the hypocrites in this verse? What is it to be a hypocrite?
 What is said in v. 3? What is meant by not letting one hand know what the other does? How should our giving be done?
- 2. True Prayer.**—Who will reward us? v. 4.
 Against what are we warned with reference to praying in v. 5? Where and how are we directed to pray in v. 6? What is meant by “closet”? Does this forbid public prayer? What does Jesus say of the heathen ways of praying in v. 7? Is it wrong to use the same words or forms of prayer? What is meant then?
 Why should we not be like the heathen? v. 8. Why then is it right and needful to pray?
 What is meant by “after this manner” in v. 9?
 Repeat the Lord's Prayer.
 How many petitions are there in it? Six.
 What is the character of the first three?
 Of the last three?
 What is meant by “hallowed”? By “thy name”? By “kingdom”? By “daily bread”? By “debts”? By “as we forgive”?
 Does God ever tempt man to sin? James 1:13.

PRACTICAL TEACHINGS:

1. The true motive of beneficence.
2. False and true modes of prayer.
3. What we should pray for.
4. The character of true forgiveness.

TOPICS FOR WRITTEN REPORTS.

1. Where, by whom, and on what occasions were some notable prayers recorded in the Old Testament uttered?
2. Give some account of similar prayers as recorded in the New Testament.
3. Cite some instances of godly giving noted in Scripture.

LESSON 12.

[A. D. 28.]

FASTING AND HEAVENLY MINDEDNESS.

Matt. 6 : 16-24.

MEMORY TEXT.—But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.—Matt. 6 : 20, 21.

LESSON OUTLINE.

1. How to Fast.
2. How and Where to lay up Treasures.

Home Readings.

- M.* Acceptable Fast.....Isa. 58 : 3-12.
T. Earthly Treasure.....James 5 : 1-6.
W. Heavenly Treasure....1 Tim. 6 : 17-21.
Th. Keeping the Heart.....Ps. 62 : 1-10.
F. Light and Life.....Prov. 20 : 20-28.
Sat. Spiritual Darkness.....Jude 3-13.
S. Spiritual Light.....Matt. 6 : 16-24.

Time, Place and Persons.—See Lesson 7.

Lesson Sketch.—Jesus having taught that we should give and pray without display, now teaches that we should fast, not to be seen of men, but of God. Our hearts are to be upon heavenly things. We are not to hoard earthly treasures, but to lay up treasures in heaven. To be worldly minded is sin; to be heavenly minded is life and peace. We cannot love riches and love God; we cannot serve Satan and the Saviour. Serving the devil will make our hearts dark with sin; serving Christ will make them light with his righteousness.

LESSON EXPLANATIONS.

Verse 16. hypocrites—see Dict.; sad countenance—sullen, or morose; disfigure—by putting dust or ashes on their head (see People's Commentary); They have . . . reward—that is, men praise them. v. 17. anoint thy head—that is, appear as usual. v. 18. not unto men—this clause implies that it is a personal and private duty; the same rule applies to prayer and alms. v. 19. Lay not up—literally, treasure not up treasures; upon earth—lay them not up here as the place; moth—which destroys garments; rust—which destroys metals. v. 20. lay up—same expression as before, not earthly treasures, but heavenly, and in heaven. v. 21, urges us to do this, for where the treasure now is, there the heart will be also. v. 22. single—fixed on the object of sight, seeing clearly. v. 23. eye

be evil—a bad eye, as diseased; full of darkness—literally, “dark,” sight obscure. v. 24. Ye cannot—impossible, “to serve,” as a slave, “two masters,” whose interests and orders must come in conflict; hold to . . . despise—prefer the one, neglect the other; mammon—not an idol, but wealth loved as a treasure.

QUESTIONS.

For Review.—What is the title of the last lesson? What reward will we have, if we give to be seen of men? How should we give alms? v. 3. Whom should we not imitate in praying? What was given to show us how to pray? After what manner may we hope to be forgiven? v. 14.

ON THE LESSON.

1. **How to Fast.**—What is it to fast? How did the hypocrites fast? v. 16. What is meant by “disfigure their faces”? How are disciples to fast? v. 17.
Why should they fast in this manner? v. 18. By whom and how would they be rewarded?
2. **How and Where to Lay up Treasures.**—Where are we not to lay up treasures? v. 19. To what are treasures on earth exposed? What is “moth”? “Rust”? The meaning of “corrupt”?
Where ought treasures to be laid up? v. 20. How would these treasures differ from the others? What reason is given for this charge in v. 21?
How is this truth illustrated in v. 22? What is meant by “eye single”?
How is the opposite condition stated in v. 23?
What cannot a man do? v. 24. What is “mammon”?
Why cannot a man serve that and God? Whom should we serve? How should we serve God?

PRACTICAL LESSONS:

1. Fasting for display will not please God, but may please men.
2. Fasting from the heart may not please men, but will please God.
3. Sin and evil darken the soul.
4. Christ and a “single eye” for him, give light to the soul.
5. We cannot serve the world and God, nor Satan and Christ.

TOPICS FOR WRITTEN REPORTS.

1. Give an account of some great public fasts mentioned in the Bible.
2. A similar account of some fasts by individuals noted in the Bible.
3. Narrate instances of the folly of laying up treasures on earth, mentioned in Scripture.

LESSON 13.

[A. D. 28.]

THE HEAVENLY FATHER'S CARE.—Matt. 6 : 25-34.

MEMORY TEXT.—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6 : 33.

LESSON OUTLINE.

1. Worldly Anxiety Forbidden.
2. Worldly Anxiety Useless.
3. God Cares for Disciples.

Home Readings.

<i>M.</i>	Trust.....	Matt. 6 : 25-34.
<i>T.</i>	Fear Not.....	Matt. 10 : 19-31.
<i>W.</i>	God Cares for the Body.....	Ex. 16 : 11-19.
<i>Th.</i>	God Cares for the Soul.....	John 6 : 47-59.
<i>F.</i>	God Provides Raiment.....	Deut. 8 : 1-18.
<i>Sat.</i>	Life More than Meat.....	Luke 12 : 16-23.
<i>S.</i>	Trust God.....	Luke 12 : 24-34.

Time, Place and Persons.—See Lesson 7.

Lesson Sketch.—The teaching in this lesson is founded upon the truths in the last lesson. There Jesus showed the true and false modes of fasting, the right and the wrong place in which to lay up treasures, and that the only lasting treasure is in heaven. "But the body must be cared for," the disciples might say. And Jesus tells them how it is cared for; as God cares for the birds, and clothes the lilies, so he will care for the bodily wants of his children. We should work for, but not worry about food and clothing. Those who seek first God and his righteousness will find that he is mindful of their wants.

LESSON EXPLANATIONS.

Verse 25. **Therefore**—if ye seek God, he will care for his servants; **Take no thought**—or "be not anxious;" **more**—greater, of more importance; **meat**—or "food," that sustains life; if God has given life, he will not withhold what sustains it; **raiment**—clothing. v. 26. **fowls**—or "birds," which are very numerous in Palestine; **sow . . . reap . . . gather**—toilsome occupations

of man, the birds do not follow them; **barns**—called “garner” in 3 : 12; buildings for the storage of grain; **better**—or, “of much more value. v. 27. **cubit**—about eighteen inches; **stature**—or possibly “age.” v. 28. **consider**—“study;” **toil not**—no labor to grow; **spin**—to make the material into raiment. v. 29. **Solomon**—son of David, builder of the great temple; **glory**—pomp and splendor. v. 30. **grass**—of which the lilies form a part; **to day is**, living and growing one day, and the next day is cut down, dried and used for fuel; **oven**—made of clay, and portable; **much more . . . you**—who are destined for eternal life; **of little faith**—because you act as if doubting it. v. 31. The three questions in this verse are the great questions with the worldly, but are not to give anxiety to Christians. v. 32. **all these things**—food, clothing, and daily wants; **Gentiles**—“nations,” all not Jews, heathen; **knoweth**—and will therefore supply your need. v. 33. **seek ye first**—not first in time only, but as first and greatest in importance; the great object of life; **kingdom of God**—or “his kingdom; **righteousness**—true spiritual life; **added**—supplied over and above. v. 34. **shall take thought**—or “be anxious for itself,” “will have, or bring, cares” of its own; **evil thereof**—the trouble, belonging to itself.



Lily of Palestine.

QUESTIONS.

For Review.—How did hypocrites fast? How should Christians fast? Where should we lay up treasures? Why in heaven? Where will the heart be? When will the body have light? When the soul? Why cannot a man serve two masters?

ON THE LESSON.

I. Worldly Anxiety Forbidden.—For what are we not to be anxious? v. 25. What is meant by “take no thought”? Are we not to work, nor provide for our wants when we

can? What then does this charge mean? What question is asked in the last clause of v. 25?

2. Worldly Anxiety Useless.—To what does Jesus point us in v. 26? How are the birds cared for? In what respect are disciples better or of more value than the birds?

What other question does Jesus ask in v. 27? What is meant by "stature"? How much is a "cubit"? Which is the greater gift, life or food?

What is said of the lilies in v. 28?

To whose glory are they compared in v. 29? Who was Solomon? For what was he renowned? What is meant by his not being "arrayed like one of these"?

3. God Cares for Disciples.—Who gives the grass its beauty? v. 30. Why is it reasonable to think that God will care for man as much as for grass and flowers? Who are "of little faith"?

For what three things are we again told not to be anxious? v. 31.

What further reason is given for this command? v. 32.

Who were meant by the Gentiles? Why should we not be like them?

What should we make the one great object of life? v. 33.

Who will supply all our real wants?

What command for the future is given? v. 34. What reason for it is given? What is meant by "shall take thought for itself"? What is meant by "evil thereof"? Does this mean that we may be idle? What then does it teach?

PRACTICAL LESSONS:

1. We need not be over anxious about food, clothing and the wants of this life.
2. Anxiety is useless.
3. God cares for birds: he will care for his children.
4. Righteousness is the first business of life.
5. Have a care for the things of God first, and he will have a care for our needs.

TOPICS FOR WRITTEN REPORTS.

1. Describe some of the birds mentioned in the Bible.
2. Give a sketch of the life of Solomon.
3. Mention some instances mentioned in the Bible where God unexpectedly provided food for the hungry.

LESSON 14.

[A. D. 28.]

TRUE RELIGION.—Matt. 7 : 1-14.

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

LESSON OUTLINE.

1. Be not Censorious.
2. How to Ask and Receive.
3. The Sum of Religion.

Home Readings.

<i>M.</i>	Wise Rules.....	Matt. 7 : 1-14.
<i>T.</i>	Why not Judge.....	Rom. 2 : 1-11.
<i>W.</i>	Abusing Gifts.....	Acts 8 : 14-24.
<i>Th.</i>	Asking.....	John 16 : 22-30.
<i>F.</i>	Good Gifts.....	Luke 11 : 5-13.
<i>Sat.</i>	Law Fulfilled.....	Rom. 13 : 7-14.
<i>S.</i>	The Only Way.....	John 10 : 1-9.

Time, Places, and Persons.—See Lesson 7.

Lesson Sketch.—Having shown us our duty to God, and to ourselves, Jesus now points out our duty to our neighbor. He tells us not to judge others harshly, and that to reform others we must first reform ourselves. We are reverently to use holy things, and he encourages us, by the example of earthly parents, to seek good things of God. We are to do to others what we would wish them to do to us. We are to strive to enter the narrow gate of life, and to avoid the wide gate and broad way that lead to destruction.

LESSON EXPLANATIONS.

Verse 1. Judge not—not unkindly, harshly. v. 2. with what judgment—and in what spirit; be judged—of God; measure—in the sense of “standard” of thought and conduct. v. 3. mote—“little splinter,” figurative for trifling error; considerest not—takest no notice of; beam—figurative for great sin. v. 4. wilt thou say—in a meddling spirit, or with false zeal. v. 5. hypocrite—because professing true interest where there is only a fault-finding spirit; see clearly—properly, correctly, and with the true spirit of helpfulness. v. 6. that which is holy—offered at the sacrifice which none but the priests might eat, Lev. 22 : 4-11; dogs—ran wild and had no owners in Palestine; cast . . . pearls—for food; swine—which Jews could not eat, but kept them for the Gentile market. v. 7. ask . . . seek . . . knock—pray and labor to receive as a gift from God those things you need to make you “clean,” and fit to receive the “holy things” which are denied to the unholy. v. 8. asketh—sincerely and in the proper spirit; receiveth—

at once, from God; it shall be opened—the entrance into the kingdom of heaven. v. 9. **stone**—similar in appearance to a loaf of bread. v. 10. **fish**—the most common flesh food in the neighborhood where Jesus was; **serpent**—looking much like some kinds of fish. v. 11. **being evil**—by nature, because human; **know . . . how**—and do, in spite of your sinful nature; **your Father**—whose love and holiness are perfect; **good things**—refers here to spiritual gifts, the best of which is the Holy Ghost, Luke 11 : 13. v. 12. **would**—wish, desire; **even so**—do to them what you would wish to have done unto you (see Revised Version). v. 13. **Enter ye in**—into Christ's kingdom; **strait**—narrow, so narrow that only those who give up sin can pass through; **wide**—because all kinds of sin can pass through; **broad**—because all the hedges of law have been trampled down; **destruction**—of the soul and body; **many there be**—because it is broad and easy, and selfish. v. 14. **narrow . . . the way**—“straitened,” because of self-denial required to keep in it; **life**—true, spiritual life, that life that lasts for ever; **find it**—this divine heavenly life.



QUESTIONS.

For Review.—What anxious thought does Jesus forbid? Matt. 6 : 25. What illustrations does he give to show that such anxiety is needless? What are we commanded to seek first? What promise is added?

ON THE LESSON.

1. **Be not censorious.**—In what way are we not to judge? v. 1. Why? How shall we be judged? v. 2. What is implied by “measure?” What reproof is given in v. 3? What is a mote? In what does the hypocrisy in v. 4 consist? Are we not to help others till we are perfect? What then shall we do? v. 5. Why? What will we do besides merely “beholding” another’s faults? What charge is given in v. 6? What is meant by “that which is holy?” Why was it not to be given to dogs?
2. **How to Ask and Receive.**—What three things are said in v. 7? Whom shall we ask? What shall we seek? In

what spirit must asking, seeking and knocking be done?

What will be the result? v. 8. Whose promise is this?

How does Christ prove God's willingness to give?

If a son asks for bread, what will his father give him? v. 9.

If he asks for a fish? v. 10. What does this show?

Why will God much more give us good things? v. 11.

What good things are meant? To whom will he give them?

3. The Sum of Religion.—What is the substance of the law and prophets given in v. 12? What should this govern besides our deeds?

In what are we to enter? v. 13. What is meant by the "strait gate"? Where does the wide gate and broad way lead?

What is said of the number in each of these ways? v. 14.

What makes the way of life narrow and hard to find?

LESSONS FOR US:

1. The danger and folly of unkind judgments.
2. Reasons for confidence in prayer.
3. The true rule of life.
4. The need of earnestness and perseverance in godliness.
5. The need of striving to get into the way of life.
6. The need of constant care to keep in that way.

TOPICS FOR WRITTEN REPORTS.

1. Give some instances of wise and unwise judgments mentioned in Scripture.
2. Mention some cases of importunate and successful prayer noticed in the Bible.
3. Tell where in the Bible our life is compared to a race; describe the kind of race meant.

LESSON 15.

[A. D. 28.]

THE FALSE AND THE TRUE.—Matt. 7:15-29.

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

LESSON OUTLINE.

1. The False.
2. The True.
3. The False and the True Contrasted.

Home Readings.

- M.* False and True.....Matt. 7 : 15-29.
T. Good and Bad Fruits...Gal. 5 : 16-26.
W. Kn'wn by their Fruits.1 Ki. 18 : 20-39.
Th. Saying and Doing.....James 2 : 14-26.
F. At the Judgment..... Matt. 25 : 31-46.
Sat. The Rock of Salvation.1 Pet. 2 : 1-10.
S. The Foundation Tried.1 Cor. 3 : 10-19.

Time, Place and Persons.—See Lesson 7.

Lesson Sketch.—Jesus warns disciples against false teachers. They may be known by their fruits. A good tree has good fruit; a bad tree, bad fruit. A tree that has no good fruit is cut down and burned. Professing to call Jesus Lord, pretending to teach in his name, or to have done miracles in it will not save us at last. Hear and do. The foolish man builds on the sand; those who hear only are like this man. The wise man builds on the rock; his house stands when the floods come. So is the one that hears and does what Jesus says. Jesus taught with authority.

LESSON EXPLANATIONS.

Verse 15. **false prophets**—false religious teachers, 24 : 11, 24; Acts 20 : 29, 30; **sheep's clothing**—meaning those who put on the appearance of Christians; **inwardly**—in their hearts; **rav-ening wolves**—figurative for “greedy to harm and destroy.” v. 16. **figs**—a common fruit of Palestine much used for food; **thistles**—a thorny, coarse weed. v. 17. **good tree**—one good at heart; **good fruit**—sound, useful fruit; **corrupt**—bad. v. 21. **every one**—of men in general; **Lord, Lord**—a profession of love; **kingdom of heaven**—the true, spiritual kingdom, here and hereafter. v. 22. **that day**—Isa. 2 : 20; Luke 10 : 12; Matt. 11 : 24, the day of judgment, 25 : 31-46; **prophesied**—“preached” and taught; **in thy name**—or, by thy name, by means of it; **cast out devils**—in Christ's time persons were sometimes possessed of devils or evil spirits; so the gift of prophecy, 1 Cor. 13 : 2; 12 : 10, of healing, of working miracles, of discerning of spirits, was given to men, 1 Cor. 12 : 9, 10; Mark 9 : 38. v. 23. **profess**—plainly declare; never knew—as my true followers. v. 24. **wise, built his house**—of sun-burnt brick, hence soft; if not on a rock they would wash away. v. 25. **the rain**—the rainy season in Palestine lasted from October to April; then the mountain streams be-



Two Foundations.

came wild torrents and the rivers overflowed their banks; **floods**—refer to these torrents and freshets. v. 26. **foolish**—not only ignorantly, but wilfully, and hence culpably, foolish; **sand**—loose, soft and low ground. v. 28. **doctrine**—teaching, both the manner and substance. v. 29. **taught**—was teaching; **having authority**—in himself.

QUESTIONS.

For Review.—What was said about judging in vs. 1, 2? What about offering to pull a mote out of a brother's eye in vs. 3-5? By what examples are we encouraged to ask things of God in vs. 9-11? Recite the so-called golden rule in v. 12. Which gate are we to enter, and which to avoid? Why?

ON THE LESSON.

1. **The False.**—Against whom are we warned in v. 15? Who are meant by "false prophets?" Under what assumed character will they come? What is their real character? How may they be recognized?
What illustrations are given in vs. 16, 17?
2. **The True.**—What are the characteristics of good fruit trees? v. 17.
Can there be an exception to this rule? v. 18. What reason is given?
What is done with bad trees? v. 19. How does this principle apply to man? To whom besides false prophets does this refer?
Who of those that say "Lord, Lord," will be accepted? Who not? v. 21
What will many say in "that day?" v. 22. What day is meant? What is meant by "prophesied?"
What will Christ say to them? v. 23. In what sense did he never know them? To whom will he say this? What besides hearing is required?
3. **The False and the True Contrasted.**—To what does Christ liken the doer of the word? v. 24. Why was it best to build on rock?
What happened to the house on the rock? v. 25.
To what is the mere hearer of the word compared? v. 26.
Why was it foolish to build on sand?
What befell the house on the sand? v. 27.

Why were the people astonished at Christ's teaching? v. 28.

What was the difference between Christ's and the scribes' teaching? v. 29.

LESSONS:

1. Avoid false teachers.
2. Good and bad people are known by their conduct.
3. Hear what Jesus says.
4. Do what Jesus says.

TOPICS FOR WRITTEN REPORTS.

1. In what other passages in the Bible are the vine and fruit trees used to illustrate godly life.
2. Give other instances in the Bible where the Christian is compared to a building or to a house.
3. Tell what you know about the scribes' method of teaching.

LESSON 16.

[A. D. 28.]

JESUS' POWER OVER DISEASE.—Matt. 8 : 1-17.

MEMORY TEXT.—Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.—Matt. 8 : 3.

LESSON OUTLINE.

1. Healing a Leper.
2. The Centurion's Servant.
3. Peter's Wife's Mother, and Others.

Home Readings.

- M.* Healing.....Matt. 8 : 1-17.
T. God Heals His People...Ps. 103 : 1-13.
W. True HumilityLuke 15 : 17-24.
Th. The Powerful Word.....Ps. 107 : 15-22.
F. Great Faith.....Matt. 15 : 21-28.
Sat. Faith's Reward.....Luke 7 : 44-50.
S. Divine Compassion.....Isa. 53 : 4-9.

Time.—A. D. 28.

Places.—Galilee, Capernaum.

Persons.—Jesus, leper, Roman centurion, centurion's servant, Peter, Peter's wife's mother, priest (Moses, Abraham, Isaac, Jacob, Isaiah).

Lesson Sketch.—The miracles of healing which Jesus did were a proof of his divine mission and power, and that he was the Messiah as he claimed to be. Matthew groups several miracles in this chapter. The

leper beseechingly said, if thou wilt, thou canst cure me. Jesus quickly answered I will, and the man was healed. Then Jesus required him to show himself to the priest, and get official proof that he was clean. As Jesus entered Capernaum a centurion asked him to heal his servant. He did not want Jesus to have the trouble of coming to his house. The centurion believed that if Jesus said the word, his servant would be healed. Yet the centurion was a heathen. Jesus healed his servant, and commended the great faith of the centurion. Then Jesus healed Peter's wife's mother of a great fever and cast out demons from many persons who were brought to him.

LESSON EXPLANATIONS.

Verse 1. **mountain**—where he had given his sermon (see Lesson 7). v. 2. **a leper**—Luke 5 : 12, says "full of leprosy" (see Dict.); **wilt . . . canst**—if thou art willing; thou art able. v. 3. **touched**—touching a leper made the person unclean; here, the



Roman Centurion.

touch of infinite purity, made the loathsome pure. v. 4. **tell no man**—lest a crowd keep Jesus from his true work; **show thyself to the priest**—who is the official to judge of the cure, Lev. 14 : 2, 3; **The gift that Moses commanded**—two birds, cedar wood, scarlet and hyssop, Lev. 14 : 4-7; **for a testimony**—that they may have evidence of a cure. v. 5. **Capernaum**—see Dict.; **centurion**—a Roman military officer, who commanded 100 soldiers. v. 6. **sick of the palsy**—in Greek, a single word—"paralytic;" **grievously tormented**—suffering terribly. v. 8. **not worthy**—not good enough; **but speak the word only**—give the command—a single word is enough. v. 9. **For I am a man under authority**—he gives a reason for believing—as if he would say, "I know the power of a command, for I both command and obey; surely disease will obey you a prophet." v. 10.

Jesus . . . **marvelled**—wondered; **Verily**—truly; **not in Israel**—this man was a Roman. The wonder was that a Roman soldier should have such faith. v. 11. **from the east and west**—from all parts of the heathen world; **sit down**—recline as at a feast; **Abraham, Isaac and Jacob**—the patriarchs to whom

the promise was made. Gentiles through faith will share these blessings, Gal. 3 : 29. v. 12. **children of the kingdom**—those to whom its privileges were promised but who had forfeited them by unbelief; **outer darkness**—into spiritual and awful darkness; **weeping and gnashing**—forms of showing great grief. v. 13. **as thou hast believed**—not because of, but according to thy faith. v. 14. **Peter's**—the apostle's; **wife's mother**—mother-in-law, Peter then was married, Romanists claim that Peter was the first Pope; and yet they forbid the clergy to marry! v. 15. **touched**—Mark says **took her hand**—as an aid to faith and healing; **she arose**—restored at once to health. v. 16. **When the even was come**—after sunset; **possessed with devils**—literally, “demonized,” under the control of demons; **healed all that were sick**—there were many cases; and so was fulfilled the prophecy of Isaiah (53 : 4).

QUESTIONS.

For Review.—How may we distinguish false teachers? What illustrations are used to show this in ch. 7 : 16–18? To whom will Jesus say I never knew you? 7 : 23. On what foundations did the wise man build? The foolish man? What was the result of each? Who is like the wise builder? Who is like the foolish one?

ON THE LESSON.

1. **Healing the Leper.**—Who followed Christ down from the mountain? v. 1.
Who came to him to be healed? v. 2. What is a leper?
How did he show his faith? What did Jesus say?
What did he then tell the leper to do? v. 3. Why?
What gift to offer? v. 4. Of what did it consist?
2. **Healing the Centurion's Servant.**—Into what city did Jesus enter? v. 5. Who met him? What was a centurion?
What did he request? v. 6.
What did Jesus reply? v. 7.
How did the centurion answer? v. 8.
How show his faith in Christ? v. 9. What is implied in the words “I also am a man under authority”?
What did Jesus say of this man's faith? v. 10.
How does he speak of the conversion of the Gentiles? v. 11.
Of the casting off of the unbelieving Jews? v. 12.
When was the servant healed? v. 13.

- 3. Healing Peter's Wife's Mother and Others.**—What relative of Peter was sick? v. 14. Of what?
 How healed? v. 15. How is the Romish doctrine which forbids the clergy to marry disproved here?
 What other miracles of healing were wrought? v. 16.
 What is the meaning of "possessed with devils"? How were they healed?
 What prophecy was thus fulfilled? v. 17.

LESSONS FOR US:

1. Jesus cleansed the leper: he can also cleanse us from sin.
2. Not our worthiness, but our need commends us to the Saviour.
3. We must show our faith by coming to him.
4. Without faith, pious ancestry will not save us.
5. Jesus can and will save to the uttermost those who truly come to him.

TOPICS FOR WRITTEN REPORTS.

1. Give some description of the disease of leprosy.
2. Describe the office and duties of a Roman centurion.
3. What other centurion had faith, and where did he live?

LESSON 17.

[A. D. 28.]

POWER OVER MEN, THE SEA, AND DEMONS.

Matt. 8 : 18-34.

MEMORY TEXT.—What manner of man is this, that even the winds and the sea obey him!—Matt. 8 : 27.

LESSON OUTLINE.

1. Power over Men.
2. Power over Nature.
3. Power over Demons.

Home Readings.

- M.* Jesus and Multitudes. Matt. 14 : 14-23.
T. Jesus and Scribe..... Luke 9 : 51-62.
W. A Troubled Disciple.. 1 Kings 19 : 1-21.
Th. Jesus and Tempest..... Mark 4 : 35-41.
F. Comforted Disciples.. Ps. 46 : 1-11.
Sat. Jesus and Demoniacs. Luke 8 : 26-39.
S. Jesus and Citizens..... Luke 4 : 16-30.

Time.—Autumn, A. D. 28.

Places.—Sea of Galilee near Capernaum, and opposite shore.

Persons.—Jesus, disciples, two demoniacs, the Gerasenes or Gadarenes.

Lesson Sketch.—A scribe offers to follow Jesus. He is warned of the homeless life he must lead. A halting disciple is urged to leave the dead to bury their dead and follow the Master. A storm on the lake alarms the disciples; they awake Jesus; he rebukes the winds and waves. The wind ceases to blow; the sea becomes calm. Near Gerasa or Gergesa, in the region of Gadara, Jesus cures two men of demons. The demons enter a herd of swine. The swine run down a steep place into the lake and are drowned. The people are alarmed and ask Jesus to leave their country.

LESSON EXPLANATIONS.

Verse 18. **Now**—after Jesus had healed all their sick, v. 16; **great multitudes**—who thronged about Jesus to be healed and to hear his gracious words; **gave commandment**—to his disciples; **other side**—east side of the Sea of Galilee. v. 19. **scribe**—probably one of his disciples (see v. 21.). v. 20. **Son of man**—Jesus; **not where**—no place, a homeless pilgrim. v. 21. **another**—Lange suggests that the scribe of v. 19 is Judas Iscariot, and the disciple of this verse Thomas; this, however, is speculation; **suffer**—allow; **bury my father**—among the Jews it was considered the duty of sons to bury their parents. v. 22. **dead bury their dead**—“Let those who are dead in spirit bury those of their relatives who are dead in body” (Schaff), or, let the dead be unburied, if burying them keeps us from following Christ. v. 23. **his disciples**—the twelve; **followed him**—“there were also with him other little ships,” Mark 4 : 36. v. 24. **great tempest**—furious storm of wind; **covered**—waves beat into the boat; **he was asleep**—tired like other men. v. 25. **came to him**—not knowing what else to do, see Ps. 50 : 15; **save us**—no other power can. v. 26. **rebuked**—first the disciples, then the wind and waves; **great calm**—perfect quiet; fear and danger depart. v. 27. **marvelled**—wondered; **manner of man**—a problem they could not then solve; **winds . . . sea**—which in their view were subject to God only. v. 28. **Gergesenes**—see Dict.; **two**—Mark and Luke only mention one; they probably mention the boldest one; **devils**—see Dict.; **tombs**—natural or artificial caves. v. 29. **they cried**—men completely under the power of demons; **Son of God**—the devils recognized the divinity of the Lord; **torment us**—drive us out of men. v. 30. **good way off**—on the hill-slopes adja-



cent; **swine**—to the Jew an unclean animal. v. 31. **devils**—their number was legion. v. 33. **fled**—the swineherds hastened to the city with the strange news; **what was befallen**—how they were in their right mind. v. 34. **whole city**—great numbers of the inhabitants; **besought . . . depart**—more concerned for the loss of swine than in the cure of demoniacs.

QUESTIONS.

For Review.—What did a leper ask of Jesus? v. 2. What did Jesus answer, and tell him to do? vs. 3, 4. What request did a centurion of Capernaum make? v. 6. What did Jesus offer to do? v. 7. What was the reply? v. 8. What did Jesus say to the multitude about the centurion? v. 10. What to the centurion? v. 13. Was his servant healed? v. 13.

ON THE LESSON.

1. **Power Over Men.**—What order did Jesus give to his disciples? v. 18. Why?
 - What did a certain scribe say to Jesus? v. 19.
 - What did Jesus say to him? v. 20.
 - What did one of the disciples want? v. 21.
 - What did Jesus mean by his reply in v. 22? What duty is of more importance than burying the dead?
2. **Power Over the Sea.**—On what water was Jesus?
 - Who were with Jesus in the ship? v. 23.
 - How were the disciples in danger? v. 24. Did the storm awake Jesus?
 - Who did? v. 25. What will believing prayer always do?
 - What did Jesus say to the winds and waves? v. 26. What followed?
 - What did the men say? v. 27. What did the disciples say to each other?
3. **Power Over Demons.**—Where was the country of the Gergesenes?
 - What was the Jewish law in relation to swine? Lev. 11 : 7, 8; Deut. 14 : 8.
 - Who met Jesus? v. 28. Describe their appearance. What did the devils call Jesus?
 - What did they ask him? v. 29.
 - What request did they make? vs. 30, 31.

What became of the swine? v. 32.

What did the keepers say in the city? v. 33.

What did the city beseech Jesus to do? v. 34. Who wish Christ to leave them now?

LESSONS FOR US:

1. It will cost us some self-denial to follow Jesus.
2. We are to follow Christ in preference to everything else.
3. Jesus calmed the troubled sea; he can calm troubled hearts.
4. Jesus has power over demons; has he cast Satan and sin out of you?

TOPICS FOR WRITTEN REPORTS.

1. Give some account of storms, their frequency, violence, and sudden coming on the Sea of Galilee.
2. Give other instances of the healing of persons possessed with demons by Jesus.
3. State some proofs from Scripture of the need of self denial in following Christ.

LESSON 18.

[A. D. 28.]

POWER TO FORGIVE SINS.—Matt. 9 : 1-8.

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

LESSON OUTLINE.

1. Faith of Friends.
2. Evil Thoughts of the Scribes.
3. Healing Soul and Body.

Home Readings.

<i>M.</i>	The Lepers.....	Matt. 9 : 1-8.
<i>T.</i>	Palsy Cured.....	Mark 2 : 1-12.
<i>W.</i>	Palsy Cured.....	Luke 5 : 17-26.
<i>Th.</i>	Sins Forgiven.....	Ps. 32 : 1-11.
<i>F.</i>	God's Love.....	John 3 : 16-36.
<i>Sat.</i>	Faith.....	Matt. 8 : 1-13.
<i>S.</i>	Prodigal Son.....	Luke 15 : 11-32.

Time.—(v. 1) Autumn. (v. 2-8) Spring of A. D. 28.

Places.—Sea of Galilee; Capernaum.

Persons.—Jesus, disciples, paralytic, scribes.

Lesson Sketch.—The Gadarenes wished Jesus to leave their country. So Jesus returned across the lake to his own city, Capernaum.

The evangelist in this connection, relates a miracle done at Capernaum, perhaps some months earlier. See Mark 2: 1-12. A paralytic, a palsied man, was brought to Jesus on a bed or couch. Jesus said, "Thy sins be forgiven thee;" but the scribes thought this was claiming divine power. Then Jesus cured the man by a word, to prove that he had power to forgive sins.

LESSON EXPLANATIONS.

Verse 1. **passed**—or "crossed over," in fact he recrossed the sea; **own city**—Capernaum. v. 2. **brought**—on his return, or more probably at an earlier time. The sick man was not able to come—he was carried by his friends; **their faith**—the faith of those bringing him; **be forgiven**—probably this was not what the friends thought of; healing for the body was their object. v. 3. **scribes said**—not aloud, but in their minds, or among themselves; **blasphemeth**—in assuming to do what God alone could do. v. 5. **easier**—not easier to do, but easier to say, or to claim. v. 6. **know**—as proof to you that I have this power to forgive; **arise**—the palsied is to obey Jesus, to attest the claim to forgive sins. v. 8. **marvelled**—or "were afraid;" here was a being with power dangerous to foes, but glorious to his friends and the friends of God.



Healing the Paralytic.

QUESTIONS.

For Review.—What did a scribe say he would do? Matt. 8: 18. How did Jesus answer him? v. 19. How answer another? vs. 21, 22. How show his power over the storm? v. 26. How show his power over demons? Where did the demons go? What became of the swine? What was Jesus besought to do? 8: 34.

ON THE LESSON.

- Faith of Friends.**—What lake did Jesus recross? v. 1. To whose city did he come? What was the city called? Who was brought to him? v. 2. How did they get him where Jesus was? See Luke 5: 19. For what purpose? What did Jesus say to the palsied man?
- Evil Thoughts of the Scribes.**—How were the scribes displeased at Jesus? v. 3. How did Jesus show that he knew their thoughts? v. 4.

By what question show the unreasonableness of their objection? v. 5.

What would he have them know? v. 6.

3. **Healing Soul and Body.**—What did Jesus say to the paralytic? v. 6. Why did he say it in this way?

What was the sick able to do? v. 7.

What did the multitude do when they saw it? v. 8.

PRACTICAL LESSONS:

1. Some sinners are as helpless as the palsied man.
2. It is blessed for us to be borne to Jesus in faith.
3. Christ heals the soul: forgives sins.
4. Healing the body may follow healing the soul.
5. We, like the scribes, may mistake the power of God.

TOPICS FOR WRITTEN REPORTS.

1. Narrate other instances of the healing of cripples or helpless persons mentioned in the Bible.
2. Give proof texts that Jesus has power to forgive sins.
3. Write out plainly the conditions upon which Christ will forgive our sins.

LESSON 19.

[A. D. 28.

FRIEND OF SINNERS.—Matt. 9 : 9-17.

MEMORY TEXT.—I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—Matt. 9 : 13.

LESSON OUTLINE.

1. Calling Sinners.
2. Fasting: New and Old Forms.

Home Readings.

- M.* Call of Matthew... Matt. 9 : 9-17.
T. Call of Moses.....Ex. 3 : 1-14.
W. Call of Saul.....Acts 9 : 1-20.
Th. Call of Samuel.....1 Sam. 3 : 1-19.
F. Power of Faith.....Matt. 8. 1-13.
Sat. Publicans and Sinners.Luke 15 : 1-10.
S. God's Love to Sinners...John 3 : 16-36.

Time.—A. D. 28.

Place.—Capernaum.

Persons.—Jesus, Matthew, publicans, Pharisees, disciples of John.

Lesson Sketch.—Jesus calls Matthew from tax collecting to be a disciple. Jesus sits at the table with publicans and sinners. The Phari-

sees object to this. Jesus declares that he came to call sinners. Then John's disciples ask him why his disciples do not fast. He teaches them why they need not fast while the bridegroom, the Master, is with them. Under the figure of mending a garment, and of putting wine into old bottles, or wine skins, he shows them that they cannot fasten all the old forms of religion upon the new kingdom, the kingdom of heaven.

LESSON EXPLANATIONS.

Verse 9. **Matthew**—see Introduction; **follow me**—as a disciple, see Luke 5:27. v. 10. **in the house**—the house of Levi or Matthew who made the feast, Luke 5:29. v. 11. **Why eateth**—the strict Jews thought it would defile them to eat with a publican or a Gentile. v. 12. **need not a physician**—Jesus was the spiritual physician, he came to cure those who are sick in sin. v. 13. **to call . . . sinners**—because he is to heal the soul; “to repentance” is omitted in the Revised Version. The call implies repentance. v. 14. **fast oft**—the Pharisees regarded fasting as having some merit, and John's disciples were in bondage to these Jewish ideas. v. 15. **the bridegroom is with them**—Jesus as the bridegroom was with his disciples, and thus they must rejoice, not fast, like those at a wedding feast while the bridegroom is with them. v. 16. **new cloth, etc.**—the meaning is, you cannot by fasting cover up an old life of sin. The whole life must be made anew. v. 17. **new wine . . . old bottles**—or “wine skins” as in the Revised Version. The figure is now reversed. New forms for new life: new bottles for new wine; you must not put Christianity into all the old forms of Judaism.

QUESTIONS.

For Review.—Who was brought to Jesus at Capernaum? v. 2. Who were offended at Jesus, and why? v. 3. How were the scribes answered? What was done for the palsied man? v. 6.

ON THE LESSON.

- 1. Calling Sinners.**—What was Matthew doing when Jesus called him? v. 9.
With whom did Jesus sit at the table? v. 10.
Who complained of his act, and why? v. 11.
How did Jesus answer and reprove their complaints? v. 12.
Whom had Jesus come to call? v. 13. Why to call sinners?
- 2. Fasting: New and Old.**—What question did John's disciples ask? v. 14.

How did Jesus answer them? v. 15. Who is meant by the bridegroom? Who by "the children of the bridegroom"?

What illustration did Jesus give of his statement? v. 16.

How does it apply to what had been said on fasting?

What further illustration is given in v. 17? In what way does this apply to what had been said?

LESSONS FOR US:

1. Persons busy about worldly things are often called to follow Jesus.
2. Jesus may not call the self-righteous, but will call conscious sinners.
3. Frequent fasting will not purchase salvation.
4. Not formal observances, but hearing and doing God's will saves men.

TOPICS FOR WRITTEN REPORTS.

1. Give some account of the work of a publican or Roman tax collector.
2. Give some description of fasts and fasting in our Lord's time.
3. Cite ten texts showing that Jesus calls sinners.

LESSON 20.

[A. D. 28.]

RAISING THE RULER'S DAUGHTER, AND HEALING THE WOMAN.—Matt. 9 : 18-26.

MEMORY TEXT.—Daughter be of good comfort; thy faith hath made thee whole.—Matt. 9 : 22.

LESSON OUTLINE.

1. The Ruler's Request.
2. The Woman Healed.
3. The Ruler's Daughter Restored.

Home Readings.

- M.* Ruler's Daughter.....Matt. 9 : 18-26.
T. Widow's Son Raised.....Luke 7 : 11-17.
W. Lazarus Raised.....John 11 : 1-44.
Th. Healing.....Mark 6 : 52-56.
F. Power over Nature.....Mark 4 : 30-41.
Sat. Faith in God.....Gen. 22 : 1-19.
S. World Overcome.....John 16 : 16-33.

Time.—Probably in the autumn of A. D. 28.

Place.—In or near Capernaum.

Persons.—Jesus, disciples, ruler (Jairus), a woman sick with an issue of blood, minstrels or mourners, ruler's daughter.

Lesson Sketch.—A Jewish ruler named Jairus, came to Jesus and said his daughter was dying, was even now dead. If Jesus would come and put his hands on her, she would live. Jesus went with the ruler. On the way, a woman, who had been sick for twelve years, came in the crowd and touched his garment and was healed. Jesus knew it, and bid the woman be of good comfort, her faith had cured her. When he came to the ruler's house, he found it filled with mourning minstrels, for the child was dead. But Jesus put the hired mourners out of the room, and with the father, mother, and three disciples went in, took the girl by the hand, spake to her, and she arose.

LESSON EXPLANATIONS.

Verse 18. ruler—his name was Jairus, Mark 5 : 22; my daughter—Mark says "little daughter," and Luke adds, "one only daughter." v. 20. twelve years—Mark and Luke say she had spent her all on physicians, but was only worse; touched—

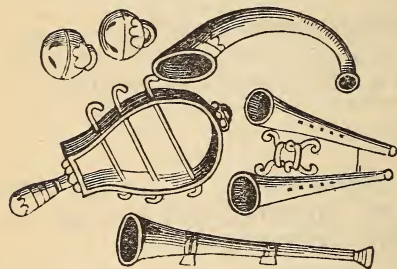
her faith and her touch of Jesus' garment cured her. v. 24.

be of good comfort—Mark and Luke give a more full account.

Jesus asked who touched him, see Mark 5 : 28-33, Luke 8 : 45-47. v. 23. minstrels—

"flute-players," mourners, hired for the occasion, as was usual in the East.

v. 24. not dead but



Ancient Flutes, &c.

sleepeth—he was about to raise her, so that her death would be only like one asleep; so also believers are said to sleep in Jesus at death. v. 25. put forth—the crowd and the hired mourners; maid arose—Mark adds she walked, and Luke that Jesus ordered them to give her something to eat.

QUESTIONS.

For Review.—What disciple did Jesus call from tax-collecting? v. 9. With whom did Jesus eat in a house? v. 10. Who found fault with him for this? How did Jesus answer the Pharisees? vs. 12, 13. Who asked a question about fasting? v. 14. What answer did Jesus give? What illustrations add? vs. 16, 17.

ON THE LESSON.

1. **The Ruler's Request.**—How many miracles are mentioned in this lesson? Whose daughter was restored to life? What is meant by "a ruler?" How was a woman cured? What was the ruler's request? v. 18.
What was his name? See Mark 5 : 22.
How did Jesus treat this request? v. 19. Who went with Jesus?
2. **The Woman Healed.**—What woman sought to be healed by Jesus? v. 20. How? How long had she been sick? What say to herself? v. 21.
When she touched him what did Jesus say? v. 22.
To whom did he first speak? See Mark 5 : 28, 29. From what time was the woman cured?
3. **The Ruler's Daughter Restored.**—Who were in the ruler's house? v. 23. What were the "minstrels," and why were they there?
What did Jesus say of the girl? v. 24. How did the crowd answer?
How did Jesus proceed to restore her? v. 25.
What is said about the report of this miracle? v. 26.

LESSONS FOR US :

1. We are to ask Jesus for help.
2. Jesus healed the most difficult diseases.
3. He has power over death.
4. He can heal our spiritual diseases.

TOPICS FOR WRITTEN REPORTS.

1. State how many cases of raising the dead are mentioned in the gospels; describe each case, and point out how they differ from each other.
2. Describe other cases of the cure of women mentioned in the New Testament.
3. Narrate the facts in this lesson in your own words.

LESSON 21.

[A. D. 28.]

HEALING THE BLIND AND DUMB.—Matt. 9 : 27-34.

MEMORY VERSE.—Then touched he their eyes, saying, According to your faith be it unto you.—Matt. 9 : 29.

LESSON OUTLINE.

1. Two Blind Men Healed.
2. Dumb Demoniac Healed.

Home Readings.

- M.* The Blind Healed.....Matt. 9 : 27-34.
T. The Blind Beggar.....Mark 10 : 46-52.
W. Blind Guides.....Matt. 23 : 24-33.
Th. Born Blind.....John 9.
F. Struck Blind.....Acts 13 : 4-13.
Sat. Blinded by Prejudice.....Acts 9 : 1-9.
S. Sight Restored.....Acts 9 : 10-22.

Time.—Autumn of A. D. 28.

Place.—Near or in Capernaum.

Persons.—Jesus, blind men, dumb demoniac.

Lesson Sketch.—Two blind men come to Jesus asking him to have mercy on them. He enters a house: the blind men follow him, and he healed them. He sent them away, charging them not to tell of the healing. But they disobeyed Jesus, and talked about the healing through that country. Then a dumb demoniac was brought to him. He healed the man so that he was able to talk. The people were astonished at these wonderful miracles.

LESSON EXPLANATIONS.

Verse 27. **departed**—or “passed by,” out of the house; **crying**—blind men in the East use their voices freely. v. 28. **into the house**—the blind showed their earnestness by following into the house. v. 29. **touched their eyes**—as a sign of healing; **your faith**—if they had no faith there would be no cure. v. 30. **charged them**—Jesus did not wish to have his work interrupted by rulers or by the increasing crowds. v. 31. **spread abroad his fame**—why they did this it is easy to see, but it was mistaken zeal and direct disobedience. v. 32. **dumb man**—demoniacs were often dumb, that is unable to talk. v. 33. **dumb spake**—this was evidence of a perfect cure. v. 34. **through the prince of devils**—this charge was repeated, and Jesus warned the Jews against the awful sin of blasphemy, chap. 12 : 24.

QUESTIONS.

For Review.—What did the ruler ask Jesus to do? On the way to the ruler's house who touched Jesus? What did she say to herself? What did Jesus say to her after she was healed? Who were put out of the room at the ruler's house? What did Jesus say of the child? What did Jesus do as he restored her to life?

ON THE LESSON.

1. **Two Blind Men Healed.**—Who followed Jesus, and what did they say? v. 27.
 In what place did the blind men come to him? v. 28.
 What did Jesus say to them? How did they answer?
 What did Jesus then do, and say to them? v. 29.
 How did he charge them? v. 30. Why?
 How did they treat the charge? v. 31. Is it right to disobey any command of Christ?
2. **Dumb Demoniac Healed.**—What is said of the dumb man in v. 32?
 When the demon was cast out, what followed? v. 33.
 What effect had this on the multitude?
 What did the Pharisees say? v. 34. What did this charge imply as to Christ's character? Where is a similar charge repeated? Matt. 12 : 24. Of what awful sin were they then warned?

LESSONS FOR US :

1. Those blind by nature Jesus restored.
2. He can restore those who are spiritually blind.
3. His gifts are often measured by our faith.
4. Demons are subject to Christ.
5. Christians are sometimes judged harshly and even wickedly.

TOPICS FOR WRITTEN REPORTS.

1. Write a list of the miracles of Jesus mentioned in the New Testament.
2. Narrate the instances in which Jesus restored sight to the blind.
3. Write an account of the cases of dumb persons whose speech Jesus restored.

LESSON 22.

[A. D. 29.

THE HARVEST AND THE LABORERS.

Matt. 9 : 35-38 and 10 : 1-4.

MEMORY TEXT.—The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
 —Matt. 9 : 37, 38.

LESSON OUTLINE.

1. The Great Harvest.
2. The Twelve Laborers.

Home Readings.

- M.* The Harvest.....Matt. 9: 35 to 10: 4.
T. Sending the Twelve..Luke 9 : 1-9.
W. Christ & Disciples..Mark 3 : 7-19.
Th. Samuel Called.....1 Sam. 3 : 1-18.
F. Choosing Men..... John 15 : 12-27.
Sat. Foes and Friends..Mark 3 : 20-35.
S. How to Labor.....Matt. 10 : 9-27.

Time.—Probably early winter of A. D. 29.

Place.—Near the sea of Galilee.

Persons.—Jesus, the Twelve (see 10 : 2-4).

Lesson Sketch.—The sight of the crowds of shepherdless people seeking him to see his miracles, caused Jesus to pity them. He said to his disciples that the harvest, the spiritual harvest, was plenteous, but the laborers few. He charges them to pray for laborers to be sent to gather souls into God's kingdom. Jesus called twelve disciples and sent them out to preach, with power to heal the sick. Read the names of the twelve given in chapter 10 : 2-4.

LESSON EXPLANATIONS.

Verse 35. **teaching . . . preaching . . . healing**—three forms of labor in which Jesus engaged. v. 36. **with compassion**—on these multitudes scattered in villages and towns without a shepherd. Jesus was foremost in mission labor among the scattered

PETER. PHILIP.

JAMES. BARTHOLOMEW

JOHN. MATTHEW.

ANDREW. THOMAS.

JAMES THE LESS.

THADDEUS.

SIMON THE CANAANITE

JUDAS ISCARIOT.

population of the country, and among the destitute. v. 37. **harvest . . . plenteous**—it

is not lack of fields but of laborers now as then, and of support for them. v. 38. **Pray**

—Prayer to the Lord of missions, is the great source of power now; let us not forget it. v. 1. **called . . . gave them**—whom

Christ calls, to them he gives all needed fitness for their work. v. 2. **twelve**—as

twelve tribes, so twelve apostles. They may be put in three groups of four each:

Peter leads the first; Philip the second, and James the Less the third group, see Mark 3 : 16; Luke 6 : 14; Acts 1 : 13. v. 4.

who also betrayed him—one of the twelve proved a traitor; another denied his Master; two others were ambitious and rash, proposing to call down fire from heaven to burn those who differed from them. But Jesus trained them all, except Judas, to become true apostles.

QUESTIONS.

For Review.—What petition did the two blind men make? How did Jesus test their faith? What was the result? How did Jesus charge them? Did they obey? When did the dumb demoniac regain his speech? What effect had these miracles on the multitude? How did the Pharisees say Jesus did them?

ON THE LESSON.

1. **The Great Harvest.**—What is the title of this lesson? Where did Jesus continue his labors? v. 35. Near what sea were most of these villages? What was the synagogue? What awakened his great compassion? v. 36. How does this picture in v. 36 resemble Sunday-school mission fields in this land? What did Jesus say of the harvest? v. 37. For what were his disciples to pray? v. 38.
2. **The Twelve Laborers.**—How many disciples did Jesus call to special work? Chap. 10 : 1. What power give to them? Why? What were the names of the twelve? vs. 2-4. Into how many groups may the twelve be divided? Name the disciple at the head of each group. Which one was a traitor? Which disciple denied his Master? Which two wanted to sit on the throne with Jesus? Matt. 20 : 21; Mark 10 : 35.

PRACTICAL LESSONS:

1. Christ's harvest field is great.
2. His laborers are few.
3. We are to pray for laborers in his harvest.
4. His laborers are called by him.

TOPICS FOR WRITTEN REPORTS.

1. The greatness of the harvest now; the number of pagans; of Mohammedans; of Jews; of the Greek church; of the Roman church; of Protestants in the world.
2. Give some account of the first six disciples named in v. 2, 3.
3. Give some account of the last six in the list.

LESSON 23.

[A. D. 29.]

THE CHARGE TO THE TWELVE.—Matt. 10 : 5-15.

MEMORY TEXT.—And as ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10 : 7.

LESSON OUTLINE.

1. Where to Go and What to Say.
2. How Provided For.
3. How to Witness for Christ.

Home Readings.

- M.* The Jews Called.....Acts 13 : 14-26.
T. The Gentiles Hear.....Acts 13 : 38-48.
W. Miracles of Healing.....Acts 3 : 1-12.
Th. The Charge.....Mark 6 : 7-13.
F. Sent Forth.....Luke 10 : 1-12.
Sal. The Return.....Luke 10 : 17-24.
S. Charge to Twelve.....Matt. 10 : 5-15.

Time, Place and Persons.—See Lesson 22.

Lesson Sketch.—The twelve were directed not to go to the Gentiles or to the Samaritans, but to the Israelites to preach the kingdom of heaven. They were not to make any special preparation for their journey; they need not get extra coats, shoes, or a purse of gold or silver, or even a purse of "brass" or copper coins. They were to find those who would care for them in the several cities to which they went preaching. If they found none in any city to hear or care for them, they were to leave that city shaking the dust from their feet as a witness against it.

LESSON EXPLANATIONS.

Verse 5. way of the Gentiles—into Gentile territory; they were



Girded for walking.

to go first toward Jerusalem; city of the Samaritans . . . not—they were not to go to Jerusalem through Samaria. v. 6. lost sheep—all were lost who were not ready to receive Christ. But Israel is first to be called. v. 7. preach—the same word that John and Jesus preached. v. 8. Heal—they were to have power to work signs, to attest the truth of their preaching. v. 9. gold . . . silver . . . brass—gold would be the largest coins, as now; brass the smallest; purses—or strictly, "girdles," which were used for purses in the

East. v. 10. scrip—a bag or wallet, to carry provision. v. 11.

who . . . worthy—that is, who are the godly, looking for the kingdom. v. 13. peace come—the usual salutation in the East, would be “peace to you,” or “peace to this house.” v. 14. shake off the dust—a symbolic act, showing that they forsook the place. v. 15. more tolerable—Sodomites would have a less severe judgment than those who wilfully reject Christ’s disciples.

QUESTIONS.

For Review.—What did Jesus say of the harvest? What kind of a harvest did he mean? How was the lack of laborers to be supplied? How many did he call to this work? What power did he give to them?

ON THE LESSON.

1. **Where to Go and What to Say.**—To whom were the twelve not to go? v. 5.
How does Jesus describe those to whom he sends the twelve? v. 6.
What were they to preach? v. 7. Who had preached these words before them?
What power did he give to the twelve? v. 8.
2. **How Provided For.**—What were they not to provide in their purses? v. 9. What part of the dress is used for a purse in the East?
What extra clothing were they not to procure? v. 10.
What reason is given for this extraordinary charge?
For whom were they to inquire in each town? v. 11.
Where to stay?
How enter a house? v. 12. If the house was worthy, what would be the consequence?
If not worthy, what would happen? v. 13.
3. **How to Witness for Christ.**—If persons would not hear, what were they to do? v. 14. What did this act of shaking off the dust of their feet signify?
What is said of the judgment upon those that rejected their message? v. 15. What befell Sodom and Gomorrah?
Why did it come upon them?

WE MAY LEARN:

1. How God’s promises to Israel were kept.
2. That God will care for Christian workers who faithfully trust and serve him.

3. That disciples are witnesses in a world of unbelief.
4. Those who reject Christ's invitation will receive great condemnation.

TOPICS FOR WRITTEN REPORTS.

1. Give an account of some other Christian missions mentioned in the New Testament.
2. Write a brief account of Sodom and Gomorrah, and of their destruction.
3. Write an account of the rise of modern missions, and the work of Carey, Judson, Moffat and John Williams. (See "Heroes of Modern Missions.")

LESSON 24.

[A. D. 29.]

PERILS TO DISCIPLES: GOD'S CARE FOR THEM.

Matt. 10 : 16-31.

MEMORY TEXT.—And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Matt. 10 : 28.

LESSON OUTLINE.

1. Perils from Rulers.
2. Perils from Relatives.
3. God's Care for Disciples.

Home Readings.

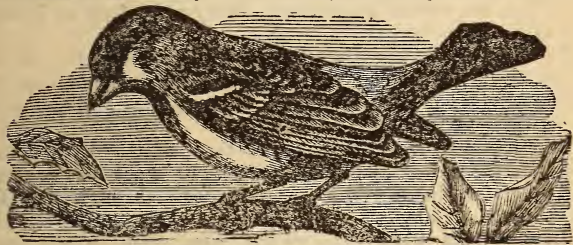
- M.* Sheep Among Wolves...Acts 20 : 28-31.
T. Household Foes.....Micah 7 : 3-7.
W. Expect Persecution.....2 Tim. 3 : 8-13.
Th. A Way to Escape.....Acts 9 : 23-31.
F. As the Master.....Acts 4 : 13-20.
Sat. Our Father's Care.....Ps. 34 : 1-10.
S. Fear Not.....Isa. 43 : 1-5.

Time, Place and Persons.—See Lesson 23.

Lesson Sketch.—In his charge to the twelve, Jesus said they were sent forth as sheep in the midst of wolves. Their mission and preaching would arouse the anger and enmity of the Jews, who would arrest and scourge the disciples. The gospel would be the occasion of opposition, persecution and death. But the disciples need not expect better treatment than the Master. They need not fear men, but God. He would care for them, for he cares for the sparrows.

LESSON EXPLANATIONS.

Verse 16. **Sheep . . . wolves**—natural enemies to each other; one helpless, the other cruel; **wise as serpents**—a proverbial expression; be wise to do good, not evil; **harmless as doves**—symbol of innocence, inoffensive. v. 17. **to the councils**—local Jewish courts for trial; **scourge you**—scourging was a cruel mode of punishment; **synagogues**—see Dict. v. 18. **governors and kings**—disciples were before Agrippa, Felix, Festus, and Cæsar; **testimony**—or witness, to testify for Christ and



Eastern Sparrow, vs. 29, 31.

his truth. v. 19. **take no thought**—be not anxious about either the manner or matter of defence; **it shall be given you**—it will be put into your mind. v. 21. **brother . . . brother, father the child**—enmity will break through the ties of kindred. v. 22. **hated of all**—Jew and Gentile, everywhere the same opposition showed itself. v. 23. **persecute . . . flee**—they were not to seek nor submit to persecution, but if possible to avoid it. v. 25. **enough**—this is their consolation also under persecution; **Beelzebub**—the devil, and also a term of reproach, see Dict. v. 26. **Fear them not**—have courage; you may not know why they rage, nor why you suffer; but all will be known. v. 28. **fear not them that kill the body**—man's malice can only reach the body, God's penalty for sin reaches body and soul; **hell**—place of future punishment. v. 29. **farthing**—about one cent and a half. v. 30. **hairs of your head**—a proverbial expression for minute care. v. 31. **Fear ye not therefore**—if such be your Father's care, surely no evil can befall you without his permission.

QUESTIONS.

For Review.—To whom were the twelve not sent? v. 5. To what class were they sent? v. 6. What were they to

preach? What provision were they not to make for the journey? vs. 9, 10. What were they to do on entering a town? v. 11. How were they to know that the house welcomed them? v. 13. How were they to testify against it, if not received? v. 14.

ON THE LESSON.

1. **Perils from Rulers.**—How were the disciples sent forth? v. 16. What do “sheep” and “wolves” here represent? Who are meant by wolves? Why were they to beware of false teachers?
 To whom would the disciples be delivered? v. 17. What is meant by “councils”? By scourging in synagogues? What more must disciples expect? v. 18. What must they be against the Gentiles?
 When delivered up, what were they not to do? v. 19. What is meant by “take no thought”? What promise is given them? Who would speak through and for them? v. 20.
2. **Perils from Relatives.**—What must they expect from friends? v. 21. What would cause this enmity?
 By whom would they be hated? v. 22. For whose sake should they thus suffer?
 What promise is given in v. 23? When persecuted what were they to do? What is meant by “till the Son of man be come”?
 Why should this not seem surprising? v. 24.
 What comfort and encouragement are given in v. 25?
 Who is meant by Beelzebub? Who is meant by master of the house?
3. **God's Care for Disciples.**—Why should they not fear? v. 26.
 What does he tell them to do? v. 27. What did he say they should not fear? And why?
 Whom should they fear? v. 28. Why? What is taught in Matt. 16 : 25?
 What illustrations are given of our Father's care? vs. 29, 30. What is the value of a “farthing”?
 How are disciples valued in v. 31. How does this show that persecution and even death need not be feared by disciples?

LEARN THAT :

1. The world is not yet a friend to grace.
2. Never to be ashamed of Christ.
3. His promise is, "Lo, I am with you alway."
4. If we fear God we need have no other fear.

TOPICS FOR WRITTEN REPORTS.

1. Give some account of the early persecutions of Christians.
2. Some account of the persecutions under Queen Mary of England.
3. Some Scripture proofs that God cares for disciples.

LESSON 25.

[A. D. 29.]

CONFESSING CHRIST.—Matt. 10 : 32-42 and 11 : 1.

MEMORY TEXT.—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10 : 32.

LESSON OUTLINE.

1. Confessing Christ.
2. Crosses in the World.
3. Comforts.

Home Readings.

- M.* ConfessionMatt. 10 : 32-42.
T. ConfessionLuke 12 : 1-12.
W. Peter's Confession.....Luke 9 : 18-27.
Th. Confessing Jesus.....Mark 8 : 27-38.
F. Trust and Distrust.....Micah 7 : 1-7.
Sat. Jesus the Christ.....Matt. 16 : 13-28.
S. Receiving a Prophet, 1 Kings 17 : 8-24.

Time.—Winter, A. D. 29.

Place.—Galilee (Third circuit of Christ).

Persons.—Jesus, the Twelve.

Lesson Sketch.—Jesus declares that whosoever will confess him before men, he will confess before the Father, but whosoever denies him before men he will deny. He further shows what foes the disciples will have even in their own homes, but that those who follow him will be worthily rewarded. The Lord will reward the smallest kindness done to a disciple.

LESSON EXPLANATIONS.

Verse 32. **confess me**—believers are not to hide their calling ; **I confess**—only those who confess him does Jesus promise to own. v. 34. **not . . . peace . . . but a sword**—Christ must oppose evil ; this brings on a war at once with wicked hearts.

v. 35. **daughter . . . mother**—these instances are given to show how sharp would be the divisions made by his preaching. v. 36. **foes . . . of his own household**—even homes would be divided and broken by gospel truth. How fully and sadly these words were fulfilled we see in the early persecutions. v. 38. **his cross**—referring to the Roman custom of making a man bear his own cross to the place of his execution. v. 39. **findeth his life**—he finds or saves his life for this world, and loses it for the next; so he loses it to this world, but finds or saves it for the next. v. 40. **receiveth you . . . me**—Christ makes himself one with his laborers. v. 42. **lose his reward**—no act of service in his name is overlooked. 11 : 1. **made an end**—this verse marks the conclusion of the charge to the twelve, and properly belongs with chapter 10; **teach and preach**—this describes a preaching circuit of Jesus in Galilee.

QUESTIONS.

For Review.—How were the twelve sent forth? v. 16. What would befall them in the work? How would they know what to answer when arrested? What would befall them among relatives? How were they to avoid persecution? By what to be comforted, when they could not escape it? By what illustrations were they assured of God's care?

ON THE LESSON.

1. **Confessing Christ.**—What is the title of this lesson? To whom were the words in v. 32 spoken? How were they to confess Christ? In what ways might they deny him? Where then would Christ deny them? v. 33.
2. **Crosses in the World.**—What did Christ's coming bring on earth? v. 34. Why?

What is said of household divisions in v. 35?

Whom are we to love first and strongest? v. 37.

Where would a disciple find foes? v. 36.

What must each man bear? v. 38.
3. **Comforts.**—State the paradox in v. 39. What does it mean?

How does Christ make himself one with his servants? v. 40.

What reward is offered for receiving a prophet? v. 41.

What for receiving a righteous man?



Who will in no wise lose a reward? v. 42. What is said about v. 1 of chapter 11?

Whither did Jesus go after the charge to the twelve? 11:1.

LESSONS:

1. If we confess Christ, he will confess us.
2. If we deny him, he will deny us.
3. He and we must oppose sin.
4. The final reward is sure.

TOPICS FOR WRITTEN REPORTS.

1. Give some proof texts showing that we should make a public confession of Christ.
2. Write an account of some of the obstacles which prevent persons from making such a confession now.
3. Give other texts showing that Christ makes himself one with his people in their trials.

LESSON 26.

[A. D. 28.]

JESUS' WITNESS TO JOHN.—Matt. 11 : 2-19.

MEMORY VERSE.—For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.—Matt. 11 : 10.

LESSON OUTLINE.

Home Readings.

- | | | | | | | | | | | | | | | | | | | | | | | |
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| <ol style="list-style-type: none"> 1. John's Question. 2. The Answer. 3. Jesus' Witness to John. 4. The Jews Reproved. | <table border="0"> <tr> <td><i>M.</i></td> <td>Witness to John.....</td> <td>Matt. 11 : 2-19.</td> </tr> <tr> <td><i>T.</i></td> <td>Witness to John.....</td> <td>Luke 7 : 18-35.</td> </tr> <tr> <td><i>W.</i></td> <td>The Prophecy.....</td> <td>Isa. 42 : 1-16.</td> </tr> <tr> <td><i>Th.</i></td> <td>John's Work.....</td> <td>Luke 3 : 3-18.</td> </tr> <tr> <td><i>F.</i></td> <td>The Messenger.....</td> <td>Mal. 3 : 1-18.</td> </tr> <tr> <td><i>Sat.</i></td> <td>The Kingdom.....</td> <td>Matt. 13 : 1-17.</td> </tr> <tr> <td><i>S.</i></td> <td>Elijah's Coming.....</td> <td>Mal. 4 : 1-6.</td> </tr> </table> | <i>M.</i> | Witness to John..... | Matt. 11 : 2-19. | <i>T.</i> | Witness to John..... | Luke 7 : 18-35. | <i>W.</i> | The Prophecy..... | Isa. 42 : 1-16. | <i>Th.</i> | John's Work..... | Luke 3 : 3-18. | <i>F.</i> | The Messenger..... | Mal. 3 : 1-18. | <i>Sat.</i> | The Kingdom..... | Matt. 13 : 1-17. | <i>S.</i> | Elijah's Coming..... | Mal. 4 : 1-6. |
| <i>M.</i> | Witness to John..... | Matt. 11 : 2-19. | | | | | | | | | | | | | | | | | | | | |
| <i>T.</i> | Witness to John..... | Luke 7 : 18-35. | | | | | | | | | | | | | | | | | | | | |
| <i>W.</i> | The Prophecy..... | Isa. 42 : 1-16. | | | | | | | | | | | | | | | | | | | | |
| <i>Th.</i> | John's Work..... | Luke 3 : 3-18. | | | | | | | | | | | | | | | | | | | | |
| <i>F.</i> | The Messenger..... | Mal. 3 : 1-18. | | | | | | | | | | | | | | | | | | | | |
| <i>Sat.</i> | The Kingdom..... | Matt. 13 : 1-17. | | | | | | | | | | | | | | | | | | | | |
| <i>S.</i> | Elijah's Coming..... | Mal. 4 : 1-6. | | | | | | | | | | | | | | | | | | | | |

Time.—Summer of A. D. 28. The events of this lesson are usually placed by harmonists immediately after the raising of the widow's son at Nain, and some months before the twelve were sent forth, as narrated in chap. 10.

Place.—Galilee, probably near Capernaum.

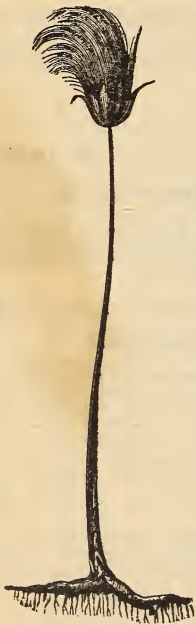
Persons.—Jesus, John, two disciples of John, Jews.

Lesson Sketch.—John the Baptist in prison hears of the works of Jesus. He sends two of his disciples to ask Jesus if he is the promised

Messiah. Jesus works several miracles of healing. He directs John's disciples to tell John what they have seen. After John's disciples had gone, Jesus tells the people what John is: not a man in soft clothing, but a prophet; and more than a prophet; the messenger that was to prepare the way for the Messiah. He reproves the Jews for condemning John because he was very abstemious, and next the Son of Man, because he came eating and drinking.

LESSON EXPLANATIONS.

Verse 2. **in prison**—Herod had put John in prison, see Matt. 14 : 2-12; **works of Christ**—John's disciples reported them, Luke 7 : 18. v. 3. **Art thou he**—Art thou the Messiah? look



Eastern Reed.

. . . for another—probably John and his disciples were perplexed, and began to question whether Jesus was the Christ. v. 4. **shew John again those things**—the miracles done, and the prophecy fulfilled would be more convincing than a word. v. 5. **blind . . . lame . . . lepers . . . deaf . . . dead . . . poor**—here are six proofs of the character of Jesus as Messiah; as foretold in the Scriptures; John would understand them and know they could not be simulated. v. 6. **offended**—now he adds a seventh, also reverting to prophecy in Isa. 53 : 2. v. 7. **A reed**—a thing that is wavering and whisked about by every wind. v. 8. **in soft raiment**—like a dainty, delicate man of society; a modern fop. v. 9. **prophet**—and the greatest of all the class. v. 10 refers to the prophecy of Mal. 3 : 1. v. 11. **in the kingdom**—the least in the new kingdom has the finished work of Christ, which John did not have. v. 12. **violent take it**—this new kingdom is gained by earnest force; John began the work; Christ is to complete it with his followers. v. 13. **until John**—read the verse, “For until John all the prophets and the law prophesied,” and the meaning is clear. v. 14. **Elias**—Elijah, John the Baptist was the Elijah of the New Testament. v. 16. **children sitting**—in the market or public square, playing at mock marriage feasts, and mourning. v. 17. **pipéd**—the Eastern peo-

ple danced to the music of the pipe or lute; mourned—plaintive strains of music common at funerals, and houses of mourning. v. 18. a devil—because John was such an abstemious ascetic. v. 19. gluttonous—Jesus was condemned for doing what the Jews found fault with John for not doing.

QUESTIONS.

For Review.—What promise is made to those who confess Christ? What is said of those who deny him? Who would be foes of believers? Who would really lose his life? Why? How should giving a cup of cold water be rewarded? How must it be given to get that reward?

ON THE LESSON.

1. **John's Question.**—Who are the two principal persons named in this lesson?
Where was John at this time? v. 2. Why in prison? Matt. 14: 2-12.
What question did John ask? v. 3. By whom?
2. **The Answer.**—Did Jesus return a direct answer? v. 4.
Why not? How many proofs did he give?
Name the first six? v. 5.
What was the seventh? v. 6. To what prophecy did this refer? Isa. 29: 18; 35: 4-6; 42: 7.
3. **Jesus' Witness to John.**—How many questions did Jesus ask the people? v. 7. About whom?
Who answered them? vs. 8, 9.
What prophecy is referred to in v. 10? Mal. 3: 1.
Who was greater even than John? v. 11. Why is a believer now greater than John?
Who began to open the way for the kingdom of heaven? v. 12.
Until whose ministry were the prophets and the law? v. 13. What law is meant? (Ceremonial law.)
Who is the New Testament Elijah? v. 14.
What proverb is given in v. 15?
4. **Jesus Reproves the Jews.**—To what were the Jews compared in v. 16?
What did the children say to each other? v. 17.
How had John come? v. 18. What had they said of him?

How had the Son of man come? v. 19. Who is meant by the Son of man? What did the Jews say of Jesus? What proverb closes v. 19?

PRACTICAL TEACHINGS:

1. When troubled, seek Jesus.
2. He answers with comforting assurances.
3. The privileges of believers are great.
4. We are to be earnest in Christ's work.
5. Hear and heed our teacher.
6. The unbelieving find fault with all believers.

TOPICS FOR WRITTEN REPORTS.

1. Write a brief account of Elijah.
2. Write a similar narrative of John the Baptist.

LESSON 27.

[A. D. 28.]

REJECTING AND RECEIVING CHRIST.—Matt. II : 20-30.

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

LESSON OUTLINE.

1. Divine Judgments.
2. Divine Thanksgiving.
3. Divine Invitation.

Home Readings.

M. Judgment and Mercy...Matt. 11 : 20-30.
T. Exalted Cities.....Isa. 14 : 1-32.
W. Sodom.....Gen. 19 : 1-28.
Th. Jesus and the Father...John 17 : 1-26.
F. Come unto Me.....Isa. 55 : 1-13.
Sat. My Yoke Easy.....John 5 : 1-21.
S. RestHeb. 4 : 1-16.

Time.—Summer of A. D. 28.

Place.—Galilee (Bethsaida, Chorazin, Capernaum, Tyre, Sidon and Sodom.).

Persons.—Jesus, disciples, people.

Lesson Sketch.—Jesus pronounces woe upon three cities, Chorazin, Bethsaida and Capernaum for their unbelief. In these cities Jesus had done many wonderful miracles, but the people did not believe on him. The people of Tyre and Sidon, and even of Sodom, would have repented under such divine blessings as the first three cities had enjoyed; so woes were coming upon these cities. Jesus praises the wisdom of the Father in revealing the gospel to the humble; invites the weary to come to him and find rest.

LESSON EXPLANATIONS.

Verse 20. **then**—after speaking of John the Baptist; **upbraid**—severely rebuke; **the cities**—the inhabitants of Chorazin, Bethsaida and Capernaum, cities at the northern end of the Sea of Galilee. v. 21. **sackcloth and ashes**—tokens of deep sorrow and grief. v. 22. **more tolerable**—because the old cities had less opportunities; **day of judgment**—see Matt. 25 : 31, 46. v. 23. **exalted unto heaven**—by the presence and works of Jesus; **to hell**—to the lowest depths; literally, “Hades;” **remained**—would have remained because they would have repented. v. 25. **at that time**—or “season,” probably at the return of the seventy, see Luke 10 : 17-22; **hid**—or “didst hide,” they were not spiritually discerned; **these things**—the divine nature of Christ and his spiritual kingdom; **wise and prudent**—and those having understanding about other things, worldly wise; **babes**—the followers of Christ, despised by Pharisees. v. 27. **whomsoever**—“if any of you lack,” etc., see James 1 : 5; **the Son**—will reveal to all who ask in faith. v. 28. **all**—every condition, class, color, age; **labor . . . heavy laden**—the load of sin heavy and hard to carry; **rest**—from guilt, sin, fear, distress—rest from every burden. v. 29. **my yoke**—my service; **learn of me**—follow my example; **meek and lowly**—how easy when compared with pride and vanity! **find rest**—that for which all are seeking. v. 30. **burden is light**—duty becomes pleasure.

QUESTIONS.

For Review.—Who sent disciples to Jesus? With what question? How did Jesus answer the question? What did Jesus say of John, when the disciples were gone? To what did he liken the Jews of that generation? What had they said of John? Why? What had they said of Jesus? What led them to say it?

ON THE LESSON.

- I. **Divine Judgments**—What cities did Jesus upbraid? v. 20. Why did he upbraid them? Where was Chorazin? Bethsaida? Tyre? Sidon? Capernaum? Sodom? What did he say of Chorazin and Bethsaida? v. 21. For what cities would it be more tolerable in the judgment than for Chorazin and Bethsaida? v. 22. How might Capernaum be exalted? v. 23.

For what place would it be more tolerable in the judgment?
v. 24. How has the woe against those cities been fulfilled? How are Christian lands exalted to-day? What may we infer about those who neglect to improve their privileges?

2. **Divine Thanksgiving.**—What was the occasion of Christ's thanksgiving? v. 25. Who are the "wise and prudent"? Who are meant by babes?

In whose sight did this seem good? v. 26.

To whom is all power given? v. 27. To whom will the Son reveal the Father? How may you know the Son?

3. **Divine Invitation.**—What invitation is given in v. 28? By whom given? To whom? What is promised? Who are the "heavy laden"?

What do we get in exchange for the burden of guilt? v. 29.

How is Christ's yoke and burden spoken of in v. 30? Why should we learn of Jesus? What is said of his yoke and burden? What is meant by "rest"? Have you accepted this gracious invitation?

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."
I came to Jesus as I was—
Weary, and worn, and sad—
I found in him a resting-place,
And he has made me glad.

LESSON 28.

[A. D. 28.]

JESUS AND THE SABBATH.—Matt. 12 : 1-13.

MEMORY VERSE.—For the Son of man is Lord even of the sabbath day.—Matt. 12 : 8.

Time.—A. D. 28.

Place.—On the road to Galilee. (?)

Persons.—Jesus, disciples, Pharisees, man with withered hand.

LESSON OUTLINE.

1. Errors About the Sabbath.
2. Lord of the Sabbath.
3. Do Good on the Sabbath.

Home Readings.

<i>M.</i>	The Sabbath.....	Matt. 12 : 1-13.
<i>T.</i>	The Sabbath.....	John 5 : 1-16.
<i>W.</i>	Good Works.....	Luke 14 : 1-11.
<i>Th.</i>	Bad Works.....	Num. 15 : 32-36.
<i>F.</i>	The Spirit of the Law.....	Isa. 56 : 1-8.
<i>Sat.</i>	Warnings.....	Jer. 17 : 21-27.
<i>S.</i>	Promises	Isa. 58 : 8-14.

Connected History.—Matthew narrates the event in this lesson as if it followed the words of Jesus in the last lesson. The facts of this lesson are narrated also by Mark and Luke. (Robinson, following more closely the order of Luke, puts the events in this lesson before the Sermon on the Mount, and following the healing of the infirm man at the pool of Bethesda, John 5 : 1-47.)

Lesson Sketch.—Jesus and his disciples passed through grain fields on the Sabbath. The disciples were hungry, so they began to pick some of the ears of grain, and rubbing them in their hands, ate them. The Pharisees found fault with them for it. But Jesus declared that it was not a sin, and pointed to the example of David, and of the priests. He reminded them of the prophet's saying, that God desired mercy before sacrifice. On another Sabbath he went into the synagogue, and healed a man with a withered hand, and declared that it was right to do good on the Sabbath.

LESSON EXPLANATIONS.

Verse 1. **corn**—or “grain fields;” maize or our Indian corn was unknown. In England the word “corn” is usually applied to wheat, rye, or barley, and in Scotland to oats. v. 2. **not lawful**—it was lawful on other days; the rabbis held it to be wrong on the Sabbath. v. 3. **what David did**—David was their ideal of piety. v. 4. **did eat the shewbread**—David's hunger justified his act: hence, Jesus teaches works of necessity may be done on the Sabbath. v. 5. **priests . . . profane**—that is, they must change the shewbread and make offerings on the Sabbath; hence, works of necessity may become a “duty” on the Sabbath, especially acts of worship. v. 7. **mercy**—works of mercy are more important than forms of sacrificing. v. 8. **Lord . . . of the sabbath**—as the Jews admitted that the authority of the Messiah would be greater than that of the Sabbath, this claim was very offensive to the Pharisees. v. 10. **withered**—the hand was paralyzed and dried up; **lawful to heal**—the Pharisees said it was not lawful; so they hoped to get some ground for arresting him. v. 11. **fall into a pit**—they said it was right to pull a beast out of a pit on the Sabbath. v. 12. **a man better**

—or “of more value,” why not then help a man out of distress? He shows that works of “mercy” are lawful on the Sabbath. v. 13. **Stretch forth**—this the man could not do; but trying to do it, Jesus gave him the power. [See Prize Book, “The Lord’s Day,” for interesting discussion of the Sabbath question.]

QUESTIONS.

For Review.—On what cities did Jesus pronounce woes? Why? What cities would have a less condemnation? Why? For what did Jesus thank the Father? What invitation did he make?

ON THE LESSON.

1. Errors About the Sabbath.—What is the subject of this lesson?



Eastern Corn.

What was the occasion of a complaint against the disciples? v. 1.

Who made the complaint? v. 2. What grain is meant by corn?

Who justified the disciples in what they did? v. 3.

What case did Jesus quote as justifying it? v. 4. How did the Jews regard David’s piety? What had David and his men done?

Who among them did needful work on the Sabbath? v. 5. What was that work, and where done?

Who was greater than the temple? v. 6.

What prophecy is quoted in v. 7? Where is it found? Hos. 6:6.

2. Lord of the Sabbath.—Of what was the Son of man the Lord? v. 8. What did he mean by that?

Who was found in the synagogue on the Sabbath? v. 10.

What question was asked Jesus? Why?

What instance of their work on the Sabbath did Jesus mention? v. 11.

What two questions then ask? v. 12.

3. **Do Good on the Sabbath.**—What principle did he thus teach?

What say to the man with a withered hand? v. 13. With what result to the hand?

PRACTICAL TEACHINGS:

1. Works of necessity may be done on the Sabbath.
2. Acts of worship are lawful on the Sabbath.
3. Works of mercy are right on the Sabbath.
4. Jesus had a right to interpret the law of the Sabbath.
5. Jesus maintained the Sabbath.

TOPICS FOR WRITTEN REPORTS.

1. Write an account of the Sabbath as noticed in the Old Testament.
2. State some reasons for observing the Sabbath.
3. Tell how the Sabbath ought to be observed.

LESSON 29.

[A. D. 28.

MALICE OF CHRIST'S FOES.—Matt. 12 : 14-24.

MEMORY VERSE.—And in his name shall the Gentiles trust.—Matt. 12 : 21.

LESSON OUTLINE.	Home Readings.
<ol style="list-style-type: none"> 1. Plot to Kill. 2. The Prophecy. 3. The Wicked Charge. 	<p><i>M.</i> Malice of Pharisees....Matt. 12 : 14-24. <i>T.</i> Avoiding Danger.....Mark 3 : 7-12. <i>W.</i> Prophecy Fulfilled.....Isa. 42 : 1-7. <i>Th.</i> Silent Working.....Luke 17 : 20-25. <i>F.</i> Sure Results.....Isa. 53 : 10-12. <i>Sat.</i> Son of David.....Jer. 23 : 5-7. <i>S.</i> Malicious Charge.....Mark 3 : 22-30.</p>

Time.—Summer, A. D. 28.

Place.—Galilee.

Persons.—Jesus, his disciples, Pharisees, man with a withered hand.

Sketch of the Lesson.—The Pharisees were angry with Jesus, yet he was always doing good. They wanted to kill Jesus. So he went away from them to another place. Many people followed him, and he healed them. He fulfilled what the prophet Isaiah had said of the meekness and gentleness of the Messiah. When Jesus had healed a blind and dumb man, possessed with a demon, the Pharisees again found him, and said he cast out demons by the power of the prince of devils.

LESSON EXPLANATIONS.

Verse 14. **Pharisees . . . held a council**—consulted together; how they might destroy him—in what way it could be done, they were angry, Luke 6 : 11. v. 15. **withdrew himself**—to the sea of Galilee, Mark 3 : 7; not through fear, nor from the multitude, but only that his work might not be interrupted; **healed them all**—all who needed healing. v. 16. **charged**—enjoined strictly; **not make him known**—that he was the Christ. v. 17. This conduct was in fulfillment of prophecy, Isa. 42 : 1. v. 18. **my servant**—in reference to his work; **my beloved**—the “beloved servant” of the prophecy is the “Beloved Son” of the Gospels; **shew judgment**—make known the gospel to the Gentiles—or all nations. v. 19. **not strive, nor cry**—not with contention and howling. v. 20. **bruised reed . . . not break**—not to destroy but to save; expresses sympathy also; **smoking flax** . . . **not quench**—the dim lamp-wick he will not put out;



feeble piety he will kindle to a flame; **till**—expresses the object in view; that the gospel may be victorious. v. 21. **in his name**—that is in him; **Gentiles trust**—depend upon him alone for salvation. v. 22. **possessed with a devil**—see Dict.; **blind, and dumb**—could neither see nor speak—the effect of such possession. v. 23. **amazed**—filled with wonder; **Son of David**—the Messiah; the miracle perhaps reminded them of Isa. 35 : 5. v. 24. **Pharisees**—it is implied, Mark 3 : 22, that they had come to watch him; **they said**—maliciously, to check the popular enthusiasm; **by Beelzebub**—unable to deny the miracle, they would destroy the character of him who wrought it.

QUESTIONS.

For Review.—What was the title of the last lesson? Who found fault with the disciples? Why? By what examples did Jesus justify the disciples? What man did he heal on the Sabbath?

ON THE LESSON.

1. **Plot to Kill.**—What made the Pharisees such bitter enemies of Jesus?
 What did they hold and for what purpose? v. 14. What is meant by holding a council?
 When Jesus knew it, what did he do? v. 15. Who followed him?
 What was commanded them? v. 16. Why did he give this command?
2. **The Prophecy.**—What prophecy did Jesus thus fulfil? v. 17.
 What was the prophecy? v. 18. To whom does this prophecy relate? Why is Jesus called servant? Why beloved? What would be upon him?
 What should be his character? v. 19.
 How would he show his tenderness? v. 20. Meaning of "send forth judgment"? What do vs. 18–20 imply in respect to the manner of his work? Meaning of "bruised reed"? Of "smoking flax"?
 Who are the Gentiles? v. 21. What is said of them? What is implied by this?
3. **The Wicked Charge.**—Who was brought to Jesus? v. 22.
 What besides blindness and inability to speak ailed this man? What did Jesus do to him?
 What effect had this upon the people? v. 23. What did they mean by "Son of David"? Why did they suppose he might be the Messiah?
 What did the Pharisees say? v. 24. Why were they there? Who is meant by Beelzebub? What did they intend by their charge?

LESSONS FOR US:

1. Jesus had bitter enemies.
2. He blesses those that seek him.
3. If he withdraws from any it is because of hostility to him.
4. His kingdom shall yet triumph in spite of all that wicked men may do.

TOPICS FOR WRITTEN REPORTS.

1. Narrate the facts of this lesson in your own words.
2. Describe the instances of healing the demoniacs mentioned in the Gospels.
3. Give three Bible instances showing the pity of the Saviour.

LESSON 30.

[A. D. 28.]

FOES REBUKED AND WARNED.—Matt. 12 : 25-37.

MEMORY VERSE.—But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.—Matt. 12 : 36.

LESSON OUTLINE.

1. Foes Rebuked.
2. Foes Warned.

Home Readings.

- M.* Foes Rebuked.....Matt. 12 : 25-37.
T. Christ's Kingdom.....Ps. 47 : 1-9.
W. No Neutrality.....Josh. 24 : 14-25.
Th. Good Fruit.....Gal. 5 : 22-26.
F. Corrupt Fruit.....Gal. 5 : 16-21.
Sat. Christ the Judge.....Matt. 25 : 31-46.
S. Rule of Judgment.....2 Cor. 5 : 9-19.

Time.—Summer, A. D. 28.

Place.—Galilee.

Persons.—Jesus, Pharisees, his disciples.

Sketch of the Lesson.—Jesus answers the charge made against him in verse 24. He shows that if a state or a family is at war with itself it works its own ruin, and that the same must be true of Satan's kingdom. If then he is liable to such a charge, it must also lie against some of their own people. But he gives the true explanation that it was by the power of God, for only a power greater than Satan's would be able to dispossess him. Here is the evidence that the kingdom of God is set up; to which Satan and all his allies are opposed. Having answered this charge, Jesus then warns them of the fearful sin to which their charge is leading them. He points out their true character; and that they will be judged, not by their wicked actions merely, but by their words, since these come from an evil heart.

LESSON EXPLANATIONS.

Verse 25. **knew their thoughts**—he had divine knowledge; they spake to the people not to him; **kingdom . . . city or house divided**—such internal strife leads to ruin. v. 26. **Satan**—means adversary; here it means the same person as Beelzebub; **cast out Satan**—he shows how absurd their charge is by this reasoning; **against himself**—to destroy his own power. v. 27. **your children**—some Jews who professed to cast out devils. v. 29. *An illustration:* **strong man's**—not Satan here, but a case supposed, any powerful man; **spoil his goods**—rob him; **first bind**—a common mode of robbery in the East. v. 30. **He that**

is not with me is against me—teaches that Satan and his co-workers are opposed to Christ. v. 31. All manner of sin—every kind of sin; blasphemy—speaking of God and divine things with irreverence; be forgiven—pardoned; unto men—not all the sins of every one, but every kind of sin to some, with this exception; blasphemy against the Holy Ghost—this seems to imply the wilful, malicious and final resistance of the influence of the Holy Spirit. This sin the Pharisees were in danger of committing when they ascribed Christ's miracle to the agency of Satan. v. 32. in this world . . . world to come—here or hereafter, another way of saying it shall never be forgiven. v. 33. make the tree good—a fair rule of judgment, the fruit shows what the tree is. v. 34. generation of vipers—race of a wicked nature, Gen. 3:15. Their malice is accounted for by reference to their nature. v. 36. idle word—includes both wicked and frivolous words. v. 37. justified—approved as good; condemned—because evil.

QUESTIONS.

For Review.—What is the title of the last lesson? What prophecy did Jesus fulfil? Whom did he heal? v. 22. What did the Pharisees say of Jesus?

ON THE LESSON.

1. Foes Rebuked.—To whom had the charge against Jesus been spoken? Who knew of it? v. 25. How did Jesus know of it? What was implied in this? What did Jesus say to them?

How does v. 26 answer their charge?

What further question did he ask them? v. 27. Who were meant by "your children"? What did they pretend to do? What is meant by "they shall be your judges"? How was this an answer to their charge?

What was the true explanation of the miracle? v. 28.

How did Christ illustrate his work? v. 29. Who is meant by the "strong man"? What by "spoiling his goods"? What did he intend to teach by this?

What did he then say? v. 30. What does this teach? How does he here rebuke his accusers?

2. Foes Warned.—What is said about forgiveness of sin? v. 31. What is sin? What is blasphemy? Who forgives

- sin? What sin may be forgiven? What sin will not be forgiven?
- What contrast is expressed in v. 32? Meaning of this?
- What words teach that this sin will never be forgiven?
- What rule of judging is given here? v. 33. How does it apply in this case?
- What does Christ call his accusers? v. 34. Meaning of this? How does this explain their conduct?
- What is said of a good man? v. 35. Of an evil man?
- For what must we give an account? v. 36. What do words and actions therefore show?
- By what then will men be judged? v. 37. When will that be? Who will be the judge?

PRACTICAL TEACHINGS:

1. There are two kingdoms, God's and Satan's; to which do we belong?
2. Christ has conquered Satan; he is able therefore to deliver us.
3. True reformation must begin with the heart.
4. Our words and actions show what we are; and by them we will be judged.

TOPICS FOR WRITTEN REPORTS.

1. Write an account of the nature and work of the Holy Spirit as described in Scripture.
2. Give Scripture proofs that God forgives sin.
3. State in your own words the substance of what the Bible says of a day of judgment.

LESSON 31.

[A. D. 28.]

WRONG VIEWS ABOUT CHRIST.—Matt, 12 : 38-50.

LESSON OUTLINE.

1. The Sign.
2. Unclean Spirit.
3. Christ's Friends.

Home Readings.

- M.* Wrong Views of Christ. Matt. 12 : 38-50.
- T.* JonahJonah 1 : 11-17.
- W.* Men of Nineveh.....Jonah 3 : 1-10.
- Th.* Queen of Sheba.....1 K'gs 10 : 1-13.
- F.* UnrestJob 1 : 6-12.
- Sat.* Worse than the First ...2 Pet. 2 : 19-22.
- S.* Christ's Friends.....John 15 : 12-17.

MEMORY VERSE.—For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—Matt. 12 : 50.

Time.—A. D. 28.

Place.—Galilee.

Persons.—Jesus, scribes, Pharisees, Jonah, Queen of Sheba, Solomon, Mary, Jesus' brethren.

Sketch of the Lesson.—The Jews not satisfied by the miracle of healing the blind, dumb man, asked for a special sign from heaven. Jesus refused to give the sign. But he said that the prophet Jonah should be a sign to them. Jonah was a type of our Saviour's burial and resurrection. The men of Nineveh, and the Queen of Sheba would witness against them. The Jews would become worse and worse as a nation, ending in ruin. The mother and brethren of Jesus call for him. From this call, he is led to declare that his nearest friends and kindred are those who do his Father's will.

LESSON EXPLANATIONS.

Verse 38. certain of the scribes—not the same persons but of the same class as those noticed in the last lesson; **Master**—teacher; we would see—we wish to see; implies more than a request, see Luke 11 : 16. v. 39. **evil and adulterous generation**—a wicked race; **no sign be given**—not such as they demanded; **of the prophet Jonas**—or Jonah, see Luke 11 : 30. Jonah was thus a type of Christ. v. 40. **three days . . . three nights**—according to the Jewish mode of speaking, parts of days were reckoned as whole days; in this case, one whole day and parts of two others; **whale's**—or great fish; **heart of the earth**—the grave. v. 41. **men of Nineveh**—the capital and greatest city of Assyria; those to whom Jonah was sent; **condemn it**—they were heathen; you, the chosen people; **they repented**—under the preaching of Jonah, and were spared; you, will remain impenitent under the preaching of the Son of God and perish. v. 42. **queen of the south**—Queen of Sheba, 1 Kings 10 : 1, a name for a region in Arabia, famed for its spices; **uttermost parts**—literally, “the ends”—from a great distance. v. 43. **he walketh through dry places**—a reference to the common notion that evil spirits haunt desert places. v. 44. **garnished**—made clean and bright. v. 45. **last state . . . worse than the first**—more completely under the power of evil; **Even so . . . unto this wicked generation**—like this supposed case, the Jews would become worse and worse. v. 46. **While he yet talked**—see Mark 3 : 21; his own relatives had wrong views of his character and work, and were troubled for his safety; his brethren—Mark 6 : 3, mentions James, Joses,

Judas and Simon. **Who is my mother**—He does not disown her; but as in Luke 2 : 49, his work must be his chief concern: and in v. 49 his care for his disciples is more to him than the natural ties of kindred. v. 50. **whosoever shall do the will, etc.**—every such one is a disciple; and to every disciple he sustains these tender relations.

QUESTIONS.

For Review.—What is the title of the last lesson? Against what great sin did Jesus warn the Jews? What did he say of a good man? v. 35. Of what must men give an account? When? By what will they be judged?

ON THE LESSON.

1. **The Signs.**—What did the Jews ask of Christ? v. 38. What did they mean by “a sign”? What answer did he give them? v. 39. What did he call them? What sign did he give them v. 40? In what way was Jonah a sign to them? How long was our Saviour buried? What did his resurrection declare him to be? What is said of the men of Nineveh? v. 41. What effects followed Jonah’s preaching? How would the Ninevites condemn those to whom Christ preached? Who else would condemn the Jews? v. 42. What did the Queen of Sheba do? How condemn that generation? Who was the one greater than Solomon?
2. **Unclean Spirit.**—What other illustration did Jesus use? v. 43. Meaning of “unclean spirit”? What is said of such an one? v. 44. What popular Jewish opinion is referred to? What is taught in the expression “walketh through dry places,” etc.? What does he finally do? v. 45. What is meant by “empty, swept and garnished”? What is said of that man’s condition? Why worse? How does all this apply to that people?
3. **Christ’s Friends.**—Who came to him while he was talking? v. 46. Who was his mother? What names are mentioned in Mark 6 : 3? Why did they come? v. 47.

- What answer was given to their message? v. 48.
 What did he say to his disciples? v. 49.
 How does he express his tender love for them? v. 50.

LESSONS FOR US:

1. "What think ye of Christ"? is the test question.
2. Unbelief blinds the understanding and the heart.
3. Wicked men grow worse and worse.
4. Sin must die in us, or we die.
5. Are we friends or foes of Christ?

TOPICS FOR WRITTEN REPORTS.

1. Write a narrative of Jonah, and show how he was a type of Christ.
2. Write a narrative of the interview of the Queen of Sheba with Solomon.
3. Write an account of Nazareth and the brethren mentioned in the lesson.

LESSON 32.

[A. D. 28.

PARABLE OF THE SOWER.—Matt. 13 : 1-9 and 18-23.

MEMORY VERSE.—But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.—Matt. 13 : 23.

LESSON OUTLINE.

1. The Parable.
2. The Explanation.

Home Readings.

- | | | |
|-------------|-----------------------|--------------------|
| <i>M.</i> | The Parable..... | Luke 8 : 4-15. |
| <i>T.</i> | The Seed..... | 1 Peter 1 : 22-25. |
| <i>W.</i> | Unfruitful Soil..... | John 5 : 39-47. |
| <i>Th.</i> | Good Ground..... | Ps. 37 : 1-11. |
| <i>F.</i> | The Tried One..... | Luke 22 : 31-40. |
| <i>Sat.</i> | The Wicked World.... | 1 John 2 : 15-26. |
| <i>S.</i> | Bringing Sheaves..... | Ps. 126 : 1-6. |

Time.—Autumn, A. D. 28.

Place.—Sea of Galilee, near Capernaum.

Persons.—Jesus, the twelve, the multitude.

Sketch of the Lesson.—This is the "parable chapter" in Matthew—a chapter in which are grouped together seven parables of our Lord, which bear a close relation to each other. But while they may all have

been given the same day, they were not all spoken at the same time. What a beautiful picture is presented in the scene of the giving of these parables! Imagine a quiet, sunny day; Jesus with a few of his disciples seated in a ship on the still waters of Galilee, a short distance from the shore, on which were gathered the multitudes, while on the distant mountain-slope may have been seen a husbandman scattering seed. Jesus compares spiritual work to the sowing of seed in the ground. He describes a sower going forth to sow. The seeds fall upon *four* kinds of soil: 1. Upon the hard soil of the path and by the wayside. 2. Upon very thin soil, over the broad, flat rock. 3. Among the thorns. 4. Upon good soil, well prepared to receive the seed. The first were devoured by birds; the second sprang up, quickly but wilted when the sun arose; the third were choked by the thorns; but the fourth bore good fruit. The parable illustrates the result of spiritual teaching: the devil snatches away the truth in one; sneers and persecution drive the truth from the second; riches and prosperity choke it in the third; and only in the fourth does it come to any fruitage.

LESSON EXPLANATIONS.

Verse 1. **The same day**—or on that day; out of the house—perhaps where his mother and brethren sought him, Matt. 12:46; **sea side**—the shore of the sea of Galilee. v. 2. **into a ship**—or properly a fishing boat. v. 3. **spake many things**—out of the many things Matthew selects seven parables, see sketch; **Behold, a sower**—this very scene may have been visible on the hills beyond and above them. v. 4. **he sowed**—on four kinds of ground, see sketch; **by the way side**—the seed falls on, but



SOWING

THE GOODSEED

not in the earth; so the truth is heard, but not understood; the fowls came—as the birds devoured the seed, so Satan snatches away the word from wayside hearers, see v. 19. v. 5. **stony places**—or over a rocky place; here the seed had a little but not much earth, so the truth is heard and moves the heart for a moment, but is soon forgotten, see v. 21. v. 7. **among thorns**—or upon the thorns; the hearers of the truth are full of cares, pleasures, or trying to get rich, and the word is choked as thorns choke the seed, see v. 22. v. 8. **good ground**—hearts prepared for the truth and receiving it; hundredfold, . . . sixtyfold, . . . thirtyfold—the fruitfulness varied according to the character and the capacities of the receiver and according to the gifts of grace. v. 19. **wicked one**—the devil, who catcheth away the truth as the birds do the seed. v. 21. **not root**—his religion is shallow, and all on the surface, but not reaching the heart. v. 22. **thorns**—represent the love and deceit of riches, which destroy religious life.

QUESTIONS.

For Review.—What was the subject of the last lesson? Recite the Memory Text. What sign alone would be given to that generation? What illustrations are used? State the substance of the last one. Who came to speak to Jesus and for what purpose?

ON THE LESSON.

1. **The Parable.**—What is the title of this lesson? Where did Jesus go from the house? v. 1. By what sea was the parable spoken? Where did the people stand? v. 2. How did he begin this parable? v. 3. Into how many kinds of ground did the seed fall? Where did the first seed fall? v. 4. What became of it? Where did other seed fall? v. 5. What became of that? v. 6. What kind of ground is meant by "stony places"? Why was this seed not fruitful? What happened to the seed among the thorns? v. 7. What to that in good ground? v. 8. What warning closes the parable? v. 9.
2. **The Explanation.**—To whom was the explanation of the parable given? Luke 8:9. Why was it given? What is to be noted in all the four cases described? What is meant by the seed? The ground? To what is the result in each case due? What is said of the wayside hearer? v. 19. How does it show that it is his fault if he is not profited? Who catches away the word? Why does such a hearer lose it? What is said of the stony ground hearer? v. 20. What tests the piety of such? v. 21. Meaning of "thorns"? How do they choke the word? v. 22. How does this case differ from the last? What does the "good ground" indicate? v. 23. What are the four characteristics of profitable hearing? How does such a hearer differ from the others.

PRACTICAL TEACHINGS:

1. Satan is always seeking to catch away the truth.
2. Truth must be received in the heart to yield its fruit.

3. Only true piety will stand the test.
 4. The "world" is never a friend to "grace."
 5. We need to take heed how we hear; as well as what we hear.

THE SOWERS. Parents. Ministers. Teachers.	THE SEED. God's Word. Good Example. Good Advice.	THE SOIL. Hard Hearts. Worldly Hearts. Fruitful Hearts.
THE SEED SOWN. Wayside. Rocky Places. In Thorns. Good Ground.		THE RESULT. Devoured. Withered. Choked. Fruitful.

LESSON 33.

[A. D. 28.]

WHY CHRIST TAUGHT IN PARABLES.

Matt. 13 : 10-17 and 34, 35.

MEMORY VERSE.—He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.—Matt. 13 : 11.

LESSON OUTLINE.	Home Readings.
1. The Question.	<i>M.</i> Mysteries Revealed.....1 Cor. 2 : 7-13.
2. The Prophecy.	<i>T.</i> Knowledge Increased..2 Peter 1 : 5-11.
	<i>W.</i> Evil Heart.....John 12 : 37-43.
	<i>Th.</i> Gospel Day... ..Luke 1 : 68-79.
	<i>F.</i> The Prophets.....1 Peter 1 : 10-12.
	<i>Sat.</i> Righteous Men.....Heb. 11 : 13-16.
	<i>S.</i> Knowledge Perfect.....1 Cor. 13 : 8-13.

Time.—A. D. 28.

Place.—Galilee, near Capernaum.

Persons.—Jesus, his disciples.

Sketch of the Lesson.—The disciples asked two questions: the meaning of the parable of the sower, Mark 4: 10 and 21; and why Jesus spake in parables. His answer showed that it was because a parable answered the double purpose of *revealing* and *concealing*. It instructed those who sincerely desired to know the truth. It did not expose the truth to cavils and misrepresentations from those who would wilfully reject it. He shows that in Jewish wilful blindness the prophecy of Isaiah is fulfilled. Then he adds to his disciples, "Blessed are your eyes, for they see." They were blessed for a twofold reason: (1) their present knowledge was a pledge of an increase of knowledge, and (2) they lived in a day when the promise of salvation was fulfilled.

LESSON EXPLANATIONS.

Verse 10. **Why speakest**—why use this method of teaching. v. 11. **given unto you**—spiritual knowledge is God's gift; **mysteries**—anything secret, which cannot be known until it is revealed; spiritual truths which are only known as God reveals them, 1 Cor. 2: 14. v. 12. **whosoever hath**—whoever receives and uses truth shall have more; **whosoever hath not**—whoever does not improve what he receives loses it—like the wayside hearer; or as in Luke 8: 18, "that which he seemeth to have," or thinketh he has. v. 13. **they seeing, see not**—states the fact in the form of a proverb. Theirs was a mere intellectual hearing and seeing, without any spiritual perception of the truth. v. 14. **of Esaias**—Greek form of Isaiah; this quotation is from Isa. 6: 9. v. 15. **waxed**—become; **gross**—in the sense of insensible; **eyes . . . closed**—sealed up. Wilful shutting the eyes may cause total blindness, both physically and spiritually; **converted**—turned from their sins; **heal**—forgive them, Mark 4: 12. v. 16. **blessed are your eyes**—happy are ye, my disciples, (1) as compared with the spiritually blind, and (2) as compared with those who lived before Christ came. v. 35. **prophet**—see Dict., refers to Ps. 78: 2.

QUESTIONS.

For Review.—What is the title of the last lesson? On how many kinds of ground did the seed fall? What happened to the seed falling on the first kind? What to that falling on the rocky ground? To that which fell among thorns? How fruitful was the seed on the good soil? What spiritual lesson does this parable of the sower teach?

ON THE LESSON.

I. The Question.—What question did the disciples ask Jesus?
v. 10.

How did he answer them? v. 11. What had been given to them which others had not received? What is meant by "mysteries of the kingdom of heaven"? How are these made known?

What is said of those who receive and use their gifts? v. 12. What of others?

Why then did he speak to others in parables? v. 13?

How does he describe their condition? Meaning of this? What kind of hearers are these?

2. The Prophecy.—What prophecy is fulfilled in them? v.

14. How was this description true of them?

What is said of their heart? v. 15. Meaning of this?

Of "their ears"? Of "their eyes"? Why all this?

What shows that it was their fault?

Who were blessed? v. 16. And why?

What encouragement have we to come to the Saviour? v.

17. What is a prophet? What other prophecy was

fulfilled? Where is it found? How are Christ's disciples

blessed as compared with others? As compared with

those who lived before Christ came? What prophets

and righteous men are spoken of.

PRACTICAL TEACHINGS:

1. We may as surely fail of salvation by neglecting as by refusing it.
2. Salvation is God's gift; yet we can blame none but ourselves if we lose it.
3. Above all things we need to set a guard upon our hearts.
4. Have we known Christ's healing power.

TOPICS FOR WRITTEN REPORTS.

1. Give some account of the number and character of the parables in the Old Testament.
2. Give a similar account of the parables in the Gospels.

LESSON 34.

[A. D. 28.]

THE WHEAT AND THE TARES.—Matt. 13 : 24–30, 36–43.

MEMORY TEXT.—The field is the world; the good seed are the children of the kingdom; but the tares are

the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.—Matt. 13 : 38, 39.

LESSON OUTLINE.

1. The Parable.
2. The Explanation.

Home Readings.

<i>M.</i>	The Sower.....	Isa. 53 : 1-12.
<i>T.</i>	The Good Seed.....	Rev. 7 : 9-17.
<i>W.</i>	The Field.....	Mark 16 : 15-20.
<i>Th.</i>	The Enemy.....	1 Peter 5 : 1-11.
<i>F.</i>	The Tares.....	John 8 : 34-47.
<i>Sat.</i>	The Harvest.....	Matt. 25 : 31-46.
<i>S.</i>	The Reapers.....	Rev. 14 : 13-20.

Time, Place and Persons.—See Lesson 32.

Sketch of the Lesson.—The parable of the tares and the wheat naturally follows that of the sower. In the parable of the sower, all the seed was good. Only the ground varied, and was not all fitted for the seed. But there are some cases of unfruitfulness caused by bad seed. This is true in the spiritual as in the earthly harvest. This parable is given lest laborers be discouraged in such cases. It tells of the final separation of the righteous and the wicked. A farmer sowed wheat in his field. He did not expect to have tares; but there were tares. An enemy secretly sowed them. In the harvest, however, a separation was to be made; the worthless tares were to be burned; but the wheat put into the barn. So in the world, good and bad grow together. The bad are the devil's seed and work. They will be burned at last as tares were burned at harvest time.

LESSON EXPLANATIONS.

Verse 24. **kingdom of heaven**—Christ's visible kingdom, his church in the world. v. 25. **while men slept**—at night when men should sleep; it does not imply censure; **tares**—resembling wheat but a noxious plant, known as darnel; **went his way**—the fowl seed was sown secretly. v. 26. **brought forth fruit**—the mischief was not discovered until the grain was nearly ripe. v. 28. **An enemy**—wheat did not become tares; but an enemy sowed them; **Wilt thou . . . we . . . gather**—implying a willingness, and their opinion that it ought to be done. v. 29. **Nay**—no—not now—not at all by you. v. 30. **reapers**—literally the harvesters; **Gather . . . first the tares**—complete separation will then be made; **tares . . . to burn them**—because worthless; **wheat**—put into the garner. v. 36. **went into the house**—probably that of Simon and Andrew, see Mark 1 : 29. v. 38. **field the world**—not the church; but the world in which the church is planted; **good seed**—in the parable of the sower the

seed was the word; here it is that which the word produces; children of the kingdom—true Christians. v. 39. end of the world—literally the completion of the age; the end of the present state of things. v. 40. as . . . so—emphatic words, “as” in the earthly harvest there is a separation, “so” shall it be in the spiritual harvest. v. 42. furnace of fire, . . . wailing—signify awful, hopeless torment.

QUESTIONS.

For Review.—What is the topic of the last lesson? Why did Jesus speak in parables? Recite the Memory Verse of that lesson? What prophecy was fulfilled?

ON THE LESSON.

1. The Parable—What is this parable called?

How is it introduced? v. 24. What are tares? What do they here represent?



Tares.

Who sowed the seed of them? v. 25.

Why did he sow them?

When were they discovered among the wheat? v. 26.

What did the servants ask? v. 27.

What did they propose to do? v. 28.

How were they answered? v. 29. Why were they forbidden to gather up the tares?

How long should both grow together? v. 30. What were the reapers first to do? What should be done with the wheat?

2. The Explanation.—Where did Jesus go after sending the multitude away? v. 36. Who came to him? What did they ask of him?

Who is the sower? v. 37.

What the field? v. 38. The good seed? How does the seed differ in this parable from that in the parable of the sower? Who are children of the kingdom? Who are meant by the tares? Who are meant by the children of the wicked one?

Who is the wicked one? v. 39. Whose enemy is he? When will the harvest be?

What will the angels do? v. 40.
 Who will send them? v. 41. Who is the Son of man?
 How will he then appear?
 What will be done to the wicked? v. 42.
 What will become of the righteous? v. 43. With what
 warning does the lesson close?

PRACTICAL TEACHINGS :

1. Satan is the enemy of souls, and ever active.
2. The evil among the good are like tares among wheat ;
 useless and hurtful.
3. The wicked will be finally separated from the right-
 eous.

TWO SOWERS.		TWO CLASSES.	
D eceitful.	J ust.	T roublesome.	W orthy.
E nvious.	E xcellent.	A bominable.	H oly.
V ile.	S potless.	R ebellious.	E xalted.
I niquitous.	U ndefiled.	E vil.	A ctive.
L iar.	S avour.	S inful.	T riumphant.

LESSON 35.

[A. D. 28.

FIVE PARABLES.—Matt. 13 : 31-33, 44-50.

MEMORY VERSE.—So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.—Matt. 13 : 49.

LESSON OUTLINE.	Home Readings.
1. The Mustard Seed.	<i>M.</i> Outward Growth.....Zech. 4 : 5-10.
2. The Leaven.	<i>T.</i> Inward Growth.....Col. 3 : 1-17.
3. Hid Treasure.	<i>W.</i> Hid Treasure.....Ps. 25 : 4-14.
4. The Pearl.	<i>Th.</i> Goodly Pearls.....Prov. 3 : 13-20.
5. The Net.	<i>F.</i> Of Every Kind.....Matt. 22 : 1-10.
	<i>Sat.</i> The Separation.....Matt. 22 : 11-14.
	<i>S.</i> The Heavenly State.....Rev. 21 : 21-27.

Sketch of the Lesson.—In these five parables the Saviour speaks of the kingdom of heaven. Like the mustard seed, it will grow; at first small, it will become strong; the outward and visible growth of the kingdom is shown by this. By its hidden inner workings it changes the soul and society, as leaven changes the meal. It is also like a treasure hid in a field which one finds unexpectedly, and hides again until he can buy the field. It is like the goodly pearl, which one may find; and he gladly sells all that he has to buy it. Again, the kingdom is like a large drag net which gathers up every kind of fish, but the good only are kept, and the bad are thrown away. This shows the final separation of the wicked and the righteous.

LESSON EXPLANATIONS.

Verse 31. **like . . . mustard seed**—the points of resemblance are: small beginnings, growth, size and strength when grown. v. 32. **least of all seeds**—the smallest of sown seeds; **greatest among herbs**—literally greater than the herbs; a tree—in comparison with other herbs. v. 33. **leaven**—yeast mixed with dough to make it light. Here the reference is not to the character of the fermenting substance, but only to its secret active influence; **three measures**—about three or four pecks. v. 44. **hid in a field**—valuables were often thus hidden to save them from robbers; **buyeth that field**—that he might claim the treasure in it, rightfully, according to Eastern ideas. v. 45. **seeking goodly pearls**—a pearl dealer or peddler, knowing their value. v. 46. This parable agrees with the last in teaching: (1) the value of true religion; and (2) we should give up all to possess it. It differs from it: in that the treasure found is sought for, while before it was unexpectedly found. v. 47. **net**—large drag net. v. 48. **sat down**—implies deliberate care in separating them. vs. 49, 50. This also means that there will be a final separation of the bad from the good.

QUESTIONS.

For Review.—What is the title of the last lesson? Who sowed the tares? When? Who suffered them to grow with the wheat? When were they gathered up?

ON THE LESSON.

What is the subject of all of these parables? What points of resemblance are noticed?

To what is the kingdom likened in v. 31? How is it like mustard seed?

What is the kingdom said to resemble in v. 33. What is

leaven? What use of it is made in this parable? How much was a "measure"? What does this parable teach in regard to the kingdom?

To what is the kingdom likened in v. 44. Where was a hid treasure found? How was it found? What did the man do when he had found it? How is true religion like this treasure? What should we do to obtain it? What is the effect of finding it?

To what is the kingdom likened in v. 45? What is meant by merchant-man? What was he seeking? And why? What did he do to obtain the one pearl? v. 46. Why did he do this? What should this teach us? How does this parable agree with the last? How does it differ from it?

What else is the kingdom said to be like? v. 47. What kind of a net is spoken of?

When it was full what was done? v. 48. What is implied by their sitting down? Who are meant by the good? Who by the bad? What was done with each kind?

What is said in vs. 49 and 50? What do these two verses teach?

PRACTICAL TEACHINGS:

1. The Christian life may have a small beginning.
2. Good influences work revolutions.
3. Prefer the Christian life to everything else.
4. Some find Christ unexpectedly; others after long and anxious search.
5. There will be a final separation of the wicked from the righteous.

FIVE PARABLES.

ILLUSTRATION.

1. Mustard Seed.
2. Leaven.
3. Hid Treasure.
4. Pearl.
5. Drag Net.

MEANING.

- External Growth.
Secret Power.
The Kingdom Unexpectedly Found.
The Kingdom Sought.
The Gospel Net.

THE RIGHTEOUS SEPARATED FROM THE WICKED AT LAST.

LESSON 36.

[A. D. 28.]

THE CARPENTER'S SON.—Matt. 13 : 51-58.

MEMORY TEXT.—And when he was come unto his own country, he taught them in their synagogue, inso-much that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?—Matt. 13 : 54.

LESSON OUTLINE.

1. The Wise Scribe.
2. Jesus Teaching.
3. Offended in Him.

Home Readings.

<i>M.</i>	The Scribe.....	Ezra 7 : 6-10.
<i>T.</i>	Treasure.....	Deut. 33 : 13-17.
<i>W.</i>	Wonder.....	Acts 3 : 1-12.
<i>Th.</i>	Of no Reputation.....	Phil. 2 : 1-8.
<i>F.</i>	Offended in Him.....	Mark 6 : 1-6.
<i>Sat.</i>	A Prophet.....	Luke 4 : 22-31.
<i>S.</i>	Unbelief... ..	Acts 13 : 43-41.

Time.—A. D. 28.

Place.—Nazareth and Galilee.

Persons.—Jesus, disciples, his countrymen.

Sketch of the Lesson.—Our Lord first asked the disciples if they understood his parables, and then he spake of those who are well instructed in divine things. After this he went to Nazareth and taught in the synagogue. His neighbors were filled with wonder at the wisdom and power of one whom they knew in his youth. Then they thought of his family and kindred and how they were plain, common people. Thus wonder turned to anger. Jesus said that their conduct was not surprising for prophets usually had little honor among their own people. So their unbelief kept him from doing many mighty works there.

LESSON EXPLANATIONS.

Verse 52. **instructed**—literally “discipled,” taught as a disciple, Revised Version, “made a disciple to the kingdom of heaven :” **householder**—master, or head of a family ; **new and old**—implying an abundance laid up and brought out as needed. v. 53. **departed thence**—probably from near Capernaum. v. 54. **into his own country**—the region of Nazareth ; **synagogue**—Jewish place of worship ; **mighty works**—miracles or powers. v. 55. **carpenter's son**—son of Joseph as they supposed ; Jesus himself is called the carpenter, Mark 6 : 3, and Jewish boys were usually taught the trade of their fathers ; **his brethren**—the names of four of them are given. v. 56. **sisters**—names not given ; tradition says there were two of them,

Esther and Thamar. v. 58. **did not many mighty works**—was willing, but hindered; their unbelief—either through unbelief they would not apply to him, or, their unbelief kept him from doing them, for faith was required.

QUESTIONS.

For Review.—What was the subject of the last lesson? How many parables were studied in it? To what kingdom do they all relate? What did the parable of the drag net teach?

ON THE LESSON.

1. **The Wise Scribe.**—What did Jesus say to the disciples? v. 51. What did he mean by these things? What was their answer?
What did he then say to them? v. 52. What duty is here enjoined? What was a scribe? What is meant by scribe? Meaning of instructed unto the kingdom of heaven? How is he like a householder? What is the meaning of "householder"? Of "treasure"? Of "things new and old"?
2. **Jesus Teaching.**—From what place did Jesus go? v. 53. Into what country did he come? (Nazareth.) Why was it called his own country?
Where did he teach? v. 54. What was a synagogue? What effect had his teaching? What did they say? Why did they wonder?
3. **Offended in Him.**—What did they say of Jesus? v. 55. What is Jesus himself called in Mark 6 : 3?
What is said of his brethren and sisters? v. 56. What names are given? What is implied in the question as repeated? What is the meaning of "offended"?
What did Jesus reply? v. 57.
What is said about Christ's works? v. 58. Why did he not work many miracles there? How could unbelief prevent his working?

PRACTICAL TEACHINGS:

1. They who teach others need first to be taught themselves.
2. We should be like Christ: teaching everywhere.
3. Pride spurns and rejects the Saviour.
4. Unbelief prevents many mighty spiritual works.

LESSON 37.

[A. D. 29.]

JOHN BEHEADED.—Matt. 14 : 1-12.

MEMORY VERSE.—And his disciples came, and took up the body, and buried it, and went and told Jesus.—Matt. 14 : 12.

LESSON OUTLINE.

1. Herod and Jesus.
2. Herod and Herodias.
3. Herod Slays John.

Home Readings.

- M.* John the Baptist.....Matt. 14 : 1-12.
T. John Preaching.....Luke 3 : 1-18.
W. John in Prison.....Matt. 11 : 2-15.
Th. A Rash Promise.....Esther 3 : 8-15.
F. Another Herodias.....1 K'gs 21 : 4-16.
Sat. John's Testimony.....John 3 : 25-36.
S. Loving Disciples.....John 19 : 38-42.

Topic.—Herod slays John the Baptist.

Time.—A. D. 29.

Place.—Galilee and Peræa.

Persons.—Herod, Jesus, John Baptist, Herodias, John's disciples.

Sketch of the Lesson.—Everybody was talking about the wonderful works of Jesus. At length Herod, the ruler of Galilee, heard of them; and he said, This wonder-worker is John whom I beheaded; he is risen from the dead. A guilty conscience made him afraid. Herod had put away his own wife, and had taken Herodias, the wife of his brother Philip. John told him that this was wrong. Herodias was angry at John for saying this, and would have killed him, but she could not. Herod would have killed him for the sake of Herodias, but he was afraid of what the people might do. So Herod had him put in prison. About a year and a half after this Herod made a great supper on his birthday, and when the daughter of Herodias came in and danced for them, he was so much pleased that he promised to give her anything she would ask. Her mother prompted her to ask for the head of John the Baptist. It was a cruel and wicked deed; but Herod thought that he must keep his promise; so he sent and beheaded John in the prison. And the head was given to the girl, and she gave it to her mother. John's disciples buried the body and then told Jesus.

LESSON EXPLANATIONS.

Verse 1. **Herod**—Herod Antipas; **tetrarch**—literally, the ruler of a fourth part. He was also styled king, v. 9. Galilee and Peræa comprised his kingdom. v. 3. **put . . . in prison**—Josephus says it was in the fortress of Machærus, east of the Dead Sea. v. 4. **not lawful . . . to have her**—for Herod's wife and Herodias' husband were both living; and besides she was his

brother's wife. v. 5. he feared the multitude—for they regarded John as a prophet. v. 6. daughter of Herodias—Salome, daughter of Herodias and Philip; danced—probably with the customary indecent exposure of her person, for the amusement of the company. v. 7. whatever she would ask—Mark 6 : 23 says to the half of my kingdom. v. 8. before instructed of her mother—or being put forward of her mother; not that the girl had been told beforehand what to ask, see Revised Version; charger—platter, large dish. v. 11. she brought it to her mother—that she might know that her enemy was dead. v. 12. took up the body—it seems to have been thrown out unburied; but they took care of it; told Jesus—to warn him of danger, and to receive his sympathy.



QUESTIONS.

For Review.—State the title of the last lesson. Where did Jesus preach? How was his preaching received in Nazareth? What did his neighbors say of him? What effect had their unbelief on his work?

ON THE LESSON.

1. **Herod and Jesus.**—What had Herod heard about Jesus? v. 1. Which Herod was this? What is he called? What is the meaning of tetrarch? What did he say of Jesus? v. 2. Who was John the Baptist? Why did Herod think Jesus was John?
2. **Herod and Herodias.**—What had Herod done to John? v. 3. What prison was this? Why had he done this? Who was Herodias? What had John said to Herod? v. 4. Why was their marriage unlawful? What was Herodias' feeling towards John? Mark 6 : 19. What would Herod have done to him? v. 5. Who urged him to it? Why did he not do it? What did the people think of John? What did Herod do on his birthday? Mark 6 : 21. What did the daughter of Herodias do? v. 6. Why did she do this?

- What did Herod say to her? v. 7. What sort of an oath was this?
- What did she ask? v. 8. What was a "charger"? Who put the daughter forward to ask this?
- Why was Herod sorry? v. 9. Why did he not refuse the request? What ought he to have done?
- 3. Herod Slays John.**—What did Herod order? v. 10. How does this make him John's murderer?
- What was done with the head? v. 11. Why given to the mother?
- What was done with the body? v. 12. Whose disciples were these? What did they then do? And why?

PRACTICAL TEACHINGS:

1. See how a guilty conscience troubles men.
2. One sin leads to others: anger ending in murder.
3. Oaths or promises that bind us to sin ought not to be kept.
4. We ought to shun the beginnings of evil.
5. In all our trouble we may go and tell Jesus.

TOPICS FOR WRITTEN REPORTS.

1. State what Josephus says of Herod and the castle of Machærus.
3. Describe the country around the north end of the Dead Sea, where Machærus stood.
3. State some of the sins which lead to murder.

LESSON 38.

[A. D. 29.]

FEEDING THE FIVE THOUSAND.—Matt. 14 : 13-21.

LESSON OUTLINE.

1. The Hungry Multitude.
2. The Multitude Fed.

Home Readings.

- M.* Bread for the Body....Matt. 14 : 13-21.
T. Bread from Heaven....Ex. 16 : 11-26.
W. Elijah Fed..... 1 Kings 17 : 1-16.
Th. Sons of Prophets Fed.2 Kings 4 : 38-44.
F. Bread of LifeJohn 6 : 47-58.
Sat. Bountiful Supply.....Isa. 55 : 1-13.
S. Hunger No More.....Rev. 7 : 13-17.

MEMORY TEXT.—And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.—Matt. 14 : 19, 20.

Time.—A. D. 29.

Place.—Near the sea of Galilee.

Persons.—Jesus, the disciples, multitudes.

Sketch of the Lesson.—So many people came to Jesus and his disciples that he had no time to rest, or even to eat. So they went into a boat and crossed over to a quiet place on the other side of the sea. But a great many people who knew where they had gone, went there also. These people brought little food with them, and toward evening the disciples asked Jesus to send them away that they might buy something to eat. Jesus said no; but do you feed them. They answered, We have only five loaves of bread and two fishes, and how can we do that? He said, Bring them to me. And then he told the people to sit down on the grass, and he took the loaves and blessed them, and broke them, and gave them to the disciples, and they gave them to the people. And they all had enough to eat. And after they had eaten enough there were twelve baskets full of broken pieces left. So Jesus fed about five thousand men, besides women and children with the five loaves and the two fishes.

LESSON EXPLANATIONS.

Verse 13. heard of it—of John's death; departed thence—went over the sea of Galilee (John 6 : 1), partly to avoid plots against him, and partly (Mark 6 : 31), for the sake of rest; desert—not a barren place, but one not cultivated; on foot—they followed by going around on the shore of the sea. v. 15. evening—near the close of the day; send . . . away—a great crowd of people—nothing to eat—tell them to go where they can buy. v. 16. They need not—the disciples did not know how else the people could be fed, but Jesus did; and so he says, "give ye them to eat." The answer, v. 17, "we have here but five loaves—thin flat cakes, and two fishes. v. 19. sit down—on the ground, covered with grass, and by hundreds and by fifties in a company, Mark 6 : 40; he blessed



—asked a blessing upon the food. v. 20. fragments—broken pieces; twelve baskets—more than they had in the beginning. v. 21. five thousand—sitting down in companies by hundreds they could easily know the number.

QUESTIONS.

For Review.—Who was slain by Herod? How? By whose request? Who prompted her to ask it? What was done with the body? To whom did John's disciples tell their loss?

ON THE LESSON.

1. **The Hungry Multitude.**—What had Jesus heard? v. 13. Where did he go? And how? Why did he go there? Why did they need rest? Where did the people go? How could they get to the place? When at the place what did Jesus see? v. 14. How did he feel towards them? What did he do for them? Who came to him at evening? v. 15. What did they say? What would they have Jesus do? What were their reasons for this? What did Jesus answer? v. 16. What did he mean by this? How did they answer him? What supply of food had they? v. 17. What kind of loaves were these?
2. **The Multitude Fed.**—What did Jesus direct the people to do? v. 19. What did he then do? What is meant by the words "he blessed"? How were the loaves and fishes distributed? How many ate of them? v. 21. What is said of the supply of food? How could that quantity of food supply so many? How much was left over? v. 20. Why were the fragments gathered up? How many people had eaten of the loaves? v. 21.

PRACTICAL TEACHINGS:

1. Our souls need rest; we find it with Jesus.
2. Christ still looks with pity upon lost sinners.
3. He alone can supply spiritual wants; he is the bread of life.
4. By his power he fed the multitude; and yet he would have nothing lost.
5. By his providence he now gives us daily bread.

TOPICS FOR WRITTEN REPORTS.

1. Write a description of this feeding of the five thousand.
2. Give other instances of miraculous feeding of the hungry which are mentioned in the Bible.
3. Describe the sea of Galilee, and the boats used on it in the time of Christ.

LESSON 39.

[A. D. 29.]

WALKING ON THE WATER.—Matt. 14 : 22-36.

MEMORY VERSE.—Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?—Matt. 14 : 31.

LESSON OUTLINE.

1. Sea-storm at Night.
2. Little Faith.
3. Healing Power.

Home Readings.

- M.* The Storm.....Matt. 14:22-26.
T. The Tempest Stilled.....Mark 6 : 45-54.
W. Christ with his People...Isa. 43 : 1-7.
Th. " Never Leaves Them...Heb. 13 : 5-8.
F. " Hears Their Cry.....Luke 18 : 1-8.
Sat. " Sustains in Distress.Ps. 27 : 1-14.
S. His Saving Power.....Heb. 7 : 22-28.

Time.—A. D. 29.

Place.—Sea of Galilee.

Persons.—Jesus, Peter, disciples.

Sketch of the Lesson.—After the people had eaten, Jesus bid his disciples cross the sea in a boat. He sent the people away, and then went into a mountain alone to pray. Meantime a storm arose on the sea and the disciples were toiling in rowing the boat, and were in great peril from the wind and the waves. Towards morning Jesus went to them walking on the water. At first they did not know him. They thought it was an evil spirit; and they cried out for fear. But Jesus said, It is I, and then they knew him. Peter tried to walk on the water, but his faith failed; and as he was sinking he cried out, Lord save me. Jesus caught him, and when they came into the boat the wind ceased. Then the disciples worshipped Jesus as the Son of God. When they came to the shore, all the sick in the country were brought to Jesus, and he healed them.

LESSON EXPLANATIONS.

Verse 22. **straightway**—after feeding the five thousand; **constrained**—compelled; they were not willing to go without him,

John 6 : 15, says this was done because the people wanted to take Jesus by force and make him king. v. 23. to pray—Jesus spent the night in prayer: he often prayed. v. 24. tossed with waves—a storm had risen; John 6 : 18, says, the sea arose by reason of a great wind that blew; Mark 6 : 48, tells of their hard labor, toiling in rowing. They were in trouble—a small boat, dark night, stormy sea. v. 25. in the fourth watch—between three and six o'clock in the morning; walking on the sea—a proof of divine power; see Job 9 : 8. v. 26. a spirit—literally a spectre. v. 27. it is I—I am, *i. e.* Jesus, and more than that, as in Ex. 3 :



Christ walking on the water.

14; the name by which God makes himself known. They knew his voice and their fear was gone. v. 29. he walked—as long as he looked to Jesus. v. 30. wind boisterous—strong, high wind. It was so all the time, but now looking at the danger, and not to the Saviour, he begins to sink. v. 31. Jesus . . . caught him, and said—he first saved, and then reproved him. v. 34. land of Gennesaret—this was a narrow plain extending along the northwest shore of the sea of Galilee, three or four miles in length, and a mile or more in width. v. 36. besought—asked; only touch the hem—the border of his clothing; this shows how strong their faith was. The result: as many as touched—every sort of disease was perfectly cured.

QUESTIONS.

For Review.—What miracle was described in the last lesson? Where were the people? How many were fed? With how many loaves? How many baskets of fragments were left?

ON THE LESSON.

1. **Sea-storm at Night.**—What order did Jesus give? v. 22. What is the meaning of “constrained”? Why were they not willing to go? Which was “the other side”? Towards what place were they to go? What were the people about to do? Where did Jesus go after the disciples had gone away? v. 23. And for what? What does his example teach us? Where was the boat? v. 24. What happened to it? What is said of the disciples?

When did Jesus come to them? v. 25. What time was this? How did he come?

How did the disciples feel when they saw him? v. 26.

What did they think he was? What did they do?

What did Jesus say to them? v. 27. What is the meaning of "be of good cheer"? Why should they not be afraid? What is implied in the words "it is I"?

2. Little Faith.—Who first spoke to him? v. 28. What did Peter say? Why did he say it?

What did Jesus say to him? v. 29. What did Peter then do?

What made him afraid? v. 30. What happened then?

What did he cry? How did Jesus save him?

What did he say to Peter? v. 31. How had he shown "little faith"? What is the meaning of the question, "wherefore didst thou doubt"?

What happened when they came into the ship? v. 32.

What did the disciples then do? v. 33. What did they call Jesus? What proof had they of this?

3. Healing Power.—To what land did they come? v. 34. Where was it situated?

What did the people of that place bring to Jesus? v. 35.

What did this show?

What favor did they ask? v. 36. What was the effect of their touch? What kind of faith does this prove that the people had?

PRACTICAL TEACHINGS:

1. Obeying Christ's commands may lead us into perils.
2. The disciple cannot perish while Christ prays for him.
3. If Christ be with us we need not fear.
4. He still says to the troubled soul, it is I.
5. We walk by faith not by sight.
6. Our blessings are according to our faith.

TOPICS FOR WRITTEN REPORTS.

1. State some other miracles in connection with the Jordan, mentioned in the Bible.
2. Describe some other instance of persons saved in a storm, mentioned in the New Testament.

LESSON 40.

[A. D. 29.]

JESUS AND JEWISH TRADITION.—Matt. 15 : 1-20.

MEMORY TEXT.—But in vain they do worship me, teaching for doctrines the commandments of men.—Matt. 15 : 9.

LESSON OUTLINE.

1. Human Tradition.
2. The Parable.
3. The Explanation.

Home Readings.

- M.* Human Tradition.....Matt. 15 : 1-20.
T. God's Commandments.Ex. 20 : 2-17.
W. Vain Worship.....Isa. 1 : 10-15.
Th. True Worship.....John 4 : 20-26.
F. Blind Guides.....Matt. 23 : 16-33.
Sat. Outward Appearance..Luke 11 : 37-44.
S. Defiled Heart.....Rom. 1 : 28-32.

Time.—A. D. 29.

Place.—Galilee.

Persons.—Jesus, scribes, Pharisees, disciples, multitude.

Sketch of the Lesson.—The Pharisees who came from Jerusalem found fault with the disciples because they did not ceremonially wash their hands. It was not to clean them when dirty or soiled, but to wash them as a religious act. Jesus says this is not wrong, but that the scribes sin when, by doing what men have told them to do, they break God's law. He refers to a case in which this is done. Then he tells them that their piety was nothing but pretence, and their worship of God, therefore, was vain, just as the prophet Isaiah had said. And then he said to the people that it is not unwashed hands, but an evil heart, that makes a man impure. He calls the scribes false teachers; and says that both they, and those who are deceived by them, will perish together.

LESSON EXPLANATIONS.

Verse 1. **Scribes, Pharisees, Jerusalem**—See Dict. They were enemies of Jesus who came to watch him. v. 2. **transgress**—break; **tradition**—a rule or custom not to be found in the written law; **of the elders**—literally of the ancients, the heads or rulers of the people. The Jews held that God gave to Moses an unwritten law—which Moses told to Joshua—and he to his successor, and so on down to their time. For the tradition spoken of here see Mark 7 : 3-5. v. 4. **God commanded**—Ex. 20 : 12. v. 5. **It is a gift**—he makes an offering of some property to God because he is not willing to support his parents. v. 6. **And honour not**—see Mark 7 : 12. v. 7. **hypocrites**—those

who pretend to be pious but are not; **Esaias**—Isaiah, see Isa. 29 : 13. v. 11. **goeth into the mouth**—what one eats; **cometh out**—what he speaks, or how he acts—as showing what the heart is. v. 12. **offended**—stumbled, here means were angry. v. 14. **blind leaders of the blind**—lacking spiritual sight; **both . . . fall**—as blind men do, a proverbial expression—error will end in ruin. v. 15. **Declare**—explain. v. 16. **without understanding**—an implied reproof, do ye not understand this? You ought to understand it. v. 17. **understand**—perceive, see; that food does not effect the soul. v. 18. **come forth from the heart**—the state of the heart determines character.

QUESTIONS.

For Review.—What miracle is mentioned in the last lesson? On what lake did it occur? Who wanted to walk on the water? How did he succeed? Why did he fail? How was he reproved?

ON THE LESSON.

1. **Human Tradition.**—What enemies came to Jesus? v. 1. For what purpose? What was the work of the Jewish scribes? What of the Pharisees?
 - Of what did they complain? v. 2. What is meant by “tradition of the elders?” How did the Jews regard it? How did Jesus answer them? v. 3. How did he show that their tradition was itself unlawful? What example is given in proof of this? v. 4. What is meant by “honor?” Which commandment is this? What is said of him who curseth father or mother? Where is this found? Deut. 5 : 16. Meaning of these words? How had they by their tradition broken these commands? v. 5. What is meant by “it is a gift?” For what reason is this done? What is meant by “honor not?” What is meant by “he shall be free?” How does this make the command of none effect? v. 6. What did Jesus call them? Whose prophecy is quoted in proof of this? v. 7. What was the prophecy? v. 8. How was their worship hypocritical? Why vain? What did they teach? v. 9.
2. **The Parable.**—Why did he call the people to him? v. 10.

What did he tell them? v. 11. How was this a reply to the charge made by the Pharisees?

What did his disciples then say? v. 12. Why were the Pharisees angry?

What did Jesus say to them? v. 13. What sort of plant is this? How shall it be rooted up? How did he mean this to apply to the Pharisees?



What did he further say of them? v. 14. What did he say they were? What should befall them?

3. The Explanation.—What did Peter say? v. 15. What did he mean by the parable?

What did Jesus ask? v. 16. How did Jesus explain it?

Why cannot things from without defile? v. 17.

Whence does sin proceed? v. 18.

What comes from the heart? v. 19. Which command is broken by evil thoughts and murders? Which by adulteries and fornication? Which by thefts? Which by false witness? Which by blasphemies? What does this show sin to be?

How is the whole matter summed up? v. 20.

PRACTICAL TEACHINGS:

1. We must obey God rather than men.
2. He will not accept heartless worship.
3. Mere formalism is both worthless and sinful.
4. Our prayer should be, Incline our hearts to keep thy law.

TOPIC FOR WRITTEN REPORTS.

1. Write an account of the giving of the law from Sinai.

LESSON 41.

[A. D. 29.]

THE WOMAN OF GREAT FAITH.—Matt. 15 : 21-28.

MEMORY TEXT.—Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.—Matt. 15 : 28.

LESSON OUTLINE.

1. The Request.
2. Faith Tested.
3. Faith Prevails.

Home Readings.

<i>M.</i>	Vexed with a Devil....	Matt. 15 : 21-28.
<i>T.</i>	Importunity.....	Luke 11 : 5-13.
<i>W.</i>	Lost Sheep.....	Acts 13 : 44-49.
<i>Th.</i>	Perseverance.....	Luke 18 : 1-8.
<i>F.</i>	No Denial.....	Gen. 32 : 24-29.
<i>S.</i>	Great Faith.....	Matt. 8 : 5-14.
<i>S.</i>	Faith Prevails.....	Luke 7 : 36-50.

Time.—A. D. 29.

Place.—Border of Tyre and Sidon.

Persons.—Jesus, woman of Canaan, disciples, people.

Sketch of the Lesson.—Jesus again sought rest. Near Tyre and Sidon was a woman of Canaan whose daughter had a demon, and she cried unto him to heal her child. The disciples asked him to grant her request and let her go. Jesus then said, I am sent only to the lost sheep of Israel. Still she said more earnestly than before, Lord, help me. Then Jesus answered, It is not right to give the children's bread to dogs. This Jesus did, to try her faith. Still she turned what would seem to be a harsh reply into an argument in her favor; and she said, Truth, Lord; yet the dogs eat of the children's crumbs. Jesus then said, O woman, great is thy faith; be it unto thee even as thou wilt. Then she went home, and found that her daughter was cured.

LESSON EXPLANATIONS.

Verse 21. **went thence**—probably from near Capernaum; **the coasts**—the borders of the country of which Tyre and Sidon were the chief cities. v. 22. **a woman of Canaan**—a Syrian by residence, a Greek by language, Mark 7 : 26, a Syro-phœnician by nation, so called because Phenice where she lived was part of the Roman province of Syria. v. 23. **Send her away**—that is, grant her request, and let her go away. v. 24. **answered**—to the disciples, but in her hearing. v. 26. **children's bread . . . to dogs**—a proverbial expression, meaning that in gospel blessings the Gentiles were regarded as dogs in comparison with the Jews. v. 27. **dogs eat**—dogs do not eat the children's bread; only the crumbs. So her request takes nothing from the children.

QUESTIONS.

For Review.—What is the title of the last lesson? What question did the Pharisees ask? How did Jesus reply? What truth did Jesus teach in regard to human tradition?

ON THE LESSON.

1. **The Request.**—To what region did Jesus depart? v. 21. What is meant by coasts of "Tyre and Sidon"? Where were those cities, and what can you say of them? Why did Jesus go there?
Who came to him? v. 22. What is she called in Mark 7:26? How are these names explained? What did she cry? What is implied in the name she gave him? What did she ask of him?
2. **Faith Tested.**—How did he treat her prayer? v. 23. What did the disciples ask? What is implied in this? What did he answer them? v. 24. Who were the lost sheep? What did this answer imply? Why imply a refusal to grant the woman's request?
What did she then ask? v. 25. What is meant by "worshipped"? By "help me"?
How did Jesus answer this appeal? v. 26. What is meant by "meet"? Who are meant by "children"? By "dogs"? What by "children's bread"?
What did she say to this? v. 27. How does she turn it in her favor?
3. **Faith Prevails.**—What did Jesus then say to her? v. 28. How had she shown her faith? How that her faith was great? What was his design in refusing her request until now? What then did he say? Why was her prayer granted? What was the result? When did the cure take place?

PRACTICAL TEACHINGS.

What does this lesson teach us:

1. As to the answering of prayer?
2. As to perseverance in prayer?
3. As to the trial of faith?
4. As to the effects of faith?
5. What encouragement is there in this lesson for us?

TOPICS FOR WRITTEN REPORTS.

1. Describe the region of Tyre and Sidon.
2. Give other Bible instances of faith and perseverance bringing blessings.

LESSON 42.

[A. D. 29.]

FEEDING THE FOUR THOUSAND.—Matt. 15 : 29-39.

MEMORY TEXT.—Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.—Matt. 15 : 32.

LESSON OUTLINE.

1. Jesus the Healer.
2. The People Fed.

Home Readings.

- M.* The Healer.....Isa. 35 : 4-10.
T. Compassionate Savi'r...Heb. 5 : 1-10.
W. Bread in the Desert.....Ex. 16 : 12-18.
Th. Giving Thanks.....Luke 22 : 14-20.
F. Food Increased.....1 K'gs 17 : 8-16.
Sat. Bread of Life.....John 6 : 31-35.
S. Enough for All.....Matt. 15 : 29-39.

Time.—A. D. 29.

Place.—Region of Decapolis.

Persons.—Jesus, the lame, dumb, blind, the multitude, the disciples.

Sketch of the Lesson.—Jesus returned from the borders of Tyre and Sidon, to the sea of Galilee. Crowds of people again came to him, bringing with them many who were sick, and lame, and blind, and he healed them all; and the people wondered and gave praise to God. When they had been with him three days, they were without food; and Jesus would not send them away hungry. So Jesus told all the people to sit down on the ground. He took seven loaves and a few fishes, gave thanks, and gave to the disciples, and they to the people; and there was enough food for more than four thousand to eat, and seven baskets full of fragments left over. Then he sent the people away.

LESSON EXPLANATIONS.

Verse 29. departed from thence—from the region of Tyre and Sidon; Mark 7 : 31 says he came through the borders of Decapolis, or the ten cities. v. 30. maimed—crooked, deformed; many others—meaning many sick with other diseases; cast them down—laid them down with haste, not with violence, see Mark 2 : 3-5; he healed them—Mark 7 : 32-35, describes one remarkable case, but does not mention the others. v. 32. compassion—pity. v. 33. Whence—from what place, not how; wilderness—not arid, but uncultivated, and uninhabited place.

v. 35. **on the ground**—not the grass as before; it was later in the dry season; the grass was burned out by the sun. v. 37. **seven baskets**—not so many, but they were larger than the ones used before. The Greek word for basket is different from that used in Matt. 14 : 20.

QUESTIONS.

For Review.—What healing was mentioned in the last lesson? Where was it done? For whom? What objections were made to it? By whom? What did Jesus say of the woman's faith?

ON THE LESSON.

1. Jesus the Healer.—Where was Jesus in the last lesson? To what region did he next go? v. 29. How does Mark describe his route? On which side of the sea did he stop?

Who came to him? v. 30. Whom did they bring with them? What is implied by "cast them down at Jesus' feet"? What did Jesus do for them? What case does Mark speak of, that Matthew omits?



What effect had these miracles upon the people? v. 31. How do they prove Jesus to be the Messiah? Matt. 11 . 2-6.

2. The People Fed.—Whom did Jesus call to him? v. 32. Why did he pity the people? How long had they been with him? What was he not willing to do? Why did he fear they would faint by the way?

What did the disciples answer? v. 33. How did the disciples speak of the place?

How much food had they? v. 34.

What did Jesus tell the people to do? v. 35.

What did Jesus do with the loaves and fishes? v. 36.

How much was left over? v. 37. How many were fed?

When he fed the five thousand how much food had they? How much was then left?

Who sent the multitude away? v. 39. Where did Jesus go after that? In what? Where was Magdala?

PRACTICAL TEACHINGS:

1. We all need spiritual healing; Christ is the great physician.
2. These miracles furnish a proof to us that Jesus is a divine Saviour.
3. Christ's compassion fed the hungry—the same compassion would now feed our souls.
4. Jesus is the bread of life.

LESSON 43.

[A. D. 29.]

FALSE DOCTRINE OF THE PHARISEES.—Matt. 16 : 1-12.

MEMORY TEXT.—Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.—Matt. 16 : 12.

LESSON OUTLINE.

1. Skeptics Re-
proved.
2. Disciples Warn-
ed.

Home Readings.

- M.* False Doctrine.....Matt. 16 : 1-12.
T. Face of the Sky.....Luke 12 : 54-57.
W. Signs of the Times.....Matt. 24 : 15-25.
Th. Jonah a Sign.....Jonah 1 : 11-17.
F. Leaven of the Pharisees.....Luke 12 : 1-5.
Sat. " " Sadduc's...Acts 23 : 6-10.
S. Gospel Doctrine.....Rom. 10 : 6-13.

Time.—A. D. 29.

Place.—Galilee.

Persons.—Jesus, scribes Pharisees, disciples.

Sketch of the Lesson.—The Pharisees and Sadducees thought that they could deceive Jesus by asking for a sign. Appearing to be friendly, they hated him, and sought to hinder his work. Jesus knew this. Hence he tells them abundant proof that he was the Messiah had already been given; and that he would give them no sign, only the sign of the prophet Jonah. He then left them. Presently the disciples found out that they had taken no bread with them; and when they spoke of it, Jesus takes the opportunity to warn them to be on their guard against the leaven or false teaching of the Pharisees and Sadducees.

LESSON EXPLANATIONS.

Verse 1. **tempting**—trying him; **sign from heaven**—literally, out of heaven; meaning some proof from the clouds, which would be stronger to their minds than other miracles. v. 3. Christ's answer implies that their lack of faith was not from want of proof, but because they were not willing to believe. v. 4. **adulterous**—unfaithful to God's covenant with them; **prophet Jonas**—Jonah. v. 5. **other side**—to the east side of the sea of Galilee. v. 6. **leaven**—common yeast; here it means false teaching. v. 8. **why reason, etc.**—what if you have no bread? He who fed the multitudes can also feed you. v. 9. **Do ye not yet understand**—if you had remembered those miracles, you would have more faith. v. 11. **How is it**—he wishes them to see how unthinking they are. v. 12. **doctrine**—the teaching of the Pharisees and of the Sadducees, which was false and dangerous.

QUESTIONS.

For Review.—What is the title of the last lesson? Where were they fed? With how many loaves? Who fed them in this way?

ON THE LESSON.

1. **Skeptics Reproved.**—For what did the Pharisees come to Jesus? v. 1. Who were the Pharisees and the Sadducees? What is meant by "tempting him"? What was the real reason of their unbelief? What answer did he give them? v. 2. How did they tell what the weather would be? v. 3. What did he call them? How was this true? What could they not do? Meaning of "signs of the times"? What does he further say of them? v. 4. What does he mean by the word "adulterous"? [Sinful, wicked.] What sign did he give them? How was Jonah a sign? What did he then do?
2. **Disciples Warned.**—Where did they go? v. 5. How? Mark 8: 14. What had the disciples forgotten? Why should this disturb them? What warning did Jesus give the disciples? v. 6. What is leaven? How did the disciples misunderstand this? v. 7. Why did they think he said it?

What did Jesus say to correct their mistake? v. 8. How did they show their little faith?

Of what miracles did he remind them? vs. 9, 10. How had the multitudes been fed? Why should they have remembered these miracles?

What did he say to them about his meaning? v. 11. What did he mean by the "leaven"? Why should they be on their guard against it?

What did they now understand? v. 12. What can you tell of the doctrines of the Pharisees? And of the Sadducees?

PRACTICAL TEACHINGS :

1. Skeptics often ask captious questions.
2. Infidelity shows not merely a weak head but a bad heart.
3. Jesus was approved as the Son of God by infallible proofs.
4. Bad company and bad teaching go together; we ought to avoid both.
5. How much we often lose by not remembering!

TOPICS FOR WRITTEN REPORTS.

1. Give some account of what the Pharisees believed and taught.
2. Give other instances in the Bible where leaven is used to illustrate moral lessons.

LESSON 44.

[A. D. 29.]

CONFESSING CHRIST AND CROSS-BEARING.

Matt. 16 : 13-28.

MEMORY TEXT.—Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16 : 24.

LESSON OUTLINE.	Home Readings.
1. Who Jesus is.	<i>M.</i> Confessing Christ.....Matt. 16 : 13-28.
2. Sure Foundation.	<i>T.</i> Peter's Confession.....John 21 : 7-21.
3. Cross Foretold.	<i>W.</i> The Sure Foundation.1 Cor. 3 : 1-15.
	<i>Th.</i> The Cross Foretold.....Mark 10 : 32-40.
	<i>F.</i> Following Christ.....John 15 : 14-27.
	<i>Sat.</i> Gain and Loss.....Matt. 10 : 32-40.
	<i>S.</i> Coming of Son of man.2 Pet. 1 : 12-18.

Time.—A. D. 29.

Place.—Region of Cæsarea Philippi.

Persons.—Jesus, Peter, the disciples.

Sketch of the Lesson.—Jesus asked his disciples, Whom do men say that I am? They said, Some say John the Baptist; others, Elijah, or one of the old prophets. Then Jesus said, Whom say ye that I am? Peter said, Thou art the Christ. Jesus said to Peter, Blessed art thou. Jesus tells his disciples that in a little while he would be crucified at Jerusalem. Peter said, We will not have it so. But Jesus rebuked Peter, and said, That whoever would be his disciple must bear the cross. If the soul is lost, all is lost. In the day of judgment, Jesus will reward every man according to his works.

LESSON EXPLANATIONS.

Verse 13. **coasts**—borders; **Cæsarea Philippi**—see Dict.; **Son of man**—the Greek implies a double question, Who I am? the Son of man? v. 14. **Elias**—Elijah; **Jeremias**—Jeremiah, see Dict. v. 17. **Simon Bar-jona**—son of Jona, see Dict.; **flesh and blood**—that is, no man, no human teacher had revealed it, 1 Cor. 12 : 3. v. 18. **Peter**—rock, see Dict.; **this rock**—on this spiritually rock-like person, Jesus himself being the chief corner-stone, see 1 Cor. 3 : 11; Isa. 28 : 16. v. 19. **unto thee**—the same power was given to the other apostles also, see Matt. 18 : 18; **keys**—symbols of authority; and so the power to admit to, or exclude from, the church, which is here called the kingdom of heaven. v. 22. **rebuke**—reprove as a friend. v. 23. **Get thee behind me, Satan**—or begone, the rebuke given the tempter, Luke 4 : 8, as if Satan had come again in the person of Peter to tempt him; **an offence**—stumbling block, or hindrance; **savourest not**—“mindest not;” you have the selfish human, not the Godlike, view. v. 25. **shall lose it**—he cannot live here forever, and he forfeits eternal life. And, on the other hand, in following Christ, if thus he lose his life—the present life, he will find it—he will yet have eternal life. v. 26. **give in exchange**—if the soul or “life” be thus lost, to buy it back is impossible. v. 28. **standing here**—of those present; **taste of death**—die; **coming in his kingdom**—see some sure proof that his kingdom has been actually set up in the world.

QUESTIONS.

For Review.—What was the subject of the last lesson? Whose teaching were the disciples to avoid? Why? What kind of teaching are we to avoid?

ON THE LESSON.

1. **Who Jesus is.**—Near what town was Jesus? v. 13. What question did he ask? What is meant by “Son of man”?
 What did the people say of him? v. 14. Why did they think he was a prophet?
 What did Jesus again ask? v. 15.
 What was Peter’s answer? v. 16. What did he mean by “the Christ”? By “the Son of the living God”?
 How did Jesus answer Peter? v. 17. Whose son was Peter? How did Peter know about Jesus?
2. **The Sure Foundation.**—What did Jesus declare to Peter? v. 18. Meaning of the word “Peter”? Meaning of “upon this rock”? Who is the corner-stone of the church? 1 Cor. 3 : 11. What is meant by “gates of hell”?
 What did Jesus say he will give? v. 19. To whom? What did “the keys” signify? What is meant by binding and loosing?
 What charge did he then give them? v. 20.
3. **Cross Foretold.**—What fact did Jesus foretell? v. 21. What did Peter then do? v. 22. What did he say?
 How did Jesus rebuke Peter? v. 23. When had he used these words before? How was he “an offence”? What is meant by “savourest not”?
 What did Jesus say about discipleship? v. 24.
 Why ought this to be done at all hazards? v. 25. What is meant by losing life for Christ’s sake?
 What further reason is given? v. 26. What may he lose who gains the whole world? What does he lose who loses the soul?
 What assurance is given of this truth in v. 27? Who will come? How will he come? Who will be with him? For what will he come?
 What did Jesus finally say to his disciples? v. 28. What is meant by his coming in his kingdom?



PRACTICAL TEACHINGS :

1. The test question—What think ye of Christ?
2. Build on that sure foundation.
3. Confession and cross-bearing are tests of discipleship.
4. What is the folly of choosing the world instead of Christ?

TOPICS FOR WRITTEN REPORTS.

1. Give some reasons showing that it is our duty to confess Christ.
2. State some of the crosses which we must bear for Christ's sake.

LESSON 45.

[A. D. 29.]

THE TRANSFIGURATION.—Matt. 17 : 1-13.

MEMORY TEXT.—And was transfigured before them: and his face did shine as the sun, and his raiment was as white as the light.—Matt. 17 : 2.

LESSON OUTLINE.

1. Jesus Transfigured.
2. Elijah is Come.

Home Readings.

- M.* Death of Moses.....Deut. 34 : 1-8.
T. Translation of Elijah...2 K'gs 2 : 1-15.
W. Voice from Heaven....Matt. 3 : 13-17..
Th. Rising from the Dead.Matt. 28 : 1-10.
F. Christ in Glory.....Rev. 1 : 10-18.
Sat. Shall be Like Him.....1 Cor. 15 : 45-58.
S. Transfiguration.... ..Matt. 17 : 1-13.

Time.—A. D. 29.

Place.—Region of Cæsarea Philippi.

Persons.—Jesus, Moses, Elijah, Peter, James and John.

Sketch of the Lesson.—Jesus with Peter and James and John went up into a mountain to pray. While there the appearance of Jesus was changed; his face shone as the sun, and all his clothing became white as the light. Then the disciples saw Moses and Elijah, who talked with Jesus about his death at Jerusalem. Peter proposed to make three tabernacles, for he wanted to stay there. Then a bright cloud came over them, and out of the cloud came a voice which said, This is my beloved Son; hear him. When the disciples heard this they fell on their faces with fear; but Jesus said unto them, Be not afraid. Then they looked up, but Moses and Elijah had gone, and Jesus only was with them. As they came down from the mountain in the morning, Jesus told them that John the Baptist was the Elijah, that the prophet Malachi said should prepare the way for the coming of the Messiah.

LESSON EXPLANATIONS.

Verse 1. **after six days**—Luke says, about an eight days; Luke counts six and parts of two other days, Matthew mentions the six full days only; **Peter, James, and John**—as witnesses; see Mark 5 : 37 and 14 : 33; **high mountain**—probably a spur of Mt. Hermon. v. 2. **transfigured**—his appearance was changed. v. 4. **three tabernacles**—tents or booths. v. 5. **bright cloud**—symbol of the divine presence, 2 Peter 1 : 17; **a voice**—as at the baptism of Jesus, Mark 1 : 11. v. 8. **lifted up their eyes**—looked up from the ground; the heavenly visitors had gone; Jesus was not in his glorious dress. v. 9. **from the mountain**—the next day; they were there all night, Luke 9 : 37; **Tell the vision**—which they had seen; **to no man**—not even to the other disciples; **be risen**—until after his resurrection. Luke 9 : 36 says, they kept it close, *i. e.*, did not tell of it; but afterwards Peter and John both refer to it, 2 Peter 1 : 16-18, 1 John 1 : 1-3. v. 11. **shall first come**—the scribes are right in that. v. 12. **is come**—not literally as the scribes supposed, but in the spirit and power of Elijah; as taught in Luke 1 : 17; **whatsoever they listed**—whatever they wished to do, Matt. 14 : 3, 10. v. 13. **John the Baptist is the Elijah of the prophecy.**

QUESTIONS.

For Review—What is the title of the last lesson? Who made the great confession? What trials were foretold? What promise made?

ON THE LESSON.

1. **Jesus Transfigured.**—Whither did Jesus take three disciples after six days? v. 1. Why did he go there? Which disciples were with him? What mountain was it? What took place there? v. 2. What is meant by “transfigured”? What is meant by “raiment”? How is his appearance described? Who appeared with Jesus? v. 3. Who was Moses? Who was Elijah? Of what were they talking? What did Peter say? v. 4. Why did he say it? What did he propose to make? What are tabernacles? What then came over them? v. 5. What was heard? When had this been said before? What did it mean? How did all this affect the disciples? and what did they do? v. 6. Why were they afraid?

What did Jesus do and say to them? v. 7.

When they looked up whom did they see? v. 8.

What did Jesus command? v. 9. What did he mean by "vision"? When might they tell of it? What does Luke say they did? How did Peter and John afterwards refer to it?

2. **Elijah is Come.**—What did the disciples ask him? v. 10.

Who were the scribes? What reason had they for saying this? How did they use this prophecy against Jesus?

What did Jesus answer? v. 11. Meaning of "restore all things"?

What did he further say about this? v. 12. Whom did he mean by Elias? What had they done to him? In what sense was he Elias? What did Jesus say about his own sufferings? How did he suffer of them?

What did they then understand? v. 13.

PRACTICAL TEACHINGS.

What does this lesson teach us:

1. About the future state, or life after death?
2. About the glory of the heavenly state?
3. About the blessedness of it?
4. About recognition of persons in the future state?
5. About our duty to obey him?
6. In regard to Jesus as the Messiah, in the last part of the lesson?

LESSON 46.

[A. D. 29.]

WEAK AND MISTAKEN DISCIPLES.—Matt. 17 : 14-27.

LESSON OUTLINE.

1. Want of Faith.
2. Death Foretold.
3. The Temple Tax.

Home Readings.

- M.* Disciples.....Matt. 17 : 14-27.
T. Weak Faith.....James 1 : 1-8.
W. Power of Christ.....Acts 4 : 5-12.
Th. Prayer Prevails.....Mark 11 : 20-26.
F. Christ's Death.....Acts 2 : 22-32.
Sat. Tribute Paid.....Rom. 13 : 1-8.
S. The Children Free.....John 8 : 31-40.

MEMORY TEXT.— . . . For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Matt. 17 : 20.

Time.—A. D. 29.

Place.—Region of Cæsarea Philippi.

Persons.—Jesus, the disciples, the epileptic child and father, the scribes.

Sketch of the Lesson.—When Jesus and the three disciples came down from the mountain of transfiguration to the other disciples they found a great crowd of people. A man had brought his son to the disciples to be healed. They could not cure him. Jesus healed him and then told the disciples that they had failed to heal him because they lacked faith. Again he tells the disciples of his death, and of his resurrection. Jesus sends Peter to the sea to catch a fish, in the mouth of which he would find a piece of money to pay the temple tax.

LESSON EXPLANATIONS.

Verse 14. when they were come—from the Mount of Transfiguration, on the next day, Luke 9 : 37; disputing with the disciples—the nine who had not gone with Jesus. v. 15. lunatic—epileptic, Mark 9 : 17; a dumb spirit—he was possessed of an evil spirit that made him dumb. v. 17. perverse—turned from the right way; suffer you—bear with your want of faith. v. 18. rebuked—the very words are given, Mark 9 : 25. v. 19. Why could not we—they express surprise and humiliation, Matt. 10 : 8. v. 20. this mountain—either to cure cases of this kind, or to remove literally the mountain Hermon which was near them; nothing . . . impossible—for divine power can do every right thing. v. 24. tribute—"half-shekel" or "didrachma" the tax to support the temple worship, Ex. 30 : 11-16. It was worth about 25 to 30 cents; Doth not—is he not willing to pay this tax? v. 25. prevented—spake before Peter did. He knew that Peter would speak of the tax; custom—tax for land; tribute—tax for persons; strangers—these who are not of their own family; children free—or not subject to tax. Jesus teaches that as he is the Son of God, therefore he is not subject to the temple tax. v. 27. lest we should offend—to avoid giving offence; piece of money—or a *stater*, worth 50 to 60 cents—in the fish's mouth; this coin would pay the tax for two persons.

QUESTIONS.

For Review.—What remarkable event was studied in the last lesson? Who went with Jesus on the Mount? Who

appeared to them? What did the three disciples see? What hear? What did this prove?

ON THE LESSON.

- 1. Want of Faith.**—To whom did Jesus and his disciples come? v. 14. Who were with the disciples? What were they doing? Who came to Jesus? What did he ask? v. 15. How did he speak of his child? What caused his sickness? What does Mark say of his case? What did the man say he had done? v. 16. Which of the disciples were these? What did Jesus answer? v. 17. To whom did this answer refer? What did he mean by "faithless and perverse"? How did he rebuke the evil spirit? v. 18. What was the effect of this word? Mark 9:26. What did the disciples say to Jesus? v. 19. Why privately? What does this express? How did Jesus answer them? v. 20. What kind of faith does he refer to? What does he mean when he says "as a grain of mustard seed"? What by "removing this mountain"? What by saying "nothing shall be impossible"? What is further said about this case? Why does he speak of prayer and fasting? v. 21.
- 2. Death Foretold.**—In what way did he tell them of his crucifixion? v. 22. When had he told them this? What does he mean by the hands of men? How would he come into their power? How did the disciples feel when they heard it? v. 23.



Jewish Shekel.

- Did they understand his meaning? Mark 9:32.
- 3. Temple Tax.**—To what city did they next come? v. 24. Where was Capernaum? Who came to Peter, and what did they ask? What was this tribute money? For what was it paid? What did Peter say? v. 25. Why did he so answer?

What is meant by "prevented"? How did Jesus know what had been said?

What did he ask Peter? v. 26. What is meant by "custom," and "tribute"? Meaning of "then are the children free"? How does this apply to Jesus and this tax? Heb. 3 : 6.

What did Jesus tell Peter to do? v. 27. And why? How was he to get the money? And how much?

PRACTICAL TEACHINGS :

1. Without faith in Christ we can do nothing.
2. All spiritual things are possible with faith.
3. Great duties require special preparation.
4. All things belong to Christ and are subject to his command.
5. Christ meets the law's demands for himself and for his people.

TOPICS FOR WRITTEN REPORTS.

1. Tell what you can learn about the temple tax in the time of Christ.
2. Give an account of the cases in which Jesus healed children.

LESSON 47.

[A. D. 29.]

CHRIST'S CARE FOR HIS LITTLE ONES.—Matt. 18 : 1-20.

MEMORY TEXT.—And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—Matt. 18 : 2, 3.

LESSON OUTLINE.

1. Be Humble.
2. Avoid Offence.
3. Be at Peace.

Home Readings.

- M.* Christ's Care.....Matt. 18 : 1-20.
T. The Humble Exalted...1 Peter 5 : 1-11.
W. Offences Will Come.....1 Cor. 11 : 17-22.
Th. Regard for the Weak...1 Cor. 8 : 9-13.
F. Saving the Lost.....Luke 15 : 1-10.
Sat. Be at Peace.....Rom. 12 : 10-21.
S. Hearing Prayer.....1 John 5 : 13-21.

Time.—A. D. 29.

Place.—Capernaum.

Persons.—Jesus, a child, disciples.

Sketch of the Lesson.—Taking a little child, Jesus teaches his disciples that humility, not unholy ambition, brings honor in his kingdom. The Saviour's care for his little ones is such that they who injure them will certainly suffer his displeasure. These little ones are also the objects of the Father's special care. The Saviour has shown his care for them in coming to seek and to save them; and it is the Father's will that not one of them should perish. Then he teaches the disciples that they must be at peace with each other; and that if they agree upon what to pray for, their prayers will be answered.

LESSON EXPLANATIONS.

Verse 3. **be converted**—changed, from such a spirit of self-seeking; and **become as little children**—who are innocent, simple hearted; **shall not enter**—not only not be great, but have no place in that kingdom. v. 4. **is greatest**—teaches that true humility is true greatness. v. 6. **shall offend**—put a stumbling block in his way, or cause to sin. v. 7. **needs be**—as things now are, they will come. v. 8. **hand or . . . foot offend**—that is, cause to stumble into sin; **cut them off**—if such be the case the dearest and most useful thing must be given up. v. 14. **not the will**—your heavenly Father is not willing that you be lost. v. 15. **tell him . . . alone**—go to him alone, and tell him alone, Lev. 19 : 17; do not talk to others about it. v. 17. **tell it unto the church**—to which both of you own subjection, and which has the right to exercise discipline. v. 19. **Again I say**—Christians may expect divine guidance in discipline and every matter.

QUESTIONS.

For Review—Give the title of the last lesson. What is said of faith? How did Jesus illustrate its power? How secure money for the temple tax?

ON THE LESSON.

1. **Be Humble.**—What question did the disciples ask? v. 1. What did they mean by “kingdom of heaven”? What by “the greatest”? How did Jesus answer them? v. 2. What did he mean by, “be converted”? v. 3. How were they to be as little children? What did Jesus mean by “kingdom of heaven”? What is it to be humble?

- What does Jesus say about receiving such? v. 4. Who is meant by "one such little child"?
- How does Christ regard the treatment of these little ones? v. 5.
- What does he say about those who offend them? v. 6. What is it to offend?
- 2. Avoid Offences.**—What is said about offences? v. 7. Why are they certain to come? What is said of him who leads others into sin?
- What does he say about the hand or foot that offends? v. 8. What does this mean? What is taught here about the evil of sin?
- What about its punishment? v. 9.
- What further caution is given? v. 10. Why must we not despise them? What angels are spoken of? What proof here of the Father's love?
- What further reason for not despising them? v. 11. Who is the "Son of man"? What is meant by the lost?
- What illustration of the Saviour's love for them is given? v. 12. Who is meant by this Shepherd? Who by the sheep gone astray? How has Jesus done this?
- What is said about finding the lost one? v. 13. Why rejoice more over that one than over the others?
- How does Jesus sum up his teaching? v. 14.
- 3. Be at Peace.**—What is the subject of this section? v. 15. Who is meant by "brother"? What by "trespass against thee"? What is to be done first? Why go alone? But if he be obstinate what is next to be done? v. 16. Why should others be taken?
- Failing in this what next? v. 17. Why tell it to the church? If still obstinate, what then? Meaning of this? To whom is this power given? v. 18. Why to them? What promise is given them? v. 19.
- What makes the promise sure? v. 20.

PRACTICAL TEACHINGS.

What does this lesson teach:

1. About true greatness?
2. About the Saviour's care for his people?
3. About the right way to settle difficulties?
4. About church discipline?
5. About encouragement for union in prayer?

LESSON 48.

[A. D. 29.]

DISCIPLINE AND FORGIVENESS.—Matt. 18 : 21-35.

MEMORY TEXT.—Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Matt. 18 : 21, 22.

LESSON OUTLINE.

1. The Teaching.
2. The Parable.
3. The Application.

Home Readings.

- M.* Christian Duty.....Matt. 18 : 21-35.
T. Must give Account.....Luke 19 : 12-27.
W. Rule of Duty.....James 2 : 8-18.
Th. Infinite Debtors.....Rom. 3 : 9-20.
F. Nothing to Pay.....Ps. 130 : 1-8.
Sat. God's Compassion.....Rom. 3 : 21-28.
S. Repentance.....Isa. 3 : 9-15.

Time.—A. D. 29.

Place.—Capernaum.

Persons.—Peter, Jesus, disciples.

Sketch of the Lesson.—Peter now came to Jesus asking what to do to those who have done us wrong many times. Must we forgive them seven times? Jesus answers, that there is no limit to the number of times we must forgive others. By the parable of the two debtors Jesus shows how God forgives us; and how we also ought to forgive. He shows that if we do not forgive, we shall not be forgiven.

LESSON EXPLANATIONS.

Verse 22. **seventy times seven**—that is an indefinite and unlimited number of times. v. 24. **ten thousand talents**—an immense sum. A talent of silver was worth about one thousand dollars. v. 25. **commanded him to be sold**—into bondage; Jewish law allowed this, Lev. 25 : 39-46; but it is probable that the details of this parable were taken from the practice of the Romans. v. 28. **fellow servant**—one like himself; a hundred pence—about fifteen dollars. Therefore the proportion of the two debts was 667,000 to 1. v. 29. **fell down**—just as the other one had done to the king, and used the very same entreaty. v. 34. **tormentors**—officers who inflicted all kinds of punishment.

QUESTIONS.

For Review.—What was the subject of the last lesson? How were the little ones to be treated? What was said of the angels? What parable was given to show the love of God?

ON THE LESSON.

1. **The Teaching.**—Which disciple came to Jesus? v. 21. What did he ask? Whom did he mean by “brother”? What by “sin against me”? How many times did Peter speak of forgiving? What did Jesus answer? v. 22. Meaning of this? Luke 17 : 3, 4.
2. **The Parable.**—What does he say the kingdom of heaven is like? v. 23. Who are the “servants”? Meaning of “take account”? How much did one of them owe? v. 24. How much was a talent? Why did he not pay? What did his lord command? v. 25. What did the servant do? v. 26. What did he say? Why did he make such a promise? What is said of the lord? v. 27. What did the lord promise? What did that servant soon do? v. 28. How much was this debt? How did he treat his fellow-servant? What request did this debtor make? v. 29. How did he treat this request? v. 30. How did the other servants feel when they knew of this? v. 31. How did his lord receive the news? v. 32. What did he say? What made this man’s conduct so shameful? v. 33. Why had he been forgiven? What ought he therefore to have done? What did his lord order done to him? v. 34. Who were “the tormentors”? Why was this done?
3. **The Application.**—What does this parable teach? v. 35. What duty? How must we forgive? If not willing to forgive, what then?

PRACTICAL TEACHINGS:

1. Christ freely forgives; he multiplies pardons.—Isa. 55:7.
2. Our debts to God are infinite; we have nothing to pay.
3. Mercy is our only plea.—Luke 18:13.
4. As Christ freely forgives us, we should be ready to forgive others.
5. If we are unforgiving we cannot hope to be forgiven.

LESSON 49.

[A. D. 29.]

MARRIAGE AND THE FAMILY.—Matt. 19:1-15.

MEMORY TEXT.—But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.—Matt. 19:14.

LESSON OUTLINE.

1. Law of Marriage.
2. Who may Marry.
3. Children Blessed.

Home Readings.

- M.* Marriage Instituted.....Gen. 2:18-24.
T. Moses' Law.....Deut. 24:1-4.
W. Paul's Teaching.....1 Cor. 7:10-17.
Th. Christ and the Church.Eph. 5:22-33.
F. Who may Marry.....1 Cor. 7:1-9.
Sat. Parents and Children.Deut. 6:4-12.
S. Children Blessed.....Matt. 19:1-15.

Time.—A. D. 29.

Place.—Borders of Judæa.

Persons.—Jesus, the disciples, Pharisees.

Sketch of the Lesson.—Jesus left Galilee and came to the borders of Judæa, east of the Jordan. The Pharisees came to him, and asked him, If it is lawful for a man to put away his wife for every cause? In reply, Jesus tells them the true law of marriage, and why it was that Moses in old time allowed a writing of divorcement to be given, and what is now the only lawful ground of divorce. Further, in regard to marriage, he teaches that it is left to each one to judge whether he ought, or ought not, to marry. Then little children were brought to him, and he put his hands upon them and blessed them.

LESSON EXPLANATIONS.

Verse 1. departed from Galilee—left it finally, his work there was now done; coasts—borders of Judæa, passing along through Peræa, on the East side of the Jordan. v. 5. cleave—join himself to; they twain—they two; one flesh—forming a fam-

ily or household. v. 6. **put asunder**—separate. The teaching is this; God created one man and one woman, united them in marriage: marriage therefore is between one man and one woman; and because God joins them in marriage, man may not separate them. v. 9. **except for fornication**—this, and this alone, breaks the marriage bond, see Matt. 5 : 32. v. 12. Three exceptional classes spoken of: (1) those who were born unfitted for marriage; (2) those who are made unfit for it by others; (3) those who willingly live unmarried. **for the kingdom of heaven's sake**—to do God's work, as Paul, 1 Cor. 9 : 5. v. 13. **little children**—infants. v. 14. **Suffer**—allow them to come. v. 15. **laid his hands**—Mark 10 : 16 says, he took them up in his arms, put his hands upon them, and blessed them.

QUESTIONS.

For Review.—What is the title of the last lesson? How many times should we forgive a penitent? Why have a forgiving spirit? What parable illustrates this?

ON THE LESSON.

1. **Law of Marriage.**—From what country did Jesus depart? v. 1 Where to? By what route? What is said about his followers? v. 2. What did he do? Who came to him, and for what purpose? v. 3. What question did they ask? How did God create man? v. 4. Who then instituted marriage? v. 5. And where? What is the law of marriage as given here? What is said about not separating those who are married? v. 6. What did they reply? v. 7. What did Jesus answer? v. 8. What did he mean by "hardness of your hearts"? How was it from the beginning? What did he mean by this? What does he lay down as the true rule for divorce? v. 9.
2. **Who may Marry.**—What objection did the disciples raise? v. 10. How did Jesus answer them? v. 11. What did he mean by this saying? Why cannot they receive it?



What exceptional cases are spoken of? v. 22. What did he finally say on this subject?

3. Children Blessed.—Who were brought to Jesus? v. 13. And for what? What did the disciples do? What is meant by rebuked?

What did Jesus say to this? v. 14. What did he say of the children? What does this mean?

What did he do to them? v. 15. How does this encourage children to go to him now?

PRACTICAL TEACHINGS.

Learn hence:

1. That marriage is sacred and binding;
2. The wickedness of human law which destroys God's law as to divorce;
3. The wickedness of those who forbid to marry on the plea that the single state is holier;
4. Jesus blesses children and invites them to him;
5. Parents may bring their children to Christ.

TOPICS FOR WRITTEN REPORTS.

1. Cite texts of Scripture proving that the family is founded on God's command.
2. Describe instances mentioned in the Bible where God blessed children.

LESSON 50.

[A. D. 29.]

THE RICH YOUNG MAN.—Matt. 19 : 16-26.

MEMORY TEXT.—Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.—Matt. 19 : 21.

LESSON OUTLINE.

1. The Rich Seeker.
2. The Danger in Riches.

Home Readings.

- M.* The Great Question....Matt. 19 : 16-26.
T. The Commandments...Ex. 20 : 1-17.
W. Keeping the Law.....James 2 : 8-18.
Th. The Test Applied.....Luke 9 : 57-62.
F. The Wise Choice.....Josh. 24 : 14-24.
S. Love of Wealth.....1 Tim. 6 : 6-12.
S. Possible with God.....Jer. 32 : 17-44.

Time.—A. D. 29.

Place.—Peræa beyond Jordan.

Persons.—Jesus, rich young ruler, disciples.

Sketch of the Lesson.—As Jesus was going through Peræa, a rich young ruler came running to him, and kneeled down, and said, What good thing shall I do, that I may have eternal life? Jesus said, Keep the Commandments. The young man said that he had kept them, and asked what he lacked yet. Jesus then told him to sell all his possessions and give the money to the poor, and to come and follow him. Then the young man went away with a sad heart, for it was set upon his riches. Jesus then warned the disciples of the great danger of trusting in riches.

LESSON EXPLANATIONS.

Verse 16. **one came**—a ruler, Luke 18 : 18; Mark 10 : 17. v. 17. **Why callest . . . me good**—or why askest thou me about the good? God alone is good; **keep the commandments**—he was set upon *doing* something; Christ tells him they are the rule of duty. v. 18. **Which**—what kind or which one of the commandments. v. 20. **All these . . . kept**—as he understood them; **what lack I yet**—as if he would say, though I have done all this, yet I am not satisfied. v. 21. **perfect**—wanting in nothing. v. 22. **sorrowful**—sad, or grieved, that he could not have what he sought without such a sacrifice. v. 24. **easier for a camel**—a proverbial expression. v. 25. **exceedingly amazed**—greatly astonished; **Who then**—if not the rich, who then? If it is so difficult, how can any be saved? v. 26. **with God**—his power and his alone can do it by his almighty grace.

QUESTIONS.

For Review—What is the title of the last lesson. Who asked about marriage and divorce? What law did Jesus lay down for divorce? How did he receive little children? Who forbade them? What invitation did Jesus give?

ON THE LESSON.

- I. **The Rich Seeker.** What man came to Jesus? v. 16. How did he come? How did he address the Saviour? What did he ask? How did Jesus reply? v. 17. How did this ruler hope to be saved? What did Jesus tell him to do? Why tell him to keep these? What did the young man then ask? v. 18. What did Jesus tell him?

Which of the commandments are named? vs. 18, 19.
 What did the young man say of them? v. 20. How was this true? What did he mean by "what lack I yet"?
 What did Jesus say to him? v. 21. Meaning of "perfect"? How are we to regard that direction of the Saviour? What choice was given the young man?



Supposed Needle's Eye
in Gate.

When this direction was given what did he do? v. 22. What is implied in his turning away? How did he feel? Why did he grieve? What does his conduct show that he lacked?

2. Danger of Riches. What did Jesus say to the disciples? v. 23. Why is it so hard? Mark 10: 24. Why are men so liable to trust in riches?

What did he say again? v. 24. What did he mean by this? How did these words affect the disciples? v. 25. What did they say? What does their question mean?

How did Jesus answer them? v. 26. Why is it impossible with men? How is it possible with God? How alone can any be saved?

PRACTICAL TEACHINGS:

1. We must come to Christ not merely as to a teacher, but as to a divine Saviour.
2. Our own doing will never gain heaven.
3. Nor will it bring rest to our souls.
4. The one thing needful is a heart to love God.
5. We must be willing to give up all for Christ.

TOPICS FOR WRITTEN REPORTS.

1. Write some of the reasons why riches may keep us from loving God.
2. State why trying to keep the law cannot give us peace nor save us.

LESSON 51.

[A. D. 30.]

THE DISCIPLES' REWARD.—Matt. 19 : 27-30; 20 : 1-16.

MEMORY TEXT.—And he said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.—Matt. 20 : 4.

LESSON OUTLINE.

1. Peter Answered.
2. The Laborers.

Home Readings.

<i>M.</i>	The Reward.....	Matt. 19 : 27 to 20 : 16.
<i>T.</i>	Sit upon Thrones.....	Luke 22 : 24-30.
<i>W.</i>	The Vineyard.....	Isa. 5 : 1-7.
<i>T.</i>	The Laborers.....	1 Cor. 3 : 1-10.
<i>F.</i>	Worthy of their Hire.....	1 Cor. 9 : 7-17.
<i>S.</i>	Equal unto Us.....	Acts 15 : 1-12.
<i>S.</i>	Justice and Grace.....	Rom. 3 : 21-31.

Time.—A. D. 30.

Place.—Peræa.

Persons.—Jesus, Peter, disciples.

Sketch of the Lesson.—Jesus had taught that whoever will be his disciple must be willing to give up all for him. Now Peter asks, What shall we have? The answer is, that they shall share in his future glory. Then in the parable of the laborers in the vineyard, he shows that these rewards are of mercy and dependent upon the will of the giver. In giving them, God is true to his promise, and just in all his dealing with men. In giving much to one, he does no wrong to any other.

LESSON EXPLANATIONS.

Verse 27. **Then answered Peter**—his statement and question arise from verse 21. v. 28. **regeneration**—when all things shall be made new, 2 Pet. 3 : 13. v. 30. **first . . . last, &c.**—a proverbial expression. Those who now have the first places of honor, may have the least reward there. Believers' rewards are not on the legal principle of so much work for so much pay: but doing all from love to Christ. v. 1. **like unto a man**—God deals with his people as this man did with his laborers. v. 2. **penny**—denarius, 15 cents, the usual pay of a Roman soldier. v. 3. **third hour**—nine o'clock: **marketplace**—near the gate where people went for trade, or to find work. v. 4. **whatsoever is right**—no price agreed upon. v. 5. **sixth and ninth hour**—twelve and three P. M. v. 6. **eleventh**—five o'clock, only one hour left for work. v. 8. **give them their hire**—their wages; pay them. v. 10. **every man a penny**—what the first had agreed to work for. v. 11. **murmured**—found fault. v. 12. **equal unto us**—paid them the same; **burden and heat**—have worked all day, and in the hot part of it. v. 13. **no wrong**—your pay is the full amount agreed upon.

QUESTIONS.

For Review—Give the title of the last lesson? Where did the event occur? What was the rich young man directed to

do? Why was he sorrowful? What is said of the danger of riches?

ON THE LESSON.

1. **Peter Answered.**—What did this lead Peter to say? v. 27. What suggested this question? What had the disciples left? What did Jesus mean by the “regeneration”? v. 28. What promise did he make the disciples? What did he mean by this? What did he further promise? v. 29. What alone gives value to the self-denial spoken of? What the final reward? What final caution is given? How explained?
2. **The Laborers.**—What is a parable? What does this one teach? v. 1. Meaning of the “kingdom of heaven”? Of “householder”?



Roman Penny.

When did he engage the first laborers? v. 2. For how much?

What did he do afterwards? vs. 3, 4. What was the “market-place”? What

time of day was it? What agreement did he make with these?

At what times did he employ others? vs. 5-7. When did he hire the last? Why had these men been idle? What did he say to them?

What did he do in the evening? v. 8. What was a “steward”? What is the meaning of “hire”?

In what way did he pay them? v. 9.

What did the last receive? v. 10. What did the first ones hired think? What did they receive? How did they receive it?

What did they complain of? v. 12. How were the last made equal to the first?

How were their complaints answered? v. 13. Why had they no right to find fault? What did the man then say he would do?

What right did he claim for himself? v. 14.

What was the real reason for their complaint? v. 15.

What is the application of the parable?

PRACTICAL TEACHINGS :

1. Saints receive an hundredfold for all that they give up for Christ.
2. We should have the feeling not of servants, but of children.
3. We should not be envious of gifts to others.
4. The gospel call is even to the latest hour.
5. If we are saved it is of God's free grace.

TOPICS FOR WRITTEN REPORTS.

1. State plainly how a sinner can be saved.
2. Tell what God offers to those who serve him.

LESSON 52.

[A. D. 30.]

TRUE AND FALSE GREATNESS.—Matt. 20 : 17-34.

MEMORY TEXT.—Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20 : 28.

LESSON OUTLINE.	Home Readings.
1. Crucifixion Fore-told.	<i>M.</i> Greatness.....Matt. 20 : 17-34.
2. The Greatest.	<i>T.</i> Seeking for Place.....Mark 10 : 35-45.
3. Two Blind Men Healed.	<i>W.</i> Drinking of the Cup.....Mark 14 : 32-42.
	<i>Th.</i> The Place Prepared....John 14 : 1-11.
	<i>F.</i> As the Master.....John 13 : 3-17.
	<i>Sat.</i> Mercy Sought.....Ps. 51 : 1-13.
	<i>S.</i> Sight for the Blind....Mark 10 : 46-52.

Time.—A. D. 30.

Place.—Near Jericho.

Persons.—Jesus, James, John, their mother Salome, the ten disciples, two blind men.

Sketch of the Lesson.—Jesus on the way to Jerusalem again told the disciples of his sufferings, and death. Remembering the promise, that they should sit upon thrones in his kingdom, James and John,

through their mother, asked for the places of honor. Jesus said they did not know what they were asking; and that such places were his Father's gift. Then the other disciples were angry at James and John for making this request. So Jesus said to the disciples that, in his kingdom, the truly humble were the truly great. When they were near Jericho, Jesus restored sight to two blind men who were sitting by the roadside; and they followed him in the way.

LESSON EXPLANATIONS.

Verse 17. **apart**—away from the crowd on the road. v. 18. **condemn . . . to death**—on false charges: though they had no power to execute the sentence, John 18 : 31. v. 19. **Gentiles**—the Romans who then were the civil rulers. v. 20. **mother**—Salome; **with her sons**—James and John: two of the disciples. v. 21. **one on thy right, &c.**—the places of highest honor and power. v. 22. **know not what ye ask**—they did not know the nature of his kingdom, and that only through deep suffering it could be obtained; **the cup**—symbol of his agony in the garden, and on the cross; **be baptized**—another figure signifying the same sufferings, John 17 : 19; Heb. 10 : 29. v. 23. **not mine to give**—not to be given to favorites, nor at all; **but**—or except, to them for whom it is prepared. v. 25. **exercise authority**—the meaning is that human governments rule those under them by force. v. 26. **minister**—or servant. v. 28. **ministered unto**—not to be served by others; but to be himself a servant; **a ransom**—the price paid for redemption. v. 30. **two blind men**—Mark and Luke mention but one, Bartimeus, probably the chief one. v. 34. **touched their eyes**—as the means by which he made them see.

QUESTIONS.

For Review.—About what did we study in the last lesson? What parable is given to illustrate the truth? What did Jesus promise to the disciples?

ON THE LESSON.

- I. Crucifixion Foretold.**—To what city did Jesus now go? v. 17. What did he do in the way? What did he tell the disciples? v. 18. What is meant by "betrayed"? What would his enemies do? Why would they not put him to death? To whom would they deliver him? v. 19. How would they treat him? Meaning of "mock," "scourge," "crucify"? What then would follow on the third day?

- 2. The Greatest.**—Who then came to him? v. 20. What was her name? What her sons' names? How did she come?
 What did Jesus ask her? v. 21. For what did she ask? What did she mean by this? What kind of a kingdom did they expect?
 How did Jesus answer? v. 22. What did he ask them? What did he mean by "his cup"? and by his "baptism"? What did they answer him?
 What reply did Jesus make to this? v. 23. How did they drink of his cup? What did he then say as to their request?
 How did the other disciples feel towards James and John? v. 24.
 What did Jesus say to allay their anger? vs. 25, 26. What does he say of civil rulers? How do they rule those under them? How does he say it shall be among them? Who is great in Christ's kingdom?
 What is said of the one who will be chief? v. 27.
 What example does he give them? v. 28. What did Jesus come into the world to do? What is meant by ransom? How was his life given as a "ransom"?
- 3. Two Blind Men Healed.**—Who followed him near Jericho? v. 29. Where was Jericho?
 Who were sitting by the road side? v. 30. How did they call to Jesus?
 What did the multitude say to them? v. 31. What was the effect of this rebuke? What did they mean by calling Jesus the Son of David?
 How did Jesus regard the blind men? v. 32.
 What did they ask Jesus to do? v. 33.
 What did Jesus do to them? v. 34. What was the effect of the touch? What did the men then do? What the effect upon the people?

PRACTICAL TEACHINGS.

1. Christians often ask for unwise things.
2. We must bear the cross if we would wear the crown.
3. Our highest honor is to be like the Master.
4. Jesus alone can make the spiritually blind to see.

LESSON 53.

[A. D. 30.]

THE KINGLY ENTRY AND THE CHILDREN'S WELCOME.

Matt. 21 : 1-17.

MEMORY VERSE.—And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest.—Matt. 21 : 9.

LESSON OUTLINE.

1. Triumphant Entry.
2. Kingly Power.

Home Readings.

- M.* The Kingly Entry.....Matt. 21 : 1-17.
T. Jesus is King.....Ps. 2 : 1-12.
W. His Coming Foretold...Isa. 62 : 6-12.
Th. Meek and Lowly.....Matt. 11 : 25-30.
F. Psalm of Triumph.....Ps. 24 : 1-10.
Sat. Power given Him.....Phil. 2 : 5-13.
S. Prophecy Fulfilled.....Ps. 8 : 1-9.

Time.—A. D. 30.

Places.—Bethany, Jerusalem.

Persons.—Jesus, disciples, multitudes.

Sketch of the Lesson.—When Jesus left Jericho he went to Bethany where he had raised Lazarus from the dead. Then Jesus made his triumphal entry into Jerusalem, riding on a young ass; the multitude crying hosanna, and calling him the Son of David. The whole city was greatly excited; some with joy, and others with fear and anger. Jesus accepted the homage of the multitude and of the children in the temple, and gave proof of his kingly power in driving out of the temple those who were defiling it by making it a place for trade. In the evening, he went again to Bethany.

LESSON EXPLANATIONS.

Verse 1. Jerusalem . . . Bethphage . . . mount of Olives—see Dict. v. 2. village over against you—opposite, probably Bethphage, John 12 : 1, 12; straightway—as soon as they should enter it; ass . . . and colt—the Messiah was foretold as coming thus, Zech. 9 : 9. v. 3. say aught—object to your taking them; The Lord—meaning Jesus. v. 7. put . . . their clothes—coats or outer garments. v. 8. spread their garments—in honor of the King; branches from the trees—palm and olive branches, symbols of joy. v. 9. multitudes—there were very great crowds at this time at the passover; went before, and that followed—

a procession moving behind and before him as an escort; **Hosanna**,—literally "save now." v. 12. **went into the temple**—as foretold Mal. 3 : 1; **cast out**—drove out all the traders; **money changers**—who gave Jewish coin for the temple service, in exchange for the Roman money; **sold doves**—which were used for sacrifices. v. 13. **It is written**—Isa. 56 : 7; **den of thieves**—they defrauded the people. v. 15. **sore displeased**—at the popular favor, and especially at the hosannas of the children. v. 16. **Hearest thou**—not simply, do you hear? but, do you accept this homage as King? **Yea**—yes, and he claims in this the fulfillment of prophecy Ps. 8 : 1. v. 17. **left them**—in the evening; **into Bethany**—about two miles East of Jerusalem.

QUESTIONS.

For Review.—What was the subject of the last lesson? Who made an ambitious request? For whom? How was it answered? Who are truly great in God's kingdom? Who were healed near Jericho?

ON THE LESSON.

1. **Triumphal Entry.**—To what city was Jesus going? v. 1. Where was Bethphage? The Mt. of Olives? Where did Jesus send two disciples? v. 2. For what? What directions did he give? v. 3. What prophecy was fulfilled in this? vs. 4, 5. Meaning of "daughter of Zion"? What did the disciples do? v. 6. What did they do with the animals they had brought? v. 7. What did the multitude do? v. 8. Why did they do this? What did they cry? v. 9. What did they mean by "Hosanna"? By "blessed"? By "he that cometh"? What took place when he entered the city? v. 10. What did they ask? How did the multitude answer? v. 11.
2. **Kingly Power.**—Into what building did Jesus go? v. 12. Where was this temple built? What can you say of its history? Give a description of it? How did Jesus purify it? v. 12. Who were the money changers? Why were doves sold there? What did he say? v. 13. Where was this written? Who came to him there? v. 14. What did he do to them? How was this a further proof of kingly power?

What is said of the chief priests and scribes? v. 15.

Why were they so much displeased?

What did they say to him? v. 16. What did they mean by this? What did Jesus answer? Where are these words found?

Where did Jesus go for the night? v. 17. Where was Bethany? At whose house did he probably stay?

PRACTICAL TEACHINGS:

1. Jesus comes as the King of Zion.
2. The children greet him with hosannas.
3. He is King: he rules us in love; or in judgment.
4. He will reign until all enemies are put under his feet.

TOPICS FOR WRITTEN REPORTS.

1. Write a description, in your own words, of our Lord's entry into Jerusalem.
- 2 Write a description of the temple in Jerusalem in the time of Christ.

LESSON 54.

[A. D. 30.

BARREN FIG TREE AND UNBELIEF.—Matt. 21 : 18-32.

MEMORY TEXT.—Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21 : 21, 22.

LESSON OUTLINE.	Home Readings.
1. A Fruitless Tree.	<i>M.</i> The Barren Tree.....Matt. 21 : 18-32.
2. Authority Questioned.	<i>T.</i> No Fruit.....Luke 13 : 1-9.
3. The Two Sons.	<i>W.</i> Prayer of Faith.....James 5 : 12-20.
	<i>Th.</i> Authority Question'd.....Acts 4 : 5-12.
	<i>F.</i> Wilful Unbelief.....1 John 2 : 7-11.
	<i>Sat.</i> The Two Sons.....Luke 15 : 11-32.
	<i>S.</i> Result of Unbelief....Luke 19 : 41-48.

Time.—A. D. 30.

Places.—Bethany and Jerusalem.

Persons.—Jesus, disciples, chief priests, elders, people.

Sketch of the Lesson.—When Jesus left Bethany early in the morning to go to Jerusalem he was hungry, and seeing a fig tree by the roadside having leaves, he went to it, but found no fruit. Then he said that the tree should never bear any fruit and presently it dried up. In this he shows the judgment that would shortly come upon the Jewish people. In the temple the chief priests and the elders came to him and wanted to know by what authority he acted. They asked this with an evil purpose; and so he answered their question by asking them about John's baptism: the answer to it involves the answer to the question they had asked him. And then, in the parable of the two sons, he shows that while they profess to serve God they really disobey him.

LESSON EXPLANATIONS.

Verse 18. **he hungered**—was hungry. v. 19. **leaves only**—the leaves gave promise of fruit; as the fruit appears before the leaves. v. 22. **all things**—a great promise, see Matt. 17 : 20. v. 23. **By what authority**—by what power; **these things**—all that he had done; is it from God, or whence is it? v. 25. **baptism of John**—John's whole mission; **reasoned**—discussed the matter. v. 27. **We cannot tell**—literally, we do not know; **Neither tell I you, &c.**—that is, since you refuse John's testimony to me as Messiah, which you dare not deny, I will give no other answer. v. 28. **two sons**—represent these chief men, and the publicans; **the first**—the one who represents the publicans. v. 29. **will not**—he treats the request with contempt; **repented**—changed his mind, and conduct also. v. 30. **second**—who represents the chief priests; **I go**—makes good promise but did not go. v. 31. **publicans and the harlots**—the worst sort of people; **kingdom of God**—become Christians; **before you**—they enter in while you do not enter in at all. **way of righteousness**—as pointing out that way.

QUESTIONS.

For Review—What is the title of the last lesson? Into what city did Jesus enter? In what way? By whom was he welcomed? What did he do in the temple? Whither go at night?

ON THE LESSON.

- i. Fruitless Tree.**—To what place did Jesus return in the morning? v. 18. Why did he go to the fig tree? What reason had he to expect to find fruit? What did he find? v. 19. What did he say to the tree? What is said of this tree afterwards?

When the disciples saw it dried up what did they say? v. 20. What did this express?

What answer did Jesus make to them? v. 21. What did he mean by this?

What did he say about prayer? v. 22. How is this to be understood?

2. Authority Questioned.—To what building in the city did Jesus go? v. 23. Who came to him there? What did they demand of him? What things did they refer to? What did they mean by "authority"? What by the question, "who gave thee this authority"?

How did Jesus answer them? v. 24. What promise?

What was his question? v. 25. What is the meaning of "from heaven" or "of men"? How would the answer to this question furnish an answer to theirs? What did they do?

How did they reason on this subject? v. 26. Why could they not say "from heaven"? Why not "of men"?

What did they answer? v. 27. What did this answer really mean? What did Jesus then say to them?

3. The Two Sons.—With what question did he begin a parable? v. 28. Who are meant by the two sons? Which of them was first spoken to? What was told him? What is meant by "vineyard"?

What did this son answer? v. 29. What did he afterwards do?

What was said to the second son? v. 30. What was his answer?

What did Jesus ask about these? v. 31. Which one of them had done the father's will? How does Jesus apply the parable? What does he mean by entering the kingdom of God? What by saying, before you?

How does he illustrate this from the facts? v. 32. How had these "chief" men received John's ministry? How had the publicans received it? What is further said of them?

PRACTICAL TEACHINGS:

1. A mere profession of piety is "nothing but leaves."
2. All things are possible to faith.
3. The works of Christ are a surer testimony than that of John.
4. The Lord says to us, Go work to-day.

LESSON 55.

[A. D. 30.]

THE WICKED HUSBANDMEN.—Matt. 21 : 33-46.

MEMORY TEXT.—Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?—Matt. 21 : 42.

LESSON OUTLINE.

1. The Parable.
2. The Application.

Home Readings.

- M.* The Husbandmen.....Matt. 21 : 33-46.
T. Servants Abused.....Luke 20 : 9-20.
W. The Heir.....Heb. 1 : 1-4.
T. The Son Slain.....Acts 3 : 13-18.
F. Head of the Corner.....1 Peter 2 : 6-10.
S. Husbandmen Destr'd...Luke 21 : 20-24.
S. Viney'd given to Oth'rs.Acts 13 : 44-49.

Time.—A. D. 30.

Place.—Jerusalem.

Persons.—Jesus, disciples, chief priests, elders, people.

Sketch of the Lesson.—Heretofore Jesus had avoided open conflict with the scribes. Now, however, he faces their opposition; boldly asserts his claim to be the Messiah; and plainly rebukes their wickedness. Under the parable of wicked husbandmen, he sets forth the conduct of the Jews towards God's prophets and teachers; and finally the treatment which he himself would receive at their hands. For this he declares that the kingdom of God will be taken from them and given to the Gentiles.

LESSON EXPLANATIONS.

Verse 33. **householder**—master of the house; **hedged it**—planted a thorn hedge about it for a fence; **tower**—from which to watch the grounds; **let it out**—rented it, for a share of the fruit; **far country**—or “into another country.” v. 34. **receive the fruits**—as rent due. v. 36. **other servants**—kept sending them to get what was due to him. By the servants are meant the prophets sent by God to his people. v. 37. **his son**—Jesus himself; **reverence**—have respect for. v. 38. **the heir**—future owner of the vineyard by inheritance. v. 39. **slew him**—so Jesus was rejected and put to death. v. 42. **Scriptures**—Ps. 118 : 22; **builders**—referring to these priests and rulers; **head of the corner**—chief corner stone. v. 43. **kingdom of God . . . taken from you**—the

Jews were rejected; the Gentiles were called. v. 44. broken—literally broken to pieces. v. 45. spake of them—did not see the drift of the parable until now. v. 46. lay hands—seize him.

QUESTIONS.

For Review.—What tree is mentioned in the last lesson? Why was it expected to have fruit? Of what was it a type? What is said of faith and prayer?

ON THE LESSON.

1. The Parable.—What is the parable in this lesson usually called?

What had been done in this vineyard? v. 33. To whom was it let out? Whither did the owner depart? What had God done for Israel?

What is meant by “the time of the fruit”? v. 34. For what did the owner send? Whom did he send?

How were the servants treated? v. 35.

What did he again do? v. 36. How were these received?

What did he do at last? v. 37. What reason for sending the son? Who are meant by the servants? Who by the son? Can you mention any prophets whom the Jews persecuted and killed?

How did the husbandmen speak of the son? v. 38.

What did they do to him? v. 39. What is an heir?

2. The Application.—What question did Jesus then ask? v. 40. What does he mean by the Lord's coming?

What did they answer? v. 41. What will he do with his vineyard? Why did they give this answer?

What did Jesus then say to them? v. 42. Where is this found? Ps. 118 : 22. Who are meant by the builders?

What is meant by head of the corner?

How does he apply this to their case? v. 43. How should the kingdom be taken from them? To whom given? and why?

What does he say about this stone? v. 44. What would be the effect of falling on the stone? and the stone falling on one?

What did the scribes now perceive? v. 45.

What would they have done? v. 46. What hindered them?

PRACTICAL TEACHINGS:

1. God offers full provision for his people.
2. Unfaithfulness forfeits these privileges.
3. The prosperity of the wicked is short.
4. To reject the Saviour is to perish for ever.

WICKED HUSBANDMEN.

CALLS REFUSED.

SERVANTS BEATEN.

SON SLAIN.

THE WICKED LOST.

LESSON 56.

[A. D. 30.]

MARRIAGE OF THE KING'S SON.—Matt. 22 : 1-14.

MEMORY TEXT.—Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.—Matt. 22 : 9.

LESSON OUTLINE.

1. Guests Invited.
2. Guests Assembled.
3. Guest Rejected.

Home Readings.

M. The King's Son.....Matt. 22 : 1-14.
T. Invitation Given.....Rom. 10 : 6-17.
W. Invitation Rejected.....Lukè 14 : 15-24.
Th. The Last Invitation.....Rev. 22 : 12-17.
F. Gathered Guests.....Rev. 7 : 4-17.
Sat. Wedding Garment.....Eph. 4 : 20-30.
S. Cast Out.....Rev. 20 : 11-15.

Time.—A. D. 30.

Place.—Jerusalem.

Persons.—Jesus, disciples, chief priests, rulers, people.

Sketch of the Lesson.—Jesus now shows the rulers how they have disowned God as their King. Because of this judgment will overtake them. But God will have a people to honor him : so the gospel invitation is sent to the Gentiles. The King will at the last cast out those who do not accept the robe of Christ's righteousness.

LESSON EXPLANATIONS.

Verse 3. **servants**—those sent to the Jewish people, the prophets, John the Baptist, the apostles; **bidden**—the Jews, God's chosen people. v. 6. **the remnant**—the rest of them; **entreated . . . spitefully**—showed their spite against the king by treating his servants cruelly. v. 7. **sent forth his armies**—the reference is to the destruction of Jerusalem. v. 8. **not worthy**—for they rejected the invitation, see Acts 13 : 46. v. 9. **highways**—literally the road crossings. v. 10. **bad and good**—without any regard to character. v. 11. **the guests**—those who had come; **wedding garment**—a robe was furnished; so we may have the robe of Christ's righteousness, Phil. 3 : 9. v. 12. **not having**—thus showing contempt for the king; **speechless**—had no good excuse. v. 13. **Bind**—he was speechless and helpless; **outer darkness**—out of the house; hence spiritual banishment from God; **weeping, &c.**—helpless and hopeless suffering.

QUESTIONS.

For Review.—What was the subject of the last lesson? Who let the vineyard to husbandmen? What did he expect in return? How did they treat his servants and his son? Who are meant by the husbandmen, the son and the king?

ON THE LESSON.

1. **Guests Invited.**—To whom did Jesus speak this parable? v. 1. What does this parable illustrate? v. 2. Who is meant by the "king"? By the "son"? What by the "marriage" ? Who were sent out? v. 3. What to do? Who had been bidden? How was this invitation received? What then was done? v. 4. What reason was given why they should come? What does this represent? How did some of them treat this invitation? v. 5. What did they do? What did the rest of them do? v. 6. What is the meaning of such conduct? How did it affect the king? v. 7. What did he do? To what does this refer? What army? What city?
2. **Guests Assembled.**—What did the king then say to the

servants? v. 8. How were they not worthy? What does this verse imply?

What did he then tell the servants to do? v. 9. Who were invited? From what places? Of what sort?

Who are invited to the gospel feast?

What was the result of this call? v. 10.

3. Guest Rejected.—Who came to see the guests? v. 11. What did he see? Meaning of “wedding garment”?

What did he say to him? v. 12. What did he want of it imply? Why did he not answer? How does it appear that it was wilful contempt? Who are the servants here?

What did the king tell them to do? v. 13. What does the binding imply? Where did they cast him? How is his condition described?

What application is made of the parable? v. 14. What does this mean?

PRACTICAL TEACHINGS:

1. Jesus now invites all to come to him.
2. To make light of his invitation is perilous.
3. Invitations are often repeated; but soon it will be too late to come.
4. We must be clothed in the righteousness of Christ.

CALLLED
HOSEN
ROWNED

BY

CHRIST.

LESSON 57.

[A. D. 30.]

HERODIANS AND SADDUCEES SILENCED.

Matt. 22 : 15-33.

MEMORY VERSE.—... Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's—Matt. 22 : 21.

LESSON OUTLINE.

1. The Plot.
2. The Roman Tax.
3. The Resurrection.

Home Readings.

<i>M.</i>	Opposers Silenced.....	Matt. 22 : 15-33.
<i>T.</i>	Woe to Hypocrites.....	Luke 11 : 42-54.
<i>W.</i>	Duty to Rulers.....	Rom. 13 : 1-7.
<i>Th.</i>	Duty to God.....	Deut. 6 : 1-15.
<i>F.</i>	Moses' Law.....	Deut. 25 : 5-10.
<i>Sat.</i>	Burning Bush.....	Ex. 3 : 1-6.
<i>S.</i>	The Resurrection.....	1 Cor. 15 : 35-54.

Time.—A. D. 30.

Place.—Jerusalem.

Persons.—Jesus, disciples, Herodians, Pharisees, Sadducees.

Sketch of the Lesson.—The rulers tried to catch Jesus in his talk, by sending men to him who pretended to think highly of his wisdom. They asked whether it was right to pay a tax to Cæsar. But Jesus saw their plot. The answer he gave them is in verse 21. Then others came who denied the future life. They asked a puzzling question ; Jesus taught them that there was a future life, and a resurrection.

LESSON EXPLANATIONS.

Verve 15. **entangle**—entrap, ensnare. v. 16. **their disciples**—Luke 20 : 20 describes these men as spies ; **Herodians**—friends and supporters of Herod ; **regardest not**—that is, you are impartial. By this flattery they hoped to put Jesus off his guard. v. 17. **What thinkest thou?**—what is your opinion? **tribute**—the Roman civil tax ; **unto Cæsar**—the Roman Emperor Tiberius. If Jesus said yes, the Jews would be angry ; if no, the Romans might arrest him. v. 18. **their wickedness**—their evil design ; **tempt**—try ; **hypocrites**—actors, deceivers. v. 19. **tribute money**—the coin in which the tax was paid ; **penny**—denarius, worth about fifteen cents. v. 20. **image**—the likeness of the emperor was stamped upon the coin ; **superscription**—his name and title were there also. v. 21. **Render**—pay back ; pay Cæsar and God each their dues. v. 22. **marvelled**—taken by surprise at his answer. v. 23. **Sadducees**—see Dict. ; **no resurrection**—see Acts 23 : 8. v. 24. **Moses said**—Deut. 25 : 5 ; **unto his brother**—the children should be regarded as the children of the deceased brother. v. 28. **in the resurrection**—they thought to show the absurdity of the idea of resurrection by showing that a man might have seven wives in the next world. v. 29. **Ye do err**—the difficulty is in your ignorance : (1) **not knowing the Scriptures**—you do not understand what they teach ; (2) **power of God**—do not know what God's power can do, Acts 26 : 8. v. 30. **in the resurrection**—in the future state.

QUESTIONS.

For Review.—What is the title of the last lesson? Who is represented by the king? Who by his son? Who by the guests? By the rejected guest?

ON THE LESSON.

1. The Plot.—What did the Pharisees plot to do? v. 15. How did they plan to trap Jesus?

Whom did they send? v. 16. How are these men described? Who were the Herodians? How did they try to flatter Jesus? How show that they were not sincere? What character did they give him?

2. The Roman Tax.—What questions did they ask? v. 17. What was the “tribute”? To whom paid? Who was Cæsar? By Christ’s answering yes, or no, what advantage did they hope to gain?

What did Jesus perceive? v. 18. What did he say to them? Meaning of “tempt”? Of “hypocrites”?

What did he ask of them? v. 19. And what did they bring him? Its value?

What did he then say to them? v. 20. Meaning of “image”? Of “superscription”?

What did they answer him? v. 21. What did he then tell them? To what does the rule apply? What are the things due to God?

What was the effect of this answer? v. 22. Denarius, or Roman Penny of Tiberius.



3. The Resurrection.—Who next came to question Jesus? v. 23. Who were they? What truth did they deny?

What case did they state? vs. 24–28. What law did they refer to? What was their object in asking this?

In what two things had they erred? vs. 29–31. What is meant by being “as the angels”?

What Scripture proof does he give them? v. 32. Where is this found? What is meant by saying “I am the God of Abraham,” etc? What argument does Jesus derive from this?

What was the effect of this answer? v. 33.

PRACTICAL TEACHINGS:

1. The wicked, while bitterly opposing each other, can unite against the truth.
2. Civil and religious duties are distinct, yet not in conflict.
3. In regard to the future life, the Scripture not speculation is our guide.
4. The future state of believers will be glorious.

SADDUCEES
INNERS
ILENCED.

SAINTS
ORROWING
AVED.

LESSON 58.

[A. D. 30.]

THE PHARISEES SILENCED.—Matt. 22 : 34-46.

MEMORY VERSE.—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Matt. 22 : 37.

LESSON OUTLINE.

1. The Great Commandment.
2. David's Son.

Home Readings.

- M.* Pharisees Silenced.....Matt. 22 : 34-46.
T. Our Neighbor.....Luke 10 : 29-37.
W. Hearing and Doing.....James 1 : 19-27.
Th. Christian Love.....1 Cor. 13 : 1-13.
F. The Test Question.....Mark 8 : 34-38.
S. David's Son.....Jer. 23 : 5-8.
S. David's Lord.....Acts 2 : 25-36.

Time.—A. D. 30.

Place.—Jerusalem.

Persons.—Jesus, disciples, Pharisees.

Sketch of the Lesson.—The Herodians and Sadducees, who thought to ensare Jesus, were silenced. The Pharisees now come with their keenest lawyer to trap him in his talk. The test question is, Which is the great commandment in the law? Jesus avoids the snare; he says, love to God, and love to man, is the sum of all the law. Then he asks them a question. They could not answer the question; so they did not dare to ask him any more questions.

LESSON EXPLANATIONS.

Verse 35. **lawyer**—a scribe, Mark 12 : 28; one who explained God's law; **tempting**—trying him. v. 36. **Master**—teacher; **great commandment**—the most important one. This was a matter much disputed among the scribes. v. 37. **Thou shalt love**—he gave them one word to express all the law of God; **with all thy heart . . . soul . . . mind**—supreme love, a summary of the first table of the law, Deut. 6 : 5. v. 38. **This first**—not only in order, but in importance also. v. 39. **the second**—in importance; **is like . . . it**—in that love is its main principle; **as thyself**—see Matt. 7 : 12. v. 40. **On these two**—as the chief laws; **all the law and the prophets**—all duty is included in them. v. 41. **While . . . gathered together**—before they had left the temple. v. 42. **What think ye**—what is your opinion; **of Christ**—the Messiah; **of David**—see John 7 : 40-42. v. 43. **in spirit**—by the Holy Spirit, Ps. 110 : 1. v. 44. **The Lord**—*i. e.*, Jehovah; **unto my Lord**—*i. e.*, David's Lord, the Messiah; **Sit thou**—the words of the Father to the Son on placing him upon his Mediatorial throne. v. 45. **how is he his son?**—at once Lord and son? v. 46. **no man was able**—the answer is, in his human nature he is David's son; in his divine nature he is David's Lord, Rom. 1 : 3, 4. -

QUESTIONS.

For Review.—What was the subject of the last lesson? How did they try to catch Jesus in his talk? Why? How did he answer the question about the tribute? Give the substance of his answer to the Sadducees.

ON THE LESSON.

1. **The Great Commandment.**—What brought the Pharisees together? v. 34. How far did they make common cause with the Sadducees? Who spoke for them? v. 35. Why is he called a "lawyer"? What question did he ask? v. 36. What is meant by the law? What by "the great commandment"? How did Jesus answer him? v. 37. What word sums up the law? Who is the object of that love? How must he be loved? What did he further say? vs. 38, 39. Who is meant by neighbor? How is he to be loved? How is this second

- commandment like the first? Who is our neighbor?
 What does Jesus say of these two commandments? v. 40.
 What does this mean?
2. **David's Son.**—What question did Jesus now ask the Pharisees? vs. 41, 42. Whom did he mean by "Christ"?
 What did they answer? Who was David?
 What question did Jesus then ask them? v. 43. Where is this scripture found?
 To whom does the Lord speak? v. 44. What is meant by sitting on the right hand? How are enemies to be made his footstool? How can Messiah be both David's son and David's Lord?
 Why could they not answer? v. 46. Why did not Jesus explain it? Why did they not ask him about it?
 — What is said about their questioning him?

PRACTICAL TEACHINGS :

1. The sum of God's commands is not merely in doing, but in loving.
2. He that loves God will love his neighbor also.
3. We must love God with all our powers; and our neighbor as ourselves.
4. The Old Testament Scriptures testify of Jesus.
5. As David's son and David's Lord he is our Redeemer.
6. He must reign until all enemies are put under his feet.

LESSON 59.

[A. D. 30.]

CHRIST OUR MASTER.—Matt. 23 : 1-12.

LESSON OUTLINE.

1. Teaching Approved; Works Condemned.
2. Humility Required.

Home Readings.

- M.* Christ our Master.....Matt. 23 : 1-12.
F. Saying and not Doing.....Rom. 2 : 17-29.
W. Christ our Example.....Phil. 2 : 1-11.
Th. Humility & Exaltat'n.....Prov. 15 : 25-33.
F. Our Shepherd.....1 Pet. 5 : 1-11.
Sat. Our Advocate.....John 2 : 1-12.
S. Our Redeemer.....Rev. 5 : 6-14.

MEMORY TEXT.—All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.—Matt. 23 : 3.

Time.—Tuesday, April 4, A. D. 30.

Place.—The temple in Jerusalem.

Persons.—Jesus, multitude, Pharisees, scribes.

Sketch of the Lesson.—Jesus tells the people to do what their teachers say, but not to follow their bad example. They taught some things that were true, because they taught the people the law; yet these teachers were evil-doers. Their religion was for show, and often covered great wickedness. True disciples must not be like them; but be sincere and humble. Christ alone is their Master.

LESSON EXPLANATIONS.

Verse 2. **sit in Moses' seat**—to teach, and explain the law which Moses gave them. v. 3. **all therefore**—therefore is emphatic, all that they teach on Moses' authority and from the law, observe; in Matt. 15 : 3, he rejects their traditions, here he approves their teaching from Moses, but condemns their conduct. v. 5. **to be seen of men**—their religion is for display; **phylacteries**—strips of parchment with Scripture texts on them worn on the forehead or on the arm in time of prayer; **broad**—in order to attract attention; **borders of their garments**—fringes, worn for a memorial, Numb. 15 : 38-40, wearing these is not forbidden, but only using them for display. v. 6. **uppermost rooms**—the most honorable or chief seats. v. 8. **be not ye called Rabbi**—as they seek to be called. v. 9. **call no man your father**—as in the Romish use of that word. v. 11. **greatest . . . servant**—here, as said before, chap. 20 : 26-28, he has the highest place who serves the best. v. 12. **exalt himself . . . abased**—the Lord will put honor upon true humility.

QUESTIONS.

For Review.—Who gathered when the Sadducees were silenced? For what purpose? What question did the lawyer ask? How did Jesus answer him? What question did Jesus then ask the Pharisees? With what result?

ON THE LESSON.

I. Teaching Approved.—After the Pharisees were silenced to whom did Jesus speak? v. 1.

What did he say of the scribes and Pharisees? v. 2. Who was Moses?

What does Jesus here approve? v. 3. What condemn?
Why did he thus condemn them?

What does he say they did? v. 4. What were these
heavy burdens? How are we freed from those burdens?
Acts 15 : 11.

What is said about their works? v. 5. What were phy-
lacteries? What is meant by borders of their garments?

What is said in v. 6? What is meant by "uppermost
rooms," and "chiefseats"? What more did the Pharisees
love? What is the meaning of "Rabbi"? What dis-
position is shown in this?

2. Humility Required.—How is the Pharisee's spirit rebuked?
v. 8. What does Jesus forbid? The reason for it?

What does he next forbid? v. 9. And why?

What should they not be called? v. 10. Why?

What general rule is here given on this subject? v. 11.

What example is referred to? Who has the highest
place? To what does self-seeking lead?

What is the reward promised for humility? v. 12. When
will this take place?

LESSONS FOR US:

1. Bad rulers may teach truth in their official positions.
2. We may obey their right teaching: but avoid their
bad example.
3. True piety is without display.
4. The spirit of Christ is a spirit of humility.
5. Seeking honor and exaltation is contrary to the spirit
of Christ.

PHARISEES

TAUGHT THE LAW.

DISOBEYED GOD.

PROUD OF HONORS.

DISCIPLES

TEACH THE GOSPEL.

OBEY CHRIST.

ARE CHRIST-LIKE.

LESSON 60.

[A. D. 30.]

WOES UPON THE SCRIBES AND PHARISEES.

Matt. 23 : 13-26.

MEMORY VERSE.—Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.—Matt. 23 : 23.

LESSON OUTLINE.

1. Sectarian Zeal.
2. Wicked Oaths.
3. Sham Piety.

Home Readings.

<i>M.</i>	Cast Out.....	John 9 : 22-34.
<i>T.</i>	Not to Preach.....	Acts 4 : 13-22.
<i>W.</i>	Pure Religion.....	James 1 : 12-27.
<i>Th.</i>	Swearing Forbidden.....	Matt. 5 : 33-48.
<i>F.</i>	Right and Truth.....	Ps. 11 : 1-7.
<i>S.</i>	Tithes.....	Micah 6 : 6-15.
<i>S.</i>	Woes.....	Matt. 23 : 13-26.

Time, Place and Persons.—See Lesson 59.

Sketch of the Lesson.—The Pharisees artfully tried to get Jesus to say something that would give them an excuse for having him arrested by the Roman ruler. They failed in their purpose. Jesus then announced the woes which the Pharisees had brought on themselves by their bigotry, their sectarian zeal, their sham piety, and their neglect of true religion.

LESSON EXPLANATIONS.

Verse 13. **woe unto you**—Jesus spoke of *seven woes*, (eight if we count v. 14) against the scribes and Pharisees. The first was for keeping others out of the kingdom. v. 14. **devour widows' houses**—this verse is omitted in the Revised Version, but the same truth is in Luke 20 : 47 ; see also Jas. 1 : 27. v. 15. **proselyte**—one who comes to a new belief—hence a convert, but here not a sincere one. v. 16. **the temple**—see Matt. 5 : 33, 34. v. 17. **fools**—not wanting in sense, but wicked; not so much a weak head, as a bad heart, Ps. 14 : 1; **whether is greater**—the question shows the distinction to be false; the temple sanctifies the gold, the altar the gift. v. 19. **sanctifies**—makes holy. v. 23. **pay tithe**—the tenth of their produce, Lev. 27 : 30. v. 24. **strain at**—or strain out; a proverbial expression, they strained their wine before drinking lest they should be defiled.

QUESTIONS.

For Review.—How did Jesus speak of the teaching of the Pharisees? What did he say of their acts? What did they love? What were disciples not to be called? Why? Who would become the greatest among disciples?

ON THE LESSON.

1. **Sectarian Zeal.**—Upon whom did Jesus now pronounce woes? v. 13. How many woes are uttered? [Seven, or eight including that in verse 14.] What was the first woe pronounced?
 What was the cause of the woe in v. 14? How had they done these things? See Luke 20 : 47; Mark 12 : 40.
 What reason for the next woe? v. 15. What is meant by “ye compass sea and land”? What is meant by “proselyte”? What did they make such proselytes to be?
2. **Wicked Oaths.**—Why was the woe pronounced in v. 16? What does Jesus call them? What did they teach in regard to oaths?
 What is the meaning of fools in v. 17?
 How does it show their folly? v. 18. What is the Third Commandment? What does it forbid?
 What sanctified the gift on the altar? v. 19.
 What is said in v. 20?
 What does he do who swears by the temple? v. 21.
 What does he do who swears by heaven? v. 22.
3. **Sham Piety.**—What tithes did the Pharisees carefully pay? v. 23. What had they neglected?
 How did they further show their hypocrisy? v. 24.
 What did they make clean? v. 25. Of what were they full?
 What ought they to do? v. 26.

LESSONS FOR US:

1. We should help others into the kingdom of heaven.
2. We should avoid a proselyting and party zeal.
3. We should be sincere and truthful.
4. We should be faithful in great duties of religion as in little ones.
5. Have no sham piety.

WOES UPON PHARISEES AND JERUSALEM.

Matt. 23 : 27-39.

MEMORY-VERSE.—O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—Matt. 23 : 37.

LESSON OUTLINE.

1. The Wicked People.
2. The Lament over the Holy City.

Home Readings.

- M.* Law not Kept.....1 Sam. 15 : 16-23.
T. Outward Appearance...Mark 7 : 1-8.
W. Inward Impurity.....Mark 7 : 17-23.
Th. Cannot Escape.....Ps. 139 : 1-12.
F. Rejected the Prophets...Acts 7 : 51-59.
Sat. Rejected the Saviour...Acts 3 : 12-15.
S. House Desolate.....Luke 19 : 41-48.

Time, Place and Persons.—See Lesson 59.

Sketch of the Lesson.—Jesus further rebukes the scribes and Pharisees for their hypocrisy. They had regard chiefly to the outward appearances of religion, while they were full of corrupt thoughts and guilty of wicked acts. They had the same spirit as that which led their fathers to persecute and kill the prophets: so Jesus told them that they were but filling up the measure of their wickedness; the punishment of which was certain to come. Yet they had been often warned; but they had refused to hear the prophets; and were guilty of their blood. The Saviour now laments over the holy city and foretells its destruction. Soon mercy will end, and justice begin its work.

LESSON EXPLANATIONS.

Verse 27. **whited sepulchres**—white-washed, partly from respect to the dead, and partly to avoid legal defilement. v. 29. **build the tombs**—long neglected, but now built out of pretended respect; **garnish**—decorate or beautify. v. 32. **Fill ye up**—refers probably to their plots against Jesus. v. 33. **serpents, generation of vipers**—like them in cunning and deadly malignity; **how can ye escape?**—the question implies the certainty of the doom; escape is impossible. v. 35. **Zacharias**—it is not certainly known who is referred to, see 2 Chron. 24 : 20-22. v. 36. **this generation**—not only this nation; but in

the life-time of some then living. v. 37. **O Jerusalem**—city put for its people. v. 38. **desolate**—laid waste, ruined, now desolate because the Lord its glory was leaving it; fulfilled completely in the destruction of Jerusalem, by the Romans A. D. 70.

QUESTIONS.

For Review.—What was the reason of the first woe pronounced upon the Pharisees? Whose houses had they destroyed or devoured? How did they make proselytes? How think to escape in making oaths? What had they neglected?

ON THE LESSON.

1. **Wicked People.**—To what are the Pharisees compared in v. 27. To what custom does he refer? Why was this done? How were the Pharisees like those sepulchres? v. 28. What else is charged against them? v. 29. Why did they build those tombs? What did they say? v. 30. What did they admit in saying this? What shows that they were like their fathers in character and spirit? v. 31. What does Jesus then say to them? v. 32. What did he mean by this? What does he call them? v. 33. Why call them serpents? What is implied in the question “how can ye escape,” &c.? What made their doom so certain? v. 34. How will his messengers be treated? What shall befall them for all this? How was this prediction fulfilled? Who was Abel Zacharias? What is meant by “this generation” in v. 36?
2. **Lament over the Holy City.**—What does he say of Jerusalem? v. 37. What had her people done? What would Jesus have done for them? How does he describe their case? v. 38. Meaning of desolate? When was this fulfilled? When should they see him again? v. 39.

PRACTICAL TEACHINGS:

1. Sin is fearfully aggravated when committed against light and knowledge.
2. See the guilt of those who reject the Saviour.
3. Jesus still pleads with sinners; accept him ere it be too late; accept him now.

LESSON 62.

[A. D. 30.]

COMING OF THE END.—Matt. 24 : 1-14.

MEMORY VERSE.—And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24 : 14.

Home Readings.

LESSON OUTLINE.

1. The Questions.
2. The Warning.

<i>M.</i>	The Temple.....	1 K'gs 6 : 1-10.
<i>T.</i>	Its Ruin Foretold.....	Micah 3 : 8-12.
<i>W.</i>	False Teachers.....	Acts 20 : 28-32.
<i>Th.</i>	Civil Commotions.....	Luke 21 : 9-11.
<i>F.</i>	Persecution.....	Acts 8 : 1-8.
<i>Sat.</i>	False Brethren.....	2 Tim. 4 : 10-18.
<i>S.</i>	Endure to the End....	Heb. 3 : 6-19.

Time.—Tuesday, April 4, A. D. 30.

Place.—Mount of Olives.

Persons.—Jesus, Peter, James, John and Andrew.

Sketch of the Lesson.—As Jesus and his disciples went out of the temple, they showed him the greatness of the building. He answered, There shall not be left here one stone upon another, that shall not be thrown down. Afterwards, as he sat upon the mount of Olives, Peter and James and John and Andrew came to him privately and asked him, When shall these things be? what sign will there be? what sign of thy coming? and of the end of the world? In answering these questions he first warns them not to be deceived. False teachers will come; there will be wars, persecutions and false brethren. But these are not the signs they are to look for. Under all these they should be patient. He that endures unto the end shall be saved. Before the end comes this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

LESSON EXPLANATIONS.

Verse 2. one stone upon another—this was literally fulfilled. v. 3. mount of Olives—on the east, and overlooking the city and the temple; the disciples—Mark 13 : 3, names them, Peter, James, John and Andrew; privately—apart from the rest; Tell us—asking apparently four questions; when shall these things be?—they no doubt looked upon the time of all these things as one and the same. v. 4. Take heed—take care, that no man deceive you. It was not for them to know the times, Acts 1 : 7, only to know their danger and their duty. v. 9. deliver you up—expect persecution for Christ's sake; of all nations—Gentiles

as well as Jews. v. 10. **be offended**—false brethren would stumble and fall away, as the result of persecution Matt. 13 : 21. v. 13. **endure unto the end**—not the end of the world; but to the end of his trials. v. 14. **gospel of the kingdom**—simply the gospel; in all the world—not the Roman Empire, or the then known world; but in the widest sense of the word—wherever men are found; for a **witness**—does not imply that all will receive the gospel, but it will be a testimony to all nations; then **shall the end come**—not the end of the Jewish state, but the end of the world.

QUESTIONS.

For Review.—Why were woes denounced upon the Pharisees? What are the four things in regard to which their hypocrisy is rebuked? What should come upon them? What was the Saviour's lament?

ON THE LESSON.

1. **The Questions.**—From what place did Jesus depart? v. 1. Who came to him, and why did they come? Why did they speak of the buildings, and the stones? What did Jesus say to them? v. 2. What did he mean by this? Where did Jesus sit with disciples? v. 3. Where was the mount of Olives? Who came to him there? What fourfold questions did they ask? What "things" did they refer to? What signs did they ask for? What did they mean by his coming, and the end of the world?
2. **The Warning.**—How did Jesus begin his answer to them? v. 4. Why did he not tell them the time? What was it important that they should know? Of what danger did he first warn them? v. 5. Of what next did he tell them? v. 6. What would they probably expect? Why should they be not troubled? What else should there be? v. 7. What does he say of all these? v. 8. How would the disciples be treated? v. 9. How would men regard them? Why should they be so treated? Why should such treatment not surprise them? What effect should persecution have upon many professed disciples? v. 10. What would these false brethren do? Meaning of "offended"? And of "betray"?

Who else should arise to mislead them? v. 11. Who are false teachers?

What would be the effect of the prevailing wickedness? v. 12.

Who would be saved? v. 13. What is meant by enduring to the end? What is promised to him who so endures?

What is said of the gospel? v. 14. Where is it to be preached? And for what? What is meant by "all the world"? What then should come; What is meant by the end? What is our duty in this matter?

LESSONS:

1. Watch against evil-doers.
2. Error works mischief; deceivers lead only astray.
3. Trials and persecutions are tests of faith.
4. We should be more earnest Christians where wickedness abounds.
5. A sure promise is for him who endures to the end.

THE END.

DECEIVERS.

WARS.

PERSECUTIONS.

FALSE TEACHERS.

TAKE HEED.

BE NOT TROUBLED.

ENDURE.

WITNESS FOR JESUS.

LESSON 63.

[A. D. 30.]

SIGNS OF THE COMING END.—Matt. 24 : 15-35.

LESSON OUTLINE.

1. Signs on Earth.
2. Signs in Heaven.

Home Readings.

- M.* Signs... Matt. 24 : 15-35.
T. Safety in Flight..... Luke 21 : 20-24.
W. Time of Trial Short..... 2 Cor. 4 : 11-18.
Th. The Coming..... Luke 17 : 20-25.
F. Signs in Heaven..... Acts 2 : 17-21.
Sat. God's Word Sure..... Isa. 51 : 4-8.
S. Watch..... 1 Thess. 5 : 1-10.

MEMORY TEXT.—Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.—Matt. 24 : 32, 33.

Time, Places and Persons.—See Lesson 62.

Sketch of the Lesson.—Jesus said that when the disciples should see the Roman army coming to besiege Jerusalem, they should leave the city in haste. Fearful calamities would come upon the Jewish people. The ruin of Jerusalem was near. He then gives them the sign of another coming, when he will come in the clouds of heaven with power and great glory, and all the angels with him.

LESSON EXPLANATIONS.

Verse 15. **abomination of desolation**—referring evidently to some great desecration of the temple; **stand in the holy place**—more naturally means the temple. “When ye see Jerusalem compassed with armies,” *i. e.*, in the beginning of the siege, Luke 21 : 20, adds; **whoso readeth**—it is important for him to understand, as his safety will depend upon it, Dan. 9 : 27 and 12 : 11. v. 16. **flee into the mountains**—for safety; we know from Eusebius that many Christians did this. v. 20. **winter**—on account of exposure to cold; **sabbath day**—on account of difficulty of escape from closed gates &c., on that day. v. 21. **tribulation**—the sufferings of the Jews during the siege were fearful. v. 22. **shortened**—the siege lasted about five months; short in comparison with other sieges. v. 27. **as the lightning cometh**—to such as attend the warning the sign is as plain as the lightning flash. v. 28. a proverbial expression. Like a corrupt dead body the Jewish people were ripe for destruction; **eagles**—properly vultures, the result of the siege is predicted in Luke 21 : 24. v. 30. **tribes of the earth mourn**—all who are opposed to his reign; **in the clouds**—in clouds, Rev. Ver., on the clouds, Acts 1 : 9, 11. v. 31. **angels**—see Matt. 13 : 41-43, 49, 50—his messengers; **his elect**—his true people; **from the four winds**—from all points of the compass. vs. 32, 33. as the budding of the fig tree is a sign of coming summer, so the above is a sign of the coming of the Son of man. v. 34. **This generation**—the most natural interpretation is the people then living.

QUESTIONS.

For Review.—What did Jesus say in regard to the temple and its buildings? What four questions were asked him?

How did he answer? What five things did he say should happen? What did he say of the gospel?

ON THE LESSON.

1. **Signs on Earth.**—What sign does Jesus give them in v. 15? To what does he here refer? How is the sign given in Luke 21 : 20? Why important that they should understand it?
 - What should they then do? v. 16. Why flee to the mountains?
 - What is said for those on the housetop? v. 17. What sort of roofs had they on their houses?
 - What is said for him who was in the field? v. 18.
 - What should they pray for? v. 20. Why not in the winter? Or on the Sabbath?
 - What is said of the sufferings of that time? v. 21. What is said of this tribulation in Luke 21 : 24? What does history say of it? (See Josephus, *Wars*. Bks. VI, VII.)
 - What did Jesus say further about “those days”? v. 22. What is here meant by “be saved”? For whose sake were the days shortened? About how long was the siege?
 - What should the deceivers say? v. 23. Why say this? How should the disciples act? What did he say of “false Christs”?
 - And false prophets? v. 24. What would be their object? Why is this warning repeated? v. 25.
 - What false hopes would they excite? v. 26. What by saying “he is in the desert”?
 - Why should they not believe such reports? v. 27. What is the meaning of the illustration from the lightning?
 - What is implied in v. 28? How does it teach that the pillage and the destruction of the city was certainly to come?
2. **Signs in Heaven.**—What time is here spoken of? v. 29. How does Peter explain a similar prophecy in Acts 2 : 17-21? Who alone can certainly interpret unfulfilled prophecy? What should happen after the “tribulation of those days”? What do these words seem to teach? What should appear after that? v. 30. Where? What

- should this indicate? Meaning of "tribes of the earth"?
 How should they be affected by it? How will the Son
 of man come? What is said in Dan. 7 : 13, 14?
 Whom shall he send out? v. 31. What shall they do?
 Who are meant by "his elect"? Meaning of "from
 the four winds"?
 What parable did Jesus give them? v. 32.
 What did the parable teach? v. 33.
 When would these things come to pass? v. 34. How was
 the above prediction fulfilled?
 What is taught in v. 35?

PRACTICAL TEACHINGS:

1. Sinners should flee at once to the only refuge.
2. Delay leads to the ruin of many.
3. Christ delivers his people in times of peril.
4. We need to beware of false teachers.
5. Christ is King; his cause shall finally triumph.
6. Are we for Christ, or against him?

LESSON 64.

[A. D. 30.]

TIME OF THE END NOT REVEALED.—Matt. 24 : 36-51.

MEMORY TEXT.—Watch therefore; for ye know not
 what hour your Lord doth come.—Matt. 24 : 42.

LESSON OUTLINE.

1. The Time not
 Revealed.
2. Watchfulness
 Required.

Home Readings.

- M.* The Time Unknown...Matt. 24 : 36-51.
T. The Time Unexpected...2 Pet. 3 : 1-10.
W. The Time Sudden.....Luke 17 : 26-37.
Th. Be Ready.....2 Pet. 3 : 11-18.
F. Be FaithfulHeb. 6 : 9-15.
Sat. Fidelity Rewarded.....Luke 12 : 32-44.
S. Faithlessness Punish'd Luke 12 : 45-48.

Time, Places and Persons.—See Lesson 62.

Sketch of the Lesson.—Jesus tells the disciples that the last day will surely come, but when it will come no man can know. He further tells them that its coming will be sudden, and unlooked for, as was the flood in the days of Noah, or as the coming of a thief in the night. Our duty is to watch; to be faithful in duty as wise servants, and ready always to meet and welcome the Lord whenever he may come.

LESSON EXPLANATIONS.

Verse 36. **that day**—these words, as used here, uniformly refer to the day of judgment; the day of the Lord, 2 Peter 3 : 10; **knoweth no man**—no one; Rev. Ver. adds, “neither the Son,” as in Mark 13 : 32; see John 14 : 28. vs. 37–39. **coming of the Son of man**—which will be sudden as in the days of the flood. v. 41. **grinding at the mill**—the small hand mill such as is still used in the East for preparing food. v. 42. **Watch therefore**—watch because the time of the Lord’s coming is not known. v. 43. **goodman of the house**—master of the house; broken up—literally digged through. v. 44. **be . . . also ready**—in addition to watchfulness, be prepared for the coming. v. 45. **Who then is a faithful and wise servant?**—evidently, he who is ready and watching. v. 48. **evil servant**—because unfaithful: **My lord delayeth his coming**—unfaithfulness in duty springs from unbelief. Unbelief leads to the rioting and wickedness in v. 49. v. 51. **cut him asunder**—or cut him off; **his portion with the hypocrites**—cut off from God’s people, and from God’s presence.

QUESTIONS.

For Review.—What sign is given of the destruction of Jerusalem? What directions for safety? What repeated warning against deceivers? What is said of the sign in heaven? What about the parable of the fig tree?

ON THE LESSON.

1. **Time not Revealed.**—What day is spoken of in v. 36? What is it called in 2 Peter 3 : 10? What is said of it here? How does this show the folly of such as try to fix the time? What is further said of this coming? v. 37. How are the people before the flood described? v. 38. Why did they thus live? How did the flood come upon them? v. 39. How many escaped the flood? What is taught in vs. 40, 41? What is meant by grinding at the mill?
2. **Watchfulness Required.**—What duty is required in v. 42? What are the reasons for watchfulness? v. 43. What illustration is given of the necessity of watchfulness? What is meant by the “goodman of the house”? By

"broken up" ? In what sense is the Lord's coming like that of a thief? See 2 Peter 3 : 10.

What duty is next enjoined? v. 44. What is implied in being ready?

Why should they be ready? v. 45. To whom do these directions apply? Luke 12 : 41; Mark 13 : 37.

How is the one who is watchful described? v. 46.

How will faithfulness be rewarded? v. 47.

What is said of an evil servant? v. 48. Who is meant by the evil servant? What does he think?

How does he act? v. 49. Why thus think and act?

What is said of his lord's coming? v. 50.

What will he do to that servant? v. 51. What is meant by "cut him asunder"? What will be his final doom?

What is the final doom of the wicked? How does this enforce the duty of watchfulness?

PRACTICAL TEACHINGS:

1. We need not try to find out what the Bible says cannot be known.
2. Careless living shows a want of interest in religion.
3. There will still be the good and the bad when the Son of man shall come.
4. Our only safety is in being always ready.
5. True piety is true wisdom.
6. The Saviour's warning to us is, watch.

WATCH!

BE READY FOR THE LORD'S COMING.

LESSON 65.

[A. D. 30.]

THE TEN VIRGINS.—Matt. 25 : 1-13.

MEMORY VERSE.—And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.—Matt. 25 : 10.

LESSON OUTLINE.

1. The Waiting.
2. The Midnight Cry.
3. The Door Shut.

Home Readings.

<i>M.</i>	The Ten Virgins.....	Matt. 25 : 1-13.
<i>T.</i>	Long Delay.....	1 Peter 1 : 8-12.
<i>W.</i>	Asleep.....	Matt. 26 : 36-45.
<i>Th.</i>	Midnight Cry.....	1 Thess. 4 : 13-18.
<i>F.</i>	The Door Shut.....	Luke 13 : 24-30.
<i>S.</i>	Too Late.....	Prov. 1 : 24-33.
<i>S.</i>	Watch.....	Mark 13 : 32-37.

Time.—Tuesday, April 4, A. D. 30.

Place.—Mount of Olives.

Persons.—Jesus, Peter, James, John and Andrew.

Sketch of the Lesson.—This parable of the ten virgins is designed to teach the duty of being always ready to meet the Lord whenever he may come. Christ's followers are like these virgins: some of them prepared for his coming, having grace in their hearts; others having only profession without grace. When Christ comes the difference is seen. Those who have grace are admitted to the marriage-feast—the heavenly state—while they who have it not, find out too late their folly, and are shut out.

LESSON EXPLANATIONS.

Verse 2. **wise**—in the sense of provident, 2 Peter 1 : 5-8; **foolish**—lacking in sense to provide for the future, 2 Peter 1 : 9. v. 3. **lamps . . . no oil**—no grace, see also Matt. 13 : 5. v. 4. **oil . . . with their lamps**—true faith and grace and profession. v. 8. **gone out**—better, are going out. v. 9. **lest there be not enough**—the answer is elliptical, What if there be not enough? v. 10. **while they went to buy**—seeking too late! **they that were ready and they only**; the door was shut—as was the Oriental custom. v. 11. **Afterward . . . the other virgins**—the foolish ones; they asked for mercy. v. 12. **I know you not**—do not recognize you as guests.

QUESTIONS.

For Review.—What does the reference to the days of Noah illustrate? What is said of the separations that will then take place? What duty is enjoined? What illustration is given of this? What illustration, of the duty to be ready, from the example of the faithful and the unfaithful servant?

ON THE LESSON.

1. **The Waiting.**—To what is the kingdom of heaven here likened? v. 1. How is it like these ten virgins? Describe Eastern lamps. At what time of the day did

Eastern marriages usually take place? Who is meant by the bridegroom here? Rev. 19 : 7, Eph. 5 : 32.

What is said of these virgins? v. 2.

What did the foolish ones take? v. 3. What did they lack? What do these represent?

What did the wise ones do? v. 4.

What is said of the bridegroom? v. 5. What meantime did the virgins do?

2. The Midnight Cry.—What took place at midnight? v. 6. What does this midnight cry denote?

What did the virgins then do? v. 7.

What did the foolish ones then find out? v. 8. What did they say to the wise?

What did they answer? v. 9. Why could they not supply them? What did they advise them to do? To whom alone can sinners go for grace?

3. The Door Shut.—What happened while they went to buy? v. 10. Who went with the bridegroom? What then was done?

When the other virgins came what did they say? v. 11.

What did their question imply? Of what have we here the picture?

What answer was made to their request? v. 12. What is meant by, "I know you not"?

What does this parable teach? v. 13. If we are not ready when the Lord comes, what then?

PRACTICAL TEACHINGS:

1. We cannot know when the Lord will come.
2. The folly of living unprepared for his coming.
3. The truly pious are the truly wise.
4. Fancied safety, without grace, is a delusion.
5. One may be almost saved—and yet lost.

WISE.

LAMPS—OIL.

GRACE.

FOOLISH.

LAMPS—NO OIL.

NO GRACE.

THE DOOR SHUT.

JOY WITHIN.

DESPAIR WITHOUT.

LESSON 66.

[A. D. 30.]

THE TALENTS.—Matt. 25 : 14-30.

MEMORY VERSE.—His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Matt. 25 : 21.

LESSON OUTLINE.

1. The Talents Given.
2. How Used.

Home Readings.

- M.* The Talents Given.....Matt. 25 : 14-30.
T. Talents Used.....Acts 20 : 17-26.
W. The Reckoning.....Rom. 14 : 7-12.
T. Fidelity Rewarded.....2 Tim. 4 : 5-8.
F. Excuses Vain.....Luke 14 : 46-24.
S. Unfaithful's Rebuk'd.....Luke 19 : 20-26.
S. Grace Increased.....John 15 : 1-11.

Time, Place and Persons.—See Lesson 65.

Sketch of the Lesson.—Lest the disciples should think from what had been said that they only needed to watch and wait; our Lord in this lesson teaches them that while waiting, they must work. The talents intrusted to them they must use. To each one was given according to his ability. Each one was to account for the use he made of the gift. The faithful servants were commended and rewarded. The unfaithful servant was condemned as slothful and wicked.

LESSON EXPLANATIONS.

Verse 14. For . . . as a man, the words the kingdom of heaven—are not found in the original text but supplied to make the meaning clear. The virgins were to be ready waiting; here the servants are to be working; servants—his slaves; delivered . . . his goods—to be managed and used for him. v. 15. five . . . two . . . one . . . according to his several ability—the gifts differ, but are given to all on one principle; hence it is a foundation for the reckoning afterwards. v. 19. long time—teaching that the coming of the Lord is not so near at hand as they might suppose. vs. 24, 25. hard man—one whom it was impossible to satisfy; reaping . . . gathering—requiring what was unreasonable. v. 27. to the exchangers—the bankers, where it would be safe and also yield returns. v. 30. as not only slothful, but wicked also, he forfeits what he has, and is punished besides.

QUESTIONS.

For Review.—To what is the kingdom of heaven likened? What are the principal points of the parable? How does it show the folly of living without true grace? What important lesson was the parable designed to teach?

ON THE LESSON.

1. **The Talents Given.**—To what is the kingdom of heaven likened in v. 14.? How does this parable differ from the last? Whom does this man represent? Where was he going? Who were called to him? What did he give them? On what principle was this done? What is meant by "his several ability"?
 How much was given to each one? v. 15.
 What is said of the one with five talents? v. 16. Meaning of trading with the same?
 What is said of the second one? v. 17.
 What did the third one do? v. 18. What should he have done?
2. **How Used.**—What afterwards took place? v. 19. What is said as to the time of it? What may be inferred from this? What is meant by "reckoneth" with them?
 What did the first one bring and what did he say? v. 20. How had he gained the other five talents? What did his lord say to him?
 What did the lord promise him? v. 21. What is meant by "the joy of thy lord"?
 How did the conduct of the second compare with that of the first? v. 22.
 What of his reward? v. 23. On what principle were they treated alike?
 What did the man with one talent say? v. 24. What did he mean by "hard man"? By "reaping where thou hast not sown," &c.?
 Of what was he afraid? v. 25. What was the character of this speech? What does it show?
 What was the lord's answer? v. 26. How does this answer prove the servant's slothfulness?
 If really afraid what ought he to have done? v. 27. Who were "exchangers"? What is meant by usury?

What did the lord order to be done? v. 28. What reason was given for this?

What general truth is expressed in v. 29?

What then was to be done with this man? v. 30. What does this imply as to his conduct? What as to his punishment?

PRACTICAL TEACHINGS:

1. All that we have, God has given us.
2. The Saviour says to us also, "Occupy till I come."
3. Our earnest inquiry should be, Lord what wilt thou have me to do?
4. The talents given furnish the measure of our duty.
5. The reward is in proportion to fidelity, not in proportion to the talents bestowed.
6. The man with one talent is as much bound to improve his one, as another man his five.

WORK FOR ALL.

ARE MY TALENTS IMPROVED OR HIDDEN?

LESSON 67.

[A. D. 30.

THE LAST JUDGMENT.—Matt. 25 : 31-46.

LESSON OUTLINE.

1. The Final Separation.
2. The Righteous.
3. The Wicked.

Home Readings.

- M.* The Judgment.....Matt. 25 : 31-46.
T. The Separation.....Ezek. 34 : 17-24.
W. The Righteous Blessed.Matt. 5 : 3-12.
Th. Their Reward.....Luke 22 : 25-30.
F. Their Piety Approved.James 1 : 22-27.
Sat. The Wick'd Cond'mn'd.Matt. 7 : 21-29.
S. Everlasting Punishm't.2 Thess. 1: 1-10.

MEMORY VERSE.—And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. 25 : 46.

Time, Places and Persons.—See Lesson 65.

Sketch of the Lesson.—Jesus will come to judge the world. All must appear before him. The final separation of the righteous and the wicked will then take place. Each one will receive his reward according to his life and conduct. To them that have loved and served the Lord he will say, "Come ye blessed." To the disobedient and unfaithful he will say, "Depart from me,"—and these shall go away into everlasting punishment.

LESSON EXPLANATIONS.

Verse 32. all nations—the whole human race, 2 Cor. 5 : 10; Rev. 20 : 12, 13; separate them—not as nations, but as individuals; according to their character. v. 33. sheep—a common term for Christ's own people, John 10 : 11-16; 21 : 15-17. v. 34. inherit—possess as heirs; this excludes their own merit. v. 40. Inasmuch as—Christ regards what is done to his people, out of love to him, as done to himself, Matt. 10 : 40; Acts 9 : 4. v. 41. everlasting fire, prepared—they have allied themselves with the devil and his angels. v. 45. Inasmuch as—the same principle as before. They had not done it to Christ's disciples. v. 46. everlasting punishment . . . life eternal—endless ruin—endless bliss, both terms indicate the same duration. But what mind can fathom their meaning?

QUESTIONS.

For Review.—What is the parable of the man and his servants intended to teach? On what principle was the money given to these servants? And how much to each one? How had they used the money? How were the faithful rewarded? What excuses did the slothful one make? What was done to him? What general law is given in v. 29?

ON THE LESSON.

1. **The Final Separation.**—How will Christ come? v. 31.
Who will come with him? Upon what shall he sit?
How will he be seated there?
Who shall appear before him? v. 32. And for what?
How will he separate them? What reason will there be for such separation? Who are meant by "sheep"?
By "the goats"?
- Where will each be placed? v. 33.

2. **The Righteous.**—What will he say to them on his right hand? v. 34. What are they called? How are they the blessed of the Father? What do they inherit? Give the meaning of this. What does this imply as to their merit? By whom had it been prepared? What proof is given of their fitness for this inheritance?

What good deeds are mentioned? vs. 35, 36.

What answer do they make? vs. 37, 38, 39. What spirit does it show?

How did the King answer? v. 40.

How does Christ regard kindness shown to his people? And on what principle does he so regard it?

3. **The Wicked.**—What does Christ say to the wicked? v. 41. What contrast is expressed here?

How does he describe them? vs. 42, 43. How pronounce their doom? For whom had this been prepared? How did they come to share in it? Who are meant by the "devil and his angels"? What reason is given for this sentence? And what does this show?

What do they answer? v. 44. What works do they claim? What is it they do not even then see?

What is Christ's answer to them? v. 45. How does this answer their objection?

What are the two rewards? v. 46. What their duration?



PRACTICAL TEACHINGS:

1. The judgment day is not a mere fancy, but a dreadful reality.
2. That final test none can escape.
3. The rule of judgment: "according to the deeds done in the body."
4. The Saviour who now says, "Come to me," is the Judge who will then say to the wicked, "Depart."
5. Come now to Jesus and be his friend.

WILL CHRIST SAY TO ME,
"COME" OR **"DEPART"**?

LESSON 68.

[A. D. 30.]

THE CONSPIRACY, AND ANOINTING AT BETHANY.

Matt. 26 : 1-16.

MEMORY VERSE.—Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.—Matt. 26 : 13.

LESSON OUTLINE.

1. The Conspiracy.
2. The Anointing.
3. Treachery of Judas.

Home Readings.

- M.* The Conspiracy.....Matt. 26 : 1-16.
T. The Passover.....Ex. 12 : 3-17.
W. Another Anointing.....Luke 7 : 36-50.
Th. Her Act Misunderst'd.....Mark 14 : 3-8.
F. The Poor.....Deut. 15 : 7-11.
Sat. Perpetual Memorial.....Ex. 17 : 8-14.
S. Betrayal Foretold.....Zech. 11 : 10-14.

Time.—Saturday, April 1, and Wednesday, April 5, A. D. 30.

Places.—Bethany, Jerusalem.

Persons.—Jesus, chief priests, Judas and disciples.

Sketch of the Lesson.—The chief priests and the scribes had for a long time been open enemies of Jesus. Now they came together at the high priest's palace to agree upon some plan by which they might put him to death. Jesus had a supper in Bethany. While at supper, a woman came and anointed him with a very costly kind of perfume. Some of the disciples objected to such waste; but the Lord approved it; and said that this should be told of the woman for a memorial of her everywhere. Judas went to the chief priests, and agreed to betray Jesus for thirty pieces of silver.

LESSON EXPLANATIONS.

Verse 1. **these sayings**—those recorded in the two preceding chapters. v. 2. **after two days**—the day after the next day; **is betrayed**—fortells his betrayal as if now taking place. v. 4. **by subtily**—by some deceitful snare. v. 5. **Not on the feast day**—or during the seven days of the feast; lest there be an uproar—Jesus was regarded by the people as a prophet. v. 6. **Bethany**—a village about two miles east of Jerusalem; **Simon the leper**—one probably who had been cured of leprosy. v. 7. **a woman**—Mary the sister of Martha and Lazarus, see John 12 : 3. The accounts given in John, and Mark 14 : 3-9,

and here refer to the same anointing; the anointing in Luke 7: 37-50, was at a different time, and place, and by another person; alabaster box—or flask. v. 8. his disciples—some of them; Judas appears to be the one who spoke out, John 12: 4. v. 9. sold for much—300 pence, 45 to 50 dollars, see John 12: 6. v. 14. Judas . . . chief priests—Judas resolves to sell his Master. v. 15. covenanted—made an agreement; thirty pieces of silver—probably shekels; from 15 to 20 dollars; the price of a slave, Ex. 21: 32.

QUESTIONS.

For Review.—What will take place when the Son of man shall come? Who shall appear before him? What separation will then be made? What will the king say to the righteous? How had they done it unto him? What will the King say to the wicked? How had they not done it unto him? Final reward of each?

ON THE LESSON.

1. The Conspiracy.—What sayings are referred to in v. 1? What did Jesus say to his disciples? v. 2. What did the passover commemorate? How long did the festival last? What did he say of himself? What did he mean by this?

Who came together at this time? v. 3. Where? Who was the acting high priest?

What was the object of their meeting? v. 4. How did they plan to take Jesus?

What did they think an unsuitable time? v. 5. And why? How was Jesus regarded by the people?

2. The Anointing.—Where was Jesus at this time? v. 6. At whose house? Why is he called the leper? Where was Bethany?

What took place while Jesus was at supper? v. 7. Who was the woman? What is said of this ointment?

What did the disciples think of this? v. 8.

What did they say? v. 9. What was the ointment worth?

What did Jesus say? v. 10. How did he regard her act?

SPIKENARD



300 PENCE = \$45.

What did he further say? v. 11. What did he mean by saying "the poor always with you"? What by "me . . . not always"?

What had she done this for? v. 12.

What should be told of her? v. 13. And where? A memorial of what?

3. Treachery of Judas.—Where did Judas go about this time? v. 14. To whom did he go? Where did he meet them? For what purpose did he go?

What did he agree to do? v. 15. What did they agree to give him? What proof is there that the money was actually paid him? See Matt. 27 : 3. Of what was this the common price?

What did Judas from that time do? v. 16. How long did he remain with the disciples? How does this show that he acted from deliberate purpose and not under sudden temptation?

What does this lesson teach as to the character of Judas?

PRACTICAL TEACHINGS:

1. We may still show our love to Christ in our hospitality.
2. Happy is the family where Jesus is a guest.
3. Christ approves of what is done from love to him.
4. We ought to be charitable.
5. That men prove false need not surprise us—one of the twelve apostles was a traitor.
6. Wickedness in the heart will discover itself.

AT JERUSALEM.

THE CONSPIRACY.

THE TREACHERY.

THIRTY PIECES OF SILVER.

AT BETHANY.

THE SUPPER.

THE PRECIOUS OINTMENT.

THE MEMORIAL.

LESSON 69.

[A. D. 30.]

THE LORD'S SUPPER.—Matt. 26 : 17-35.

MEMORY TEXT.—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26 : 26-28.

LESSON OUTLINE.

1. The Last Pass-over.
2. The Betrayer.
3. The Lord's Supper.

Home Readings.

- M.* The Supper.....Matt. 26 : 17-35.
T. The Traitor.....John 6 : 64-71.
W. Sufferings Foretold....Isa. 53 : 4-12.
Th. The New Covenant....Jer. 31 : 31-34.
F. My Father's Ki'gdom.Rev. 19 : 5-9.
Sat. Sheep Scattered.....Zech. 13 : 7-9.
S. Self Confidence.....James 4 : 13-17.

Time.—Thursday, April 6, A. D. 30.

Place.—Jerusalem.

Persons.—Jesus, the twelve.

Sketch of the Lesson.—Jesus told Peter and John to go into Jerusalem to prepare for the passover. They should meet a man carrying a pitcher of water and say, At thy house we will keep the passover. They found it as Jesus had said, and in a large upper room which the man showed them they made ready the passover. Jesus and the other disciples came in the evening, and while they were eating, Jesus told them that he would be betrayed, and intimated that Judas was the traitor. After the passover Jesus instituted the Lord's Supper. Then they went out to the mount of Olives. Jesus had said that Peter would deny him, and that they all would forsake him.

LESSON EXPLANATIONS.

Verse 17. **first day**—this passover feast lasted seven days.
 v. 18. **to such a man**—he gave them a sign by which they could know him, see Luke 22 : 10. v. 21. **as they did eat**—while eating; **betray**—deliver me up. vs. 22-25. **sorrowful**—John 13 : 22, says, they looked one on another doubting of whom he spake. They asked, **Lord, is it I?**—or rather, as in Rev. Ver., Is it I, Lord? Judas at the last, to avoid suspicion asked the same, but changed the form, Is it I, Rabbi? or teacher; **Thou hast said**—It is you—Before this he had answered to the others **He**

that dipped . . . with me—John 13 : 26 says he dipped the sop *i. e.* a piece of bread and gave it to Judas. v. 27. the cup—of wine then on the table. v. 28. my blood—represents my blood ; of the new testament—or covenant. v. 30. sung a hymn—Ps. 115-118, sung at the passover, see on this whole account, 1 Cor. 11 : 23-34. v. 31. be offended—caused to stumble ; smite the Shepherd—Zech 13 : 7. v. 32. after I am risen—the triumph of his enemies would be short. v. 34. deny me—Luke 22 : 34, deny that thou knowest me.

QUESTIONS.

For Review.—Who held a consultation in Jerusalem? What did they wish to do? What took place at the house of Simon the leper in Bethany? Describe the treachery of Judas.

ON THE LESSON.

1. The Last Passover.—What feast is mentioned in v. 17? How long did the passover festival last? What did the disciples ask Jesus? Why was the passover called the feast of unleavened bread?

What did Jesus tell the disciples? v. 18. Whom did he send? Luke 22 : 8. How should they know where to go? What were they then to say?

What did the disciples do? v. 19.

What did Jesus do in the even? v. 20. At what time was the passover to be eaten?

2. The Betrayer.—What did Jesus say while they were eating? v. 21. What did he mean by betray?

How did this affect the disciples? v. 22. Why were they so sorrowful? What does John say they did? John 13 : 18. What did each one ask him?

How did he answer them? v. 23. By what sign did he point out the traitor to them?

What did he say of himself? v. 24.

What did he say of the traitor?

What did Jesus say to Judas? John 13 : 27.

What did Judas ask him? v. 25.

Why did he ask? What did Jesus answer Judas?

3. The Lord's Supper.—When was the Lord's supper insti-



- tuted? v. 26. What did Jesus first do? To whom did he give the bread? What did he tell them to do? What did he say the bread represented?
- What did he do with the cup? v. 27. What did he mean by this?
- What did he say this was? v. 28. When should that be fulfilled?
- What would he not do? v. 29.
- What was done at the end of the supper? v. 30. Where did they go?
- Who would be offended? v. 31. In whom? What prophecy should be fulfilled? Zech. 13 : 7.
- What did he promise them? v. 32.
- What did Peter say to this? v. 33.
- What did Jesus say to him? v. 34. When should he deny him? How many times?
- How did Peter answer this? v. 35. What did others say?

PRACTICAL TEACHINGS:

1. Jesus fulfilled all righteousness—all the law.
2. No wickedness in the heart, but Jesus knows it.
3. We do well to examine ourselves—Is it I?
4. We may still have communion with the Saviour in the Lord's Supper.
5. We see here the sure pledge of the covenant of grace.
6. We need to pray lead us not into temptation.
7. We need to be humble, rather than self-confident.

LESSON 70.

[A. D. 30.]

IN GETHSEMANE.—Matt. 26 : 36-56.

LESSON OUTLINE.

1. The Agony.
2. Sleeping Disciples.
3. The Arrest.

Home Readings.

- M.* Sorrows of Jesus.....Matt. 26 : 36-56.
T. The Bitter Cup.....Ps. 22 : 1-8.
W. Watch and Pray.....Eph. 6 : 13-20.
Th. Sleeping Disciples.....Luke 9 : 28-36.
F. Midnight Mob.....Luke 22 : 47-53.
Sat. Treachery.....Ps. 55 : 1-15.
S. Jesus gave himself up.....John 10 : 14-18.

MEMORY VERSE.—And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.—Matt. 26 : 39.

Time.—Thursday night, April 6, A. D. 30.

Place.—Gethsemane near Jerusalem.

Persons.—Jesus, the eleven, Judas, chief priests, officers, multitude.

Sketch of the Lesson.—Jesus often went to the garden of Gethsemane. He went there after he had instituted the Lord's Supper. He selected the three disciples who had seen his glory on the Mount of Transfiguration, and going a little way from them, fell on his face in his agony, and prayed that if possible he might be spared the sorrow coming upon him. Three times he thus prayed; and after each prayer he came to the disciples and found them sleeping. Presently Judas came, and a great crowd of people with him, and they took Jesus, and led him away. Then all the disciples forsook him and fled.

LESSON EXPLANATIONS.

Verse 36. **Gethsemane**—means oil press; a place across the brook Kedron, on the lower slope of the mount of Olives. v. 40. **saith unto Peter, What, in a tone of grief, you who just now said that you would die for me, could you not watch one hour?** v. 45. **Sleep on now**—implying that the agony was over—the victory won. v. 47. **while he yet spake**—or was speaking, **Judas**—as guide. v. 50. **Friend**—for other particulars of the arrest, see John 18 : 4-9. v. 51. **one of them**—Peter. The servant's name was Malchus. John 18 : 10. v. 53. **twelve legions of angels**—with all the heavenly hosts at his command this mob would be as nothing.

QUESTIONS.

For Review.—What directions did Jesus give in regard to the passover? How did he point out the traitor? How and when was the Lord's Supper instituted? What did he say to the disciples after they had gone out from the Supper? What did Peter and the rest say?

ON THE LESSON.

- I. **The Agony.**—Where did Jesus go with his disciples? v. 36. Where was Gethsemane? What did he say to them?
Whom did he take with him? v. 37. Where else had these three only been with him? Matt. 17 : 1-6.

What did he say about himself? v. 38. What made him so sorrowful? What did he tell these disciples to do?

What did Jesus then do? v. 39. What was his prayer? How does Luke express it? Luke 22:42. What does the conclusion of his prayer express?

2. Sleeping Disciples.—How did he find the disciples? v. 40. What does this question to Peter imply?

What does he tell them to do? v. 41. What is implied in the words the spirit is willing, but the flesh weak?

What was the second prayer? v. 42. What does Luke say of his agony? Luke 22:44.

How did he find the three disciples a second time? v. 43.

What was the third prayer? v. 44.

What did he say? v. 45. What is implied in the words "sleep on now"? Who is betrayed? Who is the Son of man?

3. The Arrest.—Who was at hand as the praying ended? v. 46.

Who were with him? v. 47.

What sign had Judas given the officers? v. 48.

How did Judas salute Jesus? v. 49. Of what was the kiss a sign?

What reproof did Jesus make to Judas? v. 50. What did the officers then do?

How did one of the disciples try to defend the Master? v. 51.

What did Jesus say to him? v. 52.

What shows that Jesus gave himself up? v. 53.

Why did he do so? v. 54.

What did he ask the mob? v. 55. What did he assert in this?

Why was all this done? v. 56. What Scriptures? See Lam. 4:7-20. What did his disciples do? How were they saved from arrest.

PRACTICAL TEACHINGS:

1. Jesus suffered for man's sins.

2. The Saviour can be touched with the feeling of our infirmities.

3. All prayer should be with submission to the Father's will.

4. Jesus could not save himself, if he saved us.

5. Knowing all the cost, he freely gave himself up, because of his love for us.

LESSON 71.

[A. D. 30.]

JESUS BEFORE CAIAPHAS.—Matt. 26 : 57-68.

MEMORY VERSE.—Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. 26 : 64.

LESSON OUTLINE.

1. The Trial.
2. Jesus Condemned.

Home Readings.

<i>M.</i>	Before Caiaphas.....	Matt. 26 : 57-68.
<i>T.</i>	The Trial.....	Luke 22 : 66-71.
<i>W.</i>	Jesus Questioned.....	John 18 : 19-24.
<i>Th.</i>	False Witness.....	Acts 6 : 8-15.
<i>F.</i>	Jesus Silent.....	Acts 8 : 26-35.
<i>Sat.</i>	Jesus Condemned.....	Acts 3 : 13-18.
<i>S.</i>	Jesus Smitten.....	Isa. 53 : 1-6.

Time.—Friday morning, April 7, A. D. 30.

Place.—Palace of Caiaphas, in Jerusalem.

Persons.—Jesus, Caiaphas, Peter, Jewish council, soldiers, witnesses.

Sketch of the Lesson.—The arrest of Jesus took place, probably, about midnight. He was taken first to Annas, formerly high priest, then sent bound unto Caiaphas, the acting high priest. He was called before the council. They sought false witness against him. They found many witnesses, yet their testimony did not agree. Failing in this, the high priest questioned Jesus, and finally put him upon oath. Being thus adjured, Jesus answered; and the high priest said he has spoken blasphemy, we need no other witness. So they declared him guilty of death. Then they mocked and smote him and spit in his face.

LESSON EXPLANATIONS.

Verse 57. to Caiaphas—John 18 : 24, says Annas sent him to Caiaphas. v. 58. the . . . palace—Rev. Ver., the court; servants—or officers. v. 59. sought false witness—as they had met to condemn him they must make a show of a trial. v. 60. came two—the law required two to convict. v. 61. And said—their testimony was false because they put a false meaning upon the words, John 2 : 19-21. v. 63. I adjure thee—putting him upon oath to answer, see Ex. 22 : 11; Josh. 7 : 19. v. 64. Thou hast said—equivalent to, I am. v. 65. blasphemy—it would have been blasphemy if Jesus had been an impostor.

QUESTIONS.

For Review.—Who were with Jesus in the garden? What is said of the Saviour's agony? What did he pray? What did he say to the sleeping disciples? Describe the arrest. What shows that Jesus gave himself up voluntarily.

ON THE LESSON.

1. **The Trial.**—Before whom was Jesus taken? v. 57. What office did Caiaphas hold? Who were assembled there? What is said of Peter? v. 58. Among whom did he sit at the palace? What did he wish to see? What did the council seek for? v. 59. Why did they seek for false witnesses? What was the result of their seeking? v. 60. What is said of the number who came? Who came at last? What was their testimony? v. 61. How was this false testimony? See John 2: 19. What did the high priest then ask Jesus? v. 62. What scripture was fulfilled by his silence? What did the high priest then say? v. 63. What is the meaning of "I adjure thee," &c? What answer did Jesus make? v. 64. What did he further say? What do these words assert? What power, and what coming are meant?
2. **Jesus Condemned.**—What did the high priest then do? v. 65. What did this mean to express? What did he say? Why need no more witnesses? How can you show that this was not blasphemy? When would such words have been blasphemy? What sentence was pronounced? v. 66. What did they then do to Jesus? v. 67. How did they mock him? v. 68. What do all these acts indicate? How did Jesus endure all this? 1 Peter 2: 23.



High Priest.

PRACTICAL TEACHINGS :

1. What a mockery of a trial was this!
2. We also may wrest Christ's words to our ruin.—2 Peter 3: 16.
3. The meek and lowly Jesus is an example for us.
4. Christ who was condemned here will be the Judge hereafter.
5. The triumph of the wicked will be short.

TOPICS FOR WRITTEN REPORTS.

1. Write an account of the Sanhedrin, as the supreme court of the Jews.
2. Write an account of the Jewish trial of Jesus in your own words.

LESSON 72.

[A. D. 30.]

PETER'S DENIAL AND JUDAS' DEATH.**Matt. 26 : 69-75 : 27 : 3-10.**

MEMORY VERSE.—And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.—Matt. 26 ; 75.

LESSON OUTLINE.

1. Peter's Denial.
2. Death of Judas.
3. Potter's Field.

Home Readings.

- M.* Peter's Fall.....Matt. 26 : 69 to 27 : 10.
T. Peter Warned.....Luke 22 : 31-37.
W. Peter Tempted.....John 18 : 15-27.
Th. Peter Restored....John 21 : 15-19.
F. True & False Repent'e.2 Cor. 7 : 6-10.
Sat. Death of Judas.....Acts 1 : 15-25.
S. The Field of Blood.....Matt. 27 : 6-10.

Time, Place and Persons.—See Lesson 71.

Sketch of the Lesson.—When Jesus was taken, Peter followed him afar off and went into the court of the high priest's house. Here his courage failed and through weakness and fear he three times denied his Lord. Then the Lord turned and looked upon Peter and this look, and the crowing of the cock reminded him of what Jesus had told him. Then he went out and wept bitterly. Judas also saw his sin; returned the money to the heartless priests, and in despair, went out and hanged himself. With the money for which he had betrayed his Master they bought a field for a burial place.

LESSON EXPLANATIONS.

Verse 69. **without**—outer court, or space; **damsel**—one who kept the door, John 18 : 17. v. 71. **another . . . saw him**—this charge seems to have been made by several; and annoyed by it he denied with an oath. v. 73. **speech bewrayeth**—his Galilean accent showed it. v. 74. **curse and to swear**—lost all control of his temper and himself in his denial. v. 75. **thrice**—three times; Luke 22 : 61, adds the Lord turned and looked upon Peter; **went out and wept**—in true repentance. 27 : 3. **when he saw . . . repented himself**—it was remorse rather than true repentance; **brought again**—shows that the money had been paid, and also the power of a guilty conscience. v. 5. **cast down**—the reply deepened his remorse; **in the temple**—the holy place; **hanged himself**—see Acts 1 : 18. v. 6. **not lawful**—hypocritical priests, how scrupulous now; **price of blood**—and hence defiled. v. 7. **potter's field**—supposed to be south of the valley of Hinnom, on the slope of the opposite hill. v. 9. **spoken by Jeremy**—or Jeremiah, found in Zech. 11 : 12, 13. Probably the reference is to the book of the prophets, to which Jeremiah, as being the first in it, gave the name.

QUESTIONS.

For Review.—Before whom was Jesus taken? What was the charge against him here? How did they try to prove that charge? How at last did they get the desired proof? What was the sentence pronounced? How was Jesus then treated?

ON THE LESSON.

1. **Peter's Denial.**—Where was Peter now sitting? v. 69. How was he "without" in the palace? Who came to him? What was her place there? What did she say to Peter?
 What did Peter answer? v. 70.
 Where did he go after this? v. 71. What was said there? And by whom?
 What effect had this upon Peter? v. 72. What did he again do?
 What happened a while after? v. 73. How long afterwards? Luke 22 : 59. Who are meant by those that stood by? What did they mean by "one of them"?
 What by thy speech "bewrayeth thee"?

What did Peter answer? v. 74. What then took place?
What does Luke add here?

What did Peter then remember? v. 75. What is said of
the effect on Peter? What does this show?

2. **Death of Judas.**—What effect did the condemnation of
Jesus have upon Judas? v. 3. What sort of repentance
was his? What shows that he had received the price of
his treachery? To whom did he take the money?

What did he say? v. 4. What does this confession show?
How did the priests answer him? What is implied in
this answer?

What did he then do with the money? v. 5. What be-
came of him?

3. **Potter's Field.**—What did the chief priests say about that
money? v. 6. How does this show their hypocrisy?
Why was it not lawful to put it into the treasury?

What did they decide to do with it? v. 7. What use
would they make of that field? What was it called?

And why? v. 8.

What prophecy was thus fulfilled? vs. 9, 10. Where is
it found? How explain this reference?

PRACTICAL TEACHINGS:

1. Self-confident Peter went in the way of temptation
and fell—a warning to us.
2. The greatest sins, if repented of, are forgiven.
3. Remorse often drives men to despair; true repen-
tance never.
4. Companions in guilt are poor comforters.
5. God's Word will certainly be fulfilled.

JUDAS

Sold Jesus.

Had Remorse, but

Hanged Himself.

LOST.

PETER

Denied Jesus.

Repented, and

Forsook his Sin.

SAVED.

LESSON 73.

[A. D. 30.]

JESUS BEFORE PILATE.—Matt. 27 : 1, 2, 11-28.

MEMORY VERSE.—And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.—Matt. 27 : 11.

LESSON OUTLINE.

1. The Council.
2. Trial Before Pilate.
3. Condemned by Pilate.

Home Readings.

- M.* Before Pilate.....Matt. 27 : 1, 2, 11-28.
T. The Council Meeting..Acts 4 : 23-28.
W. No King but Cæsar.....John 19 : 12-15.
Th. Jesus or Barabbas.....Acts 3 : 13-18.
F. That Just Man.....1 Peter 2 : 21-25.
S. Pilate Washing.....Deut. 21 : 1-9.
S. His Blood on Us.....1 Kings 2 : 28-34.

Time.—Friday, April 7, A. D. 30.

Place.—Pilate's court, Jerusalem.

Persons.—Jesus, Pilate, chief priests, Barabbas, Pilate's wife, soldiers, people.

Sketch of the Lesson.—Early in the morning, a full meeting of the council was held to determine how the sentence upon Jesus could be carried out. The Jewish council had no power to put any one to death. They determine, therefore, to send him to the Roman governor, on the charge of treason; that is, of making himself a king as a rival of Cæsar. Pilate soon discovers that the charge is frivolous, and that for envy they had brought him to trial. The mob demand that Barabbas be released, and that Jesus be crucified. Pilate tries to pacify them, but in vain: and the mob becoming more furious, he finally yields to their clamor; and after Jesus had been scourged, he gives him up to be crucified.

LESSON EXPLANATIONS.

Verse 2. Pontius Pilate—the Roman governor of Judæa from A. D. 26 to 36. v. 11. stood before the governor—describes his formal arraignment for trial. v. 14. governor marvelled—wondered at his silence. Pilate said, I find in him no fault at all, John 18 : 38. v. 15. that feast—the passover; wont to release—this was the custom; when or how it originated is not known. v. 16. notable prisoner—a robber, John 18 : 40, guilty of sedition and murder, Luke 23 : 19. v. 21. Whether of the twain?—which of the two? v. 22. What shall I do then with Jesus?—their answer was conclusive as to Barabbas; but the question

yet remained as to Jesus; crucified—death by the cross, Roman mode of punishment, and designed only for traitors and slaves. v. 24. washed his hands—a symbolical act; for its meaning see Deut. 21 : 5-7. v. 28. scarlet robe—as a mark of royalty—in mockery.

QUESTIONS.

For Review.—How many times and in what ways did Peter deny his Lord? How was he made to see his sin? What is said of the remorse of Judas? What was done with the price of blood? How was the scriptures fulfilled by this transaction?

ON THE LESSON.

1. The Council.—Who took counsel against Jesus in the morning? v. 1. What difficulty was in the way of executing their sentence?

What did they finally do? v. 2. Who was Pilate? What power had he?

2. Trial Before Pilate.—Before whom was Jesus brought? v. 11. What was now the charge against Jesus? How did he answer Pilate's question? How did he explain its meaning to Pilate? See John 18 : 37.

What did his accusers do? v. 12. How did Jesus treat their accusations?

What did his conduct lead Pilate to ask? v. 13.

What was Pilate's feeling in respect to this silence of Jesus? v. 14.

3. Condemned by Pilate.—What custom is spoken of in v. 15?

What prisoner was then in custody? v. 16. Of what crime had he been guilty? John 18 : 40.

What choice did Pilate give them? v. 17. Why did he now offer them that choice?

For what reason had they delivered up Jesus? v. 18.

What was the judgment seat?

What message did his wife send him? v. 19. Why did she send it.

Who persuaded the people what choice to make? v. 20.

What question did Pilate then ask? v. 21. What was their answer?

How did this choice affect Pilate? v. 22. What did he then ask them? What did they all answer?

What did Pilate next ask? v. 23. What is implied in the question, What evil hath he done? How did they answer Pilate?

How did Pilate try to escape the guilt of condemning Jesus? v. 24. What did this washing of his hands signify?

What did they answer? v. 25. How has it been fulfilled? Whom did Pilate then release? v. 26. What was done to Jesus?

After this what was done with Jesus? v. 27. Who took charge of him?

How did they treat him? v. 28.

PRACTICAL TEACHINGS:

1. The spirit of these priests and elders is still in the world.
2. One day the cry is, Hosanna; another, Crucify Jesus.
3. Washing hands will not wash away guilt!
4. Jesus was despised and rejected both by Jews and Gentiles.
5. The Jews did not know what they did.

LESSON 74.

[A. D. 30.

THE CRUCIFIXION.—Matt. 27 : 29-50.

MEMORY VERSE.—And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**—Matt. 27 : 37.

LESSON OUTLINE.

1. Soldier's Mocking.
2. The Crucifixion.
3. Darkness and Death.

Home Readings.

- M.* Crucified.....Matt. 27 : 29-50.
T. Parting His Garments.....John 19 : 23, 24.
W. The Superscription.....John 19 : 17-22.
Th. The Revilings.....Ps. 22 : 4-23.
F. The Thieves.....Luke 23 : 39-43.
Sat. The Sin Bearer.....Isa. 53 : 4-12.
S. It is Finished.....John 17 : 1-5.

Time.—Friday, April 7, A. D. 30.

Place.—Golgotha (Calvary) near Jerusalem.

Persons.—Jesus, two thieves, Pilate, soldiers, disciples, women, priests, people.

Sketch of the Lesson.—The soldiers in their cruel mockery, put a crown of thorns on Jesus' head. Then they led him out to Golgotha or Calvary, where they crucified him; and two robbers with him. The soldiers divided his clothing, and then sat down to watch him. Pilate put a writing on the cross stating who Jesus was, and why he was put to death. While Jesus was hanging there in his dying agony, the chief priests, and the crowd as they passed by, mocked him. From noon until three o'clock a strange darkness clouded the day, and at last, crying out with a loud voice, It is finished, Jesus the Saviour died on the cross.

LESSON EXPLANATIONS.

Verse 29. **reed**—as a mock scepter; **bowed the knee**—in mock homage. v. 30. **spit upon him**—to show deepest contempt. v. 32. **Cyrene**—a city of Libya, in northern Africa. v. 33. **a place**—Luke and John say *the* place, probably the usual place of execution; **Golgotha**—Hebrew word for skull: the Latin word Calvary means the same. It is so called, probably from the shape of the hill, or mound. v. 34. **vinegar . . . gall**—a sour wine with something in it to stupefy or deaden the sense of pain. See Ps. 69 : 21. v. 38. **two thieves**—or robbers, **right . . . left**—as if Jesus were the chief criminal. In this also they fulfilled scripture, Isa. 53 : 12. v. 42. **If he be**—the taunt is a challenge to him as a false Messiah—he could not save himself because he would save others. v. 45. **sixth hour**—noon; **ninth hour**—3 o'clock; **darkness**—not an eclipse, but all nature expressing abhorrence of the wicked deed. v. 46. **Eli**—or “Eloi” quoted from Ps. 22 : 1, see Isa. 53 : 10; 63 : 3, 5. v. 49. **The rest**—in mockery said, Let be, let us see whether Elias will come. v. 50. **cried again**—it is finished. John 19 : 30; **with a loud voice**—a shout of victory. Luke 23 : 46.

QUESTIONS.

For Review.—What was the charge against Jesus when he was arraigned before Pilate? What choice did Pilate give the Jews? How did Pilate seek to free himself from responsibility? How did they finally procure the condemnation of Jesus? What at the last did Pilate do?

ON THE LESSON.

1. **Soldiers' Mocking.**—What did the soldiers do to Jesus after the sentence? v. 29. What did they mean by the reed? And by bowing the knee? How did they salute him?

How did they add pain to insult? v. 30.

After mocking him what did they do? v. 31. Why did they lead him away? Who carried the cross? Why did not Jesus carry it all the way?

Whom did they compel to carry the cross? v. 32. Where was Cyrene?

2. The Crucifixion.—To what place did they take Jesus? v. 33. Why was it called Golgotha? Was it within or without the city?

What did they give him to drink? v. 34. What was this vinegar? What is meant by gall or myrrh? Why was this given? Why would he not drink it? What prophecy was fulfilled in this? Describe the cross.

What did they do with his clothing? v. 35. Who did this? What prophecy was fulfilled in



Three forms of the cross.

this? What was meant by his vesture?

After this what did these soldiers do? v. 36.

What was set up over Christ's head? v. 37. What did this state? Who did this?

Who were crucified along with Jesus? v. 38. How were they placed? What prophecy did this fulfil? Isa. 53: 12.

What is said of those who passed by? v. 39. What did they mean by wagging their heads?

What did they say? v. 40. What did they mean by saying "If thou be the Son of God"? Of what did they think his helplessness furnished the proof?

Who else mocked him? v. 41.

What did they say? v. 42. What is implied in the words "himself he cannot save"? What in the words "If he be the King of Israel"? What proof of his Messiahship did they require?

What did they further say? v. 43. What scripture is here fulfilled? Ps. 22 : 8.

Who else reviled him? v. 44. What is said in Luke 23 : 39-41?

3. **The Darkness.**—What took place between the sixth and ninth hours? v. 45.

What did Jesus do about the ninth hour? v. 46. What is meant by Eli? Where are these words found? Ps. 22 : 1.

What did those that stood by say? v. 47. Why did they say so?

What did one of them do? v. 48.

What did the rest say? v. 49.

What did Jesus then cry? v. 50. What was finished? How is his death expressed? What is said in Luke 23 : 46?

PRACTICAL TEACHINGS :

1. The death of Christ is the central fact of redemption.
2. Men regard his death with opposite feelings now as then.
3. He could not save himself and also save lost men.
4. Our sin nailed him there ; and from love for us he bore it all.
5. He now says, I did all this for thee : Lovest thou me ?

JESUS DIED FOR **Y**OUNG,
OLD,
US ALL.

LESSON 75.

[A. D. 30.]

THE EARTHQUAKE, BURIAL AND WATCH.

Matt. 27 : 51-66.

MEMORY VERSE.—Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.—Matt. 27 : 54.

LESSON OUTLINE.

1. The Earthquake.
2. The Burial.
3. Setting the Watch.

Home Readings.

<i>M.</i>	The Rent Vail.....	Heb. 10 : 19-25.
<i>T.</i>	Faithful Disciples.....	John 19 : 25-27.
<i>W.</i>	The Body of Jesus.....	John 19 : 31-37.
<i>Th.</i>	Secret Disciples.....	John 19 : 38-42.
<i>F.</i>	The Rock Tomb.....	Matt. 27 : 51-61.
<i>Sat.</i>	Sepulchre Made Sure...	Matt. 27 : 62-66.
<i>S.</i>	Expectation	Luke 23 : 54-56.

Time, Place and Persons.—See Lesson 74.

Sketch of the Lesson.—Jesus died on the cross, the veil of the temple was rent, the earth quaked, the tombs were opened. When he evening came, Joseph of Arimathea asked Pilate for the body of Jesus. He wrapped it in a linen cloth, with spices, and laid it in his own new tomb. The chief priests went to Pilate, and asked him to put a guard of soldiers at the sepulchre, lest his disciples should come by night and steal Jesus away, and then say that he had risen. So the Jews sealed the stone, and placed the guard.

LESSON EXPLANATIONS.

Verse 51. **veil of the temple**—which separated the holy from the most holy place; it was said to be very beautiful and costly; **rent in twain**—torn in two, which signified that now there is free access for sinners to the mercy seat. Heb. 10 : 19-22. v. 53. **after his [i. e. Christ's] resurrection . . . appeared**—evidently means, in connection with 1 Cor. 15 : 20, that their rising and appearance was after the resurrection of Christ; and that their appearance was like his, during the interval between his resurrection and ascension. v. 54. **centurion**—captain of a hundred men. v. 55. **many women . . . afar off**—at one time near the cross, John 19 : 25, now farther away. v. 56. **three Marys**: Mary Magdalene, Mary the mother of James and Joses and the wife of Alphaeus, Mary the mother of Jesus, John 19 : 25, and Salome the wife of Zebedee, Mark 15 : 40. v. 57. **Joseph**—a rich man, a secret disciple, a member of the council, Luke 23 : 50, 51. v. 58. **begged**—asked for, the Jews before this had asked that the body might be taken from the cross, John 19 : 31. v. 59. **clean linen cloth**—with spices which Nicodemus brought, John 19 : 39, after the Jewish manner of burial, John 19 : 40. v. 62. **next day**—perhaps some time during the Jewish Sabbath. v. 63. **that deceiver**—still speaking of Christ as an imposter; **After three days**—they understood the meaning of the Saviour's words better than the disciples did. v. 66. **sealing**

the stone—putting the governor's seal in wax or clay upon it in such a way that the stone could not be moved without breaking it.

QUESTIONS.

For Review.—Describe the mockery of Jesus by the soldiers. Describe the crucifixion. Who reviled the dying Saviour? How did they taunt him? Describe the death of Jesus.

ON THE LESSON.

1. **The Earthquake.**—What occurred in the temple at the time of Christ's death? v. 51. Where was the vail placed? What is meant by rent in twain? What did this rending signify? Heb. 10 : 19-22. What made the earthquake alarming?
 What next took place? v. 52. Who are meant by saints? What is meant by slept?
 When did they come out of their graves? v. 53. Where did they go? Who were witnesses of their resurrection? What did the centurion say? v. 54. What did he mean by this? What did others do? Luke 23 : 48.
 What women were there? v. 56. Where had they come from? What had they done for Jesus? What is said of Mary Magdalene? Luke 8 : 2. What other Marys are mentioned?
2. **The Burial.**—What was done in the evening? v. 57. What do we know of this Joseph?
 What did he ask of Pilate? v. 58. Why did Joseph ask for the body of Jesus? What did Pilate do to be sure that he was dead? Mark 15 : 44. When sure of this, what did Pilate do?
 What then did Joseph do? v. 59. Who assisted him in the burial?
 In whose tomb was Jesus laid? v. 60. Where was it? How was it closed?
 Who witnessed the burial? v. 61.
3. **Setting the Watch.**—Who went to Pilate the next day? v. 62. When did the day begin, according to their mode of reckoning?
 What did they say to Pilate? v. 63. Why did they say "that deceiver"?

What did they ask of Pilate? v. 64. What did they mean by "making sure"? What did they pretend to fear? What did they mean by "the last error shall be worse than the first"?

What did Pilate tell them? v. 65. What did he mean by "make it as sure as ye can"?

How did they make it sure? v. 66. What is meant by sealing the stone? By setting a watch?

PRACTICAL TEACHINGS:

1. Jesus is a divine Saviour.
2. True love shows brightest in the dark hour.
3. Even in the burial of Christ, prophecy is fulfilled.
4. The deceitful suspect deceit in others.
5. Vain are all human efforts to defeat the Saviour's word and work.

LESSON 76.

[A. D. 30.]

THE RESURRECTION.—Matt. 28 : 1-20.

MEMORY VERSE.—He is not here: for he is risen, as he said. Come, see the place where the Lord lay.—Matt. 28 : 6.

LESSON OUTLINE.

1. The Empty Tomb.
2. The False Story.
3. The Great Commission.

Home Readings.

- M.* The Resurrection.....Matt. 28 : 1-20.
T. The Joyful Message.....Mark 16 : 3-8.
W. The Risen Saviour.....John 20 : 11-18.
Th. Some Doubted.....Mark 16 : 9-14.
F. Other Appearances.....1 Cor. 15 : 3-10.
Sat. Great Commission.....Mark 16 : 15-20.
S. Lo, I am with you.....John 14 : 15-26.

Time.—Sunday, April 9, A. D. 30.

Place.—Golgotha, near Jerusalem.

Persons.—Centurion, Mary Magdalene, Mary, soldiers, angels, Jesus, priests, the eleven disciples.

Sketch of the Lesson.—Early in the morning of the first day of the week came two Marys to the sepulchre. The Roman guard, the stone, the seal, the tomb and death itself, could not hold the rising Lord.

The disciples found the tomb empty; and an angel said to the women, he is risen, as he said. The guard told the chief priests what had happened; and paid them money to say that the disciples had stolen the body while they slept. Jesus meets the disciples in Galilee, and tells them that all power is given unto him, and then he says, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, . . . and lo, I am with you alway, *even* unto the end of the world. Amen.

LESSON EXPLANATIONS.

Verse 1. **began to dawn**—very early, while it was yet dark; **other Mary**—the mother of James, as in 27 : 61. v. 5. **Fear not ye**—whatever reason the soldiers may have had for fear, you have none. v. 6. **Come, see the place**—to satisfy yourselves that he is risen. v. 7. **go quickly**—fell the glad news for their comfort. v. 9. **All hail**—literally, rejoice ye; **by the feet**—a common posture of reverence in the East. v. 10. **Be not afraid**—implies that they were still trembling with fear; **go tell**—repeats the angel's message. v. 11. **when they were going**—at the very time the women were on their way to tell the disciples; **the watch**—the soldiers who had guarded the sepulchre. v. 12. **large money**—a large bribe. v. 13. **disciples . . . stole**—a most improbable story. How could they know what was done, if they were asleep? v. 14. **persuade him**—by the same sort of bribery. v. 15. **as they were taught**—they said what they were told to say; **until this day**—to the time when this gospel was written. v. 16. **eleven**—shows that all the apostles were present; but other disciples may also have been there; **Galilee . . . mountain**—the place is not certainly known; it was known to the disciples. v. 17. **some doubted**—not the propriety of worshipping him; but whether he were really alive from the dead. v. 19. **teach**—literally disciple, or make disciples of; **all nations**—equivalent, to preach the gospel to every creature, Mark 16 : 15; **baptizing them**—an ordinance by which they should acknowledge Christ, and profess their obedience to him. v. 20. **alway**—all the days; **unto the end of the world**—spoken either of time or place, to the end of the age, or wherever in the world you may go, to the end of time.

QUESTIONS.

For Review.—Describe what happened when Christ died. What friends were beholding the crucifixion? Who attended to his burial? Describe it. What was done to guard against deception? How was the sepulchre secured?

- 1. The Empty Tomb.**—Who came early to the sepulchre? v. 1. Why did they come? For what other purpose? Mark 16 : 1. What had taken place? v. 2. Who had removed the stone? How is the angel described? v. 3. How did his appearance affect the guard? v. 4. What does their shaking imply? Why were they “as dead men”?
- What did the angel say to the women? v. 5. Why need they not fear? What does he say they had come for? What did he tell them about Jesus? v. 6. Why was he not there? When had Christ said that he would rise? What else did the angel say? v. 7. Why tell them to see the place? What did he then tell them to do? What message did he give them? What implies that they were not to delay? What did the women then do? v. 8. How were they affected by what they had seen and heard? Whom did they meet on the way? v. 9. What did he say to them? Meaning of “all hail”? What did they do? What was expressed in their holding him by the feet? What did Jesus then tell them? v. 10.
- 2. The False Story.**—Who else went to the city while the women were going? v. 11. What report did the guard make to the chief priests? What did these priests do first? v. 12. What did they give these soldiers? Why did they do this? What was the falsehood the priests told them to utter? v. 13. What makes this an improbable story? What did they promise to do, if the governor should hear of it? v. 14. How would they persuade him? What is meant by secure you? What is further said of the soldiers? v. 15. What is said about this false story? Why were they so anxious to disprove Christ's resurrection?
- 3. The Great Commission.**—Who went to Galilee to meet Christ? v. 16. To what place did they go? What mountain was this?



What did they do when they saw him? v. 17. What is said of some of them? Of what did they doubt?

What did Jesus first say to them? v. 18. What did he mean by all power? Why had this power been given him? Phil. 2: 9-11.

What great commission did he give them? v. 19. What is the meaning of "teach all nations"? Why were they to baptize them? Into what were they to baptize disciples? What does this formula of baptism teach?

What should they observe? v. 20. What does this imply? What promise is given? What is the meaning of this promise?

PRACTICAL TEACHINGS:

1. Angels are ministering spirits.
2. Jesus by his death abolished death.
3. He is not only a crucified but a risen Redeemer.
4. These are the glad tidings we ought to tell.
5. Jesus is with his people always.
6. All power is still his: the world shall yet bow to him.

Go ye therefore and teach all nations to . . .

Observe all things I have commanded.

HE THAT
AND IS
SHALL

BELIEVETH
BAPTIZED
BE SAVED.

BIBLE DICTIONARY OF PERSONS AND PLACES.

A'braham (*father of a multitude*); founder of the Hebrew nation, with whom God first covenanted to make Israel his chosen people and a great nation. The God of Abraham, Isaac and Jacob is always named as the covenant God of Israel. For Abraham's history see Gen. 12-24; for Isaac's, Gen. 21 : 3, 8, and Chap's 22 to 28.

Alms, in Christ's time, were of two kinds—(1) of money for the poor of the place, received in a chest in the synagogue on the Sabbath; (2) of food or money for the poor in general, collected daily from house to house. It was sometimes included under the general name of "righteousness," because it was deemed so important. In Matt. 6 : 1, alms means righteousness, in v. 2, it means "giving" for any good object.

Bab'ylon (*Greek form of Babel*); situated on both sides of the Euphrates river about 200 miles above its junction with the Tigris, reported to be the largest known ancient city in extent, capital of the Babylonian Empire. Its early history is obscure. After separating from Assyria it became the head of a powerful empire, its greatness being due chiefly to the able government of Nebuchadnezzar. Besides the countries in the plain of Mesopotamia and the highland regions beyond, Babylonia included Arabia, Syria and Palestine. This empire was overthrown by Cyrus, and was succeeded by the great Medo-Persian empire.

Beel'zebub, or Beelzebul, the name of a heathen deity, and also the name by which the Jews described the prince, or sovereign, of evil spirits. He is also called Satan, or, The Satan, that is, the enemy, and is regarded as the opposer of all good, and the leader of all spiritual evil.

Beth'any, a village about 2 miles east of Jerusalem, on the eastern slope of the mount of Olives: the home of Lazarus, Martha, and Mary, and a place of frequent resort by Jesus. It is now a poor hamlet of about 20 rude stone houses.

Beth'phage (*House of Figs*); a place near, perhaps, west of Bethany.

Cæs-a-re'a Phi-lip'pi, a town at the source of the Jordan, about 120 miles from Jerusalem. It is situated at the base of Hermon, whose towering peaks rise 8000 feet above the city. So far as known, this place was the northern limit of Christ's travels. The ancient name of the city was Paneas or Panium, after the pagan deity Pan. Herod the Great built a temple here to Augustus; after him, Philip the Tetrarch enlarged the city and named it Cæsarea, after Tiberius Cæsar, and added "Philippi" to distinguish it from Cæsarea on the Mediterranean.

Caper'naum, a city on the N. W. shore of the Sea of Galilee, and the home of Jesus after he left Nazareth. It has been completely destroyed as predicted, Matt. 11 : 20-23, and its site, even, is not certainly known; it was either at Khan Minieh or more probably at Tell Hum. At the latter place the ruins of a synagogue, 74 feet 9 inches long, by 56 feet 9 inches wide, have been found, by some supposed to be the one which the Roman centurion built, Luke 7 : 1-10, and in which Jesus taught.

Da'vid (*beloved*); the youngest of eight sons of Jesse, of the tribe of Judah, of the town of Bethlehem. In early life a shepherd, and afterwards the best and greatest king of Israel. He planned the building of the temple, was the author of many of the Psalms, and as the "sweet singer of Israel," poet, and prince, his name is the greatest of all the Israelitish kings.

Dev'il (*slanderer*) the most subtle and malignant of the evil spirits, the great enemy of God and man. See Beelzebub.

Dev'ils, Possessed with, the word translated devil in these texts, is not the same as that applied to Satan; it means demons, or evil spirits. There are three explanations of the disease,

“possessed with devils:” (1) that it meant the prevalence of evil in the world; but this view destroys the historic character of the gospel. (2) That the persons were not under the power of demons, but believed they were, or others believed they were, their real disease being epilepsy, or some form of insanity. (3) That the persons were possessed by evil spirits which brought on forms of bodily and mental diseases. The last view is historical and most in accordance with the plain meaning of the text.

El'ders, a term formerly applied to heads of families, then to older men of influence; finally to a special class having authority among the Jews, and from this usage it passed over into the New Testament and to signify persons of authority in the Christian Church.

Eli'jah (*God-Jehovah* or *Jehovah my Strength*); called the Tishbite, or “of Tishbeh” or Thisbe, his native village, in Gilead, east of the Jordan. We know nothing of his early life, It is said that he was of the inhabitants, or strictly “the sojourners,” of Gilead. He seems to have been a hermit and a Nazarite, 2 Kings 1 : 8; withstood Ahab; is fed by ravens, then by a widow of Zarephath, during the famine; raises her son from the dead; calls fire from heaven; destroys the prophets of Baal; brings rain; flees to Horeb; testifies against Ahab and Jezebel; is taken to heaven after having made Elisha his successor.

Fast'ing, religious abstinence from food. The Mosaic law appointed only one day as a fast, the day of Atonement; special public fasts were sometimes proclaimed, as by Nehemiah, 9 : 1, the Jews at Shushan, Esth. 4 : 16, &c. At the time of our Lord fasting was a very prominent religious observance, and the occasion of much hypocrisy and parade.

Gal'ilee, Sea of, a lake 60 miles northeast of Jerusalem, pear-shaped, 12 miles long, 4 to 7 miles wide. It is 682 feet below the level of the Mediterranean, and is 160 feet deep. It is subject to sudden and violent storms. It still abounds in fish; but few boats are found upon its waters.

Hell, in the N. T. two words are so translated, Hades and Gehenna. Hades means the unseen world, spirit world; and evidently refers not so much to the final state of punishment, as to the place of the dead. Gehenna, originally designated the valley of Hinnom, immediately south of Jerusalem. Here human sacrifices had been offered to Moloch (1 Kings 11 : 7). Afterward it was the place where a fire was kept up to burn the rubbish, garbage, etc., of the temple and city, and the dead bodies of malefactors. Hence it became a symbol of everlasting punishment. And as such more nearly corresponds to our word "hell."

Her'od An'tipas, was the son of Herod the Great, during whose reign Christ was born (Matt. 2 : 1-14). He was tetrarch of Galilee and Peræa and reigned from B.C. 4 to A.D. 39. On a visit to his half-brother Philip, he alienated the affections of Herodias, and afterwards eloped with her. John the Baptist denounced the shameless deed, but the king while he was startled was not converted. He imprisoned the prophet and had him beheaded, although he dreaded the deed, and feared John. In the year 39 he was deposed from his office and sent into exile to Lyons, France, where he died.

Hero'dians, a Jewish political party, loyal to the Roman government, and therefore of directly opposite principles to the Pharisees. They, however, united with the Pharisees in the effort to destroy Christ.

Isa'iah, in Greek Esaias. He was the son of Amoz, and prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. From his clear predictions concerning the Messiah he has been called the Messianic prophet, the evangelical prophet, and from the beauty and excellence of his prophecies the prince of all the prophets.

James, one of the three favorite apostles, a son of Zebedee, and known as James the Elder, or the Great, to distinguish him from James the Less, a son of Alpheus. He was beheaded by King Herod, Acts 12 : 2, and became the first martyr among the apostles.

Jeremi'ah, one of the great prophets. He was the son of Hilkiah of Anathoth, and lived under various kings from Josiah to the captivity.

Jer'icho, an ancient and celebrated city, situated in the valley of the Jordan, about five miles west of the river, and 6 or 7 miles north of the Dead Sea. It was an important city in Christ's time; but was destroyed by the Romans under Vespasian.

Jeru'salem, the capital of the Hebrew kingdom, and the sacred city of the world. In fifteen centuries, from Joshua to the Emperor Titus, the city was besieged seventeen times, twice destroyed, its walls many times broken down, and though now a prosperous city, the Jerusalem of our Lord and his apostles is buried from 20 to 80 feet beneath the ruin and rubbish of centuries. It is 32 miles from the Mediterranean and 18 miles from the Dead Sea, among the mountains of Judæa, about 2500 feet above the level of the Mediterranean. The walls encircling the city are $2\frac{1}{2}$ miles in extent. It was taken by Titus in A. D. 70, and destroyed but has been rebuilt and is now ruled by the Turks. It has 30,000 population, 7000 of whom are nominal Christians. For fuller account, see Schaff's *Dictionary of the Bible*.

John, brother of James the Elder, and an apostle. He is supposed to have been a cousin of Jesus. He was first a disciple of the Baptist, and then of Jesus. With James and Peter, he beheld many of the special events in the life of our Lord; such as the Transfiguration, the raising of Jairus's daughter; he leaned on Christ's bosom at supper, and is called the beloved disciple: he was banished to Patmos, and wrote the book of Revelation.

John the Baptist, son of Zacharias and Elisabeth, and kinsman of Jesus: was born about six months before Christ: preached in the wilderness and prepared the way for the coming of the Lord; was cast into prison by Herod and finally beheaded at the instance of Herodias, the wife of Philip.

Jo'nah, the son of Amittai, and sent to prophesy against

Nineveh. Instead of obeying this command he attempted to flee by sea to Tarshish. The ship was overtaken by a storm and he was thrown into the sea where he was swallowed by a great fish. After three days he was thrown up upon the land, and the command having been repeated he went to Nineveh and fulfilled his mission.

Jo'seph, Mary's husband (1 : 24), a devout Jew (1 : 19), lineally descended from King David (1 : 1-16), though living in moderate circumstances (Luke 2 : 24; see Lev. 12 : 8) as a carpenter or worker in wood (13 : 55; see Mark 6 : 3). He probably died before Jesus grew to manhood (John 19 : 26, 27).

Kingdom of God (*Kingdom of Heaven*); these phrases are used in various, though analogous senses. The fundamental idea is that of rule, God is King. His kingdom includes everything everywhere over which his power is exercised, Ps. 103 : 19. But it is usually taken in a more limited sense; as meaning (1) simply heaven; the place where he reigns supreme, and his will is done perfectly, Matt. 8 : 11. (2) His true people; sometimes called the invisible church; which consists of those only who are really by grace his willing and obedient subjects, Matt. 16 : 18, 19. And, as true inward piety is that which characterizes them as belonging to this kingdom, the phrase is sometimes used for simply piety itself, Rom. 14 : 17. (3) The visible church as it exists in the world; since it consists of such as profess their subjection to him as King and Lord.

Lep'er—Lep'rosy, is a loathsome disease still found in Egypt and Syria; in its worst form it attacks the bones and the marrow so that the joints of the hands and feet lose their power; the limbs of the body fall together. The other, a milder form called white leprosy, sometimes attacked only one limb, as in the case of Moses, Ex. 4 : 6. For the laws respecting the disease, see Lev. 14 : 3-32. For full account see Dr. Post's article in People's Commentary on Matthew.

Magdala (*tower*) a town on the west side of the Sea of Galilee; Christ came thither after his miracle of feeding the four thousand.

Ma'ry, The virgin mother of our Lord, of the tribe of Judah, and of the lineage of David; her parents names were unknown, her home was at Nazareth: commended to John's care by our Lord on the cross. The legends in regard to her are untrustworthy. Three or four persons named Mary are mentioned in the N. T.

Mount of Olives, or Olivet, a ridge of hills east of Jerusalem, about 3,000 feet above the level of the sea; derived its name from the many olive trees that grew on it; frequently mentioned in the O. T. (2 Sam. 15 : 30-32; 1 Kings 11 : 7): the Ascension of Christ took place from it (Acts 1 : 12).

Naz'areth, a mountain city of Galilee, 6 miles west of mount Tabor. It is not noticed in the Old Testament, and is famous chiefly as the home of Jesus during his youth. It is now a town of 5000 inhabitants, and is called En-Nasireh.

Par'able, "the parable is a brief narration of natural or earthly things, so constructed as to represent spiritual or heavenly truths to the mind. The sacred parable was a wonderful vehicle of truth to serve three distinct purposes—namely to *reveal*, to *conceal*, and to *perpetuate*. It *revealed* the sacred truth by the striking power of analogy and illustration. It *concealed* the truth from him who had not by the divine spirit and previous instruction, the true key to its hidden meaning. To such a one it was a riddle or a tale. But the truth thus embodied in narrative was, as it were, materialized, and made fit for *perpetuation*."—*Whedon*.

Pe'ter, the son of Jonas, brother of Andrew, and one of the twelve disciples. His original name was Simon. Jesus gave him the name of Peter, which means Rock, at the time he made the great confession. He was a fisherman. With John and James, he stood in close intimacy with the Saviour. He was admitted into the sick chamber in Jairus' house, witnessed the Transfiguration, went into the deepest recesses of Gethsemane. By nature he was warm-hearted, impulsive and outspoken. Though he promised the most enthusiastic devotion, when the time of trial came he denied his Master with oaths.

After the resurrection he attested the sincerity of his repentance by earnest and untiring Christian effort. He suffered martyrdom, by being crucified head downwards it is supposed.

Phar'isees (*separate*); the largest and most powerful sect or party among the Jews in the time of our Lord. They held to the immortality of the soul, to future punishment, to Divine Providence, and to the authority of tradition. They were formal, and very exact in fulfilling ceremonial law, but in the time of our Lord, were less mindful of keeping the weightier matters of God's moral law.

Proph'et, one who speaks for another. In a wider sense it means interpreter, and thus it is applied to every one who has received a commission from God to preach or proclaim or interpret God's will. In a narrower sense it means one who predicts or foretells what is yet future.

Sad'ducees, they were the rationalists of that day in religion; worldly minded, loose in their views and modes of worship; opposed to the Pharisees. Their four chief doctrines were—1, denial of the divinity and authority of the oral law; 2, acceptance of the teachings of Moses, and denial of the later books of the Old Testament as Scriptures; 3, denial of man's resurrection, holding that the soul died with the body; 4, absolute moral freedom of man. They were the persecutors of the early Church.

Scribes, persons whose office it was to copy, to read, and to expound the Scriptures. Their existence as a class dates from the time of Hezekiah (B. C. 726-698). In Christ's time they interpreted the religious life and opinions of the Jews. Members were admitted into their order by special examination. The scribes and lawyers were one class.

Si'don, a city, 20 miles north of Tyre, noted in Joshua's time as great Zi'don, Josh. 11 : 8; it was famous for commerce, manufacture, and arts; it has been several times destroyed and rebuilt; its site is now occupied by the city of Saida, with a population of about 10,000.

Sol'omon, the youngest son of David, 1 Chron. 3 : 5 ; carefully educated ; was anointed king while his father still lived, 1 Kings 1 : 29-40 ; beginning his reign as a pious and wise king, he became very luxurious, built the temple and many other buildings with great splendor, sank into sin, sensuality, marrying many heathen wives, and died, after a reign of 40 years, about 975 B.C.

Son of Man, a title which Jesus alone uses of himself in the Gospels. Daniel (7 : 13), used it prophetically, and three times it is employed in the New Testament outside the gospels (Acts 7 : 56 ; Rev. 1 : 13 ; 14 : 14). It expresses the idea that as he was the Son of God, so he was truly man, and included the idea of his humiliation (Matt. 8 : 20).

Syn'agogue, the place for holding religious services. They became common about the time of the Captivity. To build a synagogue was a deed of piety. They might be built in any place where there were at least ten worshippers. Tradition says there were 480 in Jerusalem. The interior had an ark or chest containing a copy of the law, a low desk or pulpit, and seats for the elders and officers. The services consisted of prayers, reading of the law and the prophets, expounding them or preaching, concluding with a prayer or the benediction.

Tyre, a famous city of Phœnicia, first noted in Josh. 19 : 29. Its king (Hiram) aided Solomon in building the temple. Its people were idolators. It was still a thriving and populous city in N. T. times. The old city has been completely destroyed ; huge stones and fragments of marble columns lie along the shore, and the fishermen spread their nets upon them ; thus fulfilling the prophecy, "A place to spread nets upon," Ezek. 26 : 14. The new city has miserable streets, and poor houses, and a population of about 5000.

ORDER OF SERVICE FOR A SUNDAY-SCHOOL.—No. 1.

1. Silence in school.

This may be secured by the superintendent rising in his place, lifting up his hand, and holding it quietly until there is perfect order. Then let him make a downward motion of the hand, as a signal for all to bow their heads in prayer. The superintendent should never begin until all are still; he will secure quietness in others by being calm and quiet himself.

2. CALL TO THANKSGIVING.

Supt.—O give thanks unto the Lord; for *he is good*; for his mercy *endureth for ever* . . . O give thanks unto the God of heaven: for his mercy *endureth for ever*.

3. SINGING.

4. SILENT PRAYER.—Followed by a brief prayer for a blessing on teachers and taught, and ending with the Lord's Prayer, in which all should join.

5. SINGING.

6. RESPONSIVE READING. — Of the lesson for the day, or

THE BEATITUDES.

Supt.—Blessed are the poor in spirit;

School.—For theirs is the kingdom of heaven.

Supt.—Blessed are they that mourn;

School.—For they shall be comforted.

Supt.—Blessed are the meek:

School.—For they shall inherit the earth.

Supt.—Blessed are they which do hunger and thirst after righteousness;

School.—For they shall be filled.

Supt.—Blessed are the merciful:

School.—For they shall obtain mercy.

Supt.—Blessed are the pure in heart;

School.—For they shall see God.

Supt.—Blessed are the peacemakers:

School.—For they shall be called the children of God.

All.—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5: 3-10.

7. TEACHING THE LESSON.

8. COLLECTION.—Notices, distribution of lesson helps, books and papers, report of attendance.

9. FIVE MINUTES' TALK.—Impressing the lesson from the superintendent's desk.

10. SILENT PRAYER.— Followed by a brief audible prayer.

11.—SINGING AND DISMISSAL.

12.—Ten minutes' prayer meeting of the teachers and older scholars.

THE LORD'S PRAYER.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

ORDER OF SERVICE.—No. 2.

1. SILENCE, at one tap of the bell.

2. CALL TO PRAISE.—At a second tap of the bell, let all rise and sing.

3. All bow their heads, and reverently say:

“Hear my prayer, O Lord, give ear unto my supplications: in thy faithfulness answer me.” Then let the superintendent or some one selected by him, follow in a prayer for the Holy Spirit to bless the instruction.

4. SINGING.

5. RESPONSIVE READING.—The lesson for the day, or the following selection:

Supt.—Hear ye therefore the parable of the sower.

School.—When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Supt.—But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

School.—Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution

ariseth because of the word, by and by he is offended.

Supt.—He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

School.—But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

6. SINGING.

7. TEACHING THE LESSON.

8. NOTICES.—Collection, report of attendance, distribution of lesson books, lesson helps and papers.

9. REVIEW OF LESSON.—From superintendent's desk.

10. SINGING.

11. PRAYER.

12. DISMISSAL.—All rising, bowing the head, and saying, Jesus said: “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” “Let thy mercy, O Lord, be upon us, according as we hope in thee.”

ORDER OF SERVICE.—No. 3.

1. Singing.

2. Prayer, closing with the Lord's Prayer.

3. Singing.

4. Reading the lesson.

5. Singing.

6. Class instruction.

7. Singing.

8. Notices and announcements.

9. Application of lesson from superintendent's desk.

10. Singing.

11. Closing Prayer.

12. Benediction.

ORDER OF SERVICE.—No. 4.

1. SILENCE.

2. A CALL TO WORSHIP.—Say in concert: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Ps. 95: 1-2.

3. SINGING.

4. RESPONSIVE READING of Scripture.

Supt.—O Lord our Lord,
How excellent is thy name in all the earth!

School.—Who hast set thy glory above the heavens. . . .

Supt.—When I consider thy heavens, the work of thy fingers,

School.—The moon and the stars, which thou hast ordained;

Supt.—What is man, that thou art mindful of him?

School.—And the son of man that thou visitest him?

Supt.—For thou hast made him a little lower than the angels,

School.—And hast crowned him with glory and honour.

Supt.—Thou madest him to have

dominion over the works of thy hands;

School.—Thou hast put all things under his feet:

Supt.—All sheep and oxen, yea, and the beasts of the field;

Supt.—The iowl of the air, and the fish of the sea,

School.—And whatsoever passeth through the paths of the seas.

All.—O Lord our Lord, how excellent is thy name in all the earth!

5. PRAYER.—All joining in Lord's Prayer at the close.

6. SINGING.

7. TEACHING THE LESSON.

8. NOTICES, REPORTS, AND COLLECTION.

9. REVIEW OF LESSON, by superintendent.

10. PRAYER.

11. SINGING.

12. DISMISSAL, after repeating:

"Praise ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The foregoing "orders" may be modified by the leader, or may be used alternately, the first on one Sabbath, and the second on the following Sabbath, or any one of the exercises may be omitted and some other substituted in its place. Their chief use is to suggest some definite order, which the superintendent should mark out clearly, either on paper or in his mind, for every Sabbath's session of the school.

H Y M N S .

*"Unto us a child is born, unto
us a son is given."*

Bright and joyful is the morn,
For to us a child is born;
From the highest realms of heaven
Unto us a Son is given.

On His shoulder He shall bear
Power and majesty, and wear
On His vesture and His thigh
Names most awful, names most high.

Wonderful in counsel, He,
The Incarnate Deity,
Sire of ages ne'er to cease,
King of Kings, and Prince of Peace.

Come and worship at his feet;
Yield to Christ the homage meet,—
From the cradle to the throne,—
Homage due to God alone.

*"Thou blassest the springing
thereof."*

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

CHO.—All good gifts around us
Are sent from heaven above;
Then thank the Lord, Oh thank the
Lord,
For all His love.

We thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food:
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.
All good gifts &c.

*"The desire of all nations shall
come."*

Come, thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.

Israel's strength and consolation,
Hope of all the earth Thou art,
Dear Desire of every nation,
Joy of every longing heart.

Born Thy people to deliver,
Born a child and yet a king,
Born to reign in us forever,
Now Thy gracious kingdom bring.

By Thine own eternal Spirit
Rule in all our hearts alone
By Thine all-sufficient merit
Raise us to Thy glorious throne.

"Call the Sabbath a delight."

Another six days' work is done,
Another Sabbath is begun;
Return my soul, enjoy thy rest,
Revere the day thy God has blest.

Oh that our thoughts and thanks
may rise,
As grateful incense to the skies,
And fetch from heaven that sweet
repose,
Which none but he who feels it
knows.

This heavenly calm within the
breast
Is the sure pledge of glorious rest,
Which for the Church of God re-
mains.
The end of cares, the end of pains.

In holy duties let the day,
In holy pleasures, pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end.

"Wash me, and I shall be whiter than snow."

Dear Jesus, I long to be perfectly whole;
I want Thee forever to dwell in my soul:
Break down every idol, cast out every foe,
Now, wash me and I shall be whiter than snow.

CHORUS.

Whiter than snow, yes, whiter than snow;
Now wash me, and I shall be whiter than snow.

Dear Jesus, come down from Thy throne in the skies,
And help me to make a complete sacrifice;
I give up myself, and whatever I know—
Now wash me and I shall be whiter than snow.—CHORUS.

Dear Jesus, for this I most humbly entreat;
I wait, blessed Lord, sitting low at Thy feet.

By faith, for my cleansing, I see the blood flow
Now wash me and I shall be whiter than snow.—CHORUS.

From Calvary Songs.

"Hitherto hath the Lord helped us."

Come, thou fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
(All for songs of loudest praise.
Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed his precious blood.

Oh! to grace how great a debtor
Daily I'm constrained to be!
Let Thy goodness, like a fetter,
Bind my wandering heart to Thee.
Prone to wander, Lord, I feel it—
Prone to leave the God I love;
Here's my heart, oh take and seal it,
Seal it for Thy courts above.

"Christ is, all and in all."

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide;
Oh receive my soul at last.

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed;
All my help from Thee I bring,
Cover my defenceless head
With the shadow of Thy wing.

Wilt thou not regard my call?
Wilt Thou not accept my prayer?
Lo! I sink, I faint, I fall,
Lo! on Thee I cast my care,
Reach me out Thy gracious hand;
While I of thy strength receive,
Hoping against hope I stand,
Dying, and behold I live.

"Surely He hath borne our griefs."

O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoorest in the sinner's stead,
Bearing all ill for me:
A victim led, Thy blood was shed;
Now there's no load for me.

Death and the curse were in the cup,
O Christ 'twas full for Thee!
But Thou hast drained the last dark drop.
'Tis empty now for me.
That bitter cup—love drank it up;
Now blessing's draught for me.

For me, Lord Jesus, Thou hast died,
And I have died in Thee!
Thou'rt risen; my bands are all untied;
And now Thou liv'st in me.
When purified, made white and tried,
Thy glory then for me.

"I have called you friends."

One there is above all others,
Well deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end;
They who once His kindness prove
Find it everlasting love.

When he lived on earth abased,
"Friend of Sinners" was His
name;
Now, above all glory raised,
He rejoices in the same;
Still he calls them brethren, friends;
And to all their wants attends.

Oh for grace, our hearts to soften!
Teach us, Lord, at length to love;
We, alas! forget too often
What a friend we have above;
But, when home our souls are
brought
We will love Thee as we ought.

*"Go ye into all the world, and
preach the gospel to every
creature."*

Lift up the cross in every land,
On fertile soil, on arid sand,
Wherever human hearts are found,
Wherever human voices sound,
His perfect life and death proclaim,
His love, his grace, his saving name.

Let might and mind their forces
lend,
The glorious message to extend,
Let stormy wind and gentle breeze,
The story bear o'er distant seas,
And every language 'neath the sun
Tell what His matchless love hath
done.

Immortal Prince, victorious King,
Send forth Thy word on swiftest
wing
And let it speed from shore to shore,
Till all the world Thy name adore,
Till every form of evil cease,
And earth become the home of
peace.

*By permission of Hugg and Arm-
strong.*

*"They rejoiced with exceeding
great joy."*

The Christmas bells are ringing—
How sweetly do they chime!
Like the glad angels singing
At the first Christmas time.
Oh, let us join their praising,
And swell with one accord,
The songs the bells are raising
To Jesus Christ, the Lord.

How clear their sound when sweetly
They greet the sabbath day,
Inviting those who meekly
Unite to praise and pray;
Oh, let us heed their ringing,
And willingly repair
To God's own temple bringing
Tributes of praise and prayer.

How glad the bells when blithely
They hail the Christmas morn,
Then every heart beats lightly,
Since Christ a babe was born;
Now at his feet adoring
We humble offerings bring,
And with the bells upraising,
Yield tribute to our King.

Oh, may their music ever
Remind us, as they ring,
Of songs that falter never—
The songs that angels sing;
The songs the saints victorious
With all the ransomed train,
Before the throne most glorious
For evermore acclaim.

*"God forbid that I should glory,
save in the Cross."*

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me:
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance stream-
ing,
Adds more lustre to the day.

"He brought me forth also into a large place."

Thank and praise Jehovah's name;
For his mercies firm and sure,
From eternity the same,
To eternity endure.
Let the ransomed thus rejoice,
Gathered out of every land,
As the people of His choice,
Plucked from the destroyer's hand.

In the wilderness astray,
Hither, thither, while they roam,
Hungry, fainting, by the way,
Far from refuge, shelter, home,—
Then, unto the Lord, they cry;
He inclines a gracious ear.
Sends deliverance from on high,
Rescues them from all their fear.

To a pleasant land He brings,
Where the vine and olive grow,
Where from flowery hills the springs
Through luxuriant valleys flow.
Oh, that men would praise the Lord
For His goodness to their race;
For the wonders of His word,
And the riches of His grace.

*"Men shall be blessed in Him:
all nations shall call Him
blessed."*

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

People and realms of every tongue,
Dwell on His love with sweetest
song,
And infant voices shall proclaim
Their early blessings on His name.

Blessings abound where'er He
reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest;
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King,
Angels descend with songs again,
And earth repeat the loud amen.

*"Whom have I in heaven but
Thee?"*

Come, let us sing of Jesus,
While hearts and accents blend;
Come, let us sing of Jesus,
The sinner's only friend:
His holy soul rejoices,
Amid the choirs above,
To hear our youthful voices
Exulting in his love.

We love to sing of Jesus,
Who died, our souls to save;
We love to sing of Jesus,
Triumphant o'er the grave.
And in our hours of danger,
We'll trust his love alone,
Who once slept in a manger,
And now sits on the throne.

Then let us sing of Jesus,
While yet on earth we stay,
And hope to sing of Jesus
Throughout eternal day:
For those who here confess Him,
He will in heaven confess;
And faithful hearts that bless him,
He will forever bless.

*"How beautiful upon the moun-
tains are the feet of him that
bringeth good tidings."*

How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their
tongues,
And words of peace reveal!

How charming is their voice!
How sweet the tidings are!
Zion, behold thy Saviour King;
He reigns and triumphs here.

The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy.

The Lord makes bare His arm,
Through all the earth abroad;
Let every nation now behold
Their Saviour and their God.

"Thou crownest the year with Thy goodness."

The reaper's song is ringing
Around the gathered grain;
Let us unite in singing,
And swell the glad refrain:
To Him for our sustaining,
Who blessed the willing ground,
With shining and with raining,
That harvests might abound.

The winter's gloomy hours
Have but prepared the way
For springtime's gentle showers,
And summer's genial ray;
And now with rapture gazing
On autumn's fruitful prime,
Let us unite in praising
The Husbandman divine.

The barns that late were empty
Are filled with golden grain;
The orchards hang with plenty,
And we rejoice again.
Oh, let us raise Him ever
The songs of hearts that glow,
And praise the mighty Giver,
From whom all blessings flow.

Ye little ones grow bolder
In singing praise to God;
Ye stronger ones and older
Unite to praise the Lord.
O God, our songs upraise we
As with the sheaves we bow,
With all Thy works we praise
Thee,

Accept our worship now.

*From the American Sunday School
Union Quarterly.*

*"And the city was pure gold,
like unto clear glass."*

Jerusalem the golden,
With milk and honey blest,
Beneath Thy contemplation
Sink heart and voice opprest;
I know not, oh! I know not,
What social joys are there,
What radiancy of glory,
What light beyond compare.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!

Jesus, in mercy bring us
To that dear land of rest,
Who art, with God the Father,
And Spirit, ever blest.

*"Let the Children of Zion be
joyful in their King."*

Come, we that love the Lord,
And let our joys be known;
Join in a song with one accord,
And thus surround the throne

Let those refuse to sing
That never knew our God;
But children of the heavenly King
May speak their joys abroad.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly
fields,
Or walk the golden streets.

Then let our songs abound,
And every tear be dry;
We're marching through Imman-
uel's ground
To fairer worlds on high.

*"They brought unto him all
that were diseased."*

Thine arm, O Lord, in days of old,
Was strong to heal and save;
It triumphed o'er disease and death,
O'er darkness and the grave;
To Thee they went, the blind, the
dumb,
The palsied and the lame,
The leper with his tainted life,
The sick with fevered frame,

Be Thou our great Deliverer still,
Thou Lord of life and death;
Restore and quicken, soothe and
bless,

With Thine almighty breath;
To hands that work and eyes that
see

Give wisdom's heavenly lore,
That whole and sick, and weak and
strong,
May praise Thee evermore.

"It is finished."

Hark! the voice of love and mercy
 Sounds aloud from Calvary;
 See! it rends the rocks asunder—
 Shakes the earth and veils the sky!
 "It is finished!"

Hear the dying Saviour's cry.

It is finished!—Oh, what pleasure
 Do these precious words afford
 Heavenly blessings, without mea-
 sure,

Flow to us from Christ the Lord.

"It is finished!"

Saints, the dying words record.

Finished, all the types and shadows
 Of the ceremonial law;

Finished, all that God had promised;
 Death and hell no more shall awe.

"It is finished!"

Saints, from hence your comforts
 draw.

Tune your harps anew, ye seraphs
 Join to sing the pleasing theme;
 All on earth and all in heaven,
 Join to praise Immanuel's name.
 Hallelujah!
 Glory to the bleeding Lamb.

"I am crucified with Christ."

When I survey the wondrous cross
 On which the Prince of glory died,
 My richest gain I count but loss,
 And pour contempt on all my
 pride.

Forbid it, Lord, that I should boast,
 Save in the death of Christ my God;
 All the vain things that charm me
 most,

I sacrifice them to his blood,

See from his head—his hands—his
 feet,
 Sorrow and love flow mingled
 down!

Did e'er such love and sorrow meet.
 Or thorns compose so rich a crown?

Were the whole realm of nature
 mine,

That were a present far too small;
 Love so amazing—so divine,
 Demands my soul, my life, my all.

"And was transfigured."

When on Sinai's top I see
 God descend, in majesty,
 To proclaim his holy law,
 All my spirit sinks with awe.

When in ecstasy sublime,
 Tabor's glorious steep I climb
 At the too transporting light
 Darkness rushes o'er my sight.

When on Calvary I rest,
 God in flesh made manifest,
 Shines in my Redeemer's face,
 Full of beauty, truth and grace.

Here I would forever stay,
 Weep and gaze my soul away;
 Thou art heaven and earth to
 me.

Lovely, mournful Calvary.

"I am the good Shepherd."

Saviour, like a shepherd lead us:
 Much we need thy tender care;
 In thy pleasant pastures feed us,
 For our use thy fold prepare.
 Blessed Jesus!

Thou hast bought us, thine we
 are.

We are thine, do thou befriend us,
 Be the guardian of our way;
 Keep thy flock, from sin defend us,
 Seek us when we go astray.
 Blessed Jesus!

Hear young children when they
 pray.

Thou hast promised to receive us,
 Poor and sinful though we be,
 Thou hast mercy to relieve us,
 Grace to cleanse, and power to
 free.

Blessed Jesus!

Let us early turn to thee.

Early let us seek thy favor,
 Early let us do thy will;
 Holy Lord, our only Saviour,
 With thy grace our bosom fill.
 Blessed Jesus!

Thou hast loved us, love us still,

The precious blood of Christ.

Precious, precious blood of Jesus
 Shed on Calvary:
 Shed for rebels, shed for sinners,
 Shed for me.
 Precious blood that hath redeemed
 All the price is paid; [us!]
 Perfect pardon now is offered,
 Peace is made.

Precious, precious blood of Jesus,
 Let it make thee whole;
 Let it flow in mighty cleansing
 O'er thy soul.
 Though thy sins are red like crim-
 Deep in scarlet glow, [son,
 Jesus' precious blood can make them
 White as snow.

Precious, precious blood of Jesus,
 Ever flowing free!
 Oh believe it, oh receive it,
 'Tis for thee.
 Precious blood, whose full atone-
 ment
 Makes us nigh to God!
 Precious blood, our song and glory,
 Praise and laud!

*From the American Sunday
 School Union Quarterly.*

"Let us return unto the Lord."

Return, O wanderer, return,
 And seek an injured Father's face;
 Those warm desires that in thee
 burn
 Were kindled by reclaiming grace.

Return, O wanderer, return,
 And seek a Father's melting
 heart;
 His pitying eyes thy grief discern,
 His hand shall heal thine inward
 smart.

Return, O wanderer, return,
 Thy Saviour bids thy spirit live;
 Go to his bleeding feet and learn
 How freely Jesus can forgive.

Return, O wanderer, return,
 And wipe away the falling tear;
 'Tis God who says, "No longer
 mourn,"
 'Tis mercy's voice invites thee
 near.

*"Behold how good and how
 pleasant it is for brethren to
 dwell together in unity."*

Blest be the tie that binds
 Our hearts in Christian love:
 The fellowship of kindred minds
 Is like to that above.

Before our Father's throne
 We pour our ardent prayers;
 Our fears, our hopes, our aims are
 one,
 Our comforts and our cares.

We share our mutual woes;
 Our mutual burdens bear;
 And often for each other flows
 The sympathizing tear.

When we asunder part,
 It gives us inward pain;
 But we shall still be joined in heart,
 And hope to meet again.

This glorious hope revives
 Our courage by the way;
 While each in expectation lives,
 And longs to see the day.

From sorrow, toil and pain,
 And sin, we shall be free;
 And perfect love and friendship
 reign
 Through all eternity.

"God is my portion forever"

Forever with the Lord!
 Amen! so let it be!
 Life from the dead is in that word
 'Tis immortality.

CHO. There'll be no sorrow there,
 There'll be no sorrow there,
 In heaven above, where all is
 love,
 There'll be no sorrow there.

Here in the body pent,
 Absent from him I roam,
 Yet nightly pitch my moving tent
 A day's march nearer home. CHO.

My Father's house on high,
 Home of my soul, how near,
 At times, to faith's foreseeing eye,
 The golden gates appear! CHO.

"Come unto Me, all ye that labor and are heavy laden."

Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all:
Not the righteous—
Sinners, Jesus came to call.

Come, ye needy, come and welcome;
God's free bounty glorify;
True belief and true repentance,
Every grace that brings us nigh,
Without money,
Come to Jesus Christ, and buy.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him:
This he gives you;
'Tis the Spirit's rising beam.

Lo, the incarnate God, ascended,
Pleads the merit of his blood:
Venture on him, venture wholly,
Let no other trust intrude;
None but Jesus
Can do helpless sinners good.

Saints and angels, joined in concert,
Sing the praises of the Lamb;
While the blissful seats of heaven
Sweetly echo with his name;
Hallelujah!
Sinners here may sing the same.

"I have set thee over the nations."

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle—
Though every prospect pleases,
And only man is vile?—

In vain, with lavish kindness,
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
By wisdom from on high—
Shall we to men benighted—
The lamp of life deny?—
Salvation!—oh salvation!
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name.

Waft—waft, ye winds, his story;
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
Returns in bliss to reign.

"Father, I have sinned against heaven and before thee."

Just as I am, without one plea,
But that thy blood was shed for me
And that thou bid'st me come to thee,
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul from one dark blot,
To thee, whose blood can cleanse
each spot.
O Lamb of God, I come.

Just as I am, though toss'd about
With many a conflict, many a doubt,
Fightings within, and foes without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind,—
Sight, riches, healing of the mind,
Yea, all I need, in thee I find,—
O Lamb of God, I come.

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, re-
lieve,
Because thy promise I believe—
O Lamb of God, I come!

Just as I am, thy love, I own,
Has broken every barrier down;
Now to be thine, and thine alone,
O Lamb of God, I come.

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