

Nothing to Pay.

Nothing to pay! Ah! nothing to pay!
Never a word of excuse to say!
Year after year thou hast filled the score,
Owing thy Lord still more and more.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Ruined, lost art thou, and yet
I forgave thee all that debt!"

Nothing to pay! The debt is so great;
What will you do with the awful weight?
How shall the way of escape be made?
Nothing to pay! Yet it must be paid!
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
All has been put to My account,
I have paid the full amount."

Nothing to pay! Yes, nothing to pay!
Jesus has cleared all the debt away,
Blotted it out with His bleeding hand!
Free and forgiven and loved you stand.
Hear the voice of Jesus say,
"Verily thou hast nothing to pay!
Paid is the debt, and the debtor free!
Now I ask thee, lovest thou Me?"

LESSON NOTES.

SECOND QUARTER.

STUDIES IN LUKE.

A.D. 28] LESSON VIII. [May 25

THE MISSION OF THE SEVENTY.

Luke 10. 1-16. Memory verses, 8-11.

GOLDEN TEXT.

The kingdom of God is come nigh unto you.—Luke 10. 11.

TIME.—A.D. 28.

PLACE.—Somewhere in Galilee.

CONNECTING LINKS.—The exact date of this lesson cannot be given, nor the exact order in which this act was related to the other incidents told of this year of Jesus' life. From the peculiar phrasing of the first verse it would seem that Jesus chose seventy, possibly seventy-two, men, and sent two at a time, whenever he chose, as messengers before his face.

EXPLANATIONS.

Seventy—Like the seventy elders of Moses. *Sent them*—As heralds. *The harvest truly is great*—The opportunities are many. *The labourers are few*—Most opportunities are lost. *Lambs among wolves*—The wolf is the symbol of cunning and malice; the sheep is the symbol of simplicity and purity. *Purse*—People of the East carried their money in purses in their bosoms under their girdles. *Scrip*—A leathern pouch hung about their necks, in which they carried provisions. *Shoes*—Go forth unencumbered with unnecessary luggage. *Salute no man*—The Eastern salutation is a long-winded, wearisome affair. These men were on an errand, and must rapidly do their duty, regardless of the mere formal courtesies of life. *Peace*—The ordinary salutation. *Son of peace*—A peaceful man; a man of good reputation. *The labourer is worthy of his hire*—The messengers of God should be maintained. *Heal the sick*—By a special power given to the apostles of Jesus. *Kingdom of God is come nigh*—The King himself was but a few hours off. *Wipe off*—This was a peculiar custom of the Jews, who expressed so many of their sentiments by ceremonies. It was as if they said, You are so very bad, even your mud would contaminate us. *Notwithstanding*—At any rate. *That day*—The day of judgment. *Sackcloth and ashes*—Another typical action, but as easily understood, because as common in those days, as regimentals or mourning dress is by us. *To hell*—To ruin, to overthrow and destruction. *He that heareth you heareth me*—Good men nowadays should be so good that this sixteenth verse of the tenth chapter of Luke would be true of them. They should be mouth-pieces for the living God.

QUESTIONS FOR HOME STUDY.

1. *The Workers*, vs. 1-9.
What workers besides the twelve did Jesus select?
How did he send these out?

What prayer were they told to offer, and why?
What shows that they were sent into danger?
How were they told to conduct themselves? Matt. 10. 16.
What were they forbidden to carry?
What was to be their greeting on entering a house?
When would their blessing abide on the house?
Where were they to stay as guests?
When welcomed to any city what were they to do?

2. *The Warning*, vs. 10-16.

If not welcomed in a city what were they to do?
What were they bidden to say?
What great blessing was offered to the people? (Golden Text.)
What did the Saviour say of such a city?
What "day" did he here mean? Matt. 11. 22.
Upon what cities did he pronounce a woe?
Than what places would their fate be worse?
What reason is given for this woe?
What doom was spoken against Capernaum?
Who really spoke through these disciples?
Who, then, was rejected when they were spurned?
By whom was Jesus sent? John 5. 23.

THE LESSON CATECHISM.

1. How many messengers did Jesus send forth? "Seventy." 2. What did he say was great? "The harvest." 3. Who did he say were few? "The labourers." 4. How were they to go? "Without any provision." 5. What were they to say? "The kingdom of God is come nigh unto you." 6. What would happen to those who did not believe? "They should be ruined."

DOCTRINAL SUGGESTION.—The gospel ministry.

CATECHISM QUESTION.

8. Who were the first preachers of the Gospel?

The apostles of our Lord, whom he called to be witnesses to both Jews and Gentiles of his resurrection.

Of those must one become a witness with us of his resurrection.—Acts 1. 22.

A.D. 29] LESSON IX. [June 1

THE GOOD SAMARITAN.

Luke 10. 25-37. Memory verses, 33-35.

GOLDEN TEXT.

Thou shalt love thy neighbour as thyself.—Lev. 19. 18.

TIME.—A.D. 29 or 30.

PLACE.—Probably in Perea.

CONNECTING LINKS.—We cannot tell exactly the order of the events told in this part of Luke, but Jesus was at this time making a tour through Perea, the region on the eastern side of Jordan, and it was probably in some village of that place that the lawyer asked the question that led to the telling of this important parable.

EXPLANATIONS.

Lawyer—Not in the modern but in the Jewish sense; a teacher of the law of Moses. *Tempted him*—Challenged him to an argument for the purpose of seeing which was the smarter. *The law*—The sacred books of Moses. Jesus always refers inquirers to the Scriptures. *He answering said*—This was a wonderful summary of the whole law. It is found in Deut. 6. 5; 10. 12; and Lev. 19. 18. *To justify*—To take his own part. *From Jerusalem to Jericho*—A road notoriously infested by robbers. *Thieves—Robbers*. *His raiment*—His rich outer garment. In the East, clothes bore a much larger proportion to one's wealth than clothing often does now and because of their flowing draperies could easily be removed. *By chance*—By coincidence. The Greek word means that. There is no such thing as chance, and there is no such phrase in the Bible that intimates that there is. *A priest*—Of whom kind heartedness might be expected. *The other side*—As far as he could get. *A Levite*—A servitor of the law, not in quite so honourable a position as that of the priest, but nevertheless bound by his very position to care for the needy. *Samaritan*—An alien by race and a heretic in religion. One who was under the curse of every righteous Jew. *Had compassion*—His creed was imperfect, but his heart was right. *Oil and wine*—The usual medical

remedies of that day. *His own beast*—Probably a donkey. *Brought him to an inn*—His heart must have troubled while he did so. At any minute the robbers might return. *Trea purse*—The average pay of a labourer for two days. Enough for a meal of twenty five hearty men. See Mark 6. 37. *Go, and do*—Stop talking and reasoning and arguing about what you ought to do, the best way, the best methods, etc.; go, and do.

QUESTIONS FOR HOME STUDY.

1. *The Law*, vs. 25-28.
What Jewish officer came to test Jesus' wisdom?
What questions did he ask?
What was Jesus' reply?
What duty does the law require toward God?
What duty toward men? (Golden Text.)
What does James call this law? Jas. 5. 8.
What did Jesus command?
What says Paul about love and the law? Rom. 13. 10.
2. *The Illustration*, vs. 29-35.
What question did the lawyer ask?
Why did he ask this question?
Of what journey and misfortune did Jesus tell?
Who first saw the wounded man, and what did he do?
How did a Levite treat him?
Who showed compassion for him?
How did the Samaritan show his compassion?
What further illustration did he give the next day?
3. *The Application*, vs. 36, 37.
What did Jesus ask about this parable?
What was the lawyer's reply?
What application was made of his answer?
Who, then, is our neighbour?
What is Paul's rule about helping others? Gal. 6. 10.

THE LESSON CATECHISM.

1. Who asked about eternal life? "A lawyer." 2. Where did Jesus send him? "To the Scriptures." 3. What command did the lawyer find there? "To love God and man with all his heart." 4. What question did he ask Jesus? "Who is my neighbour?" 5. Which did the lawyer say was neighbour? "The merciful man." 6. What did Jesus say to him? "Go, and do thou likewise."

DOCTRINAL SUGGESTION.—Human brotherhood.

CATECHISM QUESTION.

9. What commission did Christ give to his apostles before his ascension into heaven?

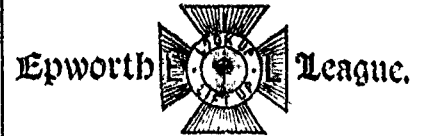
He said unto them: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28. 19."

In His Name.

It matters little what may be a man's employment in life. The whole soul is ennobled and adorned by it, if it is done as in the presence of Christ. "In his name," was the watchword of the Waldenses, and their form of salutation when they met and when they parted. It expressed their supreme idea of life, and all that made it worth living.

They said it at their weddings, and repented it at their funerals. It was their formula in baptism, and at the Lord's Supper; and it lifted to the same altitude of dignity their work in their fields and vineyards. When have wise men ever discovered a theory of life more magnificent and inspiring? No being in the universe has a more exalted occasion for self-respect than one who lives in the presence of Christ.

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