

FEBRUARY
1898

Vol. 32
No. 2



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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXII.

FEBRUARY, 1898.

No. 2.

Sunday-school Teacher.

Teacher, does your heart grow weak and weary,

As you teach your scholars day by day ?
Does your work seem sometimes dark and dreary,

Telling them about the narrow way ?

When you see the scholars gay or talking,
Acting as they really did not care ;

When you hear their voices, loud and mocking,

At the time of hymns or holy prayer,

Courage, then, dear teacher; keep on steady

Working for your Master. He will come

And will find more of your scholars ready

Than you thought would reach the blessed home.

When they wander far 'mong distant people,

When they hear strange Sunday-school bells chime,

Their thoughts revert unto the old home steeple,

The class at home, and childhood's merry time.

They'll think about your pleading voice so earnest,

That still presents their name before the throne,

And of the sacred page from which they learned

About their loving King and heavenly home.

A year is gone. The Book is closed forever ;

Your works are written 'tween its pages bright,

And of your deeds, oh, none but God will ever

Judge of your actions, be they wrong or right.

Another year's fair pages are before you,
Its leaves are pure and white, without

one stain ;

Take heart again. The " God of Love " will notice.

Reward is sure. Your work is not in vain.

This poem came to hand too late for the January number of The Banner. We therefore print it for the encouragement of our teachers in this number. It is written by a Bible-class scholar, and illustrates the sentiments developed in the hearts of the young people through the Sunday-school training that they receive.

The regular study of the Scriptures is another element in spiritual culture demanding attention. " Trite and commonplace " is the exclamation of some one. Possibly, and it is the attention to the commonplaces of life that insures success all the world over; and in the religious life it is not less so. It goes without saying that the teacher of the Word of God should be well instructed in that word first of all. To impart knowledge we must first of all possess it. Learning must precede teaching. " Out of the abundance of the heart the mouth speaketh. "—Sunday-school Chronicle.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, FEBRUARY, 1898.

The Home Department Again.

We have been in correspondence with the principal publishers of Sunday-school Lesson Helps in Great Britain and the United States with a view to getting all the information possible as to the successful management of the Home Department. These publishers have been very generous in furnishing the information asked for. From the study of this we have derived many admirable helps and hints. Those who know most about the Home Department are most enthusiastic in its favour. In a large number of our churches in Canada this Department is in vigorous operation. We have asked for testimonies, which we soon expect to present.

An indication of the wide interest felt in the subject is shown in an article by

Mr. W. T. Stead, in the Review of Reviews for December, in which is described what is said to be "the finest Sunday-school in the world," that of the Calvary Baptist Church, in Washington. It has two thousand scholars enrolled, with five general officers, eight associate superintendents, nineteen assistants, and eighty-eight teachers. It meets in a special Sunday-school house, all the school-rooms, halls, etc., are covered with heavy Brussels carpet, and steam heated in winter. What especially commands the admiration of the Editor is the Home Department in charge of a special Visitor, who is assisted by twenty-two class Visitors. These visit the homes of those who study the lessons, giving them help as needed.

Among the several outlines of the Home Department that have reached us, there is, of course, a general resemblance. As a typical example, we select for presentation that prepared by the Rev. Dr. Worden, of the Presbyterian Board of Publication, Philadelphia:

WHAT IS THE HOME DEPARTMENT OF THE SABBATH-SCHOOL?

The Home Department of the Sabbath-school is that branch of the school which systematizes and develops the weekly study of the lessons at home by those who for any reason are unable to attend the sessions of the Sabbath-school.

WHAT IS THE STANDING OF THE HOME DEPARTMENT?

The same as the Primary, Intermediate or Adult Department of the Sabbath-school. The Home Department members are to be placed upon the roll of the school, and are to have the rights, privileges, and fellowship of the members of the Sabbath-school. The Home Department visitors are to be considered as regular teachers in the Sabbath-school.

WHAT ARE THE DUTIES OF MEMBERS OF THE HOME DEPARTMENT?

To study the Sabbath-school lessons at least half an hour each week as individuals, or in family or neighbourhood classes, to keep an accurate record of the study of each week, and to report such study to the Visitor of the Home Department; and to make a weekly offering.

WHAT ARE SOME OF THE PRIVILEGES OF MEMBERS OF THE HOME DEPARTMENT ?

" Membership, enrolment, recognition, and fellowship, visitation and supervision by a Visitor, direct relationship with the pastor; the supply of Lesson Helps; free use of the library, and a cordial invitation to attend all church and Sabbath-school services, picnics, entertainments, and social gatherings. Home Department members are also invited to all the religious privileges of the church (communion, of course, excepted), and are expected to visit, from time to time, the regular services of the school, and to become acquainted with its religious life and interested in its Sabbath and week-day services. They should receive, as do other members, the religious visitation of pastors and officers, and have their sympathy and fellowship, watch and care, especially in times of joy or sorrow. They should look upon the church with which they are connected as their church, its pastor and officers as their pastor and officers, and feel that they are in as full fellowship with its social and religious life as though they were members of its congregation."—
Dr. W. A. Duncan.

WHAT ARE SOME OF THE ADVANTAGES OF THE HOME DEPARTMENT ?

1. In addition to the above enumerated privileges, this Department, by its system of association and visitation, links the members of the Home Department with the Sabbath-school itself in the blessed labour of studying the Word of God. It brings the sweet and hallowed influences of Bible Christianity to sanctify the tender ties and love of home life.
2. It gains the co-operation of many parents in preparing their children for Sabbath-school.
3. It brings earnest Christian workers in personal contact with many who are now neglecting the Bible and Christ's salvation, and, it may be, with many of God's poor.
4. It carries the unspeakable joy of Christian fellowship and associated study of God's Word to many Christians who are now shut in from church and Sabbath-school.
5. It increases the membership of the Sabbath-school.
6. It may add to the missionary offerings of the school.
7. It may prove a powerful and practical means of reaching the unchurched masses with the Gospel of Jesus.

Every Sabbath-School should have a Home Department.

WHAT ARE THE DUTIES OF THE HOME DEPARTMENT VISITOR ?

1. Realize that God your Saviour has called you to this work. Therefore, feed the flock over which the Holy Ghost hath made you an overseer.
2. Be the friend of each member of your Home Class, faithful and constant. Be genuinely interested in all that concerns them. Count nothing of theirs indifferent to you.
3. Pray daily for each of your members by name.
4. Be careful not to gossip concerning your work or your members. Never reveal things which should be confidential between your members and yourself.
5. Visit your members at least once each quarter, gathering their Quarterly Report envelopes and personally supplying them with the Lesson Helps for the coming quarter.
6. Encourage your members to notify you concerning any sickness in their homes, and when so notified, promptly visit them. Make the best of all opportunities for speaking a word for Christ and his service.
7. Watch your members' growing interest in the study of the Bible. As far as possible induce them to attend the Sabbath-school.
8. Encourage them to visit the Sabbath-school, if they cannot regularly attend it; to take books from its library; to join the Sabbath-school on all social occasions, and at Christmas, Easter, Children's Day, etc.
9. Talk with the pastor and the superintendent of the Home Department concerning cases of particular interest among your members. If any of your members would welcome a pastoral visit, invite the pastor to call upon them.
10. Cherish a heart at all times ready to respond to the inquiry from any member, What must I do to be saved? Be content with nothing short of the genuine conversion of each unconverted member and the gracious upbuilding in Christ of every converted member.

WHAT CAN THE HOME DEPARTMENT DO FOR SABBATH-SCHOOLS CLOSED DURING WINTER OR SUMMER ?

When a school for any reason is closed during either winter or summer, it may be temporarily organized into a Home

Department, the Superintendent having charge, the teachers acting as Visitors, and the scholars as members. All the arrangements, down to details, ought to be made before the school is closed. It will be helpful to observe the following suggestions:

1. During such times of closing, the Visitors (formerly teachers) ought to be especially careful that the Lesson Helps and Report Envelopes are regularly furnished to every member.

2. Each Visitor should faithfully encourage the members by writing them letters urging them to persevere in their Bible study.

3. The Visitor ought not to fail to secure regular reports from each member.

WHAT CAN THE HOME DEPARTMENT DO FOR COMMUNITIES IN WHICH THERE IS NO SABBATH-SCHOOL?

Where from any cause it is impracticable to organize and conduct a Sabbath-school, a Christian man or woman can organize a Home Department. Bible study, with all its attendant blessings, may thus be brought to isolated homes and lonely hearts. In course of time a Sabbath-school may be established as the result of this work.

How can a Home Department be Started in any Sabbath-School?

The pastor and session, being convinced of the desirability of having this work organized in their Sabbath-school, adopt it and authorize the organization of a Home Department.

The next step is the appointment of a Superintendent of the Home Department. The person so appointed should be an earnest and intelligent believer in the work, one who can be relied upon to start it and carry it on to success.

This Superintendent can make a list by territorial districts of the names and addresses of all the members of the church and congregation who do not attend Sabbath-school. (If possible a sketch map of the congregation can be made, marking the residences of the members.) Subdivide this into districts, each containing twenty-five families or less.

Then secure the Visitors. This is the most important part of the work of organization. Hold a meeting of the Visitors appointed for prayer and conference. Fully explain at this meeting the Home Department and the duties of Visitors,

The pastor can then present the nature, methods, and advantage of this work from the pulpit on the Sabbath. It will be very helpful on the same Sabbath to have placed in every pew a copy of this leaflet.

On the week following the Visitors can be sent out to canvass for members, reporting within two weeks at a similar meeting their success in securing members of the Home Department.

HOW IS THE CANVASS FOR MEMBERS OF A HOME DEPARTMENT TO BE MADE?

By the Visitors appointed by the Department prayerfully and carefully visiting in the entire congregation all who will not or cannot attend Sabbath-school, and cordially inviting them to join the Home Department. An accurate record should be kept of this canvass. After this canvass has been made the entire congregation can be divided into small districts, composed of not over twenty-five families, to each of which districts a permanent Visitor can be assigned.

HOME DEPARTMENT SUPPLIES.

Our new Quarterly will be found just the thing to meet the needs of the Home Department. Indeed, it was specially to meet those needs, as well as those of the senior classes in the schools, that it was prepared. We have arranged for a complete supply of the membership cards, forms of application, visitors list, and the like. The list and prices are as follows:

Membership Cards	\$0 50	per 100 net
Quarterly Report Envelopes ..	0 40	" " "
Canvassers Report	1 00	" " "
Descriptive Leaflet	0 50	" " "
Class Record	0 02	" " "
Senior Lesson Quarterly	0 05	per quarter

The New Catechism.

Under provisions made by the last General Conference the new Catechism has been completed, and will be ready for use in our Sabbath-schools by the New Year. The church feels the need of revival in catechetical study; and to supply this need the General Conference took measures to obtain a comprehensive, brief and logical statement of the vital doctrines of the Methodist Church in the form of question and answer, to be memorized by our Sabbath-school scholars of from, say, ten to fifteen years

of age; and suitable also for Epworth Leagues and for candidates for the ministry. The Catechism Committee had constantly in view such a presentation of essential doctrines in their proper sequence in such formulas as may well be stored up in the mind for a life-long fund of theological and scriptural knowledge, and a basis both of belief and character. Our new Catechism is only about four-fifths the length of the Presbyterian Shorter Catechism, which has had so much to do with the Presbyterian Church and theology, and even with their stability and energy. May our Methodism feel the power of this new statement! The work was done by many sessions of a committee in Toronto, which had also the benefits of the contributions of its corresponding members throughout the church. The book is not above criticism, certainly, but as certainly contains, in succinct form, what our young people in this regard should treasure in their memories, and utter, amid earth's conflicting opinions, as their solid belief. Points have been omitted that to some seemed desirable; but the committee, keeping in mind that a catechism is not a theological argument, treatise and compend, but a statement of undeniable formulas for the memory on the central positions, broad and safe, have, in their judgment, included only essential matters, and buttressed their definitions with the munitions of Scripture proofs. For this reason the Scripture proofs are in some cases numerous; but to those who examine the text carefully, it will be evident that the plan is to have a proof for every statement of the answer in each case, and in the order of the statements. This observation will help in the study of the Catechism, as well as in grounding our young people in the elements of a sound, Methodistic theology. The proof texts are taken from the Authorized Version; and when that had been chosen, it was felt it must be rigidly adhered to. The teacher may have two versions or more; but the scholar, for his memory, should be held to one. Scripture proofs are our fortifications; in them our positions are inexpugnable, and if we are to have an intelligent, steady and aggressive Christianity, a well-in-trenched and conquering theology, our young people must hold our vital positions and their proofs in their heads and hearts. This Catechism is sent forth with this expectation and hope. It is not long, desultory or tedious. It is condensed and solid. Even with a ques-

tion and all its answers for each Sabbath, it can be learned in less than the Sabbaths of two years; and to the scholar of one or five Sabbaths, no better ground can be covered. One good statement of a true doctrine, well learned and proved, is an anchor in the rock. The teachers and officers who will go with their scholars heartily into such a work, will find their reward in a broader, deeper conviction of truth, more satisfactory knowledge of our doctrines and their relationship, and a firmer, brighter, grander Christianity and Methodism. May the General Conference realize its hope in the revival of the study of the Catechism.

A. CARMAN, Chairman.
W. H. WITHROW, Secretary.
December 11, 1897.

The Oldest, Largest, Cheapest and Best.

The Methodist Magazine and Review enters upon its forty-seventh volume with an admirable number of 104 pages, with over thirty engravings. It is thus the largest, and as it is the oldest, the cheapest, and, we believe, the best Magazine published in Canada. Among the illustrated articles of this number are one with seventeen half-tones on London, "The Heart of the Empire." "Up the Jungfrau by Rail," describes, with several cuts, the most striking engineering feat of recent times. Portraits of Mazzini and the Countess Schimmelmann, with sketches of their remarkable careers, are given, also an illustrated article on "Volcanoes and Their Origin." John Wesley is the subject of a fine character-sketch by the Rev. T. Bowman Stephenson, LL.D. "Methodist Martyrs" is another striking sketch of moral and physical heroism, and "Missions" is a striking paper by Bishop McCabe. In lighter vein are the stories of "A Floating Bethel," "In His Steps," and "Rhoda Roberts." Several brief papers on current events, "The World's Progress," "Religious Intelligence," "Book Reviews," fill twenty-four closely-printed pages. Synopses are given of the serial stories up to date. This is a good time to subscribe.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis.
\$2.00 a year; \$1.00 for six months.

Book Notices.

Dr. Withrow's "King's Messenger; or, Lawrence Temple's Probation," is an intensely interesting Canadian story, which introduces several characters that will be easily recognized by Canadian Methodists. A seventh edition of this book has just been issued, which is good evidence of its popularity. If it is not on your library shelf send for it at once.—Guardian.

As we accompany young Lawrence through stirring scenes in the backwoods, lumber camps and college halls, where under each phase of experience he is an earnest and true witness of his Lord, and lastly, as he is received into full standing in the church as a Christian minister, we feel that we have met

a friend from whom we are loath to part.—Outlook.

Methodist Book-Rooms, Toronto, Montreal, and Halifax. Price, 75 cents. With forty engravings.

Several orders have been received for copies of Withrow's "Harmony of the Gospels," as throwing important light on the Sunday-school lessons for 1898. A liberal commission will be given any person wishing to introduce these into the schools. Address, Rev. Dr. Withrow, Methodist Publishing House, Toronto.

"The Books of the Kings of Judah and Israel." A Harmony of the Books of Samuel, Kings, and Chronicles in the Text of the Version of 1884. By William Day Crockett, A.M. With an introduction by Willis Eaton Beecher, D.D. New York: Eaton & Mains. Toronto: William Briggs. Price, \$2.

"A Harmony of the Gospels," the author of this book remarks, "has already become the indispensable aid to every student of the life of Christ, or even of the literature of the New Testament." We have also had a harmony of the Epistles of St. Paul, throwing much light on the character of the great apostle. What the four Gospels are to the New Testament as a field for historical study, the six books of Samuel, Kings, and Chronicles are to the Old Testament. They are the principal sources of Old Testament history and chronology, and are the books most in discussion to-day. The author prints in parallel columns the parallel passages from these books, showing where they supplement each other and throw much light on the history of the kings of Judah and Israel. Such a Harmony will be of very great value for the study of the Sunday-school lessons for the second half of this year, the ground of which it very fully covers. The Revised Version of the Old Testament is the text that is used. It is gratifying to find the Presbyterian author of this book, and the Presbyterian professor who writes its introduction, addressing the public through a Methodist publishing house.

"Sunday-school Success." A book of practical methods for Sunday-school teachers and officers. By Amos R. Wells. Toronto: Fleming H. Revell Company; William Briggs.

It must not be forgotten that the great army of Sunday-school teachers, over two millions in all, are unpaid volunteers



PRESERVE THIS MAP FOR REFERENCE.

in this noble work. They give much time and thought and care for the study of the lesson and its most effective modes of impartation. The science of teaching, or pedagogics as it is called, is now becoming used. Few Sunday-school teachers have ever had the advantage of this training, hence the importance of a book like this, in which an accomplished teacher gives wise counsel and instruction as to methods of teaching. Among the topics treated are, "Who should teach?" "Preparing the lesson," "Teachers' meetings," "Getting and keeping attention," "Questioning," "Trigger-teaching," "Those temperance and missionary lessons," "Through eye-gate," "The late scholar," "The visitor," "Singing," "Prayer," and the like.

"In Journeyings Oft." A sketch of the life and travels of Mary C. Nind. By Georgiana Baucus. Cincinnati: Curtis & Jennings. Toronto: William Briggs. Price, \$1.00.
This expression from the writings of the apostle Paul well describes the missionary journeyings of Mrs. Mary C.

Nind. But the apostle never dreamed of the vast and far regions through which the Gospel should be carried in these latter days. Mrs. Nind, with Miss Willard, was elected to the General Conference of the Methodist Episcopal Church in 1838, and, as she phrases it, was ejected from that body on account of non-eligibility. In the interests of the Woman's Missionary Society she set forth on extensive travels in Japan, China, the Straits Settlements, Burma, and India. Mrs. Nind was a shrewd observer and vivacious narrator of her adventures. Her book gives a capital inside view of mission life in many countries. She was in intense sympathy with this grandest Christian chivalry, and the book will be found a source of inspiration, especially to those elect ladies, the members of the Woman's Missionary Society.

One of the oldest historical societies in America is that of Quebec, founded in 1824 by Lord Dalhousie. It publishes a historical monthly in French and English, "Le Courier du Livre," at \$2.00 a year.

ORDER OF SERVICES—FIRST QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES.
 - SUPP. Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me.
 - SCHOOL. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.
 - SUPP. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.
 - SCHOOL. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.
 - SUPP. Thy way, O God, is in the sanctuary: who is so great a God as our God?
 - SCHOOL. Blessed are they that keep his testimonies, and that seek him with the whole heart.
 - ALL. Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him, and bless his name.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church Service and the Epworth League and week-evening Prayer Meetings.]

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
 - SUPP. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
 - SCHOOL. So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.
 - SUPP. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
 - SCHOOL. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL BY MATTHEW.

LESSON VI. OUR FATHER'S CARE.

[Feb. 6.]

GOLDEN TEXT. He careth for you. 1 Peter 5. 7.

AUTHORIZED VERSION.

Matt. 6. 24-34. [Commit to memory verses 25, 26.]
[Read Matt. 7.]

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

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

REVISED VERSION.

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

25 Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of

the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of

27 much more value than they? And which of you by being anxious can add one cubit unto

28 his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do

29 they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of

30 these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more

31 clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall

32 we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things,

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added

34 unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Time and Place.—This lesson is a further selection from the Sermon on the Mount, which was delivered probably in the early summer of A. D. 28, on the "Horns of Hattin." **Rulers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Home Readings.

M. Our Father's Care. Matt. 6. 24-34.

Tu. Confidence in God. Psalm 23.

W. Testimony of experience. Psalm 34. 1-11.

Th. The Lord delivereth. Psalm 34. 12-22.

F. A sure refuge. Psalm 91. 1-8.

S. A safe keeper. Psalm 91. 9-16.

S. God's care for sparrows. Luke 12. 1-7.

Lesson Hymns.

No. 125, New Canadian Hymnal.

I've reached the land of corn and wine,
And all its riches freely mine;

No. 141, New Canadian Hymnal.

My Shepherd will supply my need,
JEHOVAH is his name;

No. 43, New Canadian Hymnal.

All the way my Saviour leads me;
What have I to ask beside?

QUESTIONS FOR SENIOR SCHOLARS.**1. Our Cares, v. 24-29.**

- What service is pronounced impossible?
Does this saying preclude a rich man from serving God?
What anxious care is forbidden?
To what is the life superior?
From whom may we learn a lesson of trust?
How much will anxiety add to our stature?
Who have clothing without toil?
What splendor surpasses that of Solomon?
Why may we lay aside our cares? GOLDEN TEXT.
About what should we have care?

2. God's Care, v. 30-34.

- What inducement have we to trust God's care?
For what should we have no undue care?
Why may we be free from anxiety?
What should we make our chief object of search?
What reward will crown such effort?
In what does God's kingdom consist? Rom. 14. 17.
What two reasons forbid worry about to-morrow?

Teachings of the Lesson.

1. We cannot serve two masters, either in fact or of right. We are not broad enough in fact; God's demands are too broad to concede the right. His claim is for singleness of purpose, affection, action.
2. Our cares spring out of unbelief. Worry is judicative of distrust. We have no right to fret when we have done our best; and less than our best we have no right to do.
3. God's cares should quiet our fears. Our faith rests in his faithfulness. The Master will not let the servant suffer. "His tender mercies are over all his works." Psalm 145. 9.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Our Cares, v. 24-29.**

- What sort of service does Jesus say is impossible?
What masters are specially irreconcilable?
About what are we forbidden to be care-burdened?
What comparison does Jesus make between eating and living?
What example shows the folly of anxiety about food?
Who feeds the birds?
Are we much better than they?
How much can one increase his stature by care-taking?
Why do you think so many people are worried about food and raiment?
In what do the "lilies of the field" resemble the "fowls of the air"?

What beauty of dress surpasses that of Solomon?

2. God's Care, v. 30-34.

- Where do the lilies get their beauty?
Of what is God's care of flowers a pledge?
What sort of questions should we at once cease to ask?
Who are chiefly concerned about food and clothing?
Why should children of God be free from anxious care-taking?
What reason does Peter give to cast our care upon God? GOLDEN TEXT.
What should be the principal object of pursuit in life?
In what does this kingdom consist? Rom. 14. 17.
What blessing will come with this search?
How much ought we to be burdened about to-morrow?
What will take care of to-morrow?
Of what does each day bring its portion?

Practical Teachings.

Where from this lesson may we learn—

1. The service which God requires?
2. The care-taking which God forbids?
3. The trust which God demands?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who preached the Sermon on the Mount?
How long ago was it preached?
On what hill was it preached?
Did many hear it?
How may we hear it to-day?
What two spirits are in the world?
What is good advice for us? Josh. 24. 15.
Where is there a question for us to answer?
1 Kings 18. 21.
What is worth more than our food or clothes?
The life of God in us.
What is one of the beautiful names of the Lord Jesus? John 6. 35.
What did Jesus mean by saying "Take no thought?" **Take no anxious thought.**
What do the birds teach us?
What may we learn from the wild flowers?
Why are we worth more than birds or flowers?
Because we have souls to live forever.
What did Jesus teach us to call God? "**Our Father.**"
What does our Father know about our needs?
What are we told to seek first?
What does a good father do for his children?
Provides for them.
When may we be sure that all our needs will be met? **When we obey God and seek him first.**

THE LESSON CATECHISM.

(For the entire school.)

1. What does Christ say concerning religion and the world? "**Ye cannot serve God and mammon.**"
2. What does he command us about what we shall eat and drink and wear? **Not to be anxious.**
3. What is the GOLDEN TEXT? "**Heareth,**" etc.
4. What does Christ command as the first object of life? "**Seek ye first the kingdom of God.**"

5. What promise does he give? "**All these things shall be added unto you.**"

OUR CHURCH CATECHISM.

11. Does the death of Christ then prove both the justice and the mercy of God?

Yes; in a most wonderful way the cross shows us God's hatred of sin and love toward the sinner

12. And what further lesson should we learn?
- Our infinite debt to the Redeemer himself, who in his love laid down his life for us.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

Earthly Anxieties.

- I. THEY ARE DISLOYAL.
No man . . . two masters. v. 24.
Love not the world. 1 John 2. 15.
Enemy of God. James 4. 4.
- II. THEY ARE TRIVIAL.
The life more than meat. v. 25.
Your affection on things above. Col. 3. 2.
Not . . . things which are seen. 2 Cor. 4. 18.
- III. THEY ARE HEEDLESS.
Your heavenly Father feedeth. v. 26-30.
Thy burden upon the Lord. Psalm 55. 22.
Food and raiment . . . content. 1 Tim. 6. 8.
- IV. THEY ARE USELESS.
Which of you . . . can add? v. 27.

- They are disquieted in vain. Psalm 39. 6.
That which is not bread. Isa. 55. 2.
- V. THEY ARE WORLDLY.
The things . . . Gentiles seek. v. 32.
Not conform to this world. Rom. 12. 2.
After the flesh . . . after the spirit. Rom. 8. 5.
 - VI. THEY ARE DISTRUSTFUL.
Your heavenly Father knoweth. v. 32, 33.
No good thing . . . withhold. Psalm 84. 11.
All are yours. 1 Cor. 3. 22.
 - VII. THEY ARE EVIL.
Sufficient unto the day. v. 34.
Choke the word. Matt. 13. 22.
Temptation and a snare. 1 Tim. 6. 9, 10.

EXPLANATORY AND PRACTICAL NOTES.

This lesson, like the two that went before it, is taken from the Sermon on the Mount, which seems to have been regarded by the author of our gospel as our Lord's specimen discourse, a typical representation of his teaching. It is noteworthy that the great majority of the quotations made from the New Testament by early Christian writers are taken from this Sermon. In no other gospel is it given, although many of its salient points are repeated by Luke in what is sometimes called "The Sermon on the Plain" (Luke 6. 20-49) and elsewhere, and there are echoes from it in the gospels of Mark and John. The first verse of our lesson finds its parallel in Luke 16. 13; the ten others in Luke 12. 22-31. From the beginning of the Sermon down to the passage we study to-day there is traceable a systematic plan. Its first sixteen verses set forth the ideal life of the kingdom of heaven; then a contrast is drawn between the righteousness of the kingdom of heaven and that of the scribes and Pharisees as shown by their attitudes toward the commandments, almsgiving, prayer, and fasting; then, beginning with the nineteenth verse of this chapter, comes a series of warnings against the love of money, and the cares, fatal to spiritual life, which it brings with it. From the midst of these warnings our lesson has been selected. Our Lord has just taught that where our treasure is there will our heart be; and that, therefore, if our chief desire and search are for the kingdom of God, our real treasure—our heart's best affections—must be laid up in heaven. True, it may be our duty to buy and sell and to save money; but always this life's prizes and cares must be held as secondary to those of the spiritual life. The lamp of the body is the eye; and so the lamp of the soul is the power of moral discernment, of spiritual insight. This moral sense is given to all men; but, neglecting it, many become so engrossed in earthly enterprises as to forget

God. After these two striking passages comes the distinct statement with which our lesson begins. "No man can serve two masters," and the beautiful and comforting exhortation to drop all wearisome care and to trust God.

Verse 24. No man can serve two masters. This great principle is one of "common sense," but has a very special application to the Christian life. No slave could be at once owned by two neighboring planters; no statesman could be at once Secretary of State for America and Premier of England; no man or woman can serve God and at the same time serve business, or politics, or pleasure. For we completely serve whomsoever or whatsoever we supremely love. And as servants of God it is our duty to turn business, and politics, and society into tools with which to do God's work. A good illustration of the mastery of love is to be found in the story of the old hero who said of his little boy, "He rules my country;" and when asked to explain said, "I rule my country; that boy's mother rules me; he rules her." **Either . . . or else.** Here are two possible results, depending on diverse types of character. **He will hate the one, and love the other.** The servant in this case is of intense nature, which every claim for service made by the master he dislikes embitters, while every duty performed for the master he loves draws him closer in loyalty. Such men rapidly pursue one process or the other to the finish, and with all their hearts hate and with all their hearts love. But the mental and moral movements of the majority are slower and less decisive; there are many men who can hardly be charged with love or hatred of anything or anybody. Such are described in the next clause. **He will hold to the one, and despise the other.** For policy's sake, or for sentiment's sake, or for the sake of some dear friend, or from listlessness or half-heartedness, a man will continue through years, perhaps through a lifetime, avowedly to serve one moral master while he loves another. But in so far as he "holdstotheone" he despises the other, even though he be not strong enough to shake off that other's claims. Some such weak and contradictory life Paul described when he said, "With the mind I myself serve the law of God; but with the flesh the law of sin." But such experiences are always steady "processes." Drifting, though aimless, may be as steady, and sometimes as rapid, as steaming; and even the slowest and least decisive soul at length comes out on one side or the other. In the hearts of some worldlings a distrust and disgust of the world have arisen, and these lead directly toward penitence and conversion. Some formal servants of God who support his cause by their

purses, their lips, and by other activities, in their hearts hate his holiness; such a process leads directly toward a shipwreck of faith. **Ye cannot serve God and mammon.** "Mammon" is a Syriac word for riches, and is here used as a personification of money; but it really stands for anything a man confides in. The text would be as true if we read ambition or luxury in the place of mammon. But how can we help, in this broad sense, serving mammon—we who live in mammon's stronghold? That question Paul asked, too, "O wretched man that I am! who shall deliver me from the body of this death?" And we may answer as did he, "I thank God through Jesus Christ our Lord." We are to live in this world with our citizenship in heaven.

25. Therefore. Because double service is impossible. The conclusions which are now reached Luke brings after the story of the rich fool. **Take no thought.** Not, Do not think; but, Have no worrisome anxiety. (See Critical Notes.) Sensible forethought, prudence, is nowhere forbidden. God has given it as an instinct even to the lower animals. But the man who is anxious loses comfort in God's best gifts, and that, as Dr. Clarke says, is to act as an infidel. **For your life.** That is, for your living; it applies to all life—your stomach, your muscle, your intellect, your spirit, your business, your social relations. **What ye shall eat . . . what ye shall drink . . . what ye shall put on.** Jesus was talking to peasants whose wants were simple and yet clamorous; who could not count far ahead for dinners or suppers; who often had to tramp in quest of a "job." But the principles here stated bear just as strongly on those whose lives are lived in a higher social realm. **The life more than meat, and the body than raiment.** The word "meat," like "thought," has changed its meaning since the "Authorized" translation of the Bible was made. Then it meant all kinds of food, and it is so used by the old English writers; and so the Revised Version here reads "food." God has given us the life and the body; may he not be depended upon to give us also what they need? "The body is not our own workshop, but God's; surely we may trust him to keep it in good form." An even higher argument in the same mold is that of Paul: "He who spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things?"

26. Behold. Consider, observe. **The fowls**

of the air. Birds; it is a very modern usage which has restricted "fowls" to domestic birds. Turtledoves and finches doubtless fluttered through the sky as he spoke. **They sow not, neither do they reap.** Remember, however, that they show forethought, and many of them not only search for food, but store it. The argument all along is against dependence on earthly resources, and against anxious care when they fail; not against sensibly providing for our recurring wants.

27. Which of you by taking thought can add one cubit unto his stature. There is a difference of opinion among scholars as to whether the last word of this question really refers to stature or to age; whether the thought is height of body or length of life; but in either case the lesson is the same. Will carking care and "worry" help you to grow?

28. Why take ye thought for raiment. "Thought" still has the meaning that it has in verses 25 and 27—solicitude. The orientals have a way of reckoning their garments among their assets; their clothing is not changed by yearly fashion, and one garment represents often the expenditure of months of labor. But fashion does not assist faith; and many Christians seem to have much anxiety about their clothing. **Consider the lilies.** We are not merely to glance at the flowers, but to consider them, "botanize" a little for the purpose of securing a lesson on the providence of God. It is impossible to tell which sort of lily, if, indeed, any particular sort, is here referred to. Dr. Plumptre glowingly describes the spring clothing of the hillsides of Galilee—white and scarlet lilies, the crown imperial, the golden amaryllis, crimson tulips, anemones of every shade from scarlet to white, buttercups, dandelions, and daisies—and supposes that all these were "classified roughly together under the generic name of lilies." **They toil not.** Like men. **Neither do they spin.** Like women.

29. Even Solomon in all his glory was not arrayed like one of these. This is, literally, "arrayed not himself," which gives a fresh meaning to the teaching. Solomon's royal robes were the result of the skill of many designers and embroiderers; but the lilies trusted God for their

court dress, and God's work was more beautiful.

30. The grass of the field. The herbage, with its wealth of floral color and form. **Which to-day is, and to-morrow is cast into the oven.** Grass in the Orient withers quickly, and is then used for fuel, and the wild flowers, withered too, are cut and burned with it. "Let man, who is made for God and eternity, learn from the flowers of the field how low the care of Providence stoops. All our disquietude and distrust proceed from lack of faith."—*Carr.* **O ye of little faith.** A gentle rebuke; but remember that "little faith is, nevertheless, real faith, and it may be developed into mighty faith."

31. Therefore take no thought. Again comes this comforting command. **Eat... drink... be clothed.** Three of the chief subjects of humanity's tiresome thought. This verse and the next present a summary of the teachings of the lesson.

32. After all these things do the Gentiles seek. You count yourselves to be God's people, but if you are "worried," you have descended as low as the heathen. **Your heavenly Father knoweth that ye have need.** Trust him. Even in your prayers daily bread of a physical sort should have subordinate place.

33. Seek ye first. By prayer and by effort. **The kingdom of God.** The realm of goodness, whether in earth or heaven; the dominion of the Messiah; the higher spiritual life in its completeness. **His righteousness.** In contrast with the righteousness of the scribes and Pharisees (Matt. 5, 20). **All these things shall be added unto you.** "Added;" how happy, then, is he who on the foundation of the richest spiritual blessings is enabled to build up temporal prosperity!

34. Take no thought. Again comes this wonderful refrain. **The morrow shall take thought for the things of itself.** It will bring its own pains and causes for anxiety; it will bring its own comforts and prosperities; and it will bring its own spiritual temptations; and it will bring all the health, and strength, and mental and moral vigor, and all the divine support, needed to enable you to conquer. **The evil thereof.** Not only the wickedness, but the "accidents," the troubling elements thereof.

CRITICAL AND HOMILETICAL NOTES.

The children of the kingdom are to keep their hearts clear from entanglement with the affairs of this world. Though in the world, they are to live above it; because (1) They are the subjects of their Father's care (verses 26-31). (2) They are

unlike the children of the world (verse 32). (3) Things spiritual are the absorbing objects of their aspirations (verse 33).

Verse 24. Mammon. Supposed by many to be the name of a Syrian god, similar to the

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mythological Plutus. But it is a question whether there ever was such an idol. Mammon, however, is wealth personified. He is worshiped just as certain Chinese in New York city combine what they call "Melican ligion" with their own. In some of their Joss houses they have written among their sacred treasures the inscription "In God we trust;" and justify the sacrifice by affirming that they worship the dollar from which they have taken the device. **Serve.** "To have," or "to get," is not necessarily "to serve." Some of the holiest men were men of wealth, as Job, Abraham, Joseph. Jesus gave as large a welcome to Nicodemus as to Lazarus. St. Jerome's suggestion is as true as it is acute: "He is the servant of wealth, who keeps it like a servant. He breaks the yoke of service who distributes it like its lord." There are unquestionably times when to enter into the spiritual life it is necessary literally to renounce worldly goods, as was the fact with the rich young man (Luke 18. 22). There are cases, however, where true spirituality requires holding and administering property in order to achieve the greatest good. "Possessing as though they possessed not" (1 Cor. 7. 30).

25. Take no thought. The Greek word is not the one meaning "reflections" (*dianoema*), nor "reasoning" (*dialogismos*). It is *merimnao*, which in all classic uses as well as in the New Testament means "to be anxious about—to be cumbered with." The English word "thought" once had this meaning. Bacon speaks of one Hawis who troubled with business "died with thought." This meaning is now obsolete. The Revised Version renders the original more accurately: "Be not anxious." This is not a command to improvidence. The Father's care is illustrated by three examples in the sphere of nature, which the Jews believed was formed and guided by the will of the Creator—birds, physical stature, lilies.

26. Fowls. Old English for "birds." **Sow not—Reap not.** Not that we should do likewise. A man is superior to the birds because he can do these things. "Ye are much better than they" is the point Jesus emphasizes. The argument is simple and clear. If these birds, incapable of sowing and reaping, are fed by their Creator, shall your Father not feed you? Can a father be mindful of all his creatures and neglect his own child, for whom all things were made?

27. Stature. Many (Meyer, Alford, de Wette, Lange, and others) say "age" or "duration of life." Either interpretation is warranted by the Greek, but the common rendering seems

to be the most natural because (1) A cubit (18 to 21 inches) is a measure of space rather than time. (2) We can by care add to our years, but by no carefulness can we increase our stature. (3) Jesus seems to be referring to what appears in nature—the wondrous growth of plants. The idea is that it is the will of God that fixes things in the sphere of nature. Better, then, confidently rest in that sovereign will than to harm oneself by ineffectual fretting. The will of God is better security than great abundance.

28-31. Consider the lilies. This is a third example of God's providence. There are three things in these flowers which are weighted with the great truth, and which Jesus would have us consider: (1) *The personal presence and activity of God in the growth of the lily.* He clothed it. This was a fact easy for the Jew, trained in the doctrine of creation, to believe. Nature's processes are the mode of God's will. (2) *Its marvellous beauty.* It surpasses the glory of Solomon's royal array. The lily to which he alluded was probably the beautiful red anemone which grew in as great profusion in Galilee as the daisy in our fields. But this common flower God patterned, and painted, and perfumed with as great care as though all things were made for it. Every part bears the mark of perfection. The perfection of God is not exhausted in the boundless magnitudes of his works, but is displayed overwhelmingly in the least. (3) *Man stands in the divine esteem far above the lily.* "Much more, you." Indeed, the whole course of this world was instituted for man. He is the aim and crown of all creation.

32. The Gentiles seek. The passage in St. Luke reads, "The nations of the world seek." It is worldliness rather than heathenism that Jesus contrasts with the kingdom. Its root is its love for the visible and material. Seeking outward good as the chief thing, it is sure to come into idolatry. Covetousness is idolatry. Thus an anxious seeking for material things brings even the Jew in close kinship with heathenism.

33. Seek first. Not merely first in order of time. The thought is not that after we have done our religious duty, then we can pursue worldly things. The time for seeking righteousness is always and continuous. It knows no after-time when it can be laid aside. All earthly pursuits should be filled and animated with this higher search for the Kingdom of God. Business should itself be a feature of religion. Thus the heavenly mind contrasts with the worldly mind not by its want of skill and success in worldly matters, but by its supreme search for God and right. In this sense it is first—first in importance.

Thoughts for Young People.

Aims in Life.

1. Every person has some aim for which he sacrifices other objects. It may be pleasure, or gain, or power, or knowledge, or the service of God. Whatever it be, that object is his master. Verse 24.
2. He who would be successful must have but one purpose in life, not one aim to-day and another to-morrow. Choose your aim and hold fast to it. Verse 24.
3. There is but one object worthy of our search as the supreme purpose, and that is not food, nor drink, nor clothing, nor riches; it is "the life," the kingdom of God in us. Verses 25, 33.
4. Having chosen as our aim God's service, we can well afford to trust in God for the commoner things of life. We may work for a support and for money, but let us not be anxious about them. God will take care of us if we are his. Verses 26-31.
5. The great difference between the man of God and the worldly man is that the man of God is lifted above anxiety for the world and lives in an atmosphere of trust. Verse 32.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Verse 26. "Behold the fowls of the air," literally, "the flying things." This is a generic term common in the speech and thought of the people of Palestine, where there are a greater number of species of birds than in any other part of the world of equal size, the species catalogued numbering over four hundred. There are no less than eight species of ravens, and hawks are numerous, fifteen names appearing for them in the Bible. In the cliff of the wady Hannan, behind Gennesaret, five hundred griffins are often seen at a time. The Jews did not discriminate between many of the several small species of birds unless conspicuous by their plumage or voice. The same is true of orientals to-day, who have absolutely no name for smaller birds. Shirks, swallows, starlings, thrushes, larks, warblers, and all smaller birds have a common name derived from their twittering sound. Sparrows by the million chirp in Palestine, and their twitter nearly deafens one about the temple hill of Jerusalem. They are extremely common at the Sea of Galilee, and about the seashore in the plain of Sharon myriads of them feed on the self-sown barley, neither reaping nor gathering into barns. They are bigger and fatter than the English sparrow, and have a lively, cheery, and various song. They are still caught for market and sold for Luke's "half-

penny," or Matthew's "two for a farthing," with a lean one thrown in with larger purchases. Children catch them in traps, the doors of which are left open, but close with a spring; or they take them on twigs smeared with bird-lime placed in the trees. The sparrow was the smallest living thing offered in sacrifice under the Mosaic dispensation; the leper whose disease had shut him out from earning anything brought this offering, which was intrinsically so nearly valueless.

Verse 28. "Consider the lilies" would call attention to the wealth of flowering plants growing uncultivated all over Palestine. Dr. Thomson says the Huleh lily is very large, and the three inner petals meet above and form a gorgeous canopy, "such as art never approached and king never sat under even in his utmost glory." Dr. Tristram thinks there is no plant of Palestine which answers to all the demands of the rhetoric of the Bible in reference to lilies as well as the *Anemone Coronaria*, of various colors, blue, white, red, but generally brilliant scarlet. It is the most universally spread of all the floral treasures of the Holy Land, is found on all soils and in all situations; it covers Mount Olivet and carpets the plains and is luxurious on the shores of the Lake of Galilee. It is in the olive yards of Ephraim and on the bare hills of Nazareth, and is the most natural flower. Dr. Tristram thinks, for our Lord to have plucked in the field or on the hillside. It describes some of a dark violet or purple color, looking like velvet and suggesting king's raiment. Dr. George E. Post, of Syria, says, however, that this anemone is a low plant, not occurring so much among wheat as in open grassy places by roadsides; it has no stem and not gathered for the ovens. He prefers to think the *Gladiolus Illyricus* is the lily best adapted to this passage; it has a reedy stem, has large purple flowers an inch and a half broad when open, and is one of those wild plants which are constantly plucked up with other weeds and fed to cattle or burned in the oven. The oven of clay was a yard deep and a yard wide at bottom, tapering off to the top, and sunk in the mud floor.

Verse 29. "Solomon in all his glory" is the theme of many a legend throughout all the lands of the Bible. The Arabian desert abounds in these stories. Somewhat of their character may be judged from the following: The spirits made for Solomon two lions, which were placed at the foot of his throne, and two eagles, which were set above it, and when Solomon mounted the throne the lions stretched out their paws, and when he sat the eagles shadowed him with their wings. He had a carpet of green silk, on which the throne was placed, being of prodigious length and breadth and sufficient for all his forces to stand

on, the men at the right and the spirits or "jinn" at the left. At Solomon's command the wind would transport the whole whithersoever the king might wish. The magnificence of Solomon's court is proverbial far and wide over all the East.

Verse 33. "Seek ye first the kingdom of God" is in accord with a sentiment found in the Talmud, "If a man occupies himself always with the law, the Eternal supplies his wishes and needs." A Jewish writer says, "Be not anxious about what is coming, for there is enough vexation in its own hour." Anacreon is quoted as saying: "I care for to-day. Who knows to-morrow?" And Horace as saying, "What is to be to-morrow avoid inquiring; whatsoever sort of a day fortune shall give count it a gain." There is a marked difference, however, in the underlying reason between these and the ground on which Jesus dismisses care. He says, "Because your Father" will take care of that, of its appointment as well as experience. The Talmud Berach has this, "Sufficient unto the day," etc. Jesus took of the current sayings of the times just as he did of those of the Old Testament, and spiritualized them.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 24. Mammon. Milton personifies Mammon and describes him in "Paradise Lost" as he was in heaven before the fall. He is described as walking bent downward, all his thoughts and looks on the gold pavement, and not caring at all for the divine and holy visions of that blessed place.

Verses 25-32. "Be not anxious." It is said that a wealthy New York merchant used to repeat frequently this little verse:

"Build a little fence of trust
Around to-day.
Fill it in with loving deeds
And therein stay.
Peer not thro' the sheltering bars
At to-morrow;
God will send whatever comes,
Joy or sorrow."

The possession of wealth does not shut out worry. This merchant millionaire felt the need of this admonition to trust. High rank and power do not lessen but rather increase anxiety. Only trust in a Father's care can bring relief.

Argument from birds and flowers. The cure for fear is close at hand. The glory of the sun's great light is broken into rainbow colors in the smallest dewdrop. So the high truth of God's care and love is whispered to our hearts all the

day by birds which hop and plants which spring in our path.—*C. L. Noyes.*

We never knew an earthly father to take care of his fowls and neglect his children; and shall we fear this from our heavenly Father?—*Adam Clarke.*

The duty of trust. When for forty years God fed his chosen people with bread from heaven he never gave them, except on the day before the Sabbath, more than one day's portion at a time. Thus early God began to teach his people to live only by the day and trust him for to-morrow. One who carries a lantern at night does not see the whole path home; the lantern lights only a single step in advance; but when that step is taken another is thereby lighted, and so on until the end of the journey. It is thus that God lights our way; he makes one step plain, and then when we take that another is lighted.—*J. B. Miller.*

Verse 33. A young man who had come to honor said: "I was like a purchaser who went to a jeweler and bought a set of costly gems, and the jeweler said to him, 'When any one chooses jewels so precious as these we always throw in the casket.' And so the purchaser found himself possessed of both jewels and casket. So I, a friendless young man, sought first the kingdom of God, and these other things have been added—friends, position in business, influence."

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

There are sometimes cloudy days when we cannot see the sun. The mists hang heavily over the hills and fields, and the horizon is very near—so near that we almost forget what a broad, beautiful view we had when the sky was higher and the atmosphere transparent. But the sun shines on, the same from day to day, giving life to all things that breathe and grow, and even using the clouds and the rain to give life more abundantly.

There are times when sorrows and perplexities shut us in, so that we can see only a very, very little way before us, and even the Father's face seems to have withdrawn its shining.

Jesus knew that experiences like this would come to almost everyone on earth some time or other. Even he, who understood the Father's care, and was so near to the Father's heart, had such experiences himself. So I think he had in mind not only the poor, anxious multitudes, badly fed and thinly clothed, perhaps, who surrounded him on the mountain where he taught, but also you, and me, and every perplexed man or woman in any country, any time, when he

spoke those wonderful words. He would have us feel sure that our Father's care for us never fails, even when it seems as if he might have forgotten about us. He reminds us that there are some things of more importance than food and clothing, and to be so taken up with thoughts concerning these that we neglect the true life—that is, the heart-life—is a serious mistake. And he teaches us that sometimes the Father lets us feel the want of these material things to make us see the higher value of the spiritual. But even that is proof of his love. We sometimes think we are asking for bread, when God knows we really are asking a stone; and he is such a true Father that he refuses what we ask, and gives instead the "bread" upon which we really live. And yet Jesus answers us that God is not indifferent to the needs of our bodies. He knows that we must eat and be clothed as long as we are in this world, and he promises that if we live according to right principles, he will see that these necessities are supplied. I believe that promise has never failed. Indeed, he is better even than his promise, for he often gives food and raiment when we are far from seeking first his kingdom and his righteousness.

If ever on a dark day you are tempted to discouragement, remember that "behind the clouds is the sun still shining," and that over the sky of earthly trouble is the arch of God's unflinching care. Never look at a soaring bird nor listen to its song without remembering how "your heavenly Father feedeth them;" never see a tiny flower in the field without a thought of how God clothes it; and then remember that he says, "Are ye not much better than they?"

The Golden Text is one of the sweetest in the book. It would not help us at all to tell our care to one who is indifferent to us, but it is a great comfort indeed to cast it all upon God, for we are sure that he knows and he cares.

The Teachers' Meeting.

In the Bible belonging to an earnest Christian woman, after her death, was found written upon the fly-leaf, "Live for the immortal things." That may be considered the motto of this lesson.... What is "the life" which is named in this lesson?.... What is meant by "Take no thought?".... Here are some reasons why the Christian should not be anxious about earthly cares: (1) They are inconsistent with his profession, verse 24; (2) They are trivial, verse 25; (3) They are unnecessary, verse 26; (4) They are useless, verse 27; (5) They are unworthy of a disciple, verses 28-32; (6) They are unbelieving, verses 32, 33.... Why should we seek God's kingdom first?

.... How may we seek it first?.... How can we be relieved of worldly cares? See 1 Peter 5. 7.... The life of trust: (1) Its necessity (verse 24), trust and obedience are the Christian's twin duties; (2) Its sphere (verse 25), the life that now is and that which is to come. Wherever God's care extends there we may lean on him; (3) Its motives (verses 25-32), earthly cares are *unworthy*, belonging to the lower life; *needless*, for the Lord will provide; *useless*, for we cannot help ourselves; *inconsistent*, for saints don't doubt; and *burdensome*; (4) Its duty, to seek the interests of God's kingdom and righteousness; (5) Its reward, in this world and the world to come.

Before the Class.

BY GEORGE W. PEASE.

Introduction. This lesson from the Sermon on the Mount follows very closely upon the last lesson, the teachings concerning fasting and the importance of laying up heavenly treasures intervening. Review briefly the lesson of last Sunday, emphasizing the two aspects of prayer; the one looking to God's glory and the other to man's needs, and the applicatory thought that as we pray so should we work.

Development of the text. Place upon the blackboard the words "Choosing" and "Trusting," and under these the following as they are brought out by questioning:

1. *The need of choosing.* Show that a choice is necessary when we come to a parting of the ways—we cannot follow two who are going in different directions. "Ye cannot serve God and mammon." This necessity comes daily, hourly, in things great and in things small. Each right choice, even in unimportant things, helps us to choose wisely in more important cases. The will to choose is developed through choosing. Ask for illustrations of great choices and their results. Suggest some from the Bible, such as that of Moses in choosing the Hebrew people in place of the continued splendors of the Egyptian court; that of Christ at the time of the great temptation, and when the people wanted to make him king. Suggest others from history, as the choice of Cæsar

2. *The two masters.* God and mammon. We are constantly making a choice between these two in our daily life. Whenever we choose the higher we are choosing God; whenever we choose the lower we are choosing mammon or the world. Impress the thought that if we definitely choose God at the beginning of our career, that first great choice will strongly influence all our after choices.

3. *The result of choosing.* Every time we choose

the higher, the right, our love for the right grows stronger; every time we choose the lower, the wrong, our love for that grows stronger. Hence, right choosing strengthens our love for the right and makes right easier to choose, and wrong choosing strengthens our love for the wrong and makes it harder and finally impossible to choose the good and execute our choices.

As these three thoughts are developed, place the words "The need," "The masters," "The results," upon the board under the word "Choosing."

If we choose God and his kingdom first and make all our other choices conform to this first one, God promises us to provide all needful things. The lesson presents the grounds for our trusting him.

1. *Why trust him?* Because of our value in his eyes he will care for us. Speak of the wonderful way in which God cares for the birds, in providing food, in giving that instinctive knowledge which guides, protects, and preserves them. Is not one soul of more value than many birds?

2. *For what trust him?* Our temporal needs, God knows our needs, and he will supplement our efforts looking to their supply. Bring out the thought of (a) God's love; (b) God's knowledge; (c) God's power—control over nature's laws; (d) our need. God's love impels action in our behalf, his knowledge directs such action, his power makes such action possible, and our need occasions it. Put aside anxiety; work and trust.

3. *When trust him?* The answer is plain—daily. "Be not therefore anxious for the morrow." Anxiety kills, trust gives life. Show the effects upon life of the constant worry and anxiety men are under: (a) life is made shorter; (b) other lives are made miserable; and (c) shame is brought upon the name of the Lord.

As the above three thoughts are developed, place upon the blackboard under the word "Trusting," the words "Why," "What," "When."

Specific application. The one great application which should be impressed as strongly as possible, in addition to those which are suggested in the text development, is the thought of constantly choosing the higher. A man must choose; activity implies choice. Every act is a choice, and acts form habits, habits form character, and character is the aim of all education, both in the Bible school and in the secular school. "Seek ye first the kingdom of God," its wisdom—heavenly wisdom. The tendency of man is toward the things which are seen—the temporal. God in his wisdom and love points a better way

and encourages us to walk in this better way. If we choose the higher, he will see that our efforts bring us whatever is needful of the lower.

Library References.

BY REV. S. G. AYRES, B.D.

THE SERMON ON THE MOUNT.—There are two quite recent books on the subject that are worth securing: Boyd-Carpenter, *The Great Charter* (Whitaker); John Harries, *The Gospel of Righteousness* (C. H. Kelly, London). See also Fairbairn's *Studies in the Life of Christ*, chapter vii, for a close analysis.

LILIES OF THE FIELD.—Groser, *Scripture Natural History, Eypaths of Bible Knowledge* (Revel.), page 182; Knight, *Bible Plants and Animals* (Nesbet, London), page 35; Stapfer, *Palestine in the Time of Christ*, page 220; *Jesus the Carpenter of Nazareth*, by a layman, page 98; Beecher, *Sermons*, Series I; Young's *Night Thoughts*, Night I. Consult also the various Teachers' Bible Helps.

Freeman's *Handbook of Bible Manners and Customs*: Ver. 30: Grass for fuel, 646.

OPTIONAL HYMN.

The Lord's my Shepherd.
Though troubles assail.
All the way.
Safe in the arms of Jesus.
The Lord will provide.

Tenderly our Father.
Fear not, O troubled soul.
Lord, we come in faith believing.
In heavenly love abiding.
All the way the Saviour leads me.

Blackboard.

BY J. T. HARTNAGEL.



LESSON VII. THE CALL OF MATTHEW.

GOLDEN TEXT. Follow me. Matt. 9. 9.

[Feb. 13.]

AUTHORIZED VERSION.

Matt. 9. 9-17. [Commit to memory verses 12, 13.]

[Read chapter 9.]

9 And as Je'sus passed forth from thence, he saw a man, named Mat'thew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Je'sus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Phar'i-sees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Je'sus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Phar'i-sees fast oft, but thy disciples fast not?

15 And Je'sus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

REVISED VERSION.

9 And as Je'sus passed by from thence, he saw a man, called Mat'thew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners

11 came and sat down with Je'sus and his disciples. And when the Phar'i-sees saw it, they

12 said unto his disciples, Why eateth your Mas- ter with the publicans and sinners? But when

13 he heard it, he said, They that are whole have no need of a physician, but they that are sick.

14 But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to recall the righteous, but sinners.

15 Then come to him the disciples of John, saying, Why do we and the Phar'i-sees fast

16 oft, but thy disciples fast not? And Je'sus said unto them, Can the sons of the bride-

17 chamber mourn, as long as the bridegroom is with them? but the days will come, when

18 the bridegroom shall be taken away from them, and then will they fast. And no man

19 putteth a piece of undressed cloth upon an old garment; for that which should fill it up

20 taketh from the garment, and a worse rent is made. Neither do men put new wine into

21 old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they

22 put new wine into fresh wine-skins, and both are preserved.

Time.—Probably the early summer of A. D. 28, before the preaching of the Sermon on the Mount. **Place.**—Probably Capernaum. **Rulers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Home Readings.

M. The Call of Matthew. Matt. 9. 9-17.

Tu. Another publican called. Luke 19. 1-10.

W. Christ's call obeyed. Mark 1. 14-20.

Th. A friend of sinners. Luke 7. 29-35.

F. Much forgiven. Luke 7. 36-50.

S. Joy in heaven. Luke 15. 1-10.

S. From darkness to light. 1 Peter 2. 1-10.

Lesson Hymns.

No. 137, New Canadian Hymnal.

Jesus, I my cross have taken,
All to leave and follow thee;
Desp'ite, despised, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own.

No. 115, New Canadian Hymnal.

Take my life and let it be
Consecrated, Lord, to thee;

No. 120, New Canadian Hymnal.

I am thine, O Lord, I have heard thy voice,
And it told thy love to me;

QUESTIONS FOR SENIOR SCHOLARS.

1. Following Christ, v. 9-13.

In what city did these incidents occur?

What miracle had Jesus wrought, and with what results?

Whom did Jesus here call to discipleship?

By what other name is this disciple known?

What was his occupation?

How regarded by the Jews?

Who made a feast in Jesus's honor?

What classes of people sought Jesus?

What fault-finding question was asked and by whom?

Who were the "sinners" here mentioned?
See Gal. 2. 15.

What reply did Jesus make?

What lesson did he bid the objectors learn?

What was his mission in the world?

What says Paul of this mission? 1 Tim. 1. 15.

2. The New Life in Christ, v. 14-17.

What question did John's disciples ask?

What incongruity did Jesus point out?

What time of sorrow did he foretell?

To what form of teaching did Jesus then recur?

Why did he so frequently use the parable?

Where and why is new cloth out of place?

For what purpose are old bottles useless?

What lesson did this parable teach?

What is Jesus's call to each of us? GOLDEN TEXT.

Teachings of the Lesson.

1. "Follow me." Such is Jesus's command. It is a call to all men. Matthew obeyed. Have you? Why not?

2. Jesus came to seek sinners. He seeks none else. He would save the lost. Are you following him in this? Are you "seeking to save"?

3. There is a time for all right things. Feasting is as much a duty as fasting. Joy has place as well as sorrow. Gladness commends religion more than gloom. Be a sunny Christian; the dark days will come soon enough.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Following Christ, v. 9-13.

Whom did Jesus see as he passed forth?

What was he doing?

By what other name was he known? Mark 2.

14.

What did Jesus say to him? GOLDEN TEXT. How did he receive the command?

What was the general character of publicans?

Who gave a feast in honor of Jesus?

Who sat with Jesus in the publican's house?

What did the Pharisees say?

Who are the ones that need Christ most?

For whom did he come to earth?

2. The New Life in Christ, v. 14-17.

What is it to fast?

How often did the Pharisees fast? Luke 18. 12.

What reason did Jesus give for his disciples not fasting?

Who is meant by the "Bridegroom"?

When did Christ say that his followers would fast?

What did Christ say about new cloth on an old garment?

What did this mean?

What was meant by the "new wine in old bottles"?

What did Paul say in 2 Cor. 5. 17?

What lesson are we taught in verses 16 and 17?

Practical Teachings.

Where in this lesson are we taught—

1. That no business is too bad to leave for Christ's sake?

2. That Christians should lovingly care for the outcast?

3. That Christianity must have laws and customs suited to its spirit?

QUESTIONS FOR YOUNGER SCHOLARS.

By whom were the Jews governed?

What did they have to pay?

Were they willing to do this?

Why not? **The Jews would have willingly paid taxes to a king of their own, but they did not like the Romans and did not want to give money to them.**

What were the taxgatherers called?

Where was Capernaum?

Why was it a good place for taxgatherers?

Who was the head publican in Capernaum?

By what other name was he known?

How did Jesus call him?

How did Matthew obey?

Whom did Matthew invite to his house?

Who came to look on and find fault?

Why did the Pharisees not carry their complaint to Jesus? **They did not dare find fault with him.**

What reason did Jesus give for eating with publicans and sinners?

Why did the Pharisees asked Jesus about fasting? **They wanted to get something against him.**

Whom did Jesus mean by the bridegroom?

What did he mean by new wine? **The Gospel truth, which must be taken into new hearts, not old forms.**

THE LESSON CATECHISM.

(For the entire school.)

1. What disciple did Jesus call from the receipt of custom? **Matthew, who afterward wrote the first gospel.**

2. With whom did Jesus associate at the dinner table? **With publicans and sinners.**

3. Who complained? **The Pharisees.**

4. What did Jesus say? **They that be whole need not a physician, but they that be sick.**

5. Why did Jesus say his disciples fasted not? **The bridegroom was with them.**

6. What command and invitation does Jesus give to us? **GOLDEN TEXT: "Follow me."**

OUR CHURCH CATECHISM.

13. What do you mean by Christ's exaltation?
I mean the honour put upon him by the Father because of his obedience even unto death.
Philippians ii. 9. Wherefore also God highly exalted him and gave unto him the name which is above every name.

THE LESSON OUTLINE.

The Call of Christ.

I. A PERSONAL CALL.

He saw a man.... saith. v. 9.

I have chosen you. John 15. 16.

He first loved us. 1 John 4. 10, 19.

II. A CALL TO DISCIPLESHIP.

He saith.... Follow me. v. 9.

Come after me. Luke 14. 26.

Let him deny himself. Matt. 16. 24.

III. A CALL TO SINNERS.

Not.... righteous, but sinners. vs. 10-13.

To save sinners. 1 Tim. 1. 15.

That which was lost. Luke 19. 10.

IV. A CALL TO REPENTANCE.

Sinners to repentance. v. 13.

Do justice and judgment. Prov. 21. 3.

What doth the Lord require? Micah 6. 8.

V. A CALL TO GLADNESS.

Thy disciples fast not. vs. 14, 15.

Be glad in the Lord. Psalm 32. 11.

Rejoice in the Lord. Phil. 4. 4.

VI. A CALL TO POWER.

New wine into new bottles. v. 17.

Gospel.... the power of God. Rom. 1. 16.

Ye shall receive power. Acts 1. 8.

EXPLANATORY AND PRACTICAL NOTES.

The story with which this lesson begins is identical with that told concerning Levi in Mark and Luke. As it was usual for a Jew to have more than one name, it is reasonable to assume that Levi and Matthew were the same. Because Mark tells us that Levi was the son of Alphaeus, and because one of the apostles named James was the son of Alphaeus, it has been conjectured (though it is not by any means certain) that James and Matthew were brothers. Another conjecture, that the apostle Thomas was Matthew's brother, is based on the fact that the two names are coupled together in the lists of the apostles, and that Thomas's name and surname mean "The twins." In the Gospel history Matthew is not again named, except, of course, in catalogues of the twelve. Early Christian writers preserve interesting legends concerning him—that he lingered in Palestine long after the other apostles had left; that he constantly repeated by voice and pen the words he had heard Jesus utter; that he wrote his gospel first in the Aramaic or Hebrew dialect, which the Palestinian converts spoke; that he lived an ascetic life, abstaining from the use of animal food; and that he died in peace. The Roman Church, however, enrolls his name among the martyrs. We suppose Matthew to have been a Herodian, rather than a Roman publican, because Herod's dues to Rome were paid in bulk, and he doubtless controlled taxation within his own tetrarchy. Now, a Herodian publican, or "customs commissioner," at a town so important as Capernaum seems to have been, would probably be ranked as a high official. Tolls from the fishers on the lake and from the merchants who came southward from Damascus (probably lake-ferriage also) would amount to large sums. It is within possibility that Jesus and Matthew had never met till the morning when the wandering rabbi called to the seated publican, "Follow me;" but it is not improbable that Matthew was already a disciple of Jesus, and that, as in the case of John and James, and Peter and Andrew, this was simply the "call" of a disciple to become an apostle. There is little doubt that the two incidents of this lesson occurred in the early summer of A. D. 28, before the preaching of the Sermon on the Mount. So far as we can make out the order of events from Mark and Luke, they occurred during the first preaching tour in Galilee, after the cure of the paralytic who was borne of four, and before the brief trip to Jerusalem, during which the infirm man at the pool of Bethesda was healed. The doubts of the Pharisees concerning the propriety of a rabbi eating with publicans and sinners, and the later conversation of our Lord with the disciples of John, who wondered at the social habits of Christ's disciples, are interesting pointers, directing our attention to the startling impression made by the teachings and practice of Jesus.

Verse 9. As Jesus passed from thence. Probably from a house in Capernaum where he had just cured a palsied sufferer. **A man named Matthew.** Luke says, "A publican named Levi;" Mark says, "Levi the son of Alphaeus." See our introductory note. "Matthew" means "gift of God" (exactly the same as Theodore), and it has been supposed by some that he adopted this name in honor of his new-found Master. We have noted what a slight figure he makes in the Gospel story; not one word spoken by him is recorded. **Sitting.** The people of Palestine sit at all kinds of work. **The receipt of custom.** The custom house or toll house; possibly a booth or table near to the shore. **He arose, and followed him.** Apparently in silence. Luke adds, "He left all." As Mark tells us that Jesus walked by the sea, it has been guessed by some that the tax which Matthew collected was at least in part the ferry tax, levied on persons and goods which crossed the lake. It may have been collected largely in kind, so much of fruit, so much of other produce.

10. As Jesus sat at meat in the house. At a sort of farewell feast given by Matthew to his old friends and neighbors. The guests were of Matthew's own level or lower. "Sat" means reclined; lay on couches, in accordance with the ancient custom at meals. **Publicans** (whether Roman or Herodian) were an outcast and hated class. By **sinners** we are probably to understand lawbreakers, although the point of view of the writer here may be that of the Pharisees, who regarded the common people as contemptible and beneath notice. Tax gatherers and "sinners" had both been excommunicated by the Pharisees for neglect of their precepts.

11. When the Pharisees saw it. At the healing of the paralytic, which had just taken place, scribes from Jerusalem were present; and Mark calls these men "scribes of the Pharisees." It is not at all likely that they were guests. Their criticisms may have been made after the feast; but if they were present at all, they came into the house without invitation, in a manner which would be impossible in this country, but which was customary in the East. Even in Jerusalem, until recently, strangers might familiarly open the door of any banquetting hall, take seats by the wall, and talk with those at table whenever they chose. **They said unto his disciples.** Because they hardly dared to ask himself such a question. **Your master.** "Your rabbi." The implication is, "Other rabbis do not consort with the rabble; why does yours?" It was a flagrant infraction of the elders' traditions for any Jew to associate, and more especially to eat, with the "unclean," and the multitude, the submerged

mass, were unclean, and, according to Pharisaic theology, hopelessly lost.

12. They that be whole [strong] need not a physician. This is transparent irony, a mode of teaching which our Lord frequently adopted. He knew that such men were the most seriously diseased of all, because they did not recognize their moral taint. **They that are sick.** "I am the Great Physician; my business is with the morally ill. To whom, then, should I go but to publicans and sinners?"

13. Go ye and learn what that meaneth. Go ye to the Scriptures, and before you criticize me read 1 Sam. 15. 22, and make sure that you understand it. **I will have mercy, and not sacrifice.** The Old Testament, as well as the New, teaches that "true holiness consists in faith working in love."—*Clarke.* The sacrificial system was a system of emblems and types, intended to teach practical mercy and love. **The righteous.** The self-righteous. **Sinners.** An obedience to ceremony and literal adherence to religious rules, which at the same time keeps aloof from the fallen and polluted, are not genuine. There is something more binding than even the law, and that is the principle which underlies the law, God's love to man. So, then, to love sinners is to fulfill the law. **To repentance.** These words are omitted from the best manuscripts, and therefore from the Revised Version.

14. Then came to him the disciples of John. Very likely at Matthew's feast, which may indeed have been held on one of their feast days, and so have been shocking to them. It is interesting to note that John's disciples continued as a separate body, a sect by themselves, praying and fasting according to the rules he had laid down. They were evidently strongly inclined to ascetic practices. **Why do we and the Pharisees fast oft, but thy disciples fast not?** The fasts and prayers of a Jewish religionist were to some degree regulated by the particular rabbi he followed. The Pharisees had greatly multiplied the number of compulsory fasts.

15. The children of the bridechamber (as familiar a feature of an oriental wedding as are bridesmaids and ushers with us) were young men who accompanied the groom on his first visit to his father-in-law, and escorted the bridal pair back to the bridegroom's house. Their hilarity and frolic were excessive, and sometimes ended in mirthful riot. Sadness, even seriousness, would be regarded as badly out of taste during such festivities. **As long as the bridegroom is with them.** During the marriage ceremony, which among the Jews lasted seven days. **When the bridegroom shall be taken from them, then**

shall they fast. So soon as the marriage ceremony shall end their duties as ordinary citizens again begin. It is generally understood that Christ here refers to himself as the Bridegroom, and means that his personal presence with his disciples is a condition of such overflowing joy that ceremonial observances of a sorrowful sort are now out of place.

16, 17. No man putteth a piece of new cloth into an old garment. No man patches an old and frequently mended garment with cloth which has never passed under the hand of the fuller. **That which is put in to fill it up.** The patch. **Taketh from the garment.** Shrinks and tears the old cloth around the edges of the patch, and so **the rent is made worse.** **New wine into old bottles.** Wine bottles in the East are made of goatskins. The fermentation of new wine would burst dried skins. The thought

of our Lord is that the institutions which come from his religion could never accord with those of the Pharisaic religion. It was absurd to attempt to continue to be a consistent Christian Pharisee, or Pharisaic Christian. The early Christians did not thoroughly understand this teaching of our Lord. The symbolism of the Catholic Church, the asceticism of monks and nuns, the harshness and severity of some of our Protestant theology, are all of them efforts to put new wine into old bottles and patch old garments; but the earnest, soul-stirring prayer of the Christian, which so absorbs his soul that he forgets his hour for food, is not a mere patch to be put on that old garment, but is new cloth from which a garment should be made. "The warning of Christ applies to all times, that the life of his Church is not to be surrendered by forcing it into antiquated forms."—Lange.

CRITICAL AND HOMILETICAL NOTES.

The kingdom of God, as preached by Jesus, is in direct conflict with the old theocratic conception. (1) In its subjects—calling sinners, rather than the righteous. Verses 9-13. (2) In its wedding-day joyfulness rather than austerity of spirit. Verses 14, 15. (3) In a new order of things, which will exclude the old—new cloth, new wine. Verses 16, 17.

Verse 9. Matthew. Mark and Luke say "Levi," which was the publican's old name. When Jesus called him to a new and holy office he gave him a new name, just as he gave Simon another name which more fully characterized "the man of rock." Matthew is a Hebrew word, which means "gift of God." It was natural in describing his call that he should avoid the old word, so full of unpleasant memories, and use his apostolic name. Possibly for the same reason he does not call himself a publican, but designates his office by the place—"receipt of custom." **Saw.** Luke uses a much stronger term (*ethiasato*), "He gazed upon." Matthew probably had frequently seen and heard Jesus, and no doubt his heart was greatly moved. His quick and complete obedience to the call indicates a previous preparation in the secret chambers of his own mind. As Jesus approached him there was an immediate sympathetic recognition of what was passing in the innermost soul of the unhappy man. Hence the sudden pause and fixed gaze, which penetrated the depths of the publican's spirit, and called forth his hearty response. The transformation of this man's life is not as abrupt as the brief narrative here might indicate. **Follow me.** Not a compulsory call. Lange

calls this "The miracle of the call of Matthew." But in no such sense as the call of Jesus to the dead is this call to the apostleship a miracle. In all moral conduct there is liberty, in which the free human will chords with the will of God. The spirit of Christ that enters the willing heart marks a transformation there that is supernatural indeed. But only in that sense can the call be regarded as a miracle. The call to the ministry in this instance was synchronous with the call to discipleship.

10. In the house. Mark and Luke say "his house." It was Matthew who gave the feast. There was an interval of time between the call and the feast. **Publicans and sinners.** The very ones who were excluded from the theocracy by Levitical purity (sinners), and who had made themselves so repugnant to Jewish patriotism as to suffer excommunication (publicans), Jesus welcomed into his kingdom. Whom Israel branded "outlaw" he befriended. The reason of this is fully stated in verse 13. Jesus was here as a Saviour. The spiritual Church is composed exclusively of men "saved." When he said, "I am not come to call the righteous," he did not mean to exclude any. His call to repentance was as truly to the righteous by the law as to publicans. Did he not tell the upright Nicodemus, "Except a man be born again, he cannot enter the kingdom of God?" He regarded all men as sinners. The kingdom is composed of "sinners saved by grace."

14, 15. The question of difference between the disciples of John and Jesus on the subject of fasting was instigated by the Pharisees (Luke

5. 33). An easy reply would have been: (1) The law of Moses required no frequent or protracted fasts. The great lawgiver commanded but one, which occurred on the Day of Atonement, and that was incidental rather than essential. (2) The great historical fasts, both public and individual, were spontaneous, occasioned by particular events. (3) The many regular fasts in Israel were of rabbinical rather than of divine origin. (4) They were expressly excluded from all joyful occasions, as on Sabbaths, the new moons, and great feasts. But to have answered thus would have widened the breach between John's disciples and his own, for it would have been the condemnation of the Baptist's practice. Besides, it would have left untouched the real principle of the society he was forming and which he called "the kingdom of heaven." Its law is life—the innermost heart of goodness. Its conduct is not a ceremonial régime, which will as often restrain or suppress life as express it; but the free act of a heart that is right with God. The safest morality is a good heart. Jesus, while fully stating this principle, avoids condemning John. John had called him a "bridegroom." John 3. 29. The bride was the Messianic community which the Baptist was preparing. The bride grieves for the absent bridegroom as she will again when he is gone. There is nothing artificial or formal in fasting in a time of grief. But to fast when the heart is joyful is a contradiction—a piece of formalism which is as untruthful as it is unnatural. The appropriate thing for the bride now that the groom is here is a feast instead of a fast.

16, 17. The new kingdom retains every life principle of the old, as the harvest contains all that was in the seed. But the unfolding life will require new forms. It will rend old garments, burst old bottles. A conservatism that holds to the old forms will find itself badly rent or the precious wine will be spilt. **New cloth.** John's disciples seemed to regard Judaism as the old and sacred garment which was never to be cast off. It was undoubtedly badly torn and needed mending. The new doctrine was only a patch. If Christianity had accepted this view, there would have been no serious antagonism between it and the ancient Church. It would have been a sect of Judaism. But under the pretense of mending, it would have been an actual rending of the Church. Israel already badly rent would have been worse tattered. What is true of the Church at large is true of the individual in the kingdom of grace. It demands something more than a patching of conduct, an outward reformation. Nothing but a thorough renewal, a sanctification of body, soul, and spirit will satisfy its law. **New wine,**

The expanding life of the new kingdom must have fresh skins to hold it. To force life into molds which were not intended for it is to lose the life itself. This is what actually occurred in the ancient Jewish Church. The life of Moaisim forced into rabbinical forms became a dead Phariseism. Christianity itself was twice imperiled by a similar effort. First, by the Judaistic party, which was rapidly growing under the fostering care of James and Peter. It took the strength of Paul to break it. Second, by the Roman Church, while thought to hold the wine of truth in old forms, borrowed from Paganism. Living truth unfolding from within ever demands new forms, and a new institution, which it will organize by the energy of its own divine life.

Thoughts for Young People.

Some Inferences from this Lesson.

1. *No business is too bad to leave.* Men and women who have sadly slid far down the social scale, into the despised classes, such as gamblers, liquor dealers, drunkards, or, below all classes, among the outcasts, not infrequently are stricken with deep and tender penitence; but Satan, who adapts his temptations to the conditions of each soul, suggests to such that they are too low or too vile to follow Jesus. Thank God! the beautiful stories of Matthew, and Zaccheus, and "the thief on the cross," and "the woman who was a sinner" are blessed parables to teach such sorrowing and shame-stricken souls that Jesus does not care where a man or a woman comes from, but is full of the tenderest solicitude about where he or she is going to. Take this thought to your own hearts, young people, and proclaim it to others, for it grew out of the very kernel of the Gospel; not the "whole," but the sick; not the righteous, but sinners. There is sound logic in Dr. Bethune's beautiful couplet:

"No sinner worse than I can be,
Therefore I know He died for me."

2. *God will have mercy, and not sacrifice.* He will have love, not merely behavior. When a man asks for the love of a woman, and asks her to accept him as her husband, the first impulse of neither is to stipulate how much money shall be given or received, or how many hours a week shall be spent in each other's company. Love makes no bargains. What each wants to be sure of is that the other loves deeply and earnestly, confident that the heart's affection always brings full service. Mothers do not make out for their sons programs of prescribed duties, the perform-

ance of which would be satisfactory. What mothers want is spontaneous affection. And God takes these familiar human fondnesses as types to show what sort of service he requires; not so much money given, not so many services attended, but love—deep, hearty, self-sacrificing love to God and to men.

3. *Our Lord Jesus Christ brought a new force into this world—the force of the Gospel.* “Behold, all things are become new.” Old things, old types, old ceremonies, old burdens, sacrifices, priests, Sabbaths, and holy days, all are passed away. The robe must be all new, all consistent.”—*Alford.*

4. *The religion of Jesus is joyous.* We have had lessons against care and worry; this lesson teaches that we may sin by our over-indulgence in sorrow. We all have heartaches, but we have the Bridegroom with us; and, like the great apostle who had more pains and troubles than most of us, we should constantly rejoice with joy unspeakable and full of glory.

Orientalisms of the Lesson.

Nothing could be seemingly more out of the course of propriety than that Jesus should call a tax collector as one of his leading teachers. Even the Romans despised the business which was so open to opportunity and to temptation to wrong and rob men. Cicero speaks of the taxgatherers as “ransacking like very thieves the houses and shops of all, snaring in their nets by iniquitous actions at law men who were peaceably carrying out their legitimate business, frightening traders from coming ashore from their ships and keeping back those wishing to sail.” Mr. Morier, giving an account of his arrival at Persepolis, illustrates how widely extended is this abomination of unchecked tax extortion. He speaks of the station of *rahbars*, or toll gatherers, appointed to collect tolls from *kafilas*, or caravans of merchants. He says they in general exercise their office with as much brutality as possible, and are execrated by all travelers. The collection of toll is farmed out, and consequently extortion ensues. Most of the *rahbars* receive no other compensation than that which they can exact in addition to the prescribed rate of the law, and thus their insolence is accounted for.

But if all this is outrageous in the eyes of the heathen like Cicero and of the modern traveler, who shall show us how doubly abominable it was to a Jew that one of his own nation, Levi by name, should descend so low as to become a collector of the taxes of an abominated nation to whom his people were subjected? The “subjection of the heritage of Jehovah,” or of the land

sacred to Abraham and his descendants, to the hated Roman, or to any Gentile race, was always a chronic source of excitement among the Hebrews. On the borders of the Sea of Galilee was a little booth tenement in which the collector of taxes sat to take toll from travelers who were to cross, or had crossed, the sea at that point. The same sort of temporary booth house might be seen at the foot of bridges, at the mouths of rivers where merchants passed, in which the collector sat to take the toll in many parts of the land. It can easily be understood why the people should be astonished that Jesus should eat at the home of a man like Levi when the Hebrew sentiment was so strong against the whole of his class that the very alms of a tax collector were refused, his testimony was refused at a Hebrew court of law, and a Jew became defiled who even changed money at his booth.

Verses 13. “Go ye and learn” was a form frequently used by the rabbis when they desired their hearers to take time to reflect on what they had been taught. It was a severe and satirical rebuke to the Pharisees, who supposed themselves to be the instructors, to be treated as pupils and told to take time to study and comprehend what Jesus had said.

Verses 14. Fasting is and always has been so much more serious a matter to the people in Bible lands than with Western peoples that it seems not easy to take the force of this charge, that Jesus had eliminated, as they supposed, fasting from his teachings. The Arabs to-day hold that “every good act that a man does shall receive from ten to seven hundred rewards, but the rewards of fasting are beyond bounds, for fasting is for God alone, and he will give its reward.” There are two pleasures of fasting, says the Koran, one when a man breaks his fast, the other in the next world when he meets his Lord. “The very smell of the mouth of a keeper of a fast is more agreeable to God than the smell of musk.” Fasting is a shield. The Talmud speaks of one rabbi fasting fourscore times to see another rabbi, and of a second who fasted three hundred times to see the same man and died without the sight. These illustrate the trivial occasions on which the Jews would fast.

Verses 15. The “children of the bridechamber” were intimate friends or who were special attendants during the week which the marriage ceremonies consumed. Such persons engaged in a marriage during the Feast of Tabernacles were excused from dwelling in booths as a sign of mourning.

Verses 16. “No man putteth a piece of new cloth into an old garment” is not what we apprehend at first sight. It would to an English reader

suggest that a new piece of cloth was used to patch a worn piece of goods, but this scarcely compasses the meaning. It is rather a reference to the fullers' custom of shrinking a piece of new goods that was to be used for patching an old garment, which being woolen, as the Jews' clothing generally was, had already been shrunken. If it was patched with a piece of unshrunken woolen cloth, there would be danger of the new tearing out the old when it shrank afterward. And so with the old bottles made of dried skin, not those of stone, or alabaster, or colored glass, such as were made by Egyptians, Etruscans, Greeks, Assyrians, and the Jews themselves, but those made of a whole goat or kid skin, sewed up after the feet were cut off, some one of which was left as a mouth for the bottle. These were used to hold oil, wine, and other liquids, but when they got old and the leather got stiff they would not bear the strain of the new wine during its period of fermentation.

By Way of Illustration.

Verses 10. *Christ came to call sinners.* "When I first went to India I thought the way to do was to evangelize the upper classes, and let the Gospel filter down through the layers till it reached the lowest. I soon saw that was not possible. I must do as my Master did, and begin with the lowest class. How do we lift a great building? Not by attaching a powerful lifting-engine to the roof. This would only pull the building apart. No, we dig down until we have gone under the very lowest layer of foundation, and put the power there, then the whole structure is lifted so easily that one may be in the building and feel no jar. This is what we are doing in India, and in uplifting the lowest classes all India is being uplifted."—*Bishop Thoburn.*

A Christian worker need not fear defilement. Our missionary young women go into the worst districts of our own cities, and the worst cities of the heathen world. They come in contact with sin and the lowest vice, and yet it hurts them no more than it defiles the sunbeam to shine upon the filth which it helps to cleanse. Raphael pictured the safety of good in the midst of evil by painting the beautiful Saint Margaret treading upon the dragon. The dreadful monster has fallen harmless before her, who holds no other weapon than a palm branch, and she puts her dainty foot on the louthsome wings and treads above him.

"This man receiveth sinners and eateth with them." "There is nothing which brings me near to these people I want to help like eating with them" is the testimony not only of missionaries, but of all

pastors and social reformers. A woman of wealth and influence was a member of a church which in a recent revival had taken in many poor people. The pastor appealed to his people to do some visiting among the converts. This woman volunteered. She called at a home very different from her own, and after a few remarks turned to go, saying, "Of course you understand this is not a social call I am making, and you need not return it." The family thus called upon never went to that church again. They could not see much of the Christ spirit in such Christians.

Verses 16, 17. I saw at the World's Fair several oriental leather bottles, which were goat skins from which the body had been withdrawn, leaving the skin whole, except the leas, which were tied up, and the neck, which was the mouth of the bottle. The leather bottle and the old garment represented the old Jewish dispensation, which could not hold the new life of the Gospel. The temple and elaborate sacrifices passed away, and spiritual worship took their place.

Heart Talks on the Lesson.

That was a happy moment when Jesus saw the man named Matthew sitting at the receipt of custom and said to him, "Follow me." It was a happier moment when the man obeyed the call, arose, and followed him. Luke says that Matthew "left all" to follow Jesus. Whatever he left, he surely found more. He was a publican; making money, perhaps, though not in a very reputable way. To worldly eyes it did seem like leaving a good deal to give up a profitable business and share the fortunes of one who had not even a place where to lay his head. But, as Matthew measures values now, in the light of heaven, I am very sure he does not regard anything he left for Jesus' sake as worth a thought.

It is only because we are so very blind, so deceived by our own foolish hearts, that we ever think we give up anything worth having in order to follow Jesus. The life of a taxgatherer did not tend to the development of high character. They were usually selfish men, getting gain out of oppression and wrong. Their associates and friendships were with men not noted for morality. Every day that Matthew spent in such associations he was the loser. Every day spent with Jesus in the noble service of saving men he was the gainer. This was such a joyful discovery to him that he wanted his old friends, the "publicans and sinners," to see it for themselves. Accordingly he invited a large company to dine with Jesus at his house. What a revelation this feast gives us of the mind and heart of our Lord. When the self-righteous Pharisees scornfully

asked why he should be friendly with such people, Jesus answered that He had come into the world for that very purpose. Wherever there were those who needed to hear his sayings, and to come in touch with his holy life, there he would always be found; just as a physician is in his proper place with the sick, so was he with guilty and miserable sinners. And how clearly we see that he values a heartfelt interest in such persons, and an earnest effort to do them good, far more than the external service of a religious profession! We may live ever so righteously, but if we have not a yearning love for those who have gone astray, and a readiness to go anywhere or do anything to save them, we have not the spirit of Christ.

We are taught, too, in this lesson how the religion of Jesus is adapted to all ages and all conditions of society. It is not a religion of external rules. The new wine of the Gospel must not be put into old bottles—that is, it must not be held strictly to the rigid regulations of the Pharisees. The forms of religious worship serve a purpose, but the spirit of the Gospel is greater than all forms. It is essential only that we understand and live by the principles which Jesus taught. These are not matters of choice; there is not liberty of conscience with respect to them, as there may be in outward forms of religious worship.

The Teachers' Meeting.

I. JESUS CHOSE A PUBLICAN TO BE AN APOSTLE—WHY? The publican was the least popular man in Palestine; and no wonder, for he was usually the worst man. He had a first-class opportunity to impose on his countrymen and to swindle his employers; then, too, he was hated because the tax that he collected was levied by a foreign power, and was itself a badge of slavery. 1. Matthew had a longing for the kingdom of heaven, as is shown throughout his gospel and by his immediately following Christ. 2. He was a humble, honest man; it is not he that tells us that he made a feast, but another evangelist; it is not another evangelist that calls him a publican, but Matthew himself. 3. He was a man of business. His gospel is not chronological, but it shows a methodical mind. Our Lord chose typical men to be his apostles, and men of business are needed in church life to-day as much as ever. 4. He was mighty in the Scriptures; no gospel has half the quotations from the Old Testament that Matthew has. No other New Testament writer was so deeply versed in the parallels, the applications, the teachings, of the earlier Scriptures. So Jesus saw in this despised taxgatherer the man he needed for his work. His very position in society, degraded as it was, served to qualify him to write a gospel of unique

characteristics....II. JESUS CAME NOT TO CALL THE RIGHTEOUS; 1. Because there were no righteous to call; 2. Because if there had been, they would not have needed calling....III. JESUS CAME TO CALL SINNERS TO REPENTANCE: 1. All sinners; 2. Especially those who are conscious of sin; 3. To repentance—that is, to the fulfillment of a condition on which all the privileges of the sons of God depend....IV. JESUS IS THE GREAT PHYSICIAN: 1. Understands the disease; 2. Understands the patient; 3. Understands the cause of the disease; 4. Understands the importance of a cure; 5. Understands the difficulties in the way; 6. Understands the true method of cure; 7. Needs no consulting physician; 8. Makes no mistakes; 9. Never neglects a patient; 10. His prescriptions are infallible; 11. When he cures the patient knows he is cured; 12. He makes no charges. "I'm glad salvation's free."...V. JESUS IS THE BRIDEGROOM. His disciples are the children of the bridechamber. The relation between Christ and his followers is (1) that of companionship; (2) that of love; (3) that of happiness....VI. Explain the parables of the patches and the wine bottle.

Before the Class.

Introduction. Briefly review the last lesson, rapidly touching upon the applicatory thoughts. This lesson in point of time should come before the previous lessons from the Sermon on the Mount, between lessons III and IV. After Jesus's first preaching tour in Galilee he returned to Capernaum, where he healed the paralytic, and following this miracle comes our present lesson. Explain the customs of the times as to taxation, the extortion practiced, and in consequence the estimation in which the taxgatherers were held by the people. Also tell what little is known of Matthew as a disciple and writer.

Development of the text. Place upon the board the words "The call," "The work," "The teaching," and develop the text accordingly.

1. *The call.* Note (a) that this call of the Master came to one who was not a professed follower of Jesus, and yet had some acquaintance with his claims and his teachings. It is to a similar class to-day that the call of Jesus goes out. Many know of Jesus, of his claims as the Saviour of mankind, and of his teachings concerning the way of life, but do not heed the call of the Master as he passes by. Note (b) that the call came to a man who was at work at his business. The Master did not then and does not now call drones to important lines of work. He wants workers. A man who is a good worker for self will make a good worker for the Lord

when the new life springs up in him. Note (c) that the call was unqualified. He was simply to follow Jesus, and his work would be shown him. So to-day the Lord calls workers to his service, and then shows them the kind of work to be done and the field. Note (d) that the call was immediately obeyed. "And he arose and followed him." Willing obedience, cheerful obedience, prompt obedience, to the call of the Lord is the only right obedience.

These four thoughts may be placed upon the board opposite the words "The call," as they are brought out in the class.

2. *The work.* The work to which Jesus called his disciples was the work of healing the sick—the sin-sick—and the saving of the lost. Those who were whole had no need of a physician; those who were righteous had no need of a Saviour. In this work Jesus called the disciples to share, and as they shared with him the labor so they shared with him the rich blessings which accompanied it. To-day the work is the same—a work of healing and helping. There are many who are weak—they need careful nursing to make them strong; there are many who are sick—they need a physician to heal; there are many who are struggling—they need a helper to lift up; there are many who are all but lost—they need a Saviour. "Go ye unto the lost sheep."

Place the words "Healing" and "Helping" upon the board opposite the words "The work."

3. *The teaching.* The new teaching of Jesus, the Gospel, was to be the power of God unto salvation to everyone that believed. It was not to be patched upon the old system of Judaism like a new patch on an old garment, nor to be put into the old bottles of Judaistic beliefs. The Gospel was to be a new life, which was not to be added to a man's old life, but which was to cast out the old and make him a new creature in Christ Jesus. Any man who was willing thus to put aside the old man and accept the new would grow daily in knowledge and grace, coming nearer and nearer to the stature of a perfect man in Christ Jesus. This teaching is the same to-day. The new life of the Gospel cannot be patched on to an old life, but must be received and nurtured in place of the old, which will slowly die as the new develops.

Upon the blackboard opposite the words "The teaching" place the words "A new life."

Specific application. The application is plain. The call comes to each one, "Follow me." The great work is healing and helping, and in the doing of this work each one is to work in accordance with the powers which the Spirit has given him. The work is one—the methods many. And in this work, while healing and helping, we are

to teach by word and life the great truth of the Gospel, that it is a new life from God, given to all who will receive it.

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OPTIONAL HYMNS.

Wearry of earth.
Jesus is tenderly calling.
God calling yet.
Who'll be the next?
One little hour.

Hark! the voice of Jesus calling.
The Saviour calls in accents clear.
Jesus, I will follow thee,
How sweetly sounds the call.
Sweet are the promises.

Blackboard.



LESSON VIII. THE TWELVE SENT FORTH.

GOLDEN TEXT. Freely ye have received, freely give. Matt. 10. 8.

[Feb. 20.]

AUTHORIZED VERSION.

Matt. 10. 2-15. *Commit to memory verses 5-8.*

[Read chapter 10 and compare Luke 10. 1-20.]

2 Now the names of the twelve apostles are these: The first, Si'mon, who is called Pe'ter, and An'drew his brother; James the son of Zeb'e-dee, and John his brother:

3 Phil'ip, and Bar-thol'o-mew; Thom'as, and Mat'thew the publican; James the son of Al-pha'e-us, and Leb'be-us, whose surname was Thad'de-us;

4 Si'mon the Ca'nan-ite, and Ju'das Is-car'i-ot, who also betrayed him.

5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Sa-mar'i-tans enter ye not:

6 But go rather to the lost sheep of the house of Is-ra-el.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sod'om and Go-mor'rah in the day of judgment, than for that city.

REVISED VERSION.

2 Now the names of the twelve apostles are these: The first, Si'mon, who is called Pe'ter, and An'drew his brother; James the son of

3 Zeb'e-dee, and John his brother; Phil'ip, and Bar-thol'o-mew; Thom'as, and Mat'thew the

publican; James the son of Al-pha'e-us, and

4 Thad'de-us; Si'mon the Ca'nana-nan, and Ju-

5 das Is-car'i-ot, who also betrayed him. These

twelve Je'sus sent forth, and charged them, saying,

Go not into any way of the Gen'tiles, and enter

6 not into any city of the Sa-mar'i-tans: but go rather to the lost sheep of the house of Is-ra-el.

7 And as ye go, preach, saying, The kingdom of

8 heaven is at hand. Heal the sick, raise the

9 dead, cleanse the lepers, cast out devils:

10 freely ye received, freely give. Get you no

gold, nor silver, nor brass in your purses;

11 nor shoes, nor staff: for the laborer is worthy

12 of his food. And into whatsoever city or vil-

lage ye shall enter, search out who in it is

13 worthy; and there abide till ye go forth.

14 And as ye enter into the house, salute it.

15 And if the house be worthy, let your peace

come upon it: but if it be not worthy, let your

16 peace return to you. And whosoever shall

not receive you, nor hear your words, as ye

go forth out of that house or that city, shake

17 off the dust of your feet. Verily I say unto

you, It shall be more tolerable for the land of

Sod'om and Go-mor'rah in the day of judg-

ment, than for that city.

Time.—Probably very early in the year A. D. 29. **Place.**—Not known. **Rulers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Home Readings.

M. The Twelve Sent Forth. Matt. 10. 2-15.

Tu. A dark prospect. Matt. 10. 16-23.

W. A great helper. Matt. 10. 24-33.

Th. Worthy followers. Matt. 10. 34-42.

F. Prepared and sent. Jer. 1. 7-19.

S. "Go, preach!" Acts 8. 1-8.

S. Into all the world. Mark 16. 14-20.

Lesson Hymns.

No. 206, New Canadian Hymnal

I love to tell the story

Of unscen things above,

No. 345, New Canadian Hymnal.

Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold:

No. 281, New Canadian Hymnal.

Jesus, blessed Jes' s,
I would follow thee;
Meek, and pure, and holy
Thy disciple be.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Twelve, v. 2-4.

By what title are the twelve generally known?

Why?

How did Jesus prepare for their selection?

Luke 6. 12.

How many pairs of brothers were there among the twelve?

How many, and who, are known by two names?

How many, and who, were from Judea?

Why was one called "the Cananite"?

By what other name is "the Cananite" known?

What name does Luke give to Lebbeus?

How many lists of the twelve are there? How do they differ?

2. Their Work, v. 5-15.

Where were the twelve forbidden to go?

Why was their mission confined to the Jews?

What message were they to proclaim?

What good works were they to do?

In what spirit were they to labor? GOLDEN TEXT.

What usual provision for journeys was forbidden? Why?

With whom were they to make their home?

With what salutation were they to greet a household?

How were they to testify against unbelievers?

What ill is prophesied against such?

What perils were foretold? Verses 16-18.

What support was promised? Verses 19, 20.

Teachings of the Lesson.

1. Every disciple should be an apostle—one sent. Each has a mission and commission. Go. Go where you are sent. Go in God's name. Go to do God's work. Go to declare God's message.

2. Give freely; that is the divine order. Give from a full heart, gladly, generously, unstintedly. Give love, give time, give labor, give money, give self. The last includes all else. See 2 Cor. 8, 5.

3. God's commands are pledges of success. He sends none on a forlorn hope. Read your orders; obey faithfully; expect success.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Twelve, v. 2-4.

Name the twelve apostles.

For what duty were they called and set apart by the Lord?

What part of the Holy Land did all but one come from?

Why may we suppose they were sent out in pairs?

What is known concerning the later history of these men?

2. Their Work, v. 5-15.

To what two classes of people were they forbidden to go?

What people were they to seek out?

What miracles were they to perform?

In what measure were they to give? GOLDEN TEXT. Why?

What says Isaiah of God's free gifts? Isa 55, 1.

What says John of this same grace? Rev. 22, 17.

What were they told not to provide?

Why was this command given?

What were they first to do in a city or town?

What when they came to a house?

When would their blessings abide on a house?

What were they to do if not kindly received?

What cities would fare better in judgment than those thus rejected?

Practical Teachings.

Where in this lesson are we taught—

1. That God's work needs human helpers?
2. That God's helpers should be loved and cared for?

3. That God's servants should be men of peace?

QUESTIONS FOR YOUNGER SCHOLARS.

How many apostles did Jesus have?

What is an apostle?

What must an apostle do? **Learn from his teacher.**

What then? **Go where he sends him.**

What did Jesus want his disciples to do? **Learn of him.**

What does he want us to do? **The very same thing.**

What if we excuse ourselves by saying that the disciples could see and hear him? **The excuse is not a good one, for Jesus has sent the Holy Spirit to teach us.**

Who were the first five of the disciples?

Where did most of the apostles come from? **Galilee.**

Which one was from Judea? **Judas.**

How many of them were fishermen? **Five, and perhaps eight.**

To whom did Jesus command them to go?

What did he tell them to do?

Did he promise them an easy time?

How should we give?

THE LESSON CATECHISM.

(For the entire school.)

1. To whom did our Lord send his disciples? **"To the lost sheep of the house of Israel."**

2. What did he tell them to say? **"The kingdom of heaven is at hand."**

3. Has the kingdom of heaven yet come? **Yes; to all believing hearts.**

4. Who were to provide for the disciples on their journey? **Good and hospitable people.**

5. What is the GOLDEN TEXT? **"Freely ye,"** etc.

OUR CHURCH CATECHISM.

15. How was our Lord exalted in his resurrection? Because his rising from the dead proved that he was the Son of God; that he had conquered death and had atoned for sin.

16. How was he exalted in the ascension?

He was taken up into heaven, there to receive honour and glory from all creatures; and thence to send down the gift of the Holy Spirit.

THE LESSON OUTLINE.

Workers for the Gospel.

I. THEIR CALL.

These twelve Jesus sent forth. v. 5.

As my Father hath sent. John 20, 21.

Faithful men....able to teach. 2 Tim. 2, 2.

II. THEIR MISSION.

To the lost sheep. v. 6.

My people....lost sheep. Jer. 50, 6.

Like sheep....gone astray. Isa. 53, 6.

III. THEIR METHOD.

As ye go, preach. v. 7.

Preach the Gospel. Mark 16, 15.

Witnesses unto me. Acts 1, 8.

IV. THEIR MESSAGE.

Kingdom of heaven....at hand. v. 7.

Righteousness and peace. Rom. 14, 17.

Seek ye first the kingdom. Matt. 6, 23.

V. THEIR TOKENS.

Heal the sick, etc. v. 8.

These signs shall follow. Mark 16, 17, 18.

Greater things than these. John 14, 12.

VI. THEIR SPIRIT.

Freely give. v. 8.

More blessed to give. Acts 20, 33-35.

Give....shall be given. Luke 6, 38.

VII. THEIR TRUST.

Neither gold....nor scrip. vs. 9, 10.

Lacked ye anything? Luke 22, 35.

Who goeth....own charges? 1 Cor. 9, 7-11.

VIII. THEIR FIDELITY.

Shake off the dust. vs. 11-14.

Despise ye me, despise me. Luke 10, 16.

Ambassadors for Christ. 2 Cor. 5, 20.

EXPLANATORY AND PRACTICAL NOTES.

The story of this lesson really begins with the thirty-fifth verse of the last chapter, which tells how Jesus traveled throughout the cities and villages of Galilee, teaching in the synagogues, preaching the Gospel of the kingdom, and healing every sickness and every disease. The great crowds that followed him aroused his sympathy, because they fainted and were scattered as sheep having no shepherd. Then our Lord uttered a wonderful sentence and did a notable thing. The sentence was, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The act was the commission given to the twelve apostles to expel demons and cure disease. The other evangelists give us the names of the twelve in immediate connection with their appointment, while Matthew records not their appointment, but their task. In fixing the number of apostles at twelve our Lord seems to have had the patriarchs and the tribes of Israel in his view. He was modeling his Church to some degree on the familiar plan of the ancient Jewish Church. The list given in our lesson is one of the four catalogues of the apostles (the other three are to be found in Mark 3, 16-18; Luke 6, 14-16; and Acts 1, 13), as follows:

MATTHEW.	MARK.	LUKE.	ACTS.
Simon Peter.	Simon Peter.	Simon Peter.	Peter.
Andrew (his brother).	James (son of Zebedee).	Andrew (his brother).	James.
James (son of Zebedee).	John (his brother).	John.	John.
John (his brother).	Andrew.	James.	Andrew.
Philip.	Philip.	Philip.	Philip.
Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
Thomas.	Matthew.	Matthew.	Bartholomew.
Matthew.	Thomas.	Thomas.	Matthew.
James (son of Alphaeus).	James (son of Alphaeus).	James (son of Alphaeus).	James (son of Alphaeus).
Lebbeus (Thaddæus).	Thaddæus.	Simon Zelotes.	Simon Zelotes.
Simon (the Cananite).	Simon (the Cananite).	Judas (of James).	Judas (of James).
Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	Judas (of James).

A comparison of these lists brings to view several curious facts. While the order differs a little, the first name (Simon Peter), the fifth (Philip), and the ninth (James the son of Alphaeus), are the same in each list, and the twelve names are thus divided into three classes of four each. In all the lists the first quartet, beginning with Simon Peter, and the second quartet, beginning with Philip, are made up of the same names; only that the order in Mark and Acts differs from that of Matthew and Luke, and from each other also. It is in the third quartet that difficulties come. The first name in all four lists is James the son of Alphaeus. The next name in Matthew is Lebbeus surnamed Thaddæus, and Mark corresponds by giving Thaddæus, but Luke in both the gospel and the Acts gives Simon Zelotes, who is

generally supposed to be the same person as Simon the Cananite, who stands as number eleven in the lists of Matthew and Mark. What, then, has Luke done with "Lebbeus surnamed Thaddeus?" Number eleven in his list is Judas the brother (or, as many scholars believe it should be rendered, the *son*) of James. The fashion of having two names was, as we have frequently seen, common among the Jews; and "Judas of James" and "Lebbeus surnamed Thaddeus" may have been one person. The name of Judas Iscariot, wherever mentioned, closes the list.

Verse 2. The word **apostle** means messenger. The first four apostles, named in this verse, **Simon Peter, Andrew, James, and John**, are those best known to the Christian Church. By a coincidence they were all fishermen at the first, and all appear with prominence in the New Testament record.

3. Of the second quartet, **Philip, Bartholomew, Thomas, and Matthew**, one (Philip), like Andrew of the first group, bears a Greek name, and it was to these two apostles that the Greeks of John 12. 21 came. Bartholomew, usually assumed to be the same as the Nathanael of John 1. 46, is not really a name, but a descriptive title, meaning "Son of Tolmai." Thomas is called Didymus, and both names mean "The twin." **James the son of Alphaeus.** Assuming that there are three persons of the name of James mentioned in the New Testament—James the brother of John, James the son of Alphaeus, and James the Lord's brother—and that the last was the author of the Epistle General of James, nothing more is known concerning this James, who is generally in biblical literature distinguished from James the brother of John by being entitled James the Less. **Lebbeus (Thaddeus)** is elsewhere represented by Judas the brother or son of James.

4. Simon the Cananite should be translated "Simon the Zealot," which indicates the religious patriotic fraternity to which he belonged before he became a follower of Jesus. **Judas Iscariot** is generally understood to mean Judas of Kerioth, a small town in Judea. All the other apostles came from Galilee.

5. These twelve. A consideration of the relationship of these men to Jesus and to each other raises one of the most interesting questions in all history, sacred or profane. We know that Peter and Andrew were brothers, and that James and John were brothers; we surmise that Matthew and Thomas were brothers; and it is possible that James the son of Alphaeus and Judas the brother of James were brothers. If Salome, the mother of James and John, was, as is supposed, the sister of Mary the mother of Jesus, then the two sons of Zebedee were "first cousins" of Jesus. And if Alphaeus, the father of James and Judas, and possibly also of Matthew, was the husband of a second Mary, who was also sister of Salome and of the Virgin Mary, then those

three apostles, also, and possibly Thomas, too, were our Lord's first cousins. That Jesus secured his earliest followers among intimate personal connections, and at the same time was rejected by his very closest relatives, is in any case evident, and very noteworthy. Another interesting consideration is that these men were selected from the heart of active Palestinian life. They were all, so far as we can tell, what would be called in modern phraseology business men. There is no indication that they were exceptionally poor, except as they left their all to follow Jesus. James and John, indeed, were apparently well-to-do; and Matthew's position as publican was probably lucrative. There is every reason to believe that the twelve were men of mental force and with good education for their times. Their appreciation of the discourses of Jesus, as has often been said, is proof of a good degree of mental development. At the same time it is notable that not only was our Lord himself born of a despised nation, of a decayed family, of poor parents, and in a stable, but that the companions of his public life were not chosen from among specially-trained rabbis or the wealthy Herodian aristocracy, but emphatically from the "common people," who were alike despised by Pharisees and Herodians. **Jesus sent forth.** To travel through the country by short trips, and represent him as the Messiah. **Commanded them, saying.** There follow three series of directions, the first of which only we study in our lesson. It has to do with the brief and important mission on which the apostles were sent, where they were to go, the works they were to do, what they were to see, and how they were to act. The second series, which is to be found in the eight verses immediately following this lesson, refers rather to the "permanent exercise of the Gospel ministry." The third part, which closes this chapter of instructions, has to do with the ministry of the Gospel to the end of the world. **Go not into the way of the Gentiles.** Jesus himself ventured across the boundary of the Holy Land once or twice, and took his apostles with him, but even he declared that during his lifetime at least his mission was to the lost sheep of the house of Israel. **Into any city of the Samaritans enter ye not.** The Samaritans were half Gentiles, and were more hated by the Jews than were even the heathen. Their ancestors were barbarians,

whom the king of Assyria had captured and dragged across the wilderness to settle in Hebrew towns emptied of their native Hebrew inhabitants. The desolation of the land brought many scourges, among them the rapid increase of lions and other wild beasts, and with a very natural superstition the colonists turned to the gods of the land for protection. Jewish priests were sent them, who instructed them in the Hebrew religion. They intermarried with the Jews that were left in the land, or who returned into it, and seem to have been loosely regarded as members of the Jewish nation until Nehemiah's rigid reformation excluded them. From that time on they made themselves doubly hated by the Jews by their arrogant claims. Our Lord afterward instructs the apostles to go to Samaria. Acts 1. 8.

6. Go rather to the lost sheep of the house of Israel. We must remember that this limitation was a recognition of a divine order, "to the Jew first and also to the Gentile;" that it had to do only with the mission on which the twelve were now sent; that Jesus had himself taken his disciples into a city of Samaria and told them that the fields there were white for the harvest; and that one great reason underneath it may have been that the disciples were not yet fit for such holy and delicate work. Before the heathen could accept Christ as their Redeemer they must recognize that the Jewish Church was the fold of God, even though the sheep had wandered.

7. As ye go, preach. Make proclamation as you travel. **The kingdom of heaven is at hand.** "They preached to establish the faith; they preached the kingdom to animate hope; they preached of heaven to inspire love of heavenly things and the contempt of earthly; they declared that the kingdom of heaven was at hand, that men might prepare for it without delay."—*Quenel.* We are to think of them going out in pairs and standing in the gateway of a town to announce in a loud voice that the kingdom of the Messiah was drawing near, and then, when the crowds gathered, urging to personal repentance and blessing the diseased by means of their miraculous endowments. "The kingdom of heaven" was a familiar phrase to the Jews, and was always applied to the Messianic kingdom.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils. This is a direct communication of supernatural power. Leprosy was made distinct by special mention from all other diseases. The lepers were to be cleansed because they were ritually impure as no other invalids were. The phrase "raise the dead" should be omitted. It is not in the best manuscripts, and there is no record in Gospel history

of such a miracle being wrought by a disciple. **Freely ye have received, freely give.** This is not in contradiction of that other injunction, "The laborer is worthy of his hire." The man who gives of his time to the spread of the Gospel should receive a comfortable support from it. But anyone who does religious work for the mere sake of earning a living or "making money" is deeply guilty. This saying harmonizes closely with that other saying of Jesus preserved by Paul, "It is more blessed to give than to receive."

9. Provide neither gold, nor silver, nor brass in your purses. The meaning of the word translated "provide" is that they are not to wait to get money before they start; it does not prohibit their taking what they have on hand. "Brass" should be "bronze," the common coinage of the country. The coinage of Herod the Great was only in bronze or copper; Greek and Roman money, which in Galilee only the rich could handle, was of gold and silver. "Purses" were twisted girdles, in which the orientals then hid, and now hide, their money. "In" should be "for."

10. Nor scrip for your journey. No leathern pouch or sheepskin bag, such as victuals were commonly carried in. Remember what was said about the word "provide" in the last verse. The disciples were not prohibited from carrying such a scrip, but they were not to wait to have it prepared. **Neither two coats, neither shoes, nor yet staves.** The coat was the tunic or shirt, and he would be regarded as poorly prepared for traveling who was without a clean one for change. "Shoes" should be "sandals." Mark gives our Lord's command on this occasion as a direction to be shod with sandals and to have a staff. The explanation of the apparent inconsistency is that the apostles were to have no second pair of shoes and no second staff, or at least not to wait for the preparation of such. It is well to remind ourselves that these directions were for this journey only, and that the motive was the great speed with which the Gospel message was now to be sounded abroad through Galilee. The impression on the mind of the apostles would be twofold: first, they were to go forth unincumbered with unnecessary luggage; second, they were to be immersed and engrossed in their message. Socrates, the Greek philosopher, wore only a tunic, went without sandals, and lived on the barest necessities of life. **The workman is worthy of his meat.** The minister of God has a right to expect his maintenance. Dr. Plumtre calls attention to the fact that these words, which our Lord makes the ground of his command that men should make no preparation for the future and

commit themselves to their Father's care, are quoted by Paul (1 Tim. 5. 18) as a plea for an organized system for the maintenance of the ministers of the Church. This is "a singular instance of the varied application of the same truth. The same law fulfills itself in many ways, now by helping to pay the hire of the laborer, now by full confidence that the payment may be left to God and to the grateful hearts of men."

11. Inquire who in it is worthy. According to Eastern custom many houses in each village would be open to the travelers. They must make selection, so that their host shall not bring on their mission an evil report. The distinction is not to be made because of rank, but because of disposition. **There abide till ye go thence.** "Go not from house to house." Luke 10. 7. This exhortation was to avoid arousing jealousies, and criticisms, and gossip, and to facilitate such an arrangement of time that the best result could be attained. The general hospitality of the East has made the development of inns and hotels in that country tardy.

12. When ye come into an house, salute it. It should be "the" house—that is, the house (or family) which has been found worthy. The salutation of the East is, "Peace be with thee, peace be to this house."

13. If the house be worthy, let your

peace come upon it. This is an announcement; not a command to the disciples, but an edict from God. Their greeting was not merely a form of words, like the "Peace" of the average traveler. If the host were really in harmony with the message, the peace of God which passeth understanding would really descend upon him. **But if it be not worthy, let your peace return to you.** A striking illustration of the statement that God's words shall not return to him void. The prayer of the apostle for peace on the house in which he lodges will in no case be lost. If the family be morally unworthy and incapable of receiving the blessing, that blessing will at least come down upon the head of the apostle himself.

14. Shake off the dust of your feet. A familiar emblematic action, arising probably from the Jewish idea that the dust of a heathen land brought defilement with it. A "quiet, solemn protest."

15. More tolerable for the land of Sodom and Gomorrah. These cities stood out in early history for conspicuous infamy, and yet they were not as infamous as those who rejected the messengers of Jesus. **In the day of judgment.** Not here to be confined to what we call the judgment day, but including the constant and unerring judgments of God.

CRITICAL AND HOMILETICAL NOTES.

The College of the Apostles was formed more than a year prior to the event of our lesson. In the first verse of this chapter Matthew speaks of the band as already in existence. Luke relates with minute detail the organization of the twelve (6. 12-19). It was done just before the preaching of the Sermon on the Mount. Mark's narrative substantiates that of Luke (3. 13-19). Matthew records the appointment of the twelve to their first mission, and in doing so states the fact of their ordination to the apostolic office. This is the first act of Jesus in the organization of the Church, and is of special interest to the student because of the permanent principles it discloses.

1. Although extremely simple, this was an actual organization, indicating that it was not the purpose of our Lord that his Church should be a spiritual society without visible head and form. It was created, however, by the need of the hour, the work of the kingdom having so grown upon Jesus that he could not carry it on without assistance. It was, therefore, a product of the growing life, and not a piece of mechanism into which the life was forced. In accord with this principle, the forms and functions of

the organization were multiplied in later years. Evangelists, pastors, elders, deacons, appear in the apostles' time. The divinity of the Church is not in its mechanical structure, but in its indwelling Christ. As the plant is the embodied sap, the Church is the life of Christ realized in the world. For that reason it is called "the body of Christ."

2. The form of the organization was fashioned according to the common Jewish conception of number. There were "twelve" apostles and these were divided into three distinct classes of four each. Three (completeness) times four (universality) equal twelve. The Church was perfect in its character and world-wide in its mission. This choice of number had reference to the twelve tribes of Israel, over whom Jesus thus proclaimed himself king. It further declared that the new kingdom of believers was only a continuation of what was already present in germ in the old Israel. It is interesting to note that while the number twelve served its purpose, the unfolding life of the Church broke the artificial bonds of number, and other apostles were added. James (Gal. 2. 19) is called an apostle, and seems to have exercised the functions of the

office (Gal. 2, 9). He the brother of Jesus was not one of the twelve. Paul is unquestionably an apostle in the truest and largest meaning of the term.

3. In the four lists of names of apostles which the New Testament gives Peter is always first (*proton*). He is primate. That he is so in the Roman sense of supremacy in authority or endowment is not supported by the history. It was not Peter, but James, who was the Bishop of Jerusalem and the president of the apostolic council. It was not Peter, but Paul, whose commanding ability finally determined and guided the policy of the Church in its propaganda. The Protestant view that Peter was only "first among equals" is the most natural.

4. The term "apostle" comes from a Greek verb which means to send with a message, and was used to designate one who went commissioned by his King—an ambassador. The apostles were first and chiefly the authoritative representatives of their Lord. They were his "vicars," acting in his stead. In his absence they were "another himself," doing what he would have done had he continued in the flesh. For this reason they were separated from all other callings, lived near his person, and were carefully trained by him. After his ascension they were specially illuminated and empowered for the work of founding the Church. The apostleship is not continued in any office of the modern Church, but its chief function—the witness of Christ—must characterize every part, private or official, else it loses its distinctive character. The Church is the embodied Christ.

5. The personnel of the apostolic band is suggestive. It was plebeian, including not a single person of rank. Jesus could, if he had so wished, have placed such men as Nicodemus and Chuza in the number. Could he not have found a Paul? As it was, he chose very common men. With the exception of Peter and John, no one ever exhibited any particular genius. There were two whom one would suppose were peculiarly unfitted for the august responsibility—Judas, whose greed made him capable of a dreadful fall, and Simon, who was a member of the most fanatical and visionary party of the nation (Zelotes). Two reasons are given for this selection: (1) These people are most capable of receiving and reflecting him whose great personality it was their mission to exhibit. This fact is stated with great strength by Lange: "Christ chose laymen who did not entangle his work in priestly ordinances; unlettered men who did not mix his wisdom with the tenets of human philosophy; plain men who did not obscure the divine truth by false culture." (2) All the great movements which change the thinking and determine the new courses of the

world come from the ranks of the people. They are the foundation on which all institutions that last are built.

6. The commission of the apostles in this their initiatory work was (1) To preach. There were two limitations placed upon them which were afterward removed. In the first place, they were to preach only to the Jews. The reasons for this were: "The task was lighter for those who in a measure were prepared for its reception—the Gospel plan of salvation could not be preached so long as the ground facts of Christianity, the vicarious death and the resurrection of its founder were not accomplished—the blessings of the covenant made to Israel could not be offered elsewhere until Israel had first rejected it."—*Nestl.* The other limitation was they were to preach a "preparation" for the kingdom rather than the kingdom itself. Before the descent of the Holy Ghost the apostles were not yet in possession of its facts, its doctrines, its power. (2) To work miracles. The purpose of this was, in the first place, to authenticate the preachers, and, secondly, to bless its recipients. In later ages, when the Gospel had been sufficiently vindicated by its long and triumphant history, and when, by the elevation of the thought of the race, it had brought nature more fully into the service of mankind, the reasons for the miraculous power ceased. A high spirituality in the Church will bring the spirit of Christ to men with the same commanding authority, and by processes perfectly natural will heal disease and cast out demons as effectually as was once done by miracle.

Thoughts for Young People.

Blessings of the Gospel.

1. *The Gospel brings to men comfort in their troubles.* All people have troubles, but only those who believe in Christ can be sure of comfort in them.
2. *The Gospel brings to men inheritance in the earth.* People are everywhere seeking to become owners of the soil and masters of the earth! The child of God is the only one who is sure of a lasting possession.
3. *The Gospel brings to men satisfaction.* People are thirsting, but few are satisfied. The seeker after God will obtain all that he desires.
4. *The Gospel brings to men mercy.* Some people find the world selfish and hard; but he who gives kindness obtains favor.
5. *The Gospel brings to men fellowship with God.* Those who keep their hearts pure can enjoy communion with the highest.
6. *The Gospel brings to men sonship.* People find themselves far from God; but through Christ they may receive the adoption of sons.

Orientalisms of the Lesson.

"Go not into the way of the Samaritans." The remnant of the Samaritan community at Nablus, now reduced to one hundred and sixty persons, affords perhaps one of the most interesting objects of study in all the Holy Land. They do not recognize any part of the Old Testament but the Pentateuch, of which three copies are preserved in the recess of their synagogue. Only the two more recent ones are shown to visitors; the third is esteemed too precious. It is claimed to have been written as long ago as thirteen years after the crossing of the Jordan, and its authorship is attributed to a near descendant of Aaron. It is exhibited to the Samaritan community itself but eight times during the year, when the high priest raises it above his head and presents it for their observation. They believe it to be three thousand four hundred and seventy-two years old. It is said to be written on the skins of twenty rams slain as thank offerings. They believe that the twelve stones on which Joshua wrote the whole law are still in existence on the top of Mount Gerizim. They follow the same customs and religious usages that their forefathers have observed for at least twenty-five hundred years, carefully celebrating the Passover and the Feast of Unleavened Bread. They are still looking forward to the coming of the Messiah, but not till the day of judgment is passed. They do not think he will be greater than Moses. They hold that he is already on the earth, though he will remain unknown until the six thousandth year, when he will convert all mankind and make them all equals. Like the Jews, they do not utter the name Jehovah. They believe in good and bad angels. Anyone but the priest may bury the dead, for there is but one priest, and that the high priest; but, as such persons must remain ceremonially unclean for seven days if they touch the dead, they hire Moslems or Christians to perform services for the dead. They do not appear to be dying out. The Samaritans may marry Jewish or Christian girls, but the brides must become Samaritans. They are descended from Jews of the ten tribes who were allowed to remain at the time the Hebrew people were carried to Babylon, and they probably intermarried with the Semitic peoples which were brought into the country after Samaria had fallen by the Assyrian kings. When the Jews returned from Babylon Ezra prohibited their having any intercourse with these Samaritans, and Jew and Samaritan became mortal enemies. They hold that a broad, flat surface of rock on the summit of Mount Gerizim is the place where the temple originally stood, and they always pray

with their faces turned toward this spot. This was the temple which the Samaritans built to rival that of Jerusalem, in the erection of which Ezra refused them any part. Two hundred years later, or in the second century before Christ, this building was destroyed by John Hyrcanus; an act which greatly augmented the terrible bitterness of feeling between the Jews and the Samaritans, an hostility which had existed from generation to generation, and which of itself would have caused the Samaritans to reject Christ's message through Jewish disciples. Even were there no other reason than this, it would have been sufficient that the Master at this juncture should caution his disciples against wasting their time in making premature attempts to teach his kingdom among the Samaritans, who were at that time, as always, enemies. Not long after thousands of them at a time were put to death by the Roman emperors. For centuries past Samaria has been nothing but a poor peasant village.

Verse 12. "When ye come into a house, salute it." The custom of saluting the residence or tent into which one may enter is still common throughout Bible lands. The Arabs call this salutation *Tashahut*, the "prayer of peace." The Koran requires that on entering the house one should greet its occupants by pronouncing a "salutation from God, the blessed and the good." It gives directions not only for courtesy, but for comparative heartiness in the salutation. "When ye are saluted with a salutation, salute ye with a better than it, or return the same salutation." The original Arabic salutation is, "The peace be on you," and the reply is, "And on you also be the peace." The traditional origin of the custom is that when God made Adam he sent to him a company of angels, to whom Adam said, "The peace be on you," and the angels in reply said, "The peace be on you, and the mercy of God." Among the people of the East there is always an order to be observed in all ceremonies, and so we find here directions concerning the obligations not only of salutation, but of precedence in these salutations, the Arabic order being that a person riding must first salute one whom he meets on foot; and a person walking must salute one who is sitting; the small must salute the larger, and the higher in degree him that is lower. It is made a religious duty of one of high degree, when meeting one of a lower degree, to give the salaam, which partakes of the nature of a benediction; for, says Mohammed, "The nearest people to God are those who salute first." The custom of salutation can, however, become anything else but a benediction, for it is recorded that the Jews greeted Mohammed with the salutation, "On you be poison," and the tradition is

that Mohammed uniformly replied, "And on you." The salutation is not to be given to women, unless they be very old women.

By Way of Illustration.

The twelve sent forth. It was a new experience for the twelve men. Up to this time in their relation to Jesus they had been ears; now they were to be lips. His truth had been their lesson; now it was to be their message. His first words had been: "Come unto me," "Follow me," "Learn of me." Now his word was: "Go," "Teach," disciple other men. They had freely received; now they must freely give. These commands of Jesus opened new doors in their lives and transformed their discipleship into apostleship. The word "disciple" means learner; the word "apostle" means "one sent."—*C. R. Brown.*

The twelve. They may be said, in a sense they little dreamed of, to sit on thrones ruling the modern world. They stand like a row of noble pillars towering far across the flats of time. But the sunlight which makes them visible comes from Him, the great Sun; and their greatness is the most convincing proof of his.—*Stalker.*

In all history the larger part of the great men in every department have sprung from the common people. "A little man with a great Gospel is mightier than a great man with a little Gospel."—*Schert Notes.*

There is a legend of an artist who long sought for a piece of sandal wood, out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece.—*J. R. Miller.*

Verses 5, 6. The way to evangelize the world is to do the thing that ought to be done right here and now. Men are never called over into Macedonia to help a new continent into Christian light until they have rendered faithful service in Troas, the old Asia where they were born. These twelve men were Hebrews, and the preparation for their wider usefulness was to lie in first serving the house of Israel.—*Monday Club Sermons.*

One of the questions put to missionary candidates is this, "What work have you done in your own home church?" The light which shines the brightest where it is will shine the farthest.

Verses 7, 8. Preaching and healing were to go together. The same love which ministers to the spirit will minister to the body. The modern church which feeds, and clothes, and medicates, and teaches, and preaches is ministering in the

spirit of the Master, provided it never forgets that the spiritual is more important than the intellectual or physical.—*Lyman Abbott.*

Verses 11-13. *Their presence would be a benediction.* Henry Drummond went to see a poor woman whose husband was dying. She said to him: "He will no' be able to speak to you; he will no' be able to hear you speak; but I would like to have a breath of you about him when he dies." It was because Drummond manifested in his life the spirit of Jesus Christ that his presence was like a benediction, whether he spoke or was silent.—*Miss E. F. Price.*

The reward of the disciples. We think of Peter, James, and John as much greater than the others, but in the reward promised we read that they were all to sit on twelve thrones judging the twelve tribes of Israel, and there is no distinction in the reward. And in Revelation we read that the foundation stones of the city of God had in them the names of the twelve apostles of the Lamb. Not any one disciple, nor any three disciples, had a more prominent place or greater reward than the others.—*Northfield Echoes.*

Heart Talks on the Lesson.

Here are twelve names never to be forgotten—the names of men first sent forth to carry the news of the Gospel and its blessings for body and soul to the world. It was an interesting group that surrounded Jesus on that eventful morning. They were not learned men, nor wealthy; they had not come together by chance; each man had been selected with forethought and care. St. Luke tells us that before sending them forth on this great mission our Lord had spent the whole night in prayer. What a lesson is this for us! Surely we can never question the value and the necessity of prayer with this example before us. Sometimes we hear it said that hours spent in prayer are quite unnecessary; that God knows all we would say to him, and a few words, or even no words at all, are sufficient. But Jesus, by precept and example, teaches differently. It is true he said, "Ye are not heard for your much speaking;" but that referred to saying over the forms of prayer with no heart in them. What a night was that on the lonely mountain when Jesus, knowing what a great enterprise was about to be commenced, spent every hour in communing with his Father before speaking to any human friend about it! How much wiser should we be, and how much more successful all our enterprises, if we thus followed the example of our Master!

The directions which he gave to these first disciples contain the principles of true Christian service for us as well.

They were to go as they were called; and commissioned by him for a great work, they were not to be hindered in it by matters of personal convenience or by social obligations. Whatever they had at hand they might use; and whatever they did not possess they were to trust God to provide as occasion required. They were not to be so abundantly supplied with material things—silver, gold, brass, or clothing—as to be hindered from making the work of the kingdom first, and pushing it forward with their best energies.

They were to be straightforward, honest, businesslike, in giving their message. It is unworthy the high calling of a Christian to be ashamed or apologetic in letting the world know what the Lord has commissioned us to tell; and having given the message, they were to leave the result with God. We cannot force men to receive Christ. We can earnestly and faithfully tell them what we ourselves know of Jesus, and urge them to accept him, but the choice must be left with them. Sad though it is, many of those to whom the Gospel message is faithfully given must be left to the fate of those who "will not hear." There is one thing which Jesus said to those whom he sent out afterward on the same mission as that of the twelve, which I wish you might read and remember. You will read it in St. Luke's gospel, the tenth chapter and twentieth verse. When they came back to tell him all the wonderful things they had been able to do in his name, he said, although it was blessed to be successful in teaching and saving others, the best of all for them was the knowledge that their own names were written in heaven.

The Teachers' Meeting.

This lesson instructs Jesus's messengers: 1. Where and how to go forth. 2. How to meet men.... The story shows (1) that Christ preferred simple-hearted men without pretentious paraphernalia; (2) that his messengers were to bring blessings with them—on every hand healing and joy; (3) that he did not intend to secure them unvarying success, but sent them in the face of persecution.... Or treat the lesson thus: 1. The men: not angels, but simple-hearted, believing, trained. 2. The mission: at home first, then abroad. 3. The message: the kingdom of heaven is at hand. 4. The token: the warrant for their authority was their miracles. 5. The spirit required: (1) Self-denying; (2) Trusting; (3) Single-hearted; (4) Faithful.

Before the Class.

Introduction. Briefly review the last lesson. Between the lessons from the Sermon on the Mount and to-day's lessons there occurred many

interesting events of which it might be well to note the most important: (a) Miracle of the centurion's servant; (b) Raising of the widow's son; (c) The second preaching tour; (d) A day of teaching by the Sea of Galilee; (e) Miracles by the Sea of Galilee: Stilling the tempest, healing the Gadarene demoniacs, raising Jairus's daughter, healing the two blind men and the dumb demoniac; (f) The third preaching tour and the sending out of the twelve. Tell very briefly what little is known of the twelve apostles subsequent to the time of the Bible record. The time of to-day's lesson is toward the close of the second year of Jesus's ministry.

Development of the text. Put upon the blackboard the general subject—The Twelve Workers—and develop the text under the heads, Their Equipment, Their Commissions, Their Instructions.

1. *Their equipment.* The equipment of the twelve was ample for the special work in which they were to engage. First we note (a) Power over unclean spirits. This power was put to the test many times and never failed. Jesus has promised us the same power in a modified form. He has promised to give us power to overcome the evil within us, to cast out the evil influence which may have held us, thus to become once more free. We can present the source of power—Jesus—to others, that they also may receive and be clean. (b) Power to heal diseases. More and more to-day is this being realized in a much larger way than in the olden time. Medical and surgical skill to-day have done wonders in healing the diseases of mankind, and workers in this field to-day have indeed power to heal. (c) Power to raise the dead. This the most wonderful manifestation of Christ Jesus, the power to raise the dead, was granted to the few. To-day, this power in a far higher sense, in the sense of raising the spiritually dead, is given to all true disciples. This power is not resident in the disciple, but reaches the dead through him. God in his wisdom and love has so planned it that man should share in the great work of redeeming the world. And, lastly (d) Power to speak before rulers. And how the apostles needed this power. Persecuted, scourged, imprisoned, yet always brave and always boldly confessing the Christ. How we need this same power to-day—the power to speak boldly for Jesus before all men.

2. *Their commission.* Note that their commission designates the field and the great work. Their marching orders and their field were, "Go.... to the lost sheep of the house of Israel." "Go first to my people, my own," Jesus said to them; "then to others." So with us to-day, we are commissioned to "go," and we are to go first to our own.

Their work was twofold: (a) To preach, the burden being the kingdom of heaven at hand; and (b) To heal—all the sick, both the physically and the spiritually sick. We have this double work to-day, preaching and ministering. These should go together. We should minister to man in all his needs.

3. *Their instruction.* These instructions may well be studied by all Christian workers of the present time. They are: (a) Abide in one house—bless it. (b) Be wise, but harmless. What a difficult combination to make in practical life! (c) Speak openly, freely, fearlessly. Not all the truth at all times, but the truth openly, freely, and fearlessly when it is required. (d) Trust in God's care. This is hard at times, when everything seems to fail, but the Lord knoweth his own and he careth for his own.

Specific application. The same command from the same Jesus comes to each disciple to-day, "Go ye—preach—heal." The Master who sends us out will equip us, and success is assured those who follow instructions. Through prayer, study, and work we receive our equipment. Look, then, to God for power, to his word for knowledge, and to the work for experience; and as we combine these three shall we make our lives tell for the Lord.

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OPTIONAL HYMN.

Take my life, and let it be,
Dare to do right,
I love to tell the story,
If my disciple thou would'st be,
We've listed in a holy war.

All for Jesus,
Look up to Jesus,
Lift up the Gospel banner,
Lord, if at thy command,
Go, labor on.

Blackboard.



LESSON IX. WARNING AND INVITATION.

[Feb. 27.]

GOLDEN TEXT. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11. 28.

AUTHORIZED VERSION.

Matt. 11. 20-30. [*Commit to memory verses 28-30.*]

[Read the whole chapter, and Luke 19, 41-48.]

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Cho-ra'-zin! woe unto thee, Beth-sai'da! for if the mighty works, which were done in you, had been done in Tyre and Si'don, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more toler-

REVISED VERSION.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Cho-ra'-zin! woe unto thee, Beth-sai'da! for if the mighty works had been done in Tyre and Si'don which were done in you, they would have repented long ago in sackcloth and ashes.

22 Howbeit I say unto you, It shall be more tolerable for Tyre and Si'don in the day of judgment, than for you. And thou, Ca-per-na-um,

able for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Ca-per-na-um, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sod'om, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sod'om in the day of judgment, than for thee.

25 At that time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sod'om which were done in thee, it would have remained until this day.

24 Howbeit I say unto you, that it shall be more tolerable for the land of Sod'om in the day of judgment, than for thee.

25 At that season Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal

26 them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have

27 been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willet to reveal

28 him. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall

30 find rest unto your souls. For my yoke is easy, and my burden is light.

Time.—Probably November, A.D. 29. **Place.**—Probably in Galilee, along the route to Jerusalem. **Rulers.**—Pilate, governor of Judea; Herod Antipas, tetrarch of Galilee and Perea.

Home Readings.

- M.* Warning and Invitation. Matt. 11, 20-30.
Th. Exhortation. Isa. 1, 16-20.
W. Responsibility of privileges. Luke 12, 41-48.
Tu. Despised but chosen. 1 Cor. 1, 20-31.
F. Gracious invitation. Isa. 55, 1-11.
S. A waiting guest. Rev. 3, 14-22.
S. None cast out. John 6, 29-40.

Lesson Hymns.

No. 200, New Canadian Hymnal.

Come to the Saviour, make no delay;
 Here in his word he's shown us the way:

No. 79, New Canadian Hymnal.

Come, ye disconsolate, where'er ye languish;
 Come to the mercy-seat, fervently kneel;

No. 83, New Canadian Hymnal.

Art thou weary, heavy laden?
 Art thou sore distressed?

QUESTIONS FOR SENIOR SCHOLARS.

I. Warning, v. 20-24.

To what cities was the warning given? Locate them.

Why was the warning uttered?

What "mighty works" had been done in Bethsaida? Luke 9, 10-17; Mark 8, 22-25.

With what cities were these compared?
 When would Tyre and Sidon fare better?
 What message is spoken to Capernaum?
 What special privileges had this city enjoyed?
 What doom is foretold for it? Why more tolerable?

What warning is given to all impenitent?
 Luke 13, 3.

2. Invitation, v. 25-30.

What thanksgiving did Jesus utter?

Whom did he mean by "the wise and prudent"?

Whom by the "babes"?

What were "these things"?

Why was this discrimination made?

Who alone knows the Son?

Who only can know the Father?

What classes are invited to Christ? GOLDEN

TEXT.

What command is laid on them?

What gracious promise is made to them?

With what "yoke" did Christ compare his own?

Teachings of the Lesson.

1. Privilege means responsibility. Where much is given much will be required. The saddest fall will be from great heights. Will any heathen rise up in judgment to condemn us?

2. Knowledge means blessedness. To know God is occasion for boundless thanksgiving. We may know him in his Son (John 14, 9); this is eternal life (John 17, 3).

3. Obedience means rest. Our burden-bearer is our rest-giver. All other yokes are galling; his is easy. Come, submit, learn; the rest is sure.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Warning, v. 20-24.

In what cities did Jesus do the most of his miracles?

Why did he upbraid these cities?

What effect would such works have had on Tyre and Sidon?

When would those cities fare better than Bethsaida?

What doom did Jesus pronounce on Capernaum?

Under what circumstances might Sodom have remained?

2. Invitation, v. 25-30.

For what hiding of knowledge did Jesus offer thanks?

Who are "the wise and prudent?" Prov. 26, 12.

To whom are these hidden things revealed?

What did the Father give to his Son?

Who only knows the Son?

By whom is the Father known?

What large company is invited to Christ?

GOLDEN TEXT.

To what are they required to submit?

What spirit did Jesus say he possessed?

What encouragement have we to exchange burdens with Christ?

Practical Teachings.

Where in this lesson are we taught—

1. That great privileges mean great responsibility?

2. That true wisdom is a gift of God?

3. That true repentance will bring rest to the soul?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now? **Near the city of Nain.**

Who came one day to ask if he were really the Christ? **Some of John's disciples.**

What did Jesus say was answer enough to this question? **The wonderful works he did.**

What were some of these works?

What did Jesus say about John after the men went away? **Read about it in the first part of the lesson chapter.**

Who were the people whom no one could please?

In what cities had Jesus done mighty works?

Why had they not believed on him? **They were too full of their own wisdom.**

For whom did Jesus thank his Father? **For the simple-hearted ones.**

From whom did Jesus get all his wisdom and power? **From the Father in heaven.**

What was the great invitation which Jesus gave? **To come to him.**

What did he promise to give?

What have we to do? **"Take," "Learn," "Find."**

How was Jesus different from other teachers?

They laid down laws; Jesus showed the love which makes burdens easy to bear.

To whom does the "rest" which Jesus promised belong? **To anyone who will take it.**

THE LESSON CATECHISM.

(For the entire school.)

1. For what did Jesus rebuke cities in which his mighty works were done? **Because they did not repent.**

2. Who are the only ones who know God? **Those who learn from Christ.**

3. What is Christ's call in the GOLDEN TEXT? **"Come,"** etc.

4. What is Christ's command? **"Take my yoke upon you."**

5. What does Jesus say of his yoke? **"My yoke is easy."**

OUR CHURCH CATECHISM.

17. What do you understand by the Lord's sitting at the right hand of God? His having all authority given to him in heaven and earth.

18. What is the meaning of the word Christ? It is the Greek form of the Hebrew Messiah, and means anointed with oil; that is to say, consecrated or set apart and qualified.

THE LESSON OUTLINE.

The Scourge, the Scepter, and the Yoke.

I. CHRIST'S SCOURGE.

1. **Of Rebuke.** *Upbraid... because,* v. 20.

Much is given... required. Luke 12, 48.

How shall we escape? Heb. 2, 3.

2. **Of Warning.** *Woe unto thee,* v. 21.

Behold... wonder... perish. Acts 13, 40, 41.

Your house... desolate. Matt. 23, 38.

3. **Of Judgment.** *More tolerable,* v. 24.

The wrath of the Lamb. Rev. 6, 16.

Judgment will I lay. Isa. 28, 16-18.

II. CHRIST'S SCEPTER.

1. **Unseen.** *Hid... wise,* v. 25.

Hid to them... lost. 2 Cor. 4, 3, 4.

None of the princes... knew. 1 Cor. 2, 7, 8.

2. **Revealed.** *Unto babes,* v. 25.

Chosen the weak things. 1 Cor. 1, 26, 27.

Become as little children. Matt. 18, 3.

3. **Supreme.** *All things,* v. 27.

All power... given unto me. Matt. 28, 18.

At his own right hand. Eph. 1, 20-22.

III. CHRIST'S YOKE.

1. **For whom.** *Labor... Juden.* v. 28.
Bind up the broken-hearted. Isa. 61. 1-3.
Them that are bowed down. Psalm 146. 8.
2. **Its Demand.** *Learn of me.* v. 29.
Into captivity every thought. 2 Cor. 10. 5.
So to walk even as he. 1 John 2. 6.

3. **Its Reward.** *Find rest.* v. 29.
We...do enter into rest. Heb. 4. 3.
This is the rest. Isa. 28. 12.
4. **Its Ease.** *My yoke is easy.* v. 30.
Not under the law. Rom. 6. 14.
Christ hath made us free. Gal. 5. 1.

EXPLANATORY AND PRACTICAL NOTES.

The tour of Jesus through central Galilee, the third and last of his journeys through that province, was marked by a change in the character of his preaching. For a year he had invited, urged, pleaded with the people; now he began to warn them of the wrath to come. He gave his last call to the cities where he had wrought his most significant miracles and preached his most earnest discourses. To Chorazin, Bethsaida, and Capernaum—the cities which had been most highly favored in his ministry—he holds up the fate which had overtaken other places, and forewarns them that their fall shall be the more signal as their privileges have been the higher. But even in his warnings there is tenderness. The Saviour sees how heavy are the burdens with which men are laden, their sorrows, and their trials, and their yearnings. No human heart could sympathize with the woes of man so fully as Christ, with his universal, all-embracing consciousness. And no one could meet the wants of human nature like him to whom the Father had delivered all things. The Son of God promises rest to every heart that seeks him and leans upon him. The rebuke to the cities of Lake Gennesaret is inserted by Luke in his charge to the seventy. It is very likely that it was uttered at different times, but the exact date does not modify the teaching.

Verse 20. Then began he to upbraid the cities wherein most of his mighty works were done. The narrative of Matthew bases these reproaches on the Jews' rejection of Jesus; the narrative of Luke bases them on the rejection by the Jews of the apostles.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! It is a remarkable fact that not a single miracle recorded in the gospels is placed in either of these towns. Chorazin is, according to the most recent authorities, to be identified with the present ruins of Keraseh, northward from Tel Hum. The site of Bethsaida has been much in dispute. Different references in the gospels have been supposed to allude to two towns of this name. One is identified beyond doubt. It was a village on the bank of the Jordan River, north of the Lake of Galilee and very near to the river's mouth. It was rebuilt by the Tetrarch Philip, and named Julius in honor of the daughter of the emperor. Search for a second Bethsaida on the western coast of the sea seemed to many to be made necessary by the statement that after the miraculous feeding of the five thousand Jesus went to the other side of the lake toward Bethsaida. But it is now certain that such a phrase does not necessarily imply the crossing of the lake, and it is probable that all Jesus and his disciples did was to return by water from the scene of the miracle to Bethsaida Julius. The probabilities are all

now in favor of but one Bethsaida. It was the birthplace of Andrew, and Peter, and Philip. Both cities are here mentioned as typical of the busy region in which they lay, a region in which the largest part of our Lord's teachings were uttered and the largest part of his deeds performed. At Chorazin there exist ruins of an old synagogue and houses, with walls still six feet high. **The mighty works which were done in you.** Which are forgotten now, as the cities themselves are forgotten. **Tyre and Sidon.** Cities which in every way were almost as typical of sin as Sodom and Gomorrah, only that Sodom and Gomorrah were typical of the ruin that sin brings, while Tyre and Sidon stand for that temporarily successful sin the flourishing of which is one of the most serious problems to every devout mind. The lesson is that men are judged not merely according to the deeds they have done, but according to their moral decisions, according to what they might have done under other circumstances. Much of our goodness and much of others' badness are due to opportunity and environment. The wealth and prosperity of the two great Phœnician cities had brought unexampled luxury and moral degeneracy. Tyre and Sidon were the cradles of Baal worship. **They would have repented long ago in sackcloth and ashes.** They would have come forward to the mourner's bench for prayers. They would have openly avowed their sincere penitence.

22. The day of judgment means what it means in the preceding lesson—the general system of God's judicial decisions.

23. Capernaum. "The-village-of-Nahum." Two strong Christian traditions have settled on two sites for Capernaum; one of these, Tel Hum, has until comparatively recently been generally preferred, but it is now reasonably certain that we must seek Capernaum elsewhere. This site is without water, while at Capernaum was a notable fountain described by Josephus; besides, Capernaum was evidently nearer to Gennesaret than is Tel Hum. The other tradition favors Khan Minyeh. This suits generally the description of Josephus and all the references in the gospels, and is accepted by Dr. George Adam Smith and other eminent recent investigators. Capernaum was the favorite home of Jesus during his public ministry. Mark calls it his house. **Exalted unto heaven.** Perhaps the allusion is to the honor given it by the dwelling of our Lord; but more probably in the midst of its populous surroundings Capernaum reached great wealth and relatively great blessing. **Brought down to hell.** That is, to ruin. During the wars between the Romans and the Jews the destruction was so great that the traces of the three cities mentioned are very slight. As being the residence of Jesus Capernaum was the most favored spot on earth. In it Jesus had healed the nobleman's son, a man sick of the palsy, Peter's wife's mother; besides working uncounted miracles which closely followed that healing, Jairus's daughter, the woman with the issue of blood, and the centurion's servant. The fact is, a large proportion of the marvelous miracles of Jesus were wrought in Capernaum. But the main thought is probably that of self-exaltation.

24. More tolerable for the land of Sodom. There are, unquestionably, degrees of punishment as well as degrees of reward in the future world. **The day of judgment,** as before, denotes the separation of good and evil, which in the present course of the world's affairs are mixed together. "The day of judgment," says Dr. Clarke, "came to Sodom when it was destroyed by fire and brimstone from heaven; to Chorazin, Bethsaida, and Capernaum when they were destroyed by the Romans. But there is a day of final judgment when every man shall be rewarded according to his work, whether good or bad."

25. I thank thee. Literally, "I fully agree with thee." **The wise and prudent.** The worldly-wise and self-righteous. **Babes.** The simple-hearted, teachable souls. "The wise and prudent" here were the scribes and Pharisees;

"the babes," the disciples. "Prudent" might be rendered "intelligent," "acute." The secrets of the kingdom of God are not discovered by those who are merely mentally acute, but to the meek and to those who hunger and thirst after righteousness.

26. Even so, Father; for so it seemed. Yea, Father, I thank thee, that so it seemed.

27. All things are delivered unto me of my Father. See John 3, 35. **No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.** If, without any preconception, one were to read this paragraph, he would certainly recognize it as a high claim to equality with the Father. There is no favoring class to whom the Son "wills" to reveal the Father.

28. Come unto me, all ye that labor and are heavy laden. That is, become my followers; learn of me. Every step taken by a man heavily laden with a burden reduces his strength. The farther he goes the heavier is his load. Few men labor more severely than the overburdened carrier. No figure of speech is more easy to understand than that which passes burden-bearing from the physical over into the spiritual world. Thousands and thousands of people limp along through life, bowed over with burdens of heart and head. To such Jesus says, "Come unto me." How will he relieve them? By lifting the burden? Sometimes, but whether or not, by giving rest. The men to whom Jesus talked were some of them restive under the Roman yoke; some under the yoke of traditions and ordinances imposed by the Pharisees and scribes on the consciences of men; some under the yoke of conscious sin. The apostle in writing our Lord's words emphasizes the "I." No one else can give this rest.

29. Take my yoke upon you. Instead of the Pharisaic yoke. **Learn of me.** Adopt my rule of life. **I am meek and lowly in heart.** Jesus lived out the holy principles of his beatitudes. **Ye shall find rest unto your souls.** See Jer. 6, 16.

30. My yoke is easy. Good, kind. **My burden is light.** It was really love; love was the new commandment which superseded the anise and cummin, the tedious ritual, the useless learning of the old Jews. "That rest which the soul experiences when once safe under Christ's wing makes all yokes easy and all burdens light." —*Brown.* The burdens of the Pharisees Christ had himself criticised as heavy and grievous to be borne.

CRITICAL AND HOMILETICAL NOTES.

Verse 20. Then. According to Matthew, immediately after receiving the messengers from John the Baptist, while our Lord was in the midst of his Galilean ministry. Luke places this address in connection with the mission of the seventy, at the close of Jesus's ministry in Galilee. While it is possible that the same words may have been uttered twice, it is hardly probable. If we are to choose between the two, Luke's history is the more correct. Matthew makes no attempt at chronological accuracy. While speaking of the impenitence of the people in respect to the Baptist, he recalls the solemn utterances of Jesus in view of their persistent and final unbelief. The historical situation as presented by Luke is the natural explanation of the address. About to leave the city which he had made his residence, and which had been favored with his greatest work, he views with profound grief its obstinate unbelief, and reads in it the city's doom. **Chorazin.** Probably the site is marked by the ruins of *Bir-kizazeh*, about two miles north of Capernaum. **Bethsaida.** At the mouth of the upper Jordan. These two cities are named to cover the entire region which above all others had been favored by our Lord's presence and ministry. We have no account of any of the miracles wrought in these cities, but it is clear that these communities had rare opportunities to learn the truth of life. Those most favored often have the least appreciation.

22. More tolerable. The sentence of final judgment will be determined as much by the opportunities of the judged as by their acts. The most heinous of all wicked acts is unbelief. Persisting in the face of sufficient light, it becomes the unpardonable sin. Everyone will be judged by the measure of the grace given to him. Here is a clear statement of the fact of degrees of punishment in eternity. **Tyre and Sidon.** What these cities would have done is suggested by the account in Matt. 15, 21-28. Jesus found "great faith" there. Schaff remarks that afterward Tyre actually did become a Christian city.

23. Thou, Capernaum. The most favored city of all—the home of Jesus—the chief city of his ministry, appropriately called "The New Jerusalem, the cradle of the kingdom of God." What miracles had it witnessed! What sermons had it heard! What ministries of grace had it enjoyed! **Which art exalted unto heaven.** Not by its material prosperity (*Grolins*), nor its lofty situation on the hill above the lake (*Siber*), but exalted by the honor conferred on it by the presence and work of the Son of God there. The Revised Version, which

turns the statement into a question, does not receive a ready assent from the students of the manuscripts. The change is made by simply transferring the final letter in "Capernaum" to the next word. As no spaces are made between the words in the old manuscripts, the reader must let the sense fix his choice. It weakens the strength of the passage to make it read, Do you expect to be exalted to the heavens by my work here? Surely a strange question to ask a people who had rejected him. **Sodom,** by its abominable sins, came to stand among the Jewish people as a type of the lowest depravity. But a people rejecting such privileges as those enjoyed at Capernaum will suffer a worse doom. What, then, will become of those who are living in the blaze of Gospel light in this, the end of the nineteenth century?

25. Answered. The dreadful doom of the favored cities which Jesus had just pronounced evokes many questions. It is not necessary to suppose them actually asked. They may have occurred in his own thought, or he may have discovered them in the mind of his hearers. If Tyre, Sidon, and Sodom would have repented, then why did they not have the privilege of the Gospel? Why in the providence of God are these ancient people so blind? Why do not love and omnipotence find some way by which to avert their doom? Could not the Father have found some way to give his Son these souls? Could he have won the best minds in these cities, would it not have been better for the world?

25-27. In these verses we have the answer to the unspoken question. All this is a part of infinite wisdom by which the world is to be brought to God in his Son. Jesus saw this fact at once. Hence there came (1) *Aequivoceance.* "Even so, Father." (2) *Thankfulness.* "I thank thee," and (3) *An outburst of joy* (Luke 10, 21). The one thing needed was to give the Father to the world. Only the Son who had received him in his fullness could do it, and that by giving himself. Nor could he enthrone himself in any heart until that heart was first dethroned of self. The great, the wise, the prudent, were too much occupied with their own self-worship to become the recipients and instruments exclusively of that wisdom which he would communicate to them from the Father. To appeal to the world's wisdom would be to mix the alloy of their own science with the divine wisdom of the Gospel. Hence the Father had "hidden" the Gospel from them. But there were "babes"—childlike spirits willing to learn—"poor in spirit," who would welcome the truth. It is all

a part of the plan of him who from the beginning was preparing the great salvation.

28-30. These verses are the fitting sequence of the exceptional emotion which had stirred the Saviour's breast. It is the bow of promise against the passing storm. From the rejecting many he turns to the accepting few. **Labor and heavy laden.** "The active and passive side of human distress. While outward affliction is not excluded, it has primary reference to spiritual misery."—*Nest.* The legal bondage of the Jews, as also all heathen religions and the burdensome and costly cult of many forms of the modern Christian Church, are a grievous yoke. "Come unto ME." There is no rest in weary, dogmatic systems, nor in slavish ecclesiastical ceremony, nor in laborious and multiplied beneficence. The want of the guilty and restless heart is **Jesus himself.**

Thoughts for Young People.

Concerning Salvation.

1. Every person enjoys an opportunity for salvation. Not all may have the same opportunity, but all have some. We have our opportunity whenever a sermon is preached or an invitation is given. Verses 20, 21.
2. Our salvation requires of us repentance, which is a sincere forsaking of sin and a sincere turning to God. Verses 20, 21.
3. If we reject salvation, we must expect a fearful rebuke in the judgment day. Verses 22-24.
4. The truths of salvation are received and understood by the humble more readily than by the great and distinguished. Comparatively few of the rulers, legislators, political leaders, and men of great wealth are earnest Christians. Verse 25.
5. Salvation comes to us only through Jesus Christ, the Son of God. Verse 28.
6. Salvation lays upon us a light burden, but it brings rich reward in its rest and peace. Verses 29, 30.

Orientalisms of the Lesson.

Verse 28. "In sackcloth and ashes" was a phrase which indicated the extremest humiliation. The people of Nineveh are said to have repented in sackcloth and ashes. The sackcloth was roughly woven from camel's hair or the hair of cattle. Sometimes it was worn instead of the ordinary garments; sometimes it was worn under them and spread under the person at night, or he sat on it, or lay on it. In cases of extreme humiliation and mourning ashes were added, sprinkled on the head, or the person sat on ashes, or lay on them, or wallowed in them.

29 Yoke. To take the yoke of a teacher was said of pupils who came under his instruction. In the Book of Wisdom we read: "I opened my mouth and spake, acquire for yourselves without money; put your neck under the yoke and let your soul receive instruction; see with your eye that I toiled a little and found for myself much rest." The later Jewish authorities spoke of taking or rejecting the yoke of the law, and of the yoke of the kingdom of heaven, so that the phrase "take my yoke" meant "become my pupils."

By Way of Illustration.

Verses 20-24. *Warning.* Christ was as loving when he gave words of warning as when he spoke words of comfort and approval. The man who rings the fire-bell does not do it out of spite or vindictiveness to the human race. He shows his philanthropy and his love for humanity by ringing it with all earnestness and zeal.

In family life the children are not all judged according to the same standard. They are held responsible according to the instruction and experience they have received. Capernaum, the home of our Lord, was like that man who deliberately jumped overboard from a steamship, and when a rope was thrown him pushed it away.

The sinfulness of sin. Whoever thinks of modern sin as a mere vermiform appendix to human nature, troublesome indeed, and in rare cases dangerous, but a mere remnant of what has ceased to be a real organ in human life, holds his theory in the face of many stubborn facts which demonstrate the exceeding sinfulness of sin. It was not in darkest Africa, but was in lightest Jerusalem, and is in most enlightened America and Christian Europe, that Christ is crucified.—*Monday Club Sermons.*

Verses 25-27. The great English artist, Burne-Jones, has painted a picture which he calls "The Wheel of Fortune." It embodies perfectly the heathen idea of Fate. The human race is represented by female figures bound helplessly to a great wheel, and the wheel is being turned by a man who is blind. Not such is the Christian belief. A Father's loving heart and hand are guiding his children, and though we may not understand the "why" of it all, we do not need to. Our Father does, and, as Browning says, "The All-Wise is the All-Loving too."

Verses 28-30. Socrates, noblest philosopher of Greece, could offer to his disciples, as they gathered at his dying bed, no better comfort than the direction: "Go search Greece for a charmer; it is a wide world, and perhaps somewhere you will find some one who will give you

comfort and consolation." In the temples of pagan religions everywhere you find the same cry of men—that cry which comes to us from India in her song: "O Varuna, have mercy! O Varuna, have mercy!" And no answer from Varuna, no song of triumph from the temple. For the history of paganism has been always the same—humanity floundering in the slough of despond, with never a song on its lips and never a gleam of hope on its brow.—*Lynette Abbott.*

I have often thought of Simon the Cyrenian, who came to Jerusalem on the day when Jesus was crucified, and who bore his cross up Calvary. How gladly would we have done it! How cheerfully would we have endured the abuse of the mob, and the burden that made us stagger, if we might only relieve for a little time the bleeding back of him who was tottering under the weight of the world's sin! Here is a more gracious and honorable task—it is to be his yoke-fellow, his coworker in the work of saving men.—*W. E. Burton.*

Heart Talks on the Lesson.

If I were coming to my class to-day to speak of some impending danger, some financial loss, or some threatened illness which might be avoided, I know you would listen with great interest. Or if I were inviting you to spend a while with me at some lovely, restful place, where you would forget you had ever been tired, how eagerly you would accept the invitation. Will you not, then, give even more attention to the warning and invitation which your best friend, Jesus, speaks to us to-day? Chorazin, Bethsaida, Tyre, and Sidon, Capernaum, Sodom—all witness to the truth that "whatsoever a man soweth that shall he also reap." There is no change in that law. It was prophesied of Tyre, in the book of Ezekiel, because of its wickedness, "Thou shalt be built no more; though thou be sought for, yet shalt thou never be found again," and every traveler in that country at this day sees the fulfillment of God's word. Only a few fishermen's huts stand where once were magnificent palaces. Over Sodom the Dead Sea rolls; even the site of wealthy Capernaum is difficult to find, and no one knows just where Chorazin and Bethsaida used to be. History testifies the truth of prophecy. And Jesus says those who enjoy the greatest privileges and have the most light upon the way of duty will be held more responsible than those less favored. Sodom, with all its awful sin, will stand a better chance in the judgment than the cities which refused to hear the teachings of Jesus. Is there a personal word for us here?

Jesus once said, "He that knew not his Lord's

will and did it not shall be beaten with few stripes; but he which knew his will and did it not shall be beaten with many stripes." Even according to the judgment of men this is just. We excuse a person for doing wrong when we think he knew no better; but to know the right and do the wrong we feel is inexcusable. And this holds good not only in regard to actual sin—it is true, also, of the use or abuse of our privileges and opportunities.

If God has given you influence, wealth, education, or gifts of any kind, you are far more responsible for the use of them than those are who have been less favored. Of him to whom much is given much will be required. A teacher has a right to expect more of a bright scholar than of one naturally dull. Ought I not to expect more of those members of my class who have time and helps for the study of the lesson than of those who have not equal opportunity? You see, this is a very practical subject. Jesus said these deep principles were hidden from those who think themselves too wise to be instructed. Only the simple-hearted, who heed warnings kindly given, and take advice from the more experienced, understand them. I pray that the serious instruction of the lesson and the gracious invitation of the Golden Text may be received by you as by teachable little children, so that the "woe" of a lost opportunity may never be your calamity, and the rest which Jesus gives to all who come to him may be your blessed portion.

The Teachers' Meeting.

Review briefly the events of the last few lessons, and show where this address belongs in the life of Christ.... Draw a map of the Sea of Galilee, and locate upon it the places named in this lesson.... We may teach this lesson under the outline, I. Woe. II. Welcome.... I. The woes of Christ. 1. Wherefore? 2. Against whom? 3. What are they? 4. What result from them? II. The welcome of Christ. 1. To whom? 2. On what contradictions? 3. Giving what privileges?.... Show in the lesson the following traits of Christ: 1. Authority. 2. Wrath. 3. Foreknowledge. 4. Sympathy. 5. Humility.... The teachings of the lesson concerning salvation.

Before the Class.

Introduction. The words of our lesson were spoken in connection with the commission and return of the seventy disciples sent out by Jesus when he finally left Galilee, with his face set to go to Jerusalem. An account identical in some respects is found in Luke 10. 1-24. This was at

the beginning of the Perea ministry, during which Christ spoke so severely in warning to the Pharisees.

Development of the text. The title of this lesson suggests the general subject, "Warning and Invitation," which words place upon the blackboard at the beginning.

1. *Warning.* Place upon the board under "Warning" the words "Truth rejected." Note first that the warnings came to those who had rejected the Gospel in the face of great light. Many of the mighty works had been done in Capernaum and other cities of Galilee, so they had no excuse for their conduct. In this connection note (a) That men are judged according to their light; the greater the light the greater condemnation if rejected. (b) That the same manifestations of God affect people differently. Tyre and Sidon would have repented if the miracles had been performed there. The manifestation is the same, but the difference is in the ones to whom the light is sent—some receive and others reject. (c) That rejection brings hardening. Heat melts wax, but hardens clay. (d) That persistence in rejecting the truth of the Gospel results in loss and final disaster. "Quench not the Spirit." Upon the board under "Truth rejected" write "Truth revealed." To whom? Not to the wise, the cultured, but to those who are babes, those who have the teachable spirit. The wise and cultured may have the truth revealed to them if they have retained their childlike spirit of teachableness. Not all may be wise, not all may have the advantage of a rich culture, but all may have the truth of the Gospel revealed to them if only they are willing to receive that truth.

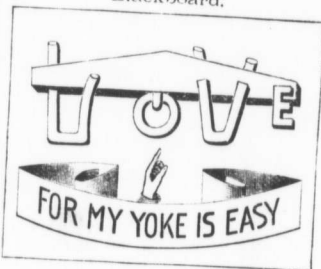
2. *Invitation.* Note specially this invitation of Christ, and place upon the board as the thoughts are brought out: (a) That the invitation is universal—"Come . . . all." None too poor or lowly to come to him. (b) That rest is to be "given." This is a free gift of Jesus to man. This rest is immediate upon coming to the giver. (c) That it is rest from labor and burden-bearing. How many there are who are struggling along day by day, trying to live right lives, bearing their burdens of sin and sorrow with no help, no support, other than their own power. It is to them the invitation goes out—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is peace. (d) That there is a larger rest which is to be "found." Rest is not idleness, inaction, but rather the peace and happiness which come from the victorious struggle for higher life, for more perfect development. This is to be attained by uniting with Christ, learning of Christ, working with Christ. We are not alone in our efforts to find this rest—the rest of victory.

Christ is working with us; thus are we yoked together with him for victory. And as we work with him we learn of him. We learn the secret of success—meekness and lowliness of heart. This will cost us something. Yes, but the yoke of Christ is easy and his burden light.

Specific application. Besides the application suggested in the development of the text impress the thought that the invitation must be accepted or rejected. Those who live in countries where the Gospel is preached from day to day, and where the results are clearly seen, will receive the greater condemnation if this invitation be rejected. In the face of the abundant light which is theirs, they can blame no one but themselves.

A choice must be made. Let it be that of accepting the Master's invitation, and in him finding rest.

Blackboard.



OPTIONAL HYMNS.

Come, said Jesus' sacred voice.
Hasten, sinner.
Weary child by sin oppressed.
Come unto me.
I heard the voice of Jesus.

Art thou weary.
When in the tempest he'll hide me.
Are you weary.
Whenever trials press my soul.
Go tell it to Jesus.

Library References.

THE GALILEAN MINISTRY.—Merrill, *Galilee in the Time of Christ*; Tristram, *Bible Places, or Topography of the Holy Land*; Vallings, *Jesus Christ the Divine Man—His Life and Times*, chapter xi, page 90; Blaikie, *Public Ministry of Our Lord*, chapter vi, pages 95-113.

TYRE—SIDON.—Rawlinson, *Phœnicia—Story of the Nations* (see Index); Rawlinson, *History of Phœnicia* (see Index).

CHORAZIN—CAPERNAUM—BETHSAIDA.—Merrill, *Galilee in the Time of Christ*, section x, page 45; Farrar, *Life of Christ*, vol. i, pages 181, 309, 401, 404; vol. ii, page 6; Eidersheim, *Life and Times of Jesus the Messiah*, vol. i, pages 364-366; vol. ii, pages 3-6, 138, 139; Andrews, *Life of Our Lord*, pages 203-220.

YOKE.—Smith, *Bible Dictionary*; Bissell, *Biblical Antiquities*, pages 119, 122.

Freeman's *Handbook*: Ver. 21, "Sackcloth," 20; vers. 29, 30, "The yoke," 599.

Lessons and Golden Texts for 1899.

[It will be well for our readers to keep this list within reach during the year, so that they may refer to it when they wish to arrange their studies for the next year.]

NOTE.—The parallel and related passages mentioned in connection with the assigned lessons will, it is hoped, be studied in connection with the lessons, to give a better understanding of their force and meaning.

STUDIES IN THE GOSPEL BY JOHN.

First Quarter.

LESSON

- I. Jan. 1.—CHRIST THE TRUE LIGHT. John 1. 1-14. *Connit vs.* 9-12. (Study John 1. 1-34; 8. 12-18, and 12. 44-50.) GOLDEN TEXT: In him was life; and the life was the light of men. John 1. 4.
- II. Jan. 8.—CHRIST'S FIRST DISCIPLES. John 1. 35-46. *Connit vs.* 35-37. (Study chap. 1. 35-51 and Matt. 4. 18-25.) GOLDEN TEXT: Behold the Lamb of God. John 1. 36.
- III. Jan. 15.—CHRIST'S FIRST MIRACLE. John 2. 1-11. *Connit vs.* 11. GOLDEN TEXT: And his disciples believed on him. John 2. 11.
- IV. Jan. 22.—CHRIST AND NICODEMUS. John 3. 1-16. *Connit vs.* 14-16. (Study verses 1-21. Compare 2 Cor. 5. 17-21.) GOLDEN TEXT: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3. 16.
- V. Jan. 29.—CHRIST AT JACOB'S WELL. John 4. 5-15. *Connit vs.* 13-15. (Study chap. 4. 1-4.) GOLDEN TEXT: Whosoever drinketh of the water that I shall give him shall never thirst. John 4. 14.
- VI. Feb. 5. THE NOBLEMAN'S SON HEALED. John 4. 43-54. *Connit vs.* 49-51. GOLDEN TEXT: Jesus said unto him, Thy son liveth: and

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- himself believed, and his whole house. John 4. 53.
- VII. Feb. 12.—CHRIST'S DIVINE AUTHORITY. John 5. 17-27. *Connit vs.* 24-27. (Study chap. 5. 1-38.) GOLDEN TEXT: This is indeed the Christ, the Saviour of the world. John 4. 42.
 - VIII. Feb. 19.—CHRIST FEEDING THE FIVE THOUSAND. John 6. 1-14. *Connit vs.* 9-11. (Compare Matt. 14. 13-21; Mark 6. 31-44, and Luke 9. 10-17.) GOLDEN TEXT: I am the Bread of Life. John 6. 35.
 - IX. Feb. 26.—CHRIST AT THE FEAST. John 7. 14, 28-37. *Connit vs.* 28-31. (Study the whole chapter.) GOLDEN TEXT: If any man thirst, let him come unto me and drink. John 7. 37.
 - X. March 5.—CHRIST FREED FROM SIN. John 8. 12, 31-36. (May be used as a Temperance Lesson.) *Connit vs.* 34-36. (Study John 8. 12-59.) GOLDEN TEXT: If the Son therefore shall make you free, ye shall be free indeed. John 8. 36.
 - XI. March 12.—CHRIST HEALING THE BLIND MAN. John 9. 1-11. *Connit vs.* 5-7. (Study the chapter.) GOLDEN TEXT: One thing I know, that, whereas I was blind, now I see. John 9. 25.
 - XII. March 19.—CHRIST THE GOOD SHEPHERD. John 10. 1-16. *Connit vs.* 14-16. (Study the whole chapter; also compare Psalm 23; Heb. 13. 20, and 1 Peter 5. 4.) GOLDEN TEXT: I am the Good Shepherd; the Good Shepherd giveth his life for the sheep. John 10. 11.
 - XIII. March 26.—REVIEW. GOLDEN TEXT: My sheep hear my voice, and I know them, and they follow me. John 10. 27.

Second Quarter.

- I. April 2.—THE RAISING OF LAZARUS. John 11. 32-45. (A Lesson for Easter Sunday.) *Connit vs.* 41-44. (Study John 11. 1-46; also 1 Cor. 15. 1-58.) GOLDEN TEXT: I am the resurrection and the life. John 11. 25.
- II. April 9.—THE ANOINTING IN BETHANY. John 12. 1-11. *Connit vs.* 1-3. (Compare Matt. 26. 1-13 and Mark 14. 3-9.) GOLDEN TEXT: She hath done what she could. Mark 14. 8.
- III. April 16.—JESUS TEACHING HUMILITY. John 13. 1-17. *Connit vs.* 14-17. (Study the whole chapter.) GOLDEN TEXT: I have given you an example. John 13. 15.
- IV. April 23.—JESUS, THE WAY AND THE TRUTH AND THE LIFE. John 14. 1-4. *Connit vs.* 2-6. (Study also Acts 4. 8-12.) GOLDEN TEXT: Jesus saith unto him, I am the Way and the Truth and the Life. John 14. 6.

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- V. April 30.—THE COMFORTER PROMISED. John 14. 15-27. (A Lesson for Pentecost.) *Commit vs. 25, 26.* (Study also John 16. 1-15.) GOLDEN TEXT: I will pray the Father, and he shall give you another Comforter. John 14. 16.
- VI. May 7.—THE VINE AND THE BRANCHES. John 15. 1-11. *Commit vs. 6-8.* (Compare John 16. 16 and Matt. 7. 16-20.) GOLDEN TEXT: I am the Vine, ye are the branches. John 15. 5.
- VII. May 14.—CHRIST BETRAYED AND ARRESTED. John 18. 1-14. *Commit vs. 3-5.* (Compare Matt. 26. 47-56; Mark 14. 43-52, and Luke 22. 47-53.) GOLDEN TEXT: He is despised and rejected of men. Isa. 53. 3.
- VIII. May 21.—CHRIST BEFORE THE HIGH PRIEST. John 18. 15-27. *Commit vs. 23-25.* GOLDEN TEXT: He came unto his own, and his own received him not. John 1. 11.
- IX. May 28.—CHRIST BEFORE PILATE. John 18. 28-40. *Commit vs. 38-40.* (Compare Matt. 27. 11-26; Mark 15. 1-15, and Luke 23. 1-25.) GOLDEN TEXT: I find no fault in him. John 19. 4.
- X. June 4.—CHRIST CRUCIFIED. John 19. 17-30. *Commit vs. 28-30.* (Compare Matt. 27. 27-54; Mark 15. 16-39, and Luke 23. 33-47.) GOLDEN TEXT: The Son of God, who loved me and gave himself for me. Gal. 2. 20.
- XI. June 11.—CHRIST RISEN. John 20. 11-20. *Commit vs. 11-14.* (Compare Matt. 28. 1-8; Mark 16. 1-8, and Luke 24. 1-12.) GOLDEN TEXT: Now is Christ risen from the dead. I Cor. 15. 20.
- XII. June 18.—THE NEW LIFE IN CHRIST. Col. 3. 1-15. (May be used as a Temperance Lesson.) *Commit vs. 1-4.* (Read Eph. 4. 17 to 5. 24.) GOLDEN TEXT: Let the peace of God rule in your hearts. Col. 3. 15.
- XIII. June 25.—REVIEW. GOLDEN TEXT: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15.

STUDIES IN THE OLD TESTAMENT.

Third Quarter.

- I. July 2.—GRACIOUS INVITATIONS. Hos. 14. 1-9. *Commit vs. 4-7.* (Read chap. 10. 1-13.) GOLDEN TEXT: Come, and let us return unto the Lord. Hosea 6. 1.
- II. July 9.—DANIEL IN BABELON. DAN. 1. 8-21. (May be used as a Temperance Lesson.) *Commit vs. 17-20.* (Read the whole chapter.) GOLDEN TEXT: Daniel purposed in his heart that he would not defile himself. Dan. 1. 8.

LESSON

- III. July 16.—THE HEBREWS IN THE FIERY FURNACE. DAN. 3. 14-28. *Commit vs. 16-18.* (Read the chapter.) GOLDEN TEXT: Our God whom we serve is able to deliver us. Dan. 3. 17.
- IV. July 23.—THE HANDWRITING ON THE WALL. DAN. 5. 17-31. *Commit vs. 24-28.* (Read chaps. 4 and 5.) GOLDEN TEXT: God is the Judge. Psalm 75. 7.
- V. July 30.—DANIEL IN THE DEN OF LIONS. DAN. 6. 10-23. *Commit vs. 21-23.* (Read the chapter.) GOLDEN TEXT: The Lord is thy keeper. Psalm 121. 5.
- VI. Aug. 6.—THE NEW HEART. Ezek. 36. 25-30. *Commit vs. 25-27.* (Read Ezek. 11. 14-25 and Jer. 31. 31-34.) GOLDEN TEXT: A new heart also will I give you. Ezek. 36. 26.
- VII. Aug. 13.—EZEKIEL'S GREAT VISION. Ezek. 37. 1-14. *Commit vs. 5, 6.* (Read John 3. 1-18.) GOLDEN TEXT: I will put my Spirit within you. Ezek. 36. 27.
- VIII. Aug. 20.—THE RIVER OF SALVATION. Ezek. 47. 1-12. *Commit v. 12.* (Compare Zech. 13. 1 and 14; 8. 9; and Matt. 13. 31-33; also Rev. 22. 1-5.) GOLDEN TEXT: Whosoever will, let him take the water of life freely. Rev. 22. 17.
- IX. Aug. 27.—RETURNING FROM CAPTIVITY. EZRA 1. 1-11. *Commit vs. 2-4.* (Read Ezra 2. 64-70.) GOLDEN TEXT: The Lord hath done great things for us, whereof we are glad. Psalm 126. 3.
- X. Sept. 3.—REBUILDING THE TEMPLE. EZRA 3. 10 to 4. 5. *Commit vs. 10, 11.* (Read chaps. 3 and 4.) GOLDEN TEXT: The temple of God is holy, which temple ye are. I Cor. 3. 17.
- XI. Sept. 10.—ENCOURAGING THE BUILDERS. HAG. 2. 1-9. *Commit vs. 4, 5.* (Read the Book of Haggai and Isa. 60.) GOLDEN TEXT: Be strong, all ye people of the land, saith the Lord, and work, for I am with you. Hag. 2. 4.
- XII. Sept. 17.—POWER THROUGH THE SPIRIT. ZECH. 4. 1-14. *Commit vs. 8-10.* (Read the chapter, and compare Ezra 6. 14-22.) GOLDEN TEXT: Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Zech. 4. 6.
- XIII. Sept. 24.—REVIEW. GOLDEN TEXT: The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34. 7.

Fourth Quarter.

- I. Oct. 1.—JOY IN GOD'S HOUSE. Psalm 122. *Commit vs. 6-9.* (Read Psalm 84.) GOLDEN TEXT: I was glad when they said unto me. Let us go into the house of the Lord. Psalm 122. 1.

LESSON

- II. Oct. 8.—HAMAN'S PLOT AGAINST THE JEWS. Esth. 3. 1-11. *Commit vs.* 5, 6. (Read chaps. 1-3.) GOLDEN TEXT: If God be for us, who can be against us? Rom. 8. 31.
- III. Oct. 15.—ESTHER PLEADING FOR HER PEOPLE. Esth. 8. 3-8 and 15-17. *Commit vs.* 15-17. (Read chaps. 8-10. GOLDEN TEXT: Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psalm 37. 5.
- IV. Oct. 22.—EZRA'S JOURNEY TO JERUSALEM. Ezra 8. 21-32. *Commit vs.* 21-23. (Read chap. 7 and 8. 15-36.) GOLDEN TEXT: The hand of our God is upon all them for good that seek him. Ezra 8. 22.
- V. Oct. 29.—PSALMS OF DELIVERANCE. Psalms 85 and 126. *Commit Psalm* 126. (Read Jer. 31.) GOLDEN TEXT: They that sow in tears shall reap in joy. Psalm 126. 5.
- VI. Nov. 5.—NEHEMIAH'S PRAYER. Neh. 1. 1-11. *Commit vs.* 8-10. (Read chap. 2.) GOLDEN TEXT: Prosper, I pray thee, thy servant this day. Neh. 1. 11.
- VII. Nov. 12.—REBUILDING THE WALLS OF JERUSALEM. Neh. 4. 7-18. *Commit vs.* 15-18. (Read the chapter.) GOLDEN TEXT: Watch and pray. Matt. 26. 41.
- VIII. Nov. 19.—PUBLIC READING OF THE SCRIPTURES. Neh. 8. 1-12. *Commit vs.* 1-3. (Read the chapter, also Luke 4. 16-22.) GOLDEN TEXT: The ears of all the people were attentive unto the Book of the Law. Ezra 8. 3.
- IX. Nov. 26.—WOES OF INTEMPERANCE. Prov. 23. 29-35. (Temperance Sunday in Great Britain.) *Commit vs.* 29-32. GOLDEN TEXT: Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. 20. 1.
- X. Dec. 3.—KEEPING THE SABBATH. Neh. 13. 15-22. *Commit vs.* 15-17. (Read the chapter.) Compare Isa. 56. 1-8; Jer. 17. 19-27.) GOLDEN TEXT: Remember the Sabbath day to keep it holy. Exod. 20. 8.
- XI. Dec. 10.—LESSONS IN GIVING. Mal. 1. 6-11 and 3. 8-12. *Commit chap.* 3. 10. (Read chap. 1: also 2 Cor. chaps. 8 and 9.) GOLDEN TEXT: God loveth a cheerful giver. 2 Cor. 9. 7.
- XII. Dec. 17.—FRUITS OF RIGHT AND WRONG DOING. Mal. 3. 13 to 4. 6. *Commit vs.* 16-18. (Compare Mal. 3. 1-6; also Matt. 11. 7-15.) GOLDEN TEXT: Whatsoever a man soweth, that shall he also reap. Gal. 6. 7.
- XIII. Dec. 24.—CHRIST'S COMING FORETOLD. Isa. 9. 2-7. *Commit vs.* 6, 7. (Read Isa. 11. 1-10.) GOLDEN TEXT: Unto you is born

LESSON

- this day in the city of David a Saviour, which is Christ the Lord. Luke 2. 11.
- XIV. Dec. 31.—REVIEW. GOLDEN TEXT: Bless the Lord, O my soul, and forget not all his benefits. Psalm 103. 2.

Thoughts for the Quiet Hour.

—All those who are conformed to the image of the Redeemer are as willing to be ruled by Christ as they are to be esteemed by him. He that deems his yoke heavy will not find his crown easy.—*Secker*.

—Christ's yoke is a burden which carries him who carries it.—*Bernard*.

—The happiest heart that ever beat
Was in some quiet breast

That found the common daylight sweet,
And left to heaven the rest.

—*Cheney*.

—O blessed Physician, by whose stripes we are healed, by whose death we live! . . . Sin hath made us sick unto death; make thou us but as sick of our sins, we are as safe as thou art gracious.—*Bishop Hall*.

—God's messengers should begin first with prayers for peace, not with objurgations.—*Bengel*.

—Men are more apt to use spectacles than looking-glasses; spectacles to behold other men's faults than looking-glasses to behold their own.—*Tropp*.

—Undertake no enterprise in which Christ does not accompany you.—*Purker*.

—If a tree planted by the margin of a refreshing river is proof against the heat of the sun or the unfavorableness of seasons, he, also, who into a well-prepared heart receives continual impressions of religious wisdom is flourishing and happy amidst all the inconveniences of life.—*Jebb*.

—Power may be dreaded, riches may be courted, wit and knowledge may be admired; but only goodness is truly esteemed and honored.—*Barrow*.

—He that is sensible of no evil but what he feels has a hard heart; and he that can spare no kindness from himself has a narrow soul.—*Collier*.

—God is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are the more thoroughly you are yourself, the more you need of it, the more you need of him.—*Phillips Brooks*.

—Religion would not have enemies if it were not an enemy to their vices.—*Massillon*.

PRIMARY TEACHERS' DEPARTMENT.

Primary Notes.

The primary teacher needs to be an adept at story-telling. The beautiful Bible stories, new to many of your class, perhaps may be so told and retold as to fasten themselves indelibly upon the mind and heart of the child. To be able to do this is well worth study and effort of the most painstaking character.

The Saviour said of the little ones that his angels do always behold the face of their Father in heaven. What a thought! Our work for children is lightened with light from such celestial presence. When you lead the thoughts of the children up to God and heaven angels are on the stairway. You yourself are in royal company. You have kingly helpers. The light of his glorious fellowship falls upon you. May it comfort you, and also make you strong and patient!

God grants opportunity: man makes the improvement and misimprovement. If we were surrounded with doors, and the turning of every doornob meant the throwing open of a treasure house, would you not open such for your scholars' sake as well as your own? God sets spiritual treasure houses all about us, which will ever open. To which will we lead the children? Oh, teacher, you have access to a king room, and can reveal the King in his beauty to some child-heart if you will have it so.

Sir William Paget was interested in effecting a peace between England and France. He declared that he had the peace so much at heart that he ate it, drank it, slept it, dreamed it. Is not that the kind of interest we want in Sunday-school work? It is to be thoroughly in earnest. Childhood is affected by it. Childhood enjoys vitality, motion, force, anything but death, and this magnetic interest is life of the intense kind. Call it by another name, "Enthusiasm," with its old meaning, God within. Oh, for such a close contact with God, life that is the divine indwelling.

"Give Them the Old Story."

Stout Farmer Tuck was swinging his axe in his wood lot. As he sent the keen blade into the heart of an old oak, stroke steadily following stroke, he occasionally lifted his eyes and looked off toward the blue sea that broke in snowy foam against the base of the bluff on which grew his oak grove.

He caught the sound of a step, as he suspended his wood-cutting for a brief rest, and there was his niece, Nellie Armstrong. He knew what a little bag meant that dropped from her wrist. It was her "Sunday school bag," into which she dropped anything she might cut from a paper that had a helpful item for her Sunday-school work as a primary teacher, or if a hint might come to her, she would write it down and drop the slip into that bag.

Her uncle knew her habits, and he murmured: "There she is, with her bag! Wonder if she 'spects anything from me!"

Farmer Tuck's reputation, though, was not that of a Sunday-school lover, and he was an infrequent churchgoer.

"Goin' a-gunnin' with that 'ere bag, Nellie? A bag for your game?" he called out.

"You know, Uncle Ben, I don't believe in any sort of gunning for sport, and, just now, I don't need it for food. So I'll let the birds and the poor dumb things alone."

"O—, O, that's it." Farmer Tuck was a reckless gunner.

"Wall!" he added, "glad to see you just the safe!"

"Thank you, thank you! But I will tell you what I was up to, Uncle Ben. I was out walking, trying to think up something new for my Sunday-school class. You know your little Nannie is one of my scholars, and I wish I had something new for them."

"Suthin' new, suthin' new!" said Farmer Tuck, leaning on his axe-handle and speaking very soberly as he gazed upon the sea. "You know, Nellie, I make no pretensions to be a Scripture man, or much of a churchgoer, but I have my thoughts. And I s'pose what is true of grown-up

folks is true of young folks, that for those what wants to do right there is, after all, only one way, and that is an old way. You may get up all the improvements you please, and still it is the old thing, the old way, the old book, that you've got to make much of. Give them the old story about the old way."

His niece looked at him earnestly, and then spoke very soberly, laying a gentle hand on his rough sleeve, "Uncle Ben, why don't you try that old way?"

All his earnestness was gone in a moment. He laughed boisterously, "Haw—haw—haw!"

He asked, "Did ye think I would be game for your bag? Not yet, not yet! Haw—haw—haw!"

Still, when he went to wood-cutting again, he was very, very sober.

"I'll take a hint," Nellie said to herself, as she went away.

The next Sunday she made a little speech to her primary class, as she held up a New Testament, beginning thus: "Children, there is a beautiful story in this book—written, O, so many years ago, and people have been talking about it, O, so long, so long a time, and so many, doing as this story has told them, have gone to be with God."

Then in a simple, effective way she told the story of the cross. Finally, she took up the hymn, "Tell me the old, old story," repeating it to them, and then asking them to repeat it to her and sing it with her.

It took several Sundays to secure the safe deposit of this pearl in the casket of their memories.

"Now," she added, "I want you to take out the hymn and sing it when you are in any trouble, when you are sick, when you are tempted to do wrong, and then, too, when you feel happy and want to thank Jesus for what he has done for you."

Very soon Farmer Tuck heard his Nannie singing:

"Tell me the old, old story,
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love."

Out in the barn he heard it. In the orchard he said, "There it is agin!" In the meadow he cried, "Nannie is singing it agin."

One day Farmer Tuck's brother John, a guest at the farmhouse, was prostrated by a fever stroke, and then came a long effort by friends to bring him up from his prostration. When he was very weak he himself had faith in his recovery. Others doubted. His bed was in the guest chamber. Nannie was commissioned to watch by his bedside a few minutes one day and

take word to her mother in the kitchen if anything were needed.

"My little gal," said the guest, "can you read the Bible? I love that book."

"I can read it in easy places. I've got a Sunday school piece, and that I can sing—the whole of it."

"You sing a verse."

She sang the first verse of "Tell me the old, old story."

"That's good, that's like cold water to a thirsty soul. You sing the rest, please. It helps me get well."

Another verse was sung.

"You sing agin, Nannie. It does me good."

In the kitchen Nannie's mother said to her husband, "You jest see, Benjamin, how John is."

Farmer Tuck, softly creeping up the stairs, heard Nannie's voice. He looked into the chamber. There was Nannie, sitting by the bedside, singing softly:

"Tell me the old, old story,
Of unseen things above."

"Nannie," said the farmer's brother, when she had finished, "you sing the first verse agin, and then you say 'Our Father' with me."

Farmer Tuck wiped his eyes, saying, "Now, that is touchin'. That singin' breaks me up. Guess I'll kneel, too!" and when Nannie knelt he softly slipped down upon his knees, and softly repeated, "Our Father, who art in heaven."

Two souls—not one—were "getting well" in the Lord, each helped by an "old story."

Primary Graduating Exercises.

BY JULIA H. JOHNSTON.

The primary class, including the graduates, should march into the room singing a marching song. One on page 18 of *Song and Study for Little Ones*, edited by Miss Vella, is suggested as suitable. Let graduates group themselves together on the platform, a little apart from the rest. The entire class, standing, may repeat in concert the following lines, and then all join in the opening song:

Words of Welcome.

With tuneful songs, and happy hearts
We meet on this glad day;
We welcome all who join us here,
To speed us on our way.

Opening Song.

(Air, Dornance.)

Happy years are flying, flying,
Like the birds in summer skies,
We are growing, growing, growing,
While each joyous daytime flies.

Here together, here together,
We have learned from God's own word,
Lessons holy, lessons lowly,
Sweetest lessons ever heard.

Now the hour has come for parting,
Some will go and some will stay,
May we all still learn of Jesus,
More and more, and day by day.

Here may follow a little introductory or explanatory talk by the primary teacher or the Sunday school superintendent, and recitation by graduates of such parts of the supplemental course they have taken in preparation for graduation, as may be thought best. Seven children may then step out from the group, bearing little white banners, each bearing one letter of the word "Good-bye." The letters may be painted upon cardboard. The sticks should be of the same length, resting upon the floor, at even distances, each child, in speaking, turning the letter out. In summertime the banner sticks may be wound with flowers, and a spray sewed above the letter; in winter evergreen might be used, but this is not necessary. The little speakers should address the seated group of children who are to remain in the class, but should stand partly facing the audience, so as to be heard.

No. 1. Letter G.

Goodness and mercy from God above
Follow us all each day.
He will be with us in tender love,
Whether we go or stay.

No. 2. Letter O.

Only a day, one day at a time,
Yet how the years have flown.
We must take leave of the primary room,
Since we have older grown.

No. 3. Letter O.

Onward and upward now lies our way,
Still, as we older grow,
We will remember the earliest days,
No matter where we go.

No. 4. Letter D.

Do not forget us, although no more
Here in this class we meet.
Still we belong to the school of Christ,
Learning at his dear feet.

No. 5. Letter B.

Better and better we want to grow,
Loving, more loving, and true,
Living each day, by the Saviour's help,
Lessons we learn with you.

No. 6. Letter Y.

You who remain with our teacher * dear,
Under her loving care,
Surely will fill up the place we leave,
Each in the work must share.

No. 7. Letter E.

Ever in parting the heart is sad,
Yet there is comfort nigh.
This is an hour to make us glad,
Though we must say "Good-bye."

Graduates all repeat distinctly, in concert:

We only step a little higher,
And we will still be nigh;
Good-bye, good-bye, to classmates all,
Dear teacher, now good-bye.

The other group on the platform rise and repeat in concert:

You only step a little higher,
And we will still be nigh.
Good-bye, promoted classmates all,
Good-bye, good-bye, good-bye.

The juniors, or at least representatives of the department about to receive the graduates, should be grouped together in a place convenient to welcome them, as they now march toward these older scholars, singing to the air, "There's a Royal Banner"

We are coming, coming, gladly coming now,
To the junior ranks to-day;
Will you welcome us as we join your happy band,
On the upward, onward way?

Refrain:

Coming now (yes, now); coming now (yes now),
With you to march along the way (on the way),
As we tribute bring to (unto) Christ our King,
On (upon) this happy meeting day.

Juniors, standing, respond:

Welcome, welcome, welcome, to our junior ranks;
There is work for you to do,
And "Our school for Christ" shall be our rally-
cry;

O, be strong, and brave, and true.

Refrain:

Coming now (yes, now), coming now (yes, now),
With us to march along the way,
As we tribute bring to Christ our King,
On (upon) this happy meeting day.
Graduates join in this refrain, using pronoun
"you."

Address and prayer by pastor or Sunday school superintendent.

Hymn, "Blest be the tie," sung by all present.

* Should there be more than one teacher in primary department, use plural pronouns.

INTERNATIONAL BIBLE LESSONS.
FIRST QUARTER.

LESSON VI. (February 6.)

OUR FATHER'S CARE. Matt. 6. 24-34.

GOLDEN TEXT. "He careth for you." 1 Peter 5. 7.

Primary Notes.

BY MARTHA VAN MARGER.



Helen lived in a tenement house in a big city, and there was hardly one pretty thing to be seen in the poor little rooms which she called her home. She was happy, you may know, when her teacher gave her a plant and told her how to take care of it. When a pure white lily blossomed out Helen was almost wild with joy! She wanted everyone to see it, and it was a blessed little messenger of peace to the great, dreary tenement house. It told to each one who saw it its sweet story of God's love and care, and so it made gentle thoughts, and called out kind words and acts. Yes, it is true that the same God who made the lily so beautiful and perfect made us, and he knows how to make us pure and beautiful too! And, what is still better, he wants to do it for each one of us.

Jesus the Preacher. How many of you have been to church and heard a preacher talk about heavenly things? It would be good if every child here could say, "I go to church every Sunday." How many here have been to church today? Do you know that Jesus preached when he was on earth? Very often he sat on a hillside to preach, or stood in a green field or on the seashore. One of his sermons was called the "Sermon on the Mount," because he sat on the side of a mountain to preach it, while the people stood below and around him to listen. Do you wish you might have heard him? If you will go to his house now, and ask him to speak to you, and then listen to hear what he will say, you may learn sweet lessons from him.

About choosing. One thing Jesus preached about that day was choosing. You know what it is to choose. Here are two paths. You may walk in one, but you cannot walk in both at once. You have to choose in which one to go. It is so about being good and bad at the same time. If you are good, then Jesus is your Master. If you are bad, it is because you have chosen to take Satan for your master. Are you not glad that you have the Holy Spirit to help you choose the

right way? Even if you have sometimes chosen the wrong path, the Holy One is always whispering, "Come back into the path of peace and safety," and you may come back and find Jesus waiting to welcome you!

Jesus and the birds. [Show the bird on the board. If you cannot draw a bird, you can at least pin up a picture of one.] Did you ever see a very tired man or woman? You know some people have to work very hard, and they get tired trying to make money enough to buy food to eat and clothes to wear. Jesus knows all the tired people, and all the sorry ones, and he wants them all to be rested and happy. So he told them that day on the hillside to look at the birds (very likely they were flying about as he talked), and to remember that they were his birds, and that he gave them their food and their pretty dress, and all he wanted them to do was to be his birds, and praise him in their little lives. Does Jesus, then, want us to be like the birds? Yes, in doing what he made us to do. He made the bird to live one kind of life, and us to live another kind. The bird obeys the law God gave for birds, and is nappy. If we obey the law God gave for girls and boys, we shall be happy too. [Show the lily and talk about it, bringing out forcibly the lesson of God's love and care for all things he has made. This is a favorable time to impress the lesson of love and kindness to all living things. The cruelty of robbing birds' nests, and the greater cruelty of taking away their innocent lives to adorn ourselves, may here be shown.]

Jesus and the children. [Draw or put up a picture of a child on the board.] Whose bird is this? Who feeds it and dresses it? Who makes it glad and happy? And whose lily is this? Where did it get its lovely form, and color, and perfume? Yes, the bird and the lily belong to God, and he thinks about them. Could they live



and grow and be well and happy without the sunshine? See, we will make some of the sun rays. They fall on the bird, and on the lily, and

on the little child. Of what have you learned the sun is a picture? Yes, of God. "The Lord God is a sun," this holy book says, and he loves to shine upon his children! [Print the text, and show how a child may stay in the sunshine of God's love all the time.]

Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Our Father's Care. Matt. 6, 25-33.

GOLDEN TEXT. "Your heavenly Father knoweth that ye have need of all these things." Matt. 6, 32.

AIDS TO THE KINDERGARTNER. Holy Bible, I Peter 5; *The Bible in the World's Education* (Bishop Warren); *The Religious Feeling* (Smyth), "The Feeling of Dependence."

ATTENTION STORY.

That sermon which Jesus preached when he was upon the mountain had many wonderful things in it, and to-day we will talk of what he said to the people about food and clothing. He had spoken of blessings to loving, peaceful people, and he had said that they should be careful of their speech. He taught them that they were to be kind and loving to other people, even when they were treated rudely and cruelly. He taught them how to pray to "Our Father," and talked of light. Then he said that they should remember always that, even though they asked for daily bread, they need not think too much about what they should eat. He knew, too, that sometimes people think so much about their clothes that they forget other things, and he reminded them that our Father knows all about our needs. If he takes care of the bird so that they are fed always, and he puts the beautiful dress upon the lily, he will do better for us, because we are his children. This is better than being birds, and he asks us if we are not better than they. [Read verse 26.] We are sure that he knows about our need, and he will not forget us. You all had some breakfast to-day, because our heavenly Father answered the prayer, "Give us this day our daily bread." Let us read the words of the lesson here in Matt. 6, 25-33.

Explain unusual words: "Therefore," "rainment," "feedeth," "station."

OUTLINE.

Sunday. The Attention Story may emphasize the dependence of all children, as well as of large people, upon our heavenly Father, and a brief text for the day, as an illustration, are the words of verse 27. The children will understand readily that they cannot do for themselves even the little thing of adding to their height. They cannot cause themselves to grow—it is God who helps them. The Bible lesson should be read from the book, and the Golden Text may be written upon the board by the children.

Monday. The thought of life being more im-

portant than what we eat or what clothes we wear may be impressed. The children will see that what they think and do means most of all to themselves and to others.

Tuesday. The birds do not store away food for the future, but they are remembered, and are fed by One who cares for them. He has planned that they shall depend upon him, and they are not taught how to store away food. The squirrel is taught differently.

Wednesday. Lilies are more beautiful than all the glory of a king. Teach that everything in nature is more wonderful and more valuable than the greatest work of man. The story of Solomon's glory may be explained. Who was he? What did he have? Read of it in I Kings 10, 1-10, which speaks of the visit of a queen who came to see the glories of Solomon. God and his works are so wonderful that, though even a king's palace may be imitated and made by man, no man ever could make a lily, for, though he plants the seeds, or the bulbs, it is God who causes the lily to grow, and he causes a child to grow.

Thursday. Explain that people may be careful of what they have of food, and clothing, but not anxious, and in thinking of these forget other greater thoughts.

Friday. The reason why we need not worry or be anxious is told in the Golden Text, for our Father knows all about us, even better than a papa or a mamma knows about their children in the family in your home. Talk of his tender, loving care. One instance of it is he causes even the baby to become sleepy, that the little body may be rested and be able to grow. O, those four words mean very much to us all. We may say them and be glad that *he knows!*

NATURE WORK. What color is the clothing of the grass? Talk of the different grasses, and recall the appearance of the field on a day last summer. "Fowls of the air" is a great topic. Talk of some particular kinds, and their habits. The wild geese flew south at the approach of the cold, following a leader, and this will interest the children. Do you remember the names of some birds? Another topic given in this lesson is growth. Thought alone will not increase the stature, but we may think what varieties of food will help us to grow strong, and thus we are working with God, and our natural life is being cared for as we use what he has provided for us.

ART WORK. Find a picture representing an oriental (or another) court scene. Show a picture of a lily, and contrast from these lessons of splendor and simplicity.

HAND WORK. Let the children save a picture of a bird or a lily and bring it next Sunday with the date of this lesson written under it.

THE TRANSITION CLASS may write a list of the names of fowls of the air, and write a little story of the habits of some one bird which may be a favorite.

SCIENCE AT HOME WITH THE MOTHER. The thought of the dependence of the family on the father may be understood, and may lead to the greater thought that all care, and blessing, and life itself depend upon One who said, "Your heavenly Father knoweth." Let the mother ask her little ones, "Will you try to live so truly and nobly that you will be glad to remember that he sees you, and that you are pleasing him?"

LESSON VII. (February 13.)

THE CALL OF MATTHEW. Matt. 9. 9-17.

GOLDEN TEXT. "Follow Me." Matt. 9. 9.

Primary Notes.



One snowy morning a gentleman was walking about in his yard. Close behind him followed his little boy. By and by the gentleman saw that the little boy was carefully putting his small foot into his own large footprints, and

he said, "Why do you do that, my boy?" "O," said the little fellow, "I want to be just like my papa, and so I am trying to walk just like he does." He was trying to follow exactly in his papa's steps. Do you know this is just what Jesus wants us to do—to "follow his steps." 1 Peter 2. 21. How can we know what his steps were? He has given us his word to teach us, and we come here to learn that word. How many always learn the Golden Text?

Jesus calling. We have a lesson to-day about Jesus calling, and some one following. Had Jesus called anyone before to follow Him? [Make word picture of Jesus walking on the seashore and seeing two fishermen casting their nets. See if the children can recall what he said to them, who they were, and what they did.] How many did Jesus call that day by Galilee to follow him? Let us see if we can tell all their names. Now, he wanted more disciples, and he saw a man whom he knew would be a true disciple. Do you wonder how he knew? Just as he knows now, Jesus can look into your heart and mine, just as he looked into Matthew's heart that day. [Explain who Matthew was, and why he did the kind of work he did.] We will write the words on the board which Jesus said to Matthew. They are the words of our Golden Text. Jesus often says these very words now. Do you ever hear him

say them? There is never one day in which Jesus does not call us to follow him! If we would be still and say to him in our hearts, "Jesus, speak to me," we should hear him.

Following. Matthew heard Jesus, and he did not wait at all, but rose at once and followed him. Then he made a feast at his house and Jesus and the other disciples (what were their names?) were there. Many of Matthew's old friends were there. He was not ashamed to let them know that he was going to follow Jesus. Do you think Matthew was a brave man? Some are ashamed to follow Jesus who have never been ashamed to follow Satan!

Fault-finding. There are always some who find fault with anything that is good. Matthew had a large house. He was rich, but the Pharisees scorned him because he was a publican or tax-gatherer. When he made the feast for Jesus he invited his friends, publicans like himself, to come and see his new Master. Some of the Pharisees came, too, to watch and to find fault. They said if Jesus was a good man, he would not eat with publicans and sinners. Jesus told them that, just as it is the sick man and not the well one who needs a physician, so it is the sinner, and not the one who is good enough already, who needs a Saviour. Jesus said that he came to "call sinners to repentance." Jesus loves everybody, and wants to save every naughty child of his.

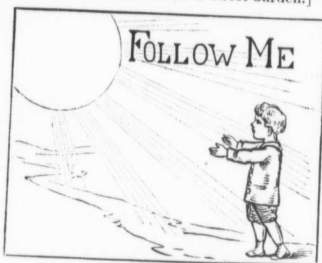
Children following. How can a child follow Jesus? Is it not too hard? The child has to do just what Matthew and the other disciples did—look to Jesus and learn of him. He said, "I am the way," and anyone who believes and follows cannot get lost. What is our blackboard symbol for the heavenly Father? Yes, it is the kind, beautiful sun. See how the rays fall on the child whose face is turned toward the sun! If he should turn his back to it, he would walk in a dark way, and soon he would be a lost child. Let us think of some ways in which a child may follow Jesus. Suppose we call these rays of light some of the paths that lead up to God.

Obedience. This is one of our paths. Children must learn to obey their parents, for God says so in his word. The child who does not obey father and mother is disobeying God. Think of that if you are ever tempted to disobey.

Gentleness. The child that tries to follow Jesus will not speak hard words or show naughty temper. Jesus did not! If you keep your face toward Jesus, you will feel kind and gentle, and it will be easy to speak and act that way.

[In a similar manner develop Truthfulness, Helpfulness, etc. Do not fail to teach that it is

sometimes hard to do as Jesus would do, but that if we take up the cross bravely, he will help us carry it, and it will become a sweet burden.]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Call of Matthew. Matt. 9, 9, 35-38.

GOLDEN TEXT. "Follow Me." Matt. 9, 9.

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 8; *Life of Christ* (Geikie); *New Testament History* (Smith).

ATTENTION STORY.

Some one who was with Jesus upon the mountain and heard his sermon wrote his words and kept them. This man's name was Matthew. He was busy about his work one day, taking the money which people paid for their taxes, and when Jesus was passing the place he saw Matthew and said to him, "Follow me." Then Matthew arose from his seat and went with Jesus. He stayed with him and went with him to many places, always trying to obey the words of the one whom he loved very dearly. He has written many short and wonderful stories about what Jesus did and said. How glad we are that Matthew obeyed the voice of Jesus that day and followed him. He was glad, too, and a friend of his, another man, who loved Jesus and followed him, tells us that he gave a party right away and invited many people. [The friend who wrote about that is named Luke. [Read Luke 29.] Another friend whose name was Mark tells us the name of Matthew's father. Listen and hear it. It is a long name and rather hard for you to pronounce. [Read Mark 2, 14.] You see, both these men called Matthew Levi. He had the two names, and so have many people now. He tells us about Jesus on the mountain, and then in the ship, and at the house of some friend, but wherever he was he was helping sick people and trying to show naughty ones how to be good. He preached in the churches, too, and it is written here. [Read Matt. 9, 33-35.]

Explain unusual words: "Compassion," "scattered," "plenteous."

OUTLINE.

Sunday. The Attention Story may be told so that children will have a feeling of great appreciation for the service which Matthew did for us in

recording the words of this gospel. Read the Bible lesson, and make clear the thought that then and now Jesus called many beside Matthew to follow him? He calls us now.

Monday. Talk of the love which caused Jesus to be unselfish and helpful to others. He was helping them always.

Tuesday. The pity which he showed was of great tenderness. He thought they seemed like sheep without any shepherd. That means that they had not anyone to show them the way of peace and goodness, and he wanted to do this for them.

Wednesday. When he said that the harvest is great and the laborers are few he showed that he had found there was a great work to do for people, and many were to be helped and there were only a few who were willing to help.

Thursday. He wanted people to pray that God would touch their hearts with the same love and pity which he had, and they would want to go and help others, and the work seemed like a great harvest field, with much grain to be gathered, and only a few people to go and work in the field.

Friday. This was one reason Jesus said to Matthew, "Follow me." We may talk of the ready obedience of the man who went at once and followed him.

NATURE WORK. The habit of sheep, their food, appearance, and uses may be talked about.

ART WORK. Let the children see a picture of some temple or synagogue, an interior, if possible, and talk about it. For kindergarten children the handwork may be suggested by building the form of a temple from dictation. The plan and direction for the use of the solid gifts the teacher will find in the *Krause Kindergarten Guide* on the "Paradise of Childhood."

The TRANSITION CLASS may make a drawing of a sheepfold, and write the data of this lesson under it.

SCIENCE AT HOME WITH THE MOTHER. Talk of obedience. Matthew obeyed the voice of Jesus. We can be obedient to the inward voice now and children can learn very early to obey the fathers' and mothers' voices.

Matthew must have been interested in the children. In this book the story of the little child of Bethlehem begins just as the children like to hear a story. It says, "Now, in Bethlehem," and that "now" in the beginning of any story is as attractive as "Once upon a time."

Matthew is the only one of the writers of the story of Jesus coming into Jerusalem, when the palm branches were strewn before him, who speaks of children in the temple that day saying, "Hosanna!" Let us read Matt. 21, 15; also Mark 11, 9.

Perhaps when Mark wrote "And they that followed" he thought of the children, because they always followed and ran along beside a procession. Draw a lesson from this very fact, and encourage the dear children to march onward with the thousands of Christian soldiers following the King to-day.

LESSON VIII. (February 20.)
THE TWELVE SENT FORTH. Matt. 10.
 2-15.

GOLDEN TEXT. "Freely ye have received, freely give." Matt. 10. 8.

Primary Notes.



A little lame child came into the big ferryboat. She had to walk very slowly, and it was not easy to walk even then. But her mamma on one side and a friend on the other held each one of the little hands, and they took short steps and walked slowly, so as to make it easy for the lame child.

If the child had pulled away, and tried to walk without the help of a friendly hand, you would have said she was very foolish. Just so we are foolish when we will not let the Lord Jesus take us by the hand and lead us over the rough places. Will you not hold up your hand to him and say, "Dear Jesus, take my hand and lead me?"

The blackboard. [The yellow sun may stay on the board, if desired, from week to week. Only be sure to make it bright and beautiful.] Upon what have we seen the sun shining of late? Yes, upon the lily in the field and the bird in the nest, and we have learned that God cares for these little creatures of his. But the bird and the lily do not have spirits that will live forever. Do we? Yes; and so we are worth more to God than they are, and we must obey his word and "follow" him. Remember that God cares a great deal for everyone, and he wants everyone to be good.

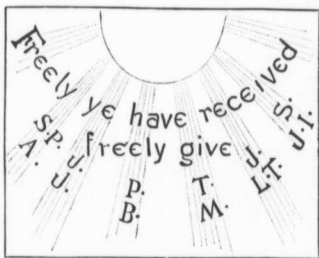
Sent forth. [Recall the calling of some of the disciples.] Where did Jesus find them? What were they doing? Were they ready to follow when Jesus called? What did he want them to do for him? "Just to follow him." You think that was easy, do you not? There were twelve now, who had left all they had to follow Jesus. Do you think the sun of love would shine down upon them? See, we will put some letters in these rays, and you may see if you can tell for which names of disciples they stand. [Let the

children try to give the names, and spend a little time in drilling upon them.] A disciple is a learner. These men had been learning of Jesus, and now he sent them out to teach and help other folks. When Jesus has given us something he likes to have us give it away! That is the only way we can keep his good gifts, for as soon as we begin to give away what we have received then he gives us more and better gifts. What is the Golden Text?

What can we do? The first thing Peter, and John, and James did when Jesus called them was to "listen." Jesus often calls people now who do not hear because they do not listen. He has more than one way of calling. Sometimes it is by his Holy Spirit. Then it is by his word. It may be he will speak by a sweet song. Are you listening to hear if Jesus calls you?

When the first disciples heard Jesus call them they obeyed. What did he tell them to do? The very same thing he tells us—to follow him. The disciples who were in their boats fishing left the boats (all they had) and went away with him. Matthew, the taxgatherer, left his work and followed him right away. What is the first thing to do? Yes, to listen; and the next is to follow. If we follow Jesus we shall learn of him, and then we shall have something to give to others. Then here are four things we can all do—listen, follow, learn, give. A little child can do all these things.

About giving. Mary is a very poor little girl, but she has listened, and followed, and learned, and so she has something to give. It is not money, but it is worth more than money! It is love, and kindness, and thoughtfulness. She says Jesus has been so good to her that she wants to be good to everybody, and so she goes about loving and giving all the time. Any girl or any boy can do this who will follow Jesus. Walter said he could never be like Mary because he did not have such a good disposition as she



had. But if Walter had let Jesus give to him, he would have had something good to give, the same

as Mary had. We shall never have any goodness of our own to give, but we may give the love and kindness that Jesus gives to us, and make many glad and happy by our gifts.

[Tell briefly and simply the story of the Children's Crusade, and show that Jesus wants to send all his little friends forth now to be his helpers, as he sent the apostles forth so long ago. Who is ready to follow?]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The twelve men who obeyed the words "Follow me." Matt. 10, 2-4.

GOLDEN TEXT. "And they followed Jesus." John 1, 37.

AIDS TO THE KINDERGARTNER. Holy Bible, John 1; Luke 6; *The Life of Christ* (Farrar); *History of Women of Samaria*; Song of Conversion, "I will love thee" (William Sterndale Bennett); *Freedom of Faith* (Munger); "Love to Christ as a Person," *The Twelve Apostles* (Dr. E. A. Schell).

ATTENTION STORY.

In writing about Jesus and his friends Matthew has told us many stories, not only about the sermon, but also about the sick people whom he made well again, and the tired people whom he invited to himself that they might find rest. Just thinking about Jesus rests people now, and at that time it must have caused them to forget that they were ever tired or ill when they saw his face or heard his voice. Matthew wanted people to know that there were twelve men who did just as he did; they heard the voice of Jesus and they left everything else and went with him. These first two, he says, were brothers, Charley may go to the board and write their names. They are Peter and Andrew. Now Florence may write the name of her little brother on the board, and John may write his own first name under it, and we have

Peter,	1	brothers.
Andrew,	1	
James,	1	brothers.
John,	1	

Now watch the writing of some names which even the large boys and girls might not know how to spell. Here are Philip, Bartholomew, Thomas, Matthew, James, Thaddeus, Simon, Judas. All these were friends, and to-day we will read some words which Matthew wrote about them. [Read Matt. 10, 2-4]. Now let us read from Luke 6, 13-16. We like best of all what John says about it, though, because the story he tells us is a little longer. The verses which we have read tell us the names of those who loved Jesus enough to follow him, but John tells us that the first two who came to him followed of their own accord as soon as they heard John the Baptist say that God's dear Son had come, and that they could see him. Those two were John and Andrew.

OUTLINE.

Sunday. Let the teacher, if she have but one day in which to interpret this lesson, be ready to tell in most graphic and winsome style the story of

these men, coming with gladsome spirit to the Saviour. Make the children feel that they want to do so, that they must come to him. It is hoped that some of the teachers who study these notes may be so favored as to hear Dr. Hurlbut's sermon upon "The First Five Disciples." He speaks tenderly and beautifully of the little helpful boy whom Andrew found one day.

Monday. Talk to-day about John and Andrew. They must have been friends and have heard of that good man who lived in the wilderness, and was telling such a wonderful story that crowds of people were going there beside the river to hear him. This part of the story is found in John 1, 35-40.

Tuesday. Take verse 41 and the first part of 42 for to-day, and impress the children with the devotion of Andrew to Peter. The very first one to whom he told the good news of finding Jesus was his own brother. How dear are brothers to each other! They share each other's secrets and joys now. Do not read the remainder of verse 42, as it would bewilder the children if you try to interpret the meaning of "a stone" in this connection. To the modern child it is akin to "calling names," as it was to that one who interpreted it as being called "a brick;" and nothing of slang or street terms should be suggested. Keep the tone high and pure.

Wednesday. Philip and Nathanael were friends too. Philip lived in the same city where Andrew and Peter lived. Jesus said to Philip just what he said to Matthew, "Follow me." Philip obeyed, and went at once to find his friend, who was named Bartholomew.

Thursday. Nathanael was surprised to hear that Jesus saw him first and that he knew all about him.

Friday. The Golden Text may be taught to-day in connection with the twelve and a review of their names. In Smith's *New Testament History* and any commentary find something of James, Thaddeus, and Simon to tell the children. Judas may be referred to as one who thought more of himself and of gaining money than he did of Jesus, and so he brought much sorrow to all the friends and was unhappy himself. The youngest children should not hear of tragedy or of the night scene of the betrayal. It would repel them, and the whole aim of the teacher should be to attract them to Jesus, and to be his followers.

NATURE WORK. Talk of Andrew and Peter, and their father being a fisherman. What does that mean? Where do fisher people live? What kind of fishes do you know about? Talk of some species of salt-water fish and their habits.

ART WORK. Show a sea view. If possible,

get a print of Raphael's cartoon "The Miraculous Draught of Fishes."

HAND WORK. The little children may fold paper boats, draw nets, or model with clay some pictures of boats.

The **TRANSITION CLASS** may write out the seven letters in large capitals which begin the names of the twelve. Four begin with the letter J. The name James is duplicated, there being two men of that name, so we count the letter twice.

SCIENCE AT HOME WITH THE MOTHER. The most beautiful may be stories of brothers, and of friends, fraternity, and friendship.

LESSON IX. (February 27.)

WARNING AND INVITATION. Matt. 11. 20-30.

GOLDEN TEXT. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11. 28.

Primary Notes.



One day Harry came into the house carrying a heavy bag of corn meal. How glad he was to drop it on the floor, and to rest his tired arms! Pretty soon his brother Joe came in carrying another kind of burden. You could not see it at all, but it was a very real burden, and it made him very tired to carry it. Do you wonder what it was? It was a burden that he carried on his heart. He had done wrong, and he was afraid he would be found out. Which kind of burden would you rather carry? When Harry had obeyed his father and carried the bag into the house he could drop it and rest. If Joe had obeyed Jesus and dropped his burden, he could have had rest too. This lesson shows the only place to which a child can take his burden and find rest.

Jesus and the people. Have you ever thought how Jesus lived when he was here? Where did he live when he was a boy? [Let the children tell what they can of the life of the Lord before he began to preach.] Can you make a picture in your mind of Jesus and his disciples going about day after day, from city to city, preaching and teaching? It was a warm country in which Jesus lived, and he often grew very tired, for you know he had the same kind of body that we have, and he needed to be rested just as we do. Do you know the kind of work Jesus did? He said one day, "My Father worketh hitherto, and I work." It was very real work which Jesus did. [Help the children to recall some of his wonderful works.]

There were two kinds of people that Jesus had to meet every day. One kind were the fault-finders. No matter what great and good works they saw Jesus do, they would not believe that he was the Son of God. The other kind were the loving, believing people. They had hearts like little children, easily pleased, and ready to believe good things. Jesus thanked his Father for this kind of people. Do you want to hear what he said? [Read and explain verse 25.]

Jesus and you. Maybe the people who lived so long ago seem very unreal to you. But you know Jesus is just the same now that he was then. It is a good way to think of Jesus and yourself. Suppose you had been there when Jesus was talking. Suppose you had been one of the sorry, tired ones who had a burden to carry. You might have been one of the fault-finding ones, you know. Either way, you would have needed just what Jesus offered to give. He saw all the burdens that all the people were carrying, just as he sees all the burdens now, and he pitied them all—even the people who would not follow him—and he wanted to help and comfort them. How kind and loving a Friend is Jesus! When you know that some one does not like you and says unkind things about you, do you try to think what you can do to make him happier? That is what Jesus did. The sun shines because it cannot help it. It is so with the love and goodness of God. "God is love," and so he can never stop his love flowing out toward us! If you are naughty, Jesus goes right on loving you, and asking you to come to him and be made good. This lesson brings you another of his invitations. See, I will print it on the board in large letters—"COME."

My part. Of whom do we think when we see the sun on the blackboard? Yes, of the great and good God. Do you see his love and kindness streaming down on the child who is carrying a



heavy burden? But for fear he may not know what to do with his burden, Jesus speaks to him.

What does he say? [Print the other words.] Think, what is the child's part? What is *your* part?

God's part. What is the child in the picture doing? Yes, he seems to be going toward the light. He hears Jesus say, "Come," and he is doing his part—he is taking his burden to him! That is all we can do; now, what will God do? He will take our burden, whatever it may be, and then he will give us rest. Sometimes you are so tired that you cannot rest. You want mamma to take you in her arms and rest you. That is what God loves to do for his children who will come to him. [Sing "Come to Jesus."]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. An Invitation. Matt. 11. 25-30.

GOLDEN TEXT. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11. 28.

AIDS TO THE KINDERGARTNER. Holy Bible, Rev. 22; *Life of Christ* (Geikie), pages 361-366; "The Philosophy of Mutualism," *The Arcana*, May, 1894; *Plato's Republic*, book ii, chap. 4.

ATTENTION STORY.

We like to think of the love and friendship of those who walked with Jesus beside the sea and listened to him while he talked to the crowds of people. Perhaps we wish that we, too, might have followed him, and we think that if we had heard his voice asking us to do so we would do it surely. Matthew wrote some words of invitation which Jesus said, and they are ours now, for while we read them in God's word his Spirit says to our hearts, "Come unto me." One day when Jesus stood at the gate of the city he saw people coming in carrying burdens upon their backs and on their heads. His loving heart was warmed toward them and he wanted to help them. He said, "Come unto me and I will give you rest," and many of them came to him. That day was a long time ago, but the sweetness of his words is with us now, and people have been listening to the words all these years and have been accepting his invitation. Perhaps Matthew was with Jesus that day and heard him say these words. We are glad that he wrote them down. The people who bear burdens for others to-day, and those who are helpful, are people who have the same loving thoughtfulness which Jesus had. We love him, do we not? We wish to come to him. We will read the words from this book and then repeat them. [Read Matt. 11. 25-30.]

Explain unusual words: "Prudent," "laden," "revealed," "meek."

OUTLINE.

Sunday. Tell the story so that the children will wish to come to Jesus now. Read the lesson verses to them from the Bible, not from a lesson

leaf. All that we have now of beauty, joy, and comfort is ours because people have come to Jesus and learned of him. It is as if your father or your mother said to you, "Do not be careless, but come to me and learn how to do and where to go."

Monday. Whoever comes to Jesus learns of him lessons of truth and of patience, and even a small child may learn to forget himself in thinking of others.

Tuesday. Tell the story of the children being brought to Jesus when he said let them come. The memory gem for to-day may be "Suffer the little children to come unto me" (Luke 18. 16).

Wednesday. If we come to Jesus by prayer, and have his warm, true love in our hearts, we will know how to help and to serve other people. He said that this is the way to become truly great; that the greatest of all should serve all. This means that we will do all we can for others if we live well and if we have great love for all.

Thursday. To-day tell the children a story about a man who heard Jesus say, "Come," and he came down from a tree where he had climbed. He heard that Jesus was to pass that way, and he wished to see the one he had heard about. Perhaps he did not think he would hear the sweet voice, but how fast his heart must have throbbed when he heard Jesus say, "Come!" [Read the verse, Luke 19. 6.] Dwell especially upon the point of verse 5, where we read that Jesus "came," "looked up," "saw him," "said unto him."

Friday. We have talked of now the children were brought to Jesus, and how quickly the man came down from the tree when he heard Jesus say, "Come." To-day we will talk about a woman whose sister said to her that Jesus was calling her, and as soon as she heard that she went at once. Her name was Mary. She had something to make her heart sorry, and she was sitting at home when her sister Martha met Jesus as he was walking near their house. He asked for Mary, and so Martha went and spoke to her and said that Jesus had called for her. As soon as she heard this she hurried to him, and he gave her rest from the burden of her heavy heart, and caused joy to be there instead of sorrow. Would you like to come to him as quickly as all these did, and let him make life look even more beautiful to you than it does now?

NATURE WORK. Talk of the season and of everything sleeping now, but all will awaken soon. The bulbs, and grasses, and trees will hear the call, "Come!" The sunshine will spread its warm beams all over the earth, which spring showers will moisten and nature will

awaken from this February nap. In the warm countries near to the center of the earth the awakening has begun already.

ART WORK. Find the best picture you can of Christ blessing children, and show it to the little ones. Let them talk about it. Overbeck's "Conception" is excellent, and his picture of the scene may be found in the Overbeck volume (price thirty-five cents) of *The Great Artists*, published by Scribners.

HAND WORK. Review the work for a few days of this month. The children may model water jars in clay to illustrate what some of the people carried on their heads. The water jars were of a pretty shape.

The **TRANSITION CLASS** may copy, in their best writing, the invitation found in the last of the Bible (Rev. 22, 17).

SCIENCE AT HOME WITH THE MOTHER. Talk of receiving Jesus into the home as Zaccheus and Martha and Mary did. All family life is sweeter, and better, and higher, and deeper if the big people and the little people in the home have accepted his invitation to "Come." First, he asks us to come, and when we do come to him we want him to stay with us in our home as Zaccheus did, for the book says that when Jesus went to his home he "received him joyfully" (Luke 19, 6).

Whisper Songs for February.

SIXTH LESSON.

O little children,
Believe God's word;
He clothes the lily,
He feeds the bird.

SEVENTH LESSON.

O wise and happy
And blessed are all
Who rise and follow
At Jesus' call.

EIGHTH LESSON.

O blessed service
Through all your days,
To do his errands,
To walk his ways.

NINTH LESSON.

His yoke is easy,
His burden is light,
And Jesus giveth
His rest at night.

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

SINGING.

Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost!

PRaise SERVICE.

Teacher. O sing unto the Lord a new song;

Class. Sing unto the Lord, all the earth.

T. Let the people praise thee, O God.

C. Let all the people praise thee.

T. Both young men and maidens;

C. Old men, and children.

T. Praise him with the sound of the trumpet.

C. Praise him with the psaltery and the harp.

T. Praise him with stringed instruments and organs.

All. Praise ye the Lord.

PRAYER SERVICE.

Sing (or repeat) softly:

Lord, we come before thee now,
At thy feet we humbly bow;
O, do not our suit disdain;
Shall we seek thee, Lord, in vain?

PRAYER (closing with the Lord's Prayer).

SUPPLEMENTAL LESSON.

COLLECTION (with marching song if possible).

BIRTHDAY OFFERING.

REVIEW.

MOTION EXERCISE.

Two little hands now let us show,
Two hands bring down just so;
Right hand right things must do,
Left hand must help it, too;
Both clasped in prayer each day,
And raised for good away;
From mischief hold them tight,
Nor let them strike or fight,
But stretch them out in love,
And upward point above;
Now fold them close, and hear
The words of teacher dear.

ECHO PRAYER.

CLOSING WORDS BY TEACHER.

PARTING PRAYER.

As we raise our hands to the sky above
We remember God's banner over us is love,
And we bow our heads again in prayer,
Giving ourselves to his loving care.
May the lessons learned in our hearts sink deep.
May the Lord between us a loving watch keep.
May we show this in our work and play,
That we've learned of Jesus on this holy day.
We pray thee take each little hand
And lead us all to the better land.

Blessed Assurance.

F. J. Crosby,

MRS. JOSEPH F. KNAPP.

1. Bless - ed as - sur - ance, Je - sus is mine! Oh, what a foretaste of glo - ry di -
 2. Per - fect sub - mis - sion, per - fect de - light, Vis - ions of rapture now burst on my
 3. Per - fect sub - mis - sion, all is at rest, I in my Saviour am hap - py and

vine! Heir of sal - va - tion, purchase of God, Born of His Spir - it, wash'd in His
 sight, An - gels de - scending bring from above, Ech - oes of mer - cy, whispers of
 blest, Watching and waiting, looking a - bove, Filled with His goodness, lost in His

CHORUS,

blood,
 love, } This is my sto - ry, this is my song, Prais - ing my Saviour all the day
 love.

long; This is my sto - ry, this is my song, Prais - ing my Saviour all the day long.

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