

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 14.]

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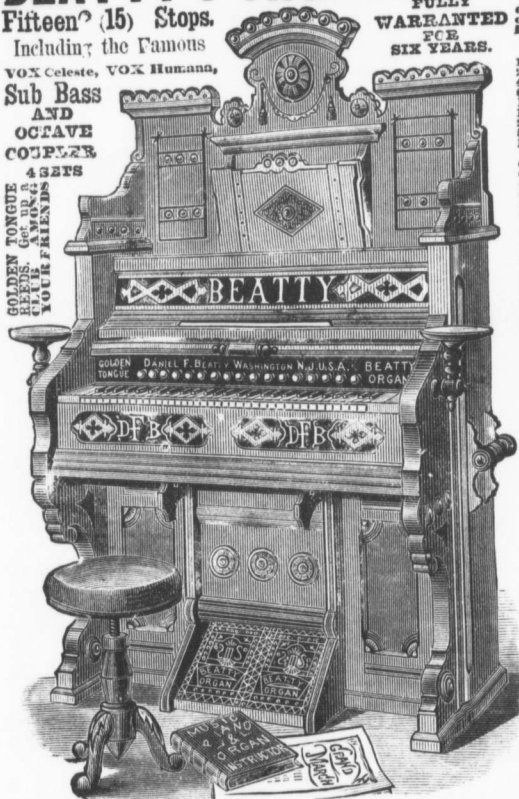
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VOLUME XV.]

APRIL, 1881.

[No. 4.

To Tillers in the Master's Garden.

BY REV. THOMAS ISLIP.

Toiling in our Master's garden,
Spending out the busy day,
Silent comes the heavenly Warden,
Bears our choicest plants away.

"Why," we pray, with grief now panting,
"Take those loved ones from our eyes!"
"I am but your flowers transplanting,
You shall see them in My skies!"

There were tears on these sweet flowers,
Now transferred to heavenly dews;
Ne'er before did earth-born showers
Sparkle with such radiant hues.
Here are smiles all bright and beauteous,
Flushing buds which there were pale;
Growths of life, sincere and duteous,
Whose rich colours never fail.

Saviour, which of these are loveliest
In this garden of Thy love?
Of these flow'rets, which the fairest?
Let us gather them, and prove.
"Nay," He sayeth, "let them rather
Bloom forever in this land;
All are dear unto My Father,
None shall pluck them from His hand."

These our flowers are deathless spirits,
Countless as the stars of heaven;
Each one from his Lord inherits
The sweet joy of souls forgiven.
They shall blossom by the river,
In whose crystal depths they shine;
And the spoiler's touch shall never
Dare to mar their grace divine.

The S. S. Teacher.

Go—speak to Jesus first;
Then to the child. Go, let him speak to thee,
Who taught on earth in Judah's waning days,
On mountain slopes, along the pebbly beach,
And on the joyous billows of the sea.
Yes, in the closet hear his voice who spake
As never man did speak. Ask for his mind
Whose patience bore the burdens of a world;
Ask trustingly; the promise is to thee:
Thou shalt receive. Then meet the child as one
For whom the Saviour died. That ransomed soul,
God knows—It may be given thee to lift
The little fledgling to an angel's seat.
Oh! touch not heedlessly the cords that thrill
To gladness or to woe. Lay gentle hands
On things that tell the tale in other words.
Go—speak to Jesus, wait his answering word;
Then tell the trusting child like one who comes
Transfigured from the mount of prayer.

Remember Me.

"Remember me," my Saviour God,
Whilst here on earth I stay:
Give strength to bear affliction's rod,
A faith to watch and pray.
"Remember me," thy voice I'll greet
In all my dealings here;
Oh let thy spirit guide my feet,
And I shall never fear.
"Remember me," stand by my side,
Where'er my lot may be;
And when by Jordan's swelling tide,
Dear Lord, "Remember me."

Example.

We scatter seeds with careless hand,
 And dream we ne'er shall see them more;
 But for a thousand years
 Their fruit appears
 In weeds that mar the land,
 Or healthful store.

The deeds we do, the words we say,
 Into still air they seem to fleet;
 We count them ever past:
 But they shall last.

In the dread judgment they
 And we shall meet.

I charge thee by the years gone by,
 For the love's sake of brethren dear,
 Keep, then, the one true way
 In work and play,
 Let in that world their cry
 Of woe thou hear.

The Call You Made at Neddy's Home.

Do you remember the call you made at Neddy's home? It is the little black house with a shabby door, just round the corner. Neddy told his mother you were coming. So she tidied up the front room, swept its faded cotton carpet, dusted its one table and three chairs, put an old leather-covered family Bible on the table to give it something of a religious look, and then, changing her dress, "sleeked up" Neddy also.

Do you remember that call? It did vast good. Mother had to tell father all about it when he came home from the factory, whose machinery had been saying all day, "Boom-m-m-m," till he felt like a machine himself. But to have teacher call, to be noticed that way, made him feel like a man again. And mother told it, too, in her sprightly, cheery way, giving one of her little chuckles now and then, so that it would have done you good had you heard her. And have you noticed that Neddy has been a much better boy in school ever since? And did you see his father and mother out at the last concert? You did a good thing when you made that call. We should as soon believe in a minister who never paid pastoral visits as in a teacher who never called on Neddy.

Christ in the Home.

THERE is no antagonism between the home and the Sunday-school. The fear sometimes expressed that the Sunday-school usurps the place of home instruction is certainly groundless. It would be just as reasonable to claim that the worship of the sanctuary usurps the place of family worship. There is no doubt a great deal of neglect in the matter of home instruction, and no doubt a great many excuse themselves for this, on the ground that their children are taught in the Sunday-school. But if they had not this excuse they would find some other. Those who neglect Sunday-school are certainly no better taught at home than those who go. The neglect at home has not grown from the Sunday-school, but in spite of it and would be all the greater if the Sunday-school did not exist. As public worship stimulates private and family worship, so Sunday-school instruction stimulates and directs that of the home.—*Rev. Richard Cordley, D.D., in St. Louis Observer.*

WE give a place to the following "Song of Seven Years," by Mary A. Lathbury, which appears in Dr. Vincent's review of the seven years' course of the International Lessons. The lines are of such a character as to add to a reputation already enviable, and will be appreciated by all those who faithfully have toiled during the series just finished.

Oh, sing of the Seven Years!
 The seven stars that lie
 Within the circling century,
 Like pleiads in the sky.

Oh, sing of the Seven Years!
 The golden lamps that shine
 Within the temple of our God,
 Around the Word divine.

The clustered stars are set;
 The golden lamps are dim;
 But all the glory shone from God
 And all is ours in him.

Though other gracious Years
 Shall light the sacred page,
 The living and indwelling Word
 Is ours from age to age.

CHORUS.

Oh, fair in their flight are the years,
 But fairer the years to come,
 When the world shall meet at the Master's feet,
 And the Word shall light them home.

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Address, **WILLIAM BRIGGS,**
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The Sunday School Banner.

Rev. W. H. WITHROW, M.A., EDITOR.

TORONTO, APRIL, 1881.

Reading Clubs.

We have received from one of the most energetic young ministers of our Church, a communication, the substance of which we shall first give, and then make a few remarks thereon:—

Dear Sir,—I am forming a Reading Club of all classes of society, in the village where I am stationed. The aim is to bring within the reach of all the best reading matter of the day. Libraries, as a rule, contain too much obsolete matter, and old books, and new books are too expensive. Now we aim at avoiding both of these difficulties by a Reading Society, to be supplied with the best magazines of the day, and some volumes monthly from the standard series. We ask for 25 cent shares, wanting, at least, 100 shares, which enables us to procure material to the amount of \$25. Any man may give as many shares as possible—the more the better. The more shares each man gives, the larger will be the supply in proportion to the subscribers. On the other hand, the more

names in a family, the more material can that family have at the same time.

This will cultivate a taste for good reading, and help to drive out trashy literature. Why cannot this plan, or some similar, be adopted in our Churches where our papers and magazines are not taken. I am introducing it as fast as I can. Why can it not be carried on in our Sunday-schools? And if we had magazines suited to Sunday-schools, it would be better than books.

J. H. BARKWELL.

We heartily approve of this project, and think it may be the means of doing much good. We have elsewhere said that the mind like the chameleon takes the hue of that on which it feeds. If this be frivolous or pernicious, the mind will be enfeebled and poisoned. Our country is flooded with paltry American story-papers, and all the news' stalls are laden with ten-cent novels, often vicious translations from the French, which corrupt the taste, pervert the morals and, alas! often destroy the soul. Yet these find readers or they would not be so largely imported and sold. Now we must try to drive out the bad by furnishing that which is good. This has been the policy of the Methodist church from the very beginning. For this purpose, over a hundred years ago, John Wesley established the *Arminian Magazine*, which, under the name of the *Wesleyan Methodist Magazine*, has been continued to the present day. For this purpose, also, the Methodist Church of Canada, at its first General Conference, established a magazine, which has received a liberal patronage and has won very high commendation from the press, both of Canada, the United States, and Great Britain. It abounds in reading suited for both old and young, and is more handsomely illustrated than anything ever published in Canada. Each number contains 98 or 100 large pages, with from 12

to 20 fine engravings, with sketches of travel in foreign lands, religious stories and biography, sketches and articles by the best writers of Canadian Methodism.

Such literature, especially provided for Methodist households and schools, has a claim upon their patronage. In no way can good reading be more cheaply procured. It costs only \$2 a year for 12 numbers, each containing about as much reading as the ordinary Sunday-school library book; or, when taken with the *Christian Guardian* it costs only \$1.50, or 12½ cents a number. It is also bound up in volumes containing three numbers in each, especially for circulation in Sunday-schools. These back volumes will be sent to any address for 50 cents each, net; \$2 for the whole year. The books reprinted from the numbers for 1880—Barbara Heck, Great Reformers, A Canadian in Europe, and Dr. Ryerson's Essays on Canadian Methodism—will sell for over \$4, more than twice as much as the full price of the Magazine. In no way will schools or families obtain cheaper reading. An increase of only one-tenth of its present circulation would enable the publisher still further to improve its character. May we not appeal to schools, officers and teachers, and heads of families to assist with their patronage this object. Where two or more copies are taken by schools—some have taken ten—they will be given for \$1.50 each, and to every subscriber, as a premium, will be given a premium book—"Matthew Mellowdew," one of the best religious stories ever written—a book which sells for \$1.20 for only 30 cents, or one-fourth the regular price.

WHAT OUR PATRONS SAY.

We take the liberty to quote from a letter from a high educational authority, the following entirely spontaneous testi-

mony as to the value of the above-mentioned periodical.

"I would be very sorry to deprive either myself or family of the regular monthly visits of this highly entertaining and instructive Magazine. I can assure you that we fully appreciate the efforts you are putting forth to supply the people of this Dominion, and particularly the Methodist portion of it, with a Magazine possessed of real literary merit, and pervaded by a pure and high religious tone. In these days when so many of our young people are having their minds poisoned, and their religious feelings deadened, by reading publications of doubtful orthodoxy, and thinly-disguised sceptical tendencies, it is very gratifying to find your Magazine standing firmly by the grand old truths of the gospel. The serial stories of 'Lawrence Temple,' 'Neville Trueman,' and 'Barbara Heck' have been both pleasant and instructive.* I have found this Magazine an invaluable assistant in the education of my family, by cultivating in the younger members a love for reading, and at the same time indelibly impressing upon their minds the great fundamental truths of our common Christianity, for I am strongly in sympathy with the object you have in view. We are anticipating a pleasant time from the monthly visits of your Magazine, and trust that it will surely work its way into every Methodist, and, I may say, Christian family in the land."

The February number of the *Missionary Outlook* has come to hand, brimful of information and stimulating hints on our Mission work. Its wide circulation would inspire much more general interest in this important cause. The Editor proposes shortly to give a series of missionary tracts, and announces that if the Sunday-school Superintendents will send a memo. of the number of families represented in their schools, he will send a package for distribution when ready.

* These are published separately at 75 cents each.

He states, also, that he would like to know how many of our Sunday-schools have adopted the constitution for a S. S. Missionary Society, and whether they find the new method of collecting a success. We hope this plan will be largely adopted. We know that in some cases it has already very largely increased the missionary income of the schools.

THE CANADIAN SCHOLAR'S QUARTERLY.—Second Quarter, April to July—is now ready. This Quarterly has been received with very great favour. Three hymns, appropriate to the Lessons, selected from the new Hymn-Book, are given for each Sunday—a feature much appreciated by the whole school. The Quarterly gives also the Lesson Verses, Golden Text, Outlines, Explanations, Questions, Catechism, Maps of Palestine etc.—just the thing wanted by every scholar.—Send for specimens.

Price, in quantities of ten or more, two cents each, or for the remaining three quarters of the year, six cents each.

We notice in the *Thunder Bay Sentinel*, an account of a Sunday-school in that far-off place which seems to be well officered and managed. Its superintendent and assistant are Sheriff Clarke and Judge Laird. It has besides, 12 officers and teachers, and 4 supernumerary teachers. That's right! Train them up so as to step into the harness when wanted.

Do not fail to read the announcement on our second advertising page, the special offer of *Pleasant Hours* to Schools opening in the spring, which have not yet taken it. We expect to reach a circulation of 50,000 copies.

Book Notices.

Canadian Methodist Magazine for March. The articles of travel in this number are Mrs. Brassey's visit to the Island of Cyprus and Mr. Sutherland's visit to Cairo and the Pyramids, both handsomely illustrated. The Editor recounts the stirring story of William the Silent, Prince of Orange, the hero and martyr of Protestantism in its conflict with the Spanish Inquisition. He gives also a graphic description, with good engravings, of the Roman Catacombs; the sketch of Gideon Ouseley and Irish Methodism, and of the venerable John Mathewson of Montreal (with portrait), will be widely appreciated. The April and May numbers will contain Mr. Sutherland's very interesting account of his visit to Jerusalem, well illustrated, and an account of the famous Methodist and Summer Resort at Ocean Grove, New Jersey, with 24 engravings. Address Rev. Wm. Briggs, Toronto.

Professor Tyndall's *Lessons in Electricity* have been added to the Humboldt Library of Popular Science Literature, and form the eighteenth number of that series. The lessons were delivered as a Christmas course at the Royal Institution of Great Britain, and are well adapted to show what can be done in the way of discipline and instruction with such inexpensive apparatus as are within the reach of all.

The nineteenth number consists of Proctor's familiar *Essays on Scientific Subjects*, giving the result of some of the most recent discoveries as to the constitution of the sun and other heavenly bodies. This series is of great interest and is very cheap—only 15 cents a number. Fitzgerald & Co., New York; and Wm. Briggs, Toronto.

The following is an outline of a paper upon "Higher steps in Sunday-school work:" "*At home*: Parental watchfulness and co-operation; systematic study by parents with children; systematic preparation by teachers; prayer over lesson and for results; welcome and love for teachers; attendance regularly secured by parents; financial aid from parents. *In class*: Studied, progressive, simple, comprehensive, and efficient questioning; perfect order during general exercises; better and greater use of illustrations; more Scripture memorizing; reviews and examinations of scholars; qualified, concentrated, and consistent teachers. *In school*: Better order; normal classes; frequent reviews; fewer classes; thorough examinations of scholars; supplemental lesson course."

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE GOSPEL OF LUKE.

APRIL, 1881.

April 3.

A. D. 28.

LESSON I.—FOLLOWING JESUS; or, Fit for the Kingdom.

GENERAL STATEMENT.

The aim of the Gospel writers is not to relate the events of Christ's life in the order of their occurrence, but rather to present his character in all its phases. Hence we find in the latter part of this chapter a number of incidents, probably selected from different periods of Christ's ministry, and grouped together to represent him in various relations with men. In the verses just previous to our lesson (vers. 46-50), we see how he dealt with the ambitions, strifes, and sectarian narrowness of his own disciples. Then, to illustrate the breadth of the Saviour's charity, his tenderness toward his enemies, and the high ideal set before his followers, we are led at a step past the events of a year, to the closing period of his ministry, as he leaves Galilee for the consummation at Jerusalem. As his path leads him through the country of the alien Samaritans, he sends his disciples to one of their villages to prepare for his coming. Its gates closed in his face, but he withholds the lightnings of heaven from its inhospitable inhabitants, and rebukes the revengeful spirit of his followers, and goes meekly on his way, able to destroy, yet seeking to save. Next we see the Master in his dealings with three persons who are aspired to a place in his kingdom, it may be at this time, or, perhaps, a year before, at the shore of the Galilean Sea. The first, who offers himself as a disciple, may have been ambitious of honour, or actuated by impulse without deep conviction, is sent to deeper heart-searchings by the learning of his Saviour's lowly condition. The second, who would let obedience wait on the claims of relationship, is bidden leave the most solemn duties for the Lord's work. The third, who is enthralled by the attachments of his home, is warned that God's cause requires all his powers, and rejects the service of a divided heart.

Luke 9. 51-62.

[Memory verses 57, 58.]

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.

John 13. 11: The cup that my Father hath given me, shall I not drink it?

52 And sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him.

John 4. 9: The Jews have no dealings with the Samaritans.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

John 4. 20: Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

54 And when his disciples James and John saw this, they said, Lord, wilt thou

Verse 51. The time was come. The ministry of Christ in Galilee was ended, and he was about to leave that province forever, in the autumn before his crucifixion. 1. In every true life there is a time for every work, both of doing and suffering. **Received up.** By his ascension, to which the scenes of Gethsemane and of Calvary were but steps through the gloom to the glory beyond. 2. Like our Master, let us look above the woes to the crown. **Steadfastly set his face.** The words indicate a conflict with opposing influences, which may have been either the objections of his friends or the shrinking of his human soul from the sufferings which awaited him. **To go to Jerusalem.** He went, with his destiny fully before his face, knowing all the despatch and agony which awaited him. 3. Let the follower, as well as the leader, seek the place of duty rather than of desire.

52. Messengers. Not to announce him as the Messiah, but simply to find accommodation for himself and his disciples. **A village of the Samaritans.** The direct route to Jerusalem lay through Samaria, though the Jews from the northern province often turned aside, and followed the Jordan valley, or even crossed over into Perea, rather than meet the people whom they despised as of impure blood, corrupt doctrine, and unlawful practices. **The Samaritans.** Sprung from the mixed races inhabiting that country after the captivity of the Ten Tribes. 2 Kings 17. They recognized the authority of the Pentateuch only, discarding the rest of the Old Testament, and established a rival temple on Mount Gerizim, in which they worshipped God with semi-heathen rites. A small remnant of them are still in existence near their ancient city, and annually celebrate the Passover among the ruins of their ancient temple.

53, 54. Did not receive him. Refused to give him entertainment, or even to admit him within their gates; yet deep as was the insult of these strangers, what was it to the wrongs

that we command fire to come down from heaven, and consume them, even as Elias did?

2 Kings 1. 10: And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

55 But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

James 1. 20: The wrath of man worketh not the righteousness of God. James 3. 17: The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

John 3. 17: God sent not his Son into the world to condemn the world; but that the world through him might be saved.

57 And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

Matt. 20. 22: Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

58 And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

2 Cor. 8. 9: Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

which he received from his own people? 4. How many ignorantly close their heart's door against the King who would bring them a blessing! **Would go to Jerusalem.** They had, perhaps, expected that this Prophet, whose fame had preceded his coming, would recognize the claims of their religion and their temple, and were offended as they saw him pass by Gerizim to go to Moriah. **James and John.** The two brothers, sons of Zebedee, who for their fiery zeal had received the name "Boanerges," or "sons of thunder." One of them was destined to be first among the twelve to receive the palm of martyrdom, the other to remain longest in the Church on earth. **Saw this.** Indicating that they were not the messengers referred to previously. **Wilt thou then.** Fresh from the Mount of Transfiguration, and eagerly expecting their Lord to assume his kingdom, they were indignant at his rejection, especially by a people who, more than others, should feel that his coming was an honour. **Fire from heaven.** They would conquer the world by miracles of severity and wrath, and not win the world by the slower, yet surer, weapons of love. **As Elias did.** See 2 Kings 1. 10-12. Perhaps being at the time in Samaria, near the scenes of Elijah's life, and having so recently beheld the prophet himself at the transfiguration of their Master, they were especially reminded of his conduct; but (as M. Henry observes) "though the place was the same, the times were altered." 5. The example of even the greatest of men may not be sufficient warrant for our conduct unless it be sanctioned by the precepts of Scripture.

55, 56. **He....rebuked them.** Because their words were actuated by the spirit of revenge, rather than of righteousness. **What manner of spirit.** Not that they knew not their own spirit, but the spirit of the Gospel to which they belonged.

6. The motive principle of the Old Dispensation was fear, that of the New is love. **Son of man.** A title given to Christ by himself alone, and expressive of his complete and universal humanity. **Not come to destroy.** The purpose of Christ's coming was not to punish the wicked, but to provide a plan whereby they might be saved. 7. Let us ever remember that all the divine dealings with us are the fruits of God's love toward us. **Another village.** Showing in his own example the patience and forbearance which he had enjoined upon his disciples. Matt. 10. 23.

57, 58. **As they went in the way.** This may have been at this time, while Christ was sending out messengers to announce his coming. An event precisely similar seems to have taken place a year before, at the close of a day's teaching by the Sea of Galilee. Matt. 8. 19. We have no means of knowing whether Matthew or Luke gives the correct order of events, for none of the evangelists relate history in chronological sequence. **In the way.** Either in the way to Jerusalem, or on the way to Peter's boat, intending to sail across the sea, as seems likely from Matthew's record. **I will follow thee.** He was a scribe, and perhaps ambitious of some high place in the new kingdom, or, it may be, impelled by a transient enthusiasm instead of a deep conviction of duty. 8. Christ looks below the lips to the heart of every one who professes to serve him. **Jesus said.** He did not reject the proffer of discipleship, but would have the aspirant count the cost, and seek no earthly honours in his service. **Not where to lay his head.** So far from having palaces and offices to bestow, he was himself homeless and dependent upon the bounty of his friends. 9. Christ has in this world no home except in the hearts of his children.

59, 60. **Follow me.** The summons by which Jesus called some men, specially adapted to his work, to leave their homes and employ all their time in the affairs of his kingdom, in attendance upon himself, and in preaching his Gospel; a special call to a few, not his general requirement of all. **Bury my father.** A request which seems reasonable, but (1) The services of burial

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

Gal. 1. 15. 16: When it pleased God... to reveal his Son in me, that I might preach him among the heathen, immediately I conferred flesh and blood.

And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

Heb. 10. 38: If any man draw back, my soul shall have no pleasure in him. Matt. 13. 20, 21: He that received seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

GOLDEN TEXT.

And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 1, 62.

LESSON HYMNS.

No. 749, *New Hymn Book*.

Lift up your heart to things above,
Ye followers of the Lamb,
And join with us to praise his love,
And glorify his name.

To Jesus' name give thanks and sing,
Whose mercies never end;
Rejoice! rejoice! the Lord is King;
The King is now our friend.

We, for his sake, count all things loss
On earthly good look down;
And joyfully sustain the cross,
Till we receive the crown.

No. 786, *New Hymn Book*.

Appointed by thee, we meet in thy name,
And meekly agree to follow the Lamb,
To trace thy example, the world to disdain,
And constantly trample on pleasure and pain.
Rejoicing in hope, we humbly go on,
And daily take up the pledge of our crown;
In doing and bearing the will of our Lord,
We still are preparing to meet our reward.

O Jesus, appear! no longer delay
To sanctify here, and bear us away,
The end of our meeting on earth let us see,
Triumphantly sitting in glory with thee!

No. 790, *New Hymn Book*.

O let us thus go on
In all thy pleasant ways,
And, armed with patience, run
With joy the appointed race!
Keep us, and every seeking soul,
Till all attain the heavenly goal.

Then let us wait the sound
That shall our souls release;
And labour to be found
Of him in spotless peace,
In perfect holiness renewed,
Adorned with Christ, and meet for God.

and mourning would require more than a month. (2) Christ's call required haste, as his ministry was almost ended. (3) He may have seen that the answer was only a pretext for delay. **Dead bury their dead.** "Let those who are dead to the higher calls, though living in a worldly sense, attend to these necessary duties of society." The soldier in battle may not leave his post even to bury his fallen comrade.

61. I will follow thee Doubtless in response to Christ's command; though the promise is for the future, not the present. 10. Christ accepted no pledge for a time which is not, and may never be, our own. **Bid them farewell.** The mission to which Christ was sending men was not in far distant lands, nor for a lifetime's work, but to proclaim his coming in the neighbouring villages, none of which were farther than a three-days' journey, and was to last a few weeks or months only. So there was no need for a formal farewell, as if forever. Besides there was danger lest those who went home might be induced to stay there, and not undertake the duties assigned to them.

52. Put his hand to the plow. He who holds the plow must look to his furrow before him, or his work will be poorly wrought. 11. Christ's work requires all the heart and thought of those who undertake it. **Looking back.** As Lot's wife's look toward forsaken Sodom showed a divided heart, so looking back to the world shows a heart drawn toward the world. **Fit for the kingdom.** Rather, "well adapted" or "the right sort of a workman."—*Ajford*. 12. The irresolute man is not the one to trust with the care of souls.

Time.—The two incidents of this lesson, according to Dr. Strong, belong to different periods in Christ's life. The event related in v. 51-56 took place A. D. 28, about six months before Christ's death, when he was leaving Galilee on his last journey toward Jerusalem. The conversation of v. 57-62 occurred nearly a year before, at the close of a day spent in teaching, when Jesus was about to cross the Sea of Galilee.

HOME READINGS.

- M. Following Jesus. Luke 9. 51-62.
Th. The first followers. John 1. 33-51.
W. The followers called. Mark 1. 14-21.
Th. Forsaking all. Luke 5. 1-11.
F. The demands of discipleship. Luke 14. 25-35.
S. The duties of discipleship. Matt. 10. 6-22.
S. The rewards of discipleship. Matt. 19. 16-30.

QUESTIONS ON THE OUTLINE.

1. **The Lender**, v. 51-56.
At what time in Christ's ministry does this lesson
What special purpose is here referred to? [?]
Why was Christ resolved upon going to Jerusalem?
What divine purpose was in his action?
For what purpose did he send messengers?
Why did they go to a Samaritan village? John 4. 4.
Who were the Samaritans?
How was he treated by them, and why?
Of what evil among professing Christians did they
What spirit did the disciples show? [show an instance?]
To what event did they refer? 2 Kings 1. 10.
Why was not their desire right? Rom. 12. 19.
What is the spirit of the gospel dispensation? John
What great truth did Christ announce in v. 56? [3. 17.
If souls are lost, is it according to the divine will? 2
2. **The Followers**, v. 57-62. [?]
What offer was made to Jesus? What was its probable
What did Christ's answer show? [?]
Why was he so poor? 2 Cor. 8. 9.
What did Christ's command to another involve?
Why did the two persons receive so different treatment
from Christ? [?]
What was the meaning of the answer which he re-
Who are meant by "the dead," in Christ's reply?
Why was Christ so urgent in his commands?
What did the desire of another person show?
What spirit does Christ require of his workers?
What is it to "look back"?

TEACHINGS OF THE LESSON.

What are we here taught—

1. As to the Christian spirit?
2. As to Christian decision?
3. As to Christian work?

DOCTRINAL SUGGESTION—The humiliation of Christ.

WORDS WITH LITTLE PEOPLE.

1. Make Christ welcome to your heart.
2. Never wish for evil, even to your worst enemies.
3. When Christ calls, obey at once, without waiting.
4. Never turn back from serving Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. Through what province did Jesus pass on his last journey from Galilee to Jerusalem? Through Samaria.
2. How was he treated by the Samaritans at a certain village? They would not receive him.
3. How did some of the disciples wish to punish the unkindness of these people? By calling fire from heaven upon them.
4. For what purpose did Jesus tell them that he had come? Not to destroy, but to save.
5. What offer did a certain man make to Jesus? To follow him.
6. What did Jesus tell him that he did not possess? A place to lay his head.
7. What did he require of those who became his disciples? Not to look back.

ANALYTICAL & BIBLICAL OUTLINE.

The Spirit of the True Disciple.

- I. A SPIRIT OF STEADFASTNESS.
Steadfastly set his face. v. 51.
"Be ye steadfast, unmovable." 1 Cor. 15. 58.
- II. A SPIRIT OF TENDERNESS.
Not...to destroy...but to save. v. 56.
"I have given you an example." John 13. 15.
- III. A SPIRIT OF LOWLINESS.
Not where to lay his head. v. 58.
"Was rich...for your sakes he became poor." 2 Cor. 8. 9.
- IV. A SPIRIT OF PROMPTNESS.
Go thou and preach the kingdom. v. 60.
"Straightway he preached Christ." Acts 9. 20.
- V. A SPIRIT OF THOROUGHNESS.
No man...looking back is fit. v. 62.
"Draw back...no pleasure in him." Heb. 10. 38.

ADDITIONAL PRACTICAL LESSONS.

Thoughts for Gospel Workers.

1. The Gospel worker should seek the place of duty rather than that of pleasure. v. 51.
2. The Gospel worker should expect discouragements and opposition from the people of the world. v. 53.
3. The Gospel worker should never misuse divine endowments in the service of self, or the spirit of revenge. v. 54.
4. The Gospel worker should be careful to follow even the greatest of men only as they follow Christ. v. 56.
5. The Gospel worker should seek for no earthly reward in his labours. v. 57.
6. The Gospel worker should hold every earthly tie less dear than his relationship to Christ. v. 59, 60.
7. The Gospel worker should be decided and complete in his devotion to the cause of Christ. v. 62.

CATECHISM QUESTIONS.

3. With what disposition of mind ought we to read and hear God's holy word?

We ought to read and hear God's holy word with a meek and teachable disposition; with faith; and an intention to practice it, by God's grace.

James 1. 21. Receive with meekness the engrafted word, which is able to save your souls.

Matt. 11. 25. At that time Jesus 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.

Heb. 4. 2. The word preached did not profit them, not being mixed with faith in them that heard it.

John 7. 17. If any man will do his will, he shall know his doctrine, whether it be of God.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

I AM setting out, let us suppose, on a long and important journey. Not on a mere temporary visit, intending to return in a few days, but bidding farewell to my home for a long time, perhaps forever; going forth to seek my fortune in a distant land; or going on duty, as a soldier or sailor, or Government agent or missionary. There are three things which, if I have them, will tend much to alleviate the pain of separation, and enable me to start happily. First, a pleasant retrospect of the past; secondly, pleasant anticipations of the future; thirdly, pleasant companions for the journey. In the verses before us, we see Christ leaving, once for all, the country he had lived and laboured in for thirty years, and going on a journey of supreme importance. Had he these three desirable things?

But first of all, let me call attention to the

journey itself, and its purpose. The fifty-first verse, which opens our passage, opens also a large section of Luke's Gospel, extending through nine chapters (to 18. 14), which, except some short pieces, is peculiar to Luke. This section relates the incidents of what we may call the great journey to Jerusalem. The Galilean ministry is over; the time is come for Jesus to be "received up;" he "sets his face to go to Jerusalem." But he will give the nation generally a last chance of receiving the Gospel, and with this object he sends out seventy of his followers (see next chapter), to go, two and two, into "every city and village whither he himself would come." That is to say, he is going to visit at least thirty-five places on the great journey, not in Galilee, but probably in Samaria (only he is repulsed there and turns aside, ver. 53, and in Judea, where also he is unable to remain, John 10. 39, 40; 11. 7, 8), and in Berea beyond Jordan, where it is that most of the incidents of this section of Luke took place. Six months after, he entered the capital in triumph. Then comes the end.

Most commentators utterly spoil this great journey by the fatal error of making Luke 9. 51 correspond with the Feast of Tabernacles in John 7. 10. I do not often trouble my readers with chronologica! questions, and still less with criticisms on the commentators; but in this case I do believe that the whole story of the last six months is missed if a "secret" journey like that of John 7 is confounded with a public one like that which is indicated in Luke 10. 1, and solemnly introduced by the opening words of our passage, "When the time came that he should be received up, he steadfastly set his face to go to Jerusalem; and sent messengers before his face," etc.

When, then, I shall be asked, was this great journey? I wish I had space to give all the converging evidence, which is of the most interesting and decisive character. I must be content with simply affirming that it is inserted between the twenty-first and twenty-second verses of John 10, that is, during the two months between the Feast of Tabernacles and the Feast of Dedication. But, it will be objected, surely this great "going up" was not to an inferior feast like the Dedication? Certainly not. It was not "to a feast" at all, but "to Jerusalem." Jesus knew that the next Passover was the appointed time when he should be "received up;" but he did not wait for that to visit the guilty city. "O Jerusalem!" he said, "*how often would I have gathered thy children,*" etc. Twice he had to flee from its neighbourhood (John 10. 39, 40; 11. 54); but at last, resuming the interrupted "progress,"

(Matt. 20. 17; Luke 18. 31; 19. 28), followed by great multitudes (Matt. 20. 29; Luke 18. 35; 19. 3), he approaches it once more, enters it in lowly pomp, and is "received up."

A true conception of these six months will much help the lesson before us. It was on this great journey that Jesus was starting. Let me ask again, Had he those three desirable things mentioned above?

1. Had he a pleasant retrospect? As he leaves Galilee for the last time, he bids it farewell in words which Luke records in the next chapter (10. 13-15), "Woe unto thee, Chorazin; woe unto thee, Bethsaida." "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." Think of the grief of the loving Saviour at having to utter such a farewell as that! He had healed their sick, raised their dead, fed them when hungry, spoken to them as never man spake; and they had rejected him and "repented not." No, the privilege of a pleasant retrospect was not his at that solemn time of leave-taking.

2. Had he a pleasant prospect? We know what was before him at Jerusalem: did he know? Why, he had already told his disciples all about it (see ver. 22, with the parallel passages). And does not this fifty-first verse lay touching stress on his foreknowledge? "He steadfastly set his face to go." His tender human spirit and human frame could not but naturally shrink from such humiliation and suffering; but he "set his face" to it like a sick or wounded man to undergo a painful operation. So is he represented in prophecy, "I gave my back to the smiters," etc. . . . "the Lord God will help me, and therefore have I set my face like a flint." Isa. 50. 6, 7. The Apostle Paul was like him in this, see Acts 20. 24, "None of these things move me."

Here we may ask, What sustained him as he moved on steadfastly to suffering and death—a suffering all the keener for being fully known beforehand? Three things: (a) That it was the Father's will, see Isa. 53. 10; Rom. 8. 32; and this was enough for him. John 4. 34; 17. 4; 18. 11. (b) His love for sinners. John 13. 1; 15. 3. (c) The "joy set before him." Yes, he looked beyond the cross and the tomb; he was going to be "received up," which refers to his ascension to the Father's throne (as the Greek word tells us); he looked on, not only to the glory he was returning to himself (John 17. 5; Phil. 2. 9), but to the glory he would win for multitudes of saved souls (Isa. 53. 11; John 17. 24; Heb. 2. 10-13); and so, "for the joy that was set before him, he endured the cross, despising the shame." Heb. 12. 2.

3 Had he pleasant companions? Here we come to the practical point of the lesson, indicated by the title, "Following Jesus." We have seen who it is we are to follow, and what he is like. Now we shall see some examples of those who failed to follow him truly.

First, look at the Apostles James and John, vers. 52-56. We see them "setting their face," indeed, with stern purpose; but to what end? Not to save men, but to destroy them. It is true they have great provocation. They are exulting in the thought of their master starting on this great public journey to the royal city, supposing he is going there to set up his throne (see what these same two asked a little later, Mark 10. 35-37); and here at the very first village he comes to, he is rejected contemptuously. "Messiah!" reply the Samaritans, "going to Jerusalem to be king, instead of to Gerizim! No, we will have nothing to do with him." Carmel (probably then in sight) would at once remind the "sons of thunder" of Elijah and his exploits: they will be like him! But that is not the spirit of the lowly Saviour going up to suffer and die for sinners.

Secondly, look at the three followers in vers. 57-62. (Whether these verses are in their proper place here, is doubtful; see Matt. 8. 19-22; but I, for one, think Luke's order the most probable. Anyhow, the three men may fairly illustrate our subject.)

(a) The thoughtless follower, vers. 57, 58. O yes, he will go—"whithersoever"—ready for anything (like Peter, Luke 22. 33). For *anything*? What does Jesus remind him of? Following him will bring, not riches and honor, but poverty and suffering—is he prepared for that?

(b) The sad follower, vers. 59, 60. Ah, he would like to go, but how can he, with all his sorrow upon him, all this mourning to go through? "Suffer me first to bury my father." How differently Jesus treats this one! It is like two horses—the bridle for one, the spur for the other. With the thoughtless man Jesus used the bridle; now he uses the spur—"Go and preach!"—this is not a time for long funeral ceremonies—go and wake dead souls!

(c) The half-hearted follower, vers. 61, 62. Jesus sees through him. It is no mere loving farewell the man thinks of, like Elisha. (1 Kings 19. 20;) it is a wavering heart—home ties cared for more than duty. Where must the plowman's eye be, if he is to plough straight? Look back, and you are not fit to work in God's field.

Let us pray that we be not like any of these. "If any man will come after me,"

says Jesus, "let him deny himself, and take up his cross and follow me."

"Who patient bears his cross below,
He follows in his train!"

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a map showing Galilee, Samaria, and Judea, and the line of Christ's travel at this time. . . . The Samaritans, their history, character, and treatment of Christ. . . . The spirit of the disciples, and the spirit of the Master. . . . Varieties of character illustrated in this lesson. 1. Christ's character: (1) Self-sacrifice; (2) Steadfastness; (3) Meekness; (4) Lowliness; (5) Authority. 2. The Samaritans: (1) Enmity; (2) Prejudice; (3) Ignorance. 3. The two disciples: (1) Intemperate zeal; (2) Narrowness; (3) Revenge. 4. The three aspirants: (1) Rash zeal; (2) Delay; (3) Irresolution. . . . The elements of a true disciple is here exhibited. (See Analytical and Biblical Outline). . . .

ILLUSTRATIONS. Christ's steadfastness in going to Jerusalem nobler than that of Regulus in returning a prisoner on parole to Carthage, knowing that he must there suffer death. . . . Religious intolerance illustrated by persecutions of other days. In the Tower of London are shown the racks and thumb-screws with which Christians were once tortured by other sincere, but misguided Christians. On ver. 57 missionaries tell that in heathen lands many seek to profess Christ with expectation of gain or reward. . . . Ver. 62. William Burns offered himself as missionary, saying, "I will start to-day," and was about to send word home by letter of his departure.

REFERENCES. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 162-165, 2319, 2321. Vol. II. 8733, 8768, 8769, 10306. POETICAL: Vol. I. 600, 2501. FREEMAN'S HAND-BOOK: Guiding the plow, 706.

Primary and Intermediate.

BY MRS. E. J. KNOWLES.

INTRODUCTORY. Two weeks ago we followed the story of Jesus' life from the day we found him a babe in the temple, to his visit in the house of Simon, where he forgave the woman who was a sinner. Our lesson to-day finds him on his last journey to Jerusalem, going there to die for the sins of the world.

LESSON THOUGHT. Following Jesus, (1) In the spirit of love for our enemies; (2) With self-denial; (3) With decision.

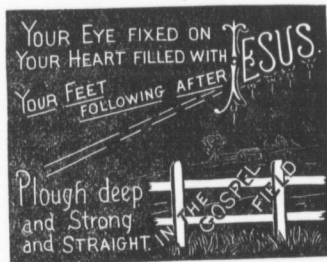
LESSON STORY. When we follow any one we try to walk in his steps. When we follow the example of another, we try to act just as he does. Once I was on the side of

a very steep mountain. My guide said, "Follow me; place your feet right where you see my footprints, and I will lead you safely down." I did as he told me, and passed over the dangerous path without harm. Thus, if we follow Jesus, he will lead us through life safely. To what blessed place? Yes, to our heavenly home. Jesus was now on his way to Jerusalem. He was going there to die. For whose sake did he die? He knew he was to suffer the cruel death upon the cross, yet his Word says "he set his face steadfastly to go to Jerusalem." He loved us so much that nothing could turn him aside from his purpose to save us. He sent messengers before him to find places on the way where he might talk to the people, and also where he might refresh himself with food and sleep. There was a village in Samaria where the people would not let him stay. Was it not strange any one should refuse to have Jesus in their house? Do you think he would have done them good if he had spent a night with them? I knew a dear old lady in whose house John Wesley used often to stay when he was a child. She thought no harm could possibly come to the house when such a good man was in it. The visit of Jesus would have been a great blessing to these Samaritans, but they would not suffer him to come. Are we like them? Do we say "no" when Jesus asks to come into our hearts? James and John were much displeased at this treatment of the Lord. They asked him to let them call down fire from heaven and burn up the whole village. Jesus said, "No, I did not come into the world to destroy men's lives; I came to save them." How loving is Jesus even to his enemies! [Read Matt. 5. 44.] I knew a little girl who was treated very unkindly by a schoolmate. Her sister reminded her of the words of Jesus. So one day when she went to school she carried this girl a bright ball of worsted which she had seen her admire. The girl was very much surprised. She did not expect such a return for her naughty conduct. As Jesus went on his way, a man came to him and said, "Lord, I will follow thee whithersoever thou goest." He really thought he would, I suppose. But when Jesus told him, "the foxes have holes, and the birds of the air have nests, but I have not where to lay my head," he turned away. He was not ready to endure hardships for his sake. Are we willing to give up something we want very much, for Jesus' sake? There was another man to whom Jesus said, "Follow me." He said, "Let me go home first and bury my father." Jesus said, "No, you must not wait to do anything else; you must follow me at once." Another said, "I will follow thee, but let me

first go and say farewell to the friends at home." Jesus answered him in the words of the Golden Text. [Class repeat it.] Describe, or sketch upon the board, the ancient plough; a man with his hand upon it, and his body bending over it with all his strength, as was necessary in order to make those rude instruments accomplish their work. Show how impossible to direct the plow in its proper path if the man should look backward. Or, draw a straight line upon the board. To follow a straight path one must walk with care and decision. This true story will illustrate decision of Christian character: Mina was a very little girl, but a decided Christian. She went one day to a shop, with her little brother, to buy candy, but returned without any. Her brother was greatly disappointed. Mina said, "I was just going to buy the candy when I thought I smelt rum, and of course I would not buy anything of a man who would sell rum!" One day she said, "If I should go to the front door and see old Satan standing there, and he should bend over me and whisper, 'Mina, tell a lie, do you know what I would say? I would stamp my foot and say, 'No, sir; get thee behind me, Satan.'"

Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram illustrates the subject of the lesson: "Following Jesus; or, Fit for the Kingdom." One cannot make a straight path, and at the same time look backward. Keep the eye fixed on the leader, and the heart full of interest in him. Let the feet follow closely in the way. If you have a blackboard large enough, you can draw a path, or furrow, leading to the name of Jesus. Across it write some of the trials and humiliations of Christ. Ask the question, Will this trial stop me? Am I willing to follow on even if this other trial of my faith is across the way? As we labour in the Gospel field let us plow deep and strong and straight.

A. D. 28.

April 10.

LESSON II.—THE GOOD SAMARITAN; or, Love thy Neighbour.

GENERAL STATEMENT.

The journey begun in the last lesson is now completed, and Jesus is in Jerusalem attending the Feast of Tabernacles. He had come in secrecy, yet was soon recognized and followed by vast throngs, in which were a few friends but many enemies. For a fortnight he remained in and around the city, calmly meeting his foes in the colonnades of the temple, and retiring at evening to the shelter of the home at Bethany. In one of these discussions at the temple, a man learned in both the written and traditional laws of Israel, and possessing a deeper penetration into the truth than most of his order, offered to dispute with Jesus, and asked the old question, how immortality might be won. His aim was not to obtain light, but to entrap the Master into some statement which might expose him to criticism or lead to controversy. Christ referred him back to his own law, and asked what were its teachings. He responded with the summary of love to God and the neighbour, which Jesus himself had declared embodied all the Commandments. "Do this," said Christ, "and thou shalt live." Still intent on discussion, the scribe added another question: "But who is my neighbour, that I may love him?" The great Teacher gave no direct answer, but told the story of a wayfarer, robbed by enemies, neglected by passers-by of his own race and religion, but succoured by an alien stranger, and then bade the questioner follow his example, and count as his neighbour every fellow-man in need.

Luke 10. 25-37.

[Memory verses, 33-37.]

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

Luke 11. 54: Lying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

26 He said unto him, What is written in the law? how readest thou?

Rom. 7. 7, 13: I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin.... that sin by the commandment might become exceeding sinful.

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Deut. 10. 12: What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul? Gal. 5. 14: All the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself.

28 And he said unto him, Thou has answered right: this do, and thou shalt live.

Rom. 10. 5: Moses describeth the righteousness which is of the law, That the man that doeth those things shall live by them.

Explanatory and Practical.

Verses 25, 26. Lawyer. A professed interpreter of the Mosaic law and of the rabbinical comments upon it, which were far more extensive than the law itself. **Stood up.** To indicate a desire for discussion with Jesus. **Tempted him.** Rather, "tested him," to ascertain the measure of his knowledge and wisdom. **Master.** The word means "teacher." **What shall I do?** It was not the question of a convicted sinner, but of a self-conscious theorist, who sought, not for light, but for the opportunity of airing his own learning. **To inherit eternal life.** The question so often pressed upon Christ, as upon every religious teacher. 1. The deepest hunger of the human soul is for immortality. **What is written.** Instead of giving detailed precepts, Christ sends him back to the law of which he was a teacher. 2. God's word contains an answer for every question of the soul. **How readest thou?** 3. How we read is of more importance than what we read. Ten persons may read the same book, yet no two of them may bring out of it the same results.

27. He answering said. He presented the very summary of the law which Christ himself gave on another occasion, showing either that he had already heard it from Christ, or that he had penetrated much deeper than most of his class into the spiritual meaning of the word. **Love the Lord.** Love involves communion, fellowship, and the relation of unity with God. No man who neglects God, or fails to obey his law, can be truly said to love him. **All thy heart.** With sincerity and earnestness, as opposed to a formal or divided affection. **All thy soul.** With the emotional nature, having feeling and warmth. **All thy strength.** With intensity and devotedness, as the one great purpose. **All thy mind.** An intelligent affection, the tribute of reason rather than blind passion. **Thy neighbour.** Not more, not less, but to the same measure with ourselves, in absolute justice of dealings as between man and man, and with true benevolence of heart.

28, 29. Answered right. Christ was ever ready to recognize and commend whatever was worthy, even in an enemy. **This do.** A personal application of the general principle. 4. Christ's words are always addressed to the individual, and definite in their directions. **To justify himself.** The burden of the argument had already been thrown from the questioner to the questioner, and the lawyer felt that he must somehow extricate himself from his own dilemma. **Who is my neighbour?** He would start a new discussion on an abstract question, "To whom is the obligation of neighbourliness due?" Whether to kinsmen, townsmen, or tribesmen?

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

Rom. 10. 3: They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

1 John 3. 17: Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

Matt 25. 43, 45: I was a stranger, and ye took me not in; naked, and ye clothed me not. Inasmuch as ye did it not to one of the least of these, ye did it not to me.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

John 4. 9: The Jews have no dealings with the Samaritans.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said

30. Jesus answering. Instead of a definition, the lawyer finds pointed at himself another application in the shape of a story. A certain man. Who, by the terms of the parable, is supposed to be a Jew. Went down. The journey of eighteen miles from Jerusalem to Jericho is a continuous descent, through the wildest ravines, which in all ages have been haunted by robbers. To Jericho. In the early days a royal city of the Canaanites, destroyed by Joshua, (Josh. 6. 24:); but afterwards rebuilt, (1 Kings 16. 34,) at one time the home of the prophet Elisha; and just before Christ's day adorned by King Herod. Fell among thieves. More correctly, "highway robbers." Jerome says that in his time the road was called "the bloody way." Stripped him. The word "raiment" is not in the original. They probably robbed him of both money and clothing. Half dead. Unable to help himself, yet with a chance of life if assisted. 5. See how far crime will lead men from the paths of right. 6. There are robbers who plunder in business and under forms of law, who are guilty as these in God's sight.

31, 32. By chance. "By a coincidence." Not by accident, but by divine order the sufferer was met that day. 7. What men call chance is often a divine plan. 8. Seeming chance reveals real character. A certain priest. Many priests had homes in Jericho, from which they went up to the temple for their fortnight of service each year. He saw him. So that his passing by was not an oversight through ignorance. 9. Every man is responsible for whatever of wrong he sees and can remedy. Passed by. Doubtless he could find abundant excuses, in the danger of the way, the impossibility of saving the wounded man's life, the haste of his journey. 10. Men may shape the excuses, but God marks the neglect. On the other side. In a cheap compassion, he would not look on the suffering which he did not think to cure: just as many hasten out of the way of the needy, and stay home from church when contributions are to be taken. A Levite. One from the priestly tribe, though not of the family of Aaron: employed in subordinate duties at the temple, and in religious instruction. Came and looked. Pausing to glance at the sufferer, perhaps to drop a sentimental tear, and then passing on his way unwilling to incur legal pollution by touching the bloody form. 11. True sympathy spends itself not in feelings, but actions.

33, 34. A certain Samaritan. See Notes, Lesson 1, verse 52. Compassion. Not all priests were cold-hearted, and not all Samaritans generous. Indeed, Christ had recently experienced unkind treatment from that very people. The extreme case is employed to make the lesson of the parable more impressive. 12. There may be true saints in a false Church, and true faith under a defective creed. Saw him. He did not turn his eyes from the sickening scene, but at once set to work to wash away the blood and bind up the wounds. Oil and wine. "Wine to search and oil to supple," says an old commentator. Such was the ancient treatment of flesh-wounds. His own beast. From which it may be inferred that both the "passers-by" had beasts of burden likewise. He gave up his own comfort and ease, that a stranger might ride. An inn. The inn or khan of the East is an open building by the wayside, where the traveller finds shelter only, and must provide and prepare his own food.

35. When he departed. Being himself unable to remain longer, and the sufferer being unfit for removal further. Two pence. Not far from thirty cents of our money in value, but in that time the wages of two days, and able to buy as much as two dollars now. The host. The janitor of the khan, not a landlord of a hotel in the modern sense. I will repay thee. Showing that he was a man of some distinction and credit, as well as of sympathy and generosity.

unto him. Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Matt. 5:44: Love your enemies, bless them that hate you, and pray for them which despitefully use you, and persecute you.

37 And he said, He that sheweth mercy on him. Then said Jesus unto him, Go, and do thou likewise.

36, 37. Which... thinkest thou. Thus Jesus leads the lawyer, not only to answer his own question, but to a consciousness of his own individual duty. 13. The Gospel aim is not to give specific precepts for cases of conscience, but to establish fundamental, widely-reaching principles, by which men are to direct themselves. Was neighbour unto him. By the parable and its closing question, Jesus turned the lawyer's inquiry from "Who is my neighbour?" to "How shall I be neighbourly?" He that sheweth mercy. The lawyer is unwilling to praise one of the despised race, and so answers by a circumlocution, yet answers sufficiently to condemn himself. Do thou likewise. The lawyer is bidden not to stay questioning about the theory of religion, but to go out and practice it. The answer to the lawyer's question, then, was simply this, "Whoever needs your help is your neighbour, whatever may be his race or condition." Some expositors spiritualize the parable, and find in it, (or put into it,) these mystical meanings: in the traveller, Adam, as the representative of fallen, lost humanity; in the robbers, Satan and his angels; in the priest and Levite, the law and the sacrifices, unable to save; in the Samaritan, Christ, who redeems us by his own sacrifice of self; and in the host, the ministry of the Gospel, left in charge of men's souls. Such "spiritualizing" is to be avoided.

GOLDEN TEXT.

Thou shalt love thy neighbor as thyself.—
Lev. 19:18.

LESSON HYMNS.

No. 436, *New Hymn Book*.

Ss & Ts.

Hark, the voice of Jesus calling,
"Who will go and work to-day?
Fields are white, and harvest waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free:
Who will answer, gladly saying,
"Here am I, O Lord, send me."
Let none hear you idly saying,
"There is nothing I can do."
While the souls of men are dying,
And the Master calls for you;
Take the task he gives you gladly:
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I, O Lord, send me."

No. 438, *New Hymn Book*.

P. M.

Listen! the Master beseecheth,
Calling each one by his name;
His voice to each loving heart reacheth,
His cheerfullest service to claim.
Go where the vineyard demandeth
Vine-dresser's nurture and care;
Or go where the white harvest standeth,
The joy of the reaper to share.

Then work, brothers, work, let us slumber no longer,
For God's call to labour grows stronger and stronger;
The light of this life shall be darkened full soon,
But the light of the better life resteth at noon.

Seek those of evil behaviour,
Bid them their lives to amend;
Go, point the lost world to the Saviour,
And be to the friendless a friend.
Still be the lone heart of anguish,
Soothed by the pity of thine;
By waysides, if wounded ones languish,
Go, pour in the oil and the wine.
Then work, etc.

HOME READINGS.

- M. The good Samaritan. Luke 10:25-37.
T. The law of mercy. Deut. 24:10-22.
W. The law of love. Matt. 5:38-48.
Th. The principle of charity. 1 Cor. 13:1-13.
F. The reward of kindness. 1 Kin. 17:8-24.
S. The example of good works. Acts 9:32-43.
Su. The final test. Matt. 25:31-46.

Time.—A. D. 28, while Jesus was attending the feast of tabernacles at Jerusalem, about six months before his death.

QUESTIONS ON THE OUTLINE.

1. The Law of Life, v. 25-28.

To what period of Christ's ministry, and what section of Christ's ministry, does this lesson belong? Who were "the lawyers," and what was their attitude toward Christ?

What was the motive of the lawyer's question? What was the purpose of Christ's answer? What did the lawyer give as the summary of the law? How does this include all the commandments? Gal.

5:14.

Can any person fully obey these precepts by his own power?

What is it to love one's neighbour?

Why did the lawyer ask a further question?

What was his idea of a neighbour?

Who are our neighbours according to the Gospel?

2. The Law of Love, v. 29-37.

What was the intent of this parable?

What journey is here referred to?

What happened to the traveller?

Who passed by him without giving assistance?

What spirit did their conduct show?

What is said of such conduct in 1 John 3:17?

Who showed kindness to the sufferer, and how?

Why was such kindness not to be expected from him?

Does Christ here commend the Samaritans as a people?

How did the Samaritan show the spirit of a neighbour?

What was Christ's application of this parable?

Did it answer the question in v. 29?

TEACHINGS OF THE LESSON.

How does this lesson show—

1. Our duty toward God?
2. Our duty toward our fellow men?
3. Our duty toward those in trouble?

DOCTRINAL SUGGESTION—Human brotherhood.

The Lesson Catechism.—(For the entire school.)

1. For what purpose was the parable of the good Samaritan given? To show who is our neighbour.
2. Of whom was the story of the parable told? Of a robbed and wounded traveller.
3. Who passed by him without giving him help? A priest and a Levite.
4. Who showed toward him the spirit of a neighbour? A Samaritan.
5. What did Jesus give as the application of the parable? Go thou and do likewise.

WORDS WITH LITTLE PEOPLE.

1. Seek to have eternal life. 2. Read God's word, and obey it. 3. Have pity on all who suffer. 4. Do all you can to help them.

THE LESSON CATECHISM.

[For the entire school.]

1. For what purpose was the parable of the good Samaritan given? To show who is our neighbour.
2. Of whom was the story of the parable told? Of a robbed and wounded traveller.
3. Who passed by him without giving him help? A priest and a Levite.

**ANALYTICAL & BIBLICAL OUTLINE.—
Man's Duty to his Fellow-man.****I. INTEREST.**

He saw him. v. 33.

"Look... every man... on the things of others." Phil. 2. 10.

II. SYMPATHY.

Had compassion... went to him. v. 33,

34.
"Compassion on thy fellow-servant."
Matt. 18. 33.

III. HELPFULNESS.

Bound up... took care of him. v. 34.

"Let us do good unto all men." Gal. 6. 10.

IV. SELF-DENIAL.

Set him on his own beast. v. 34.

"Bear... infirmities... not please ourselves." Rom. 15. 1.

V. GENEROSITY.

Two pence... gave... I will repay. v. 35.

"God loveth a cheerful giver." 2 Cor. 9. 7.

**ADDITIONAL PRACTICAL LESSONS.—
The Law of Love.**

1. Love is the essential element of life with God hereafter; for none can be with God unless he loves God. ver. 27.

2. Love must control every side of man's nature, affections, intellect, life. ver. 27.

3. Love to God is not complete unless it be rounded out to fullness by love to man. ver. 27.

4. Love draws no lines of church, creed, condition, or country. ver. 33.

5. Love involves not only feeling but action. vers. 33, 34.

6. Love is sometimes found in those whose doctrines are very defective. ver. 33.

7. Love is measured by the self-denial which it inspires. v. 35.

CATECHISM QUESTIONS.

4. Ought we not often to think upon what we have heard and read?

We ought often to think upon what we have heard and read; and so lay up the word of God in our hearts, and meditate therein day and night.

Psalm 119. 11. Thy word have I hid in mine heart, that I might not sin against thee.
Luke 2. 19. But Mary kept all these things, and pondered them in her heart.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

I suppose boys at boys everywhere, and there cannot be much difference between the petty persecutions which we on this side the Atlantic remember so well in our school days, and those prevalent under similar circumstances in the United States. I may assume, therefore, that any teacher could take passages like Psa. 56. 5, 6, or Luke 11. 53, 54, and appeal to his scholars whether they have not seen such things in their own experience, perhaps done them, perhaps borne them. "Every day they wrest my words"—how many a "new boy" can say that? "They gather themselves together; they hide themselves, they mark my steps,"—just the things which make the timid boy's life a misery to him for a while—happily for him it rarely lasts long. "Began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth"—and getting great amusement thereby, as the unhappy neophyte falls into trap after trap, just as his tormentors themselves did when they were as "green" as he now is.

But the words I have quoted, applicable as they seem to school-life, refer, as we know, to no boyish trials, sorely felt indeed at the time, but soon forgotten, or, if recalled in after years, recalled only to be laughed over. It is David in the one case, and David's Lord in the other, whose persecutions are described; the persecutors were no merry comrades playing tricks in youthful recklessness, but bitter and implacable foes with deep and murderous designs. Nevertheless it seems to me that the "contradiction of sinners against himself," which Jesus had to endure, (Heb. 12. 3), especially in the matter of crafty questionings and mischievous wresting of his words, may fairly be illustrated as I have now suggested. And two practical lessons may at once be drawn from the subject as thus introduced:

1. As Christ's servants, perplexing and malicious questions will come to us: let us seek to "be ready to give an answer with meekness." 1 Pet. 3. 15; Col. 4. 6. 2. Let us not imitate Christ's questioners. Are we tempted to puzzle or annoy someone with a question? First let us think, Is it necessary? is it kind?—and pray, "Set a watch, O Lord, before my mouth; keep the door of my lips." Psa. 141. 3.

It is interesting to compare the various questions put to Christ which are recorded

in the Gospels—more than a hundred in number—and his methods of answering. Many, of course, were the questions of humble and sincere inquirers; many others, the questions of unconcealed enmity and malice. But some can hardly be called malicious, and yet had a certain hostile purpose. Such a one was the question of the lawyer in the passage now before us. It is word for word the same question afterward put to Jesus by the young ruler, (Luke 18. 18;) but the spirit that prompted it was very different. The ruler was in some sense what we call an anxious inquirer: he really desired the "eternal life" he asked about, and sincerely wished to know what he must do to get it. The lawyer had no thought of himself and his own need: he merely wanted to know what Jesus would say, to test the orthodoxy of his teaching. Two men might come to you with the same question—let us say this, "Did Christ die for all men?"—but their motives might be very different. One might be in earnest about his soul, but, having come under ultra-Calvinistic teaching, might be harassed with doubts as to whether Christ really died for him; the other might be questioning you to see whether you were a Calvinist or an Arminian.

Now observe that whatever way Jesus answered, it would seem as if the lawyer would have a handle against him. If he uttered some novel maxim on the subject, it might be denounced as contrary to the teaching of the rabbis. If he simply repeated what the rabbis said, then the remark would be, Is this all that the wonderful new prophet has to say? But had the lawyer any such hostile intent at all? I do not forget that the word "tempt" need not imply a bad sense, and that it only means "try" or "test." But even so, the question is obviously not one of reverent inquiry, but of supercilious dogmatism. It was his business, the lawyer's, to deal with such matters: what had this carpenter got to do with it?

Next observe that as the lawyer's question and the young ruler's question were identical, so were their solutions. In both cases it was evidently our Lord's purpose to awaken the conscience, and in both it was on the commandments of the second table that he laid stress. But it is very interesting to notice that while he at once met the sincere inquirer, and quoted the law to him, he kept the lawyer at a distance by making him quote it. He meets his question by another question. With unerring wisdom he replies as if the questioner were sincere; not at all as if his own doctrine was being tested. Do you want to know how to inherit eternal life? Surely you, a teacher of law,

must know what is written in it; and it is to that we must all go to learn the will of God.

The lawyer's reply, too, is remarkable. Evidently he was one of the best of his class. Instead of dwelling on ordinances and observances as so many rabbis did, he goes to the heart of the matter, and states exactly what Christ himself stated in the temple on that great day of questions in the last week of his life. Mark 12. 29-31. And—the positions being strangely reversed—on that occasion the inquiring lawyer rejoined, "Well, Master, thou hast said the truth;" and here it is Jesus who rejoins, "Thou hast answered right." But then, what does he add? Still refusing to discuss such matters speculatively, and continuing, wisely and kindly, to assume sincerity in his questioner, he presses home the solemn word, "This do, and thou shalt live." Thou!—never mind controversial discussions—it is a personal question for thyself. This do! No mere orthodox opinion will give you eternal life—you must not only know the truth, but act upon it.

"But he, willing to justify himself." Here another parallel suggests itself. The lawyer is just like the Samaritan woman at the well. She, when Jesus touched her conscience by the personal thrust, "Go, call thy husband," tried to divert the conversation back to controversial, and therefore less unpleasant, topics: "Our fathers worshipped in this mountain, and ye say," etc. So here: the lawyer, uneasy under the searching scrutiny of Christ's "This do," and "thou," and hoping to argue away his uneasiness and set himself right, starts a new question, "And who is my neighbour?" Observe, he asks no question about the first table of the law, about the love of God. Any imperfection there never occurs to him. But he does not feel so safe about love to his neighbour, and so seeks grounds here to justify himself. We see at once why, with the young ruler, Jesus only quoted the second table because it was more likely to touch his conscience.

I am afraid my readers will complain of my occupying so much space before I come to the kernel of the lesson, the Parable of the Good Samaritan. But does that familiar parable need expounding? Can anything fresh be said about it? On the other hand, the preliminary dialogue between Christ and the lawyer, which is full of interest, is often not appreciated. For the rest, perhaps I may be allowed to refer to my former Note on this same passage, two years and a-half ago, in which I especially laid stress upon the Law of Love as illustrated by the parable; and to conclude with two general thoughts.

1. Note that Jesus gave no direct answer to the question, Who is my neighbour, whom I should love as myself? Not only did he again make the questioner himself give the answer, but he made him give it as to the converse form, Of whom am I the neighbour, who should love me as himself? The application in his own mind would be, Of course I should like anyone and everyone to regard me as his neighbour if I needed help. Very well, then you too must regard anyone and everyone as yours—go, and do that likewise.

2. Note that Jesus himself, to whom the term "Samaritan" was actually applied by the way of reproach, (John 8. 48,) is indeed the true Good Samaritan. He saw poor, ruined man left half dead by sin and Satan—yea, quite dead in a sense, "dead in sin"—and "came where he was," and had compassion on him, and bound up his wounds, and took care of him, doing "what the Law could not do." Rom. 8. 3. Truly he can point to his own everlasting and all-embracing love, and all it led him to do, and then say to us, "Go and do that likewise!"

BEREAN METHODS.

Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram is designed to present quickly to the eye the answer to the question, "Who is my neighbour?" The meaning of the central figure is that true Christian love encircles the world, and is not confined to the narrow limit of local Church work, or the bounds of self.

Hints for the Teachers' Meeting and the Class.

Describe the place, time, and circumstances when this parable was related. . . . The lawyer, his question and his purpose. . . . Draw a map to show the relations of Jerusalem, Jericho, Samaria. . . . Tell the story pictorially. . . . The Samaritans—their race, home, religion, character. . . . The spirit of the good Samaritan: (1) Liberal; (2) Sympathizing; (3) Prompt; (4) Active; (5) Self-

denying; (6) Generous. . . . Who is our neighbour? What may we do for him? Wherein Christ is like the good Samaritan in his treatment of us. . . . ILLUSTRATIONS. A mine was destroyed by an explosion. Two miners were in it, only one of whom could be saved. One said to the other, "You have a wife and children, I have none; do you go." So he gave up his life for his companion.

References. FOSTER'S PROSE: Vol. I. 910, 3461, 4435. Vol. II. 10096, 11565, 11570. POETICAL: Vol. I. 2387; Vol. II. 3476, 3955. FREEMAN: Neighbours, 769; Beasts to be helped, 128; The "host" of the inn, 751; Use of oil and wine, 770.

Primary and Intermediate.

BY MRS. E. J. KNOWLES.

REVIEW. Recall the topic of last Sunday's lesson. How must we follow Jesus?

INTRODUCTORY. After Jesus passed through Samaria, where the people refused to have him stay, he went through many cities and towns healing the sick, raising the dead, and doing many miracles. We find him now in the temple at Jerusalem, and in the lesson story of to-day he teaches us that the one thing in us that pleases God is a HEART OF LOVE toward him and toward all whom he has made. Put upon the blackboard a heart, with the word Love within it. Write above it the words, To God; below it, To man.

LESSON THOUGHT. True living is, (1) To love God with all the heart; (2) To be unselfish, self-denying, helpful to all who are in need.

LESSON STORY. As Jesus talked to the people, a certain man asked him, "Master, what shall I do to inherit eternal life?" [Repeat to the class the conversation between this man and Jesus.] In answer to his question, "Who is my neighbour?" Jesus told him this story of the good Samaritan, to show him, and to show us, too, that to keep this law of a true life is not only to be kind to those who love us, but to be unselfish, self-denying, helpful to all who are in need; not only the people who live next door, but even those who are far away from us beyond the seas. The path over Olivet from Jerusalem to Jericho was very rugged; robbers were constantly hiding there, waiting for travellers. A man in the loneliest part of the way was attacked, robbed, stripped of everything, and left half dead lying upon the road. A priest went by—he might have been going from the service of the temple. Do you think the temple worship had touched his heart and made it kind and loving? No; he saw this poor man, but he went by on the other side of the road. We may go to church,

and say our prayers, and yet have very cold, hard hearts. I heard a boy, just after he had finished his morning prayer, speak very unkindly to his sister. Like this priest, he had only been offering lip-worship, not heart-love in prayer to God, else he could not have been unkind to another. A Levite, too, when he came to the place, looked at him; perhaps he said to himself, "How dreadful! I cannot bear to see such suffering! Besides, if I stay to help this man, the robbers may get me, too," so he hurried on the other side of the way. By and bye a Samaritan came where he was, and was sorry for him. He did not pass on the other side. Love does not do so. Love is full of sympathy; love is tender; love is helpful. This man with a loving heart went to the one in trouble; he bound up his wounds; he poured in healing oil and wine;

he lifted him very carefully upon the beast he had been riding, and walked beside him all the way to a house, where he took care of him all night, and when he was obliged to leave him in the morning he gave the man who kept the house some money, telling him to take good care of the poor man, and when he came again he would pay him all the cost. The wounded man was a stranger to this Samaritan—he was probably a Jew, and the Jews hated the Samaritans. But love is unselfish; love is willing to take some trouble, and to brave some danger for those who are in need. If we love God with all the heart, then we shall have this unselfish love for others, and try to do them good.

BLACKBOARD SENTENCES.

Whom Christ would help I should help.
He that loves his neighbor best,
Serves his neighbour best.

A. D. 27.

April 17.

LESSON III.—THE PHARISEES REPROVED; or, Saying and Doing.

GENERAL STATEMENT.

There is great uncertainty with regard to the time when the reproof was given which is here recorded. Drs. Strong, Geikie, and many others, would place it nearly a year before the events of the last lesson, while Christ was still teaching in Galilee, at the summit of his popularity, and before the Pharisees had yet assumed that attitude of open antagonism toward which this denunciation may have greatly influenced them. According to Andrews, Abbott, and others, it belonged to the Perea ministry, when Christ, driven from Jerusalem after the Feasts of Tabernacles and Dedication, was spending the last two months of his life among the hitherto unvisited people east of Jordan. This would place it in chronological order a month or more after the last lesson, and would indicate that among the people of Perea there was not that bitter opposition to Christ which marked the Pharisees of Judea and Galilee. From early dawn Jesus had been busy with works of mercy and instruction, without finding time for food, until a Pharisee invited him to his house. At once he entered the open door, and, without pausing for the ceremonial washing, reclined at the table. The Pharisee was shocked at his violation of the traditional custom, which in his eyes was worse than a breach of the moral law. Jesus showed him that the boasted sanctity of his order was a seeming, not a real, purity, concealing their inward wickedness. He proclaimed the principle that righteousness belongs to the sphere of the heart, no less than that of the outward life, and rebuked the hypocrisy, vanity, and iniquity of the Pharisaic party in words so stern as to rouse their wrath and make them forever his bitterest foes. A few months passed by, and again, on the floor of the temple, he repeated and enlarged these rebukes, (Matt. 23,) with sterner denunciations of the order, in the very presence of its leading spirits.

Luke 11. 37-47.

[Memory verses 39-41.]

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

Mark 7. 2, 3: For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

Explanatory and Practical.

Verse 37. As he spake. Early in the morning, while at prayer, he taught his disciples "the Lord's Prayer," and discoursed upon its principles; then cast out an evil spirit, and answered the accusation that he did it by Satan's power; then as a great crowd of people had assembled, he repeated some of the instructions from the Sermon on the Mount. He must, by this time, have become faint and weary, for he had not yet partaken of his first meal in the morning. **A certain Pharisee.** The Pharisees were not an organized body, but a party among the Jews who strenuously maintained the Mosaic law, not only as written in the Pentateuch, but as interpreted in the most minute manner by the rabbis. **Besought him.** Earnestly invited Jesus. His motives may have been mingled—sympathy for one who was manifestly overworked and in need of food and rest, curiosity to learn what were his views and practices, and perhaps also a desire to entangle him in some controversy. **To dine.** Rather, "to breakfast," since this was the morning meal, generally a slight repast taken about ten o'clock. The principal

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Matt. 15, 19, 20: Out of the heart proceed evil thoughts: . . . these are the things which defile a man; but to eat with unwashed hands defileth not a man. 2 Cor. 7, 1: Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

40 Ye fools, did not he that made that which is without, make that which is within also?

Psa. 139, 15, 2: My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thou knowest my downsitting and mine up-rising, thou understandest my thought afar off.

41 But rather give alms of such things as ye have; and behold, all things are clean unto you.

Luke 16, 15: Ye are they which justify yourselves before men; but God knoweth your hearts. Titus 1, 15: Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

42 But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

Micah 6, 8: He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? 1 Sam. 15, 22: Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

meal was in the middle of the afternoon. He went in. Though aware of his host's secret dislike and opposition, he accepted the invitation, as an opportunity of preaching the Gospel. 1. The disciple, like the Master, may be good at all s'at'acs. 2. We should seek the good of even those who hate us. **Sat down.** Literally, "reclined," according to the ancient custom.

38, 39. Pharisee saw. Watching closely his guest, the Pharisee noticed that he failed to perform the ceremonial washing which the traditions of the scribes, not the law of God, made necessary before eating. A scribe once in prison washed his hands with the water given him for drinking, saying, "It is better to die of thirst than break the commandment." After the contact of a crowd, the Pharisee always bathed, not for cleanliness but for ceremonial purifying; but Christ had ignored the rules and passed at once to the table, showing his independence of the traditions. **The Lord said.** There was not in the East, as among us, the social code of politeness which would require a guest to refrain from plainness of speech toward his host in his own house, and if there had been, Christ would never have refrained from a reproof which might save a soul. **Make clean the outside.** Referring to the external ritual exactness which was characteristic of the Pharisees. **Your inward part.** The heart and inner character. **Ravening.** Robbery, plunder. **Wickedness.** Men who would not step into a Gentile's house for fear of legal impurity, would nevertheless compass the judicial murder of one whom they knew to be an innocent man, (John 18, 23,) and those who fasted twice a week would defraud widows of their homes. Matt. 23, 14, 3. It is easier to fulfill the forms of piety than to have the heart right.

40, 41. Ye fools. The word in the original here is not the same with that in Matt. 5, 22, and means "thoughtless ones," not as there, "impious wretch." **Did not he make.** One God both made the body and called into life the soul; therefore both should be consecrated to his service. **Without . . . within** The outward life, as represented by the body, and the inner motive, by the soul; the one visible to men, the other known only to God. 4. Human law deals with the outward act alone; only to God. 4. Human law reaches to the intention. **Give alms of such things.** This sentence is obscure, and has been variously interpreted. (1) Alford's view, that it is spoken sarcastically, "Ye give alms, and [think] all things clean," is not in accord with Christ's manner of teaching. (2) Others explain, "Give to the poor the contents of your cups, and that will make them clean." (3) Some translate for alms, "compassion," and for "such things as ye have," "the things within," that is, not in your cups, but in yourselves, your hearts. The sentence would then mean, "Give genuine compassion on the needy from within you, and it will be more cleansing than outward rites."—L. Abbott.

42. Ye tithe. That is, give a tenth of the income, whether in money or in produce. The Jews were required to give one tenth of their earnings to the support of the Levites, (Num. 18, 20-24,) another tenth for the offerings, (Deut. 14, 22-24,) and once in three years another for the poor, (Deut. 14, 28, 29.) 5. How much greater were the exactions of the law than are the demands of the Gospel! 6. Yet God's service, however expensive, costs less than the pleasures of sin. **Mint.** The well-sive, costs less than the pleasures of sin. **Mint.** The well-sive, costs less than the pleasures of sin. **Rue.** An herb used as medicine, having a resinous flower and penetrating smell. **Herbs.** So punctious were the Pharisees that they brought the tenth of the commonest, cheapest herbs as a part of their gifts, laying stress on trivial things. **Pass over judgment.** The word in its exactness means "discernment," and refers to the fact that in their niceties and hair-splittings they failed in the spiritual discern-

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets

Psa. 138. 6: Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Matt. 23. 27, 28: Which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Mark 7. 8: For laying aside the commandment of God, ye hold the tradition of men. Gal. 6. 13: For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Acts 7. 51, 52: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before the coming of the Just One: of whom ye have been now the betrayers and murderers.

ment or understanding of God's law. Studying it as with a microscope they could not take into their minds the sweep of its principles. Some, however, interpret the word as meaning "justice," or right-doing toward their fellow-men. **Love of God.** There may be a slavish exactness in ceremonies without true love to God. 7. God yearns after men's hearts more than for forms and rituals. **These ought ye.** That is, the greater duties of spiritual discernment and love. **Not to leave the other.** The lesser duties of form and service.

43, 44. **Uppermost seats.** The seats in the "Jerusalem end" of the synagogue higher than the rest, facing the congregation, and nearer the chest containing the law. **Synagogues.** The places of meeting for the reading of the law, religious instruction, and worship. **Greetings in the market.** The market was not only a place for buying and selling, but for general assemblage, where the news of the day was discussed and public meetings were held. The Pharisees loved to be pointed out and addressed in public places as holy people. **Hypocrites.** Pretenders to a sanctity which they did not possess. **Graves which appear not.** It was usual to whitewash the sepulchres around cities, lest people might ignorantly walk over them and contract legal defilement. So the Pharisees under their fair exterior were not only false, but polluting in their influence. 8. The most perilous evil is that which hides itself under the guise of goodness.

45. **Then answered.** As in his last censure coupled with the Pharisees the scribes, or interpreters of the law, one of the latter order, who was present, resented the accusation. **Lawyers.** Not advocates in the courts, but interpreters of the Mosaic law. The lawyers were the same people elsewhere called scribes, an order whose leaders were entitled "rabbis, or rabbins." **Thou reproachest us.** By referring to the scribes as hypocrites.

46. **Ye lade men.** In the East men sometimes bear burdens which we place on beasts. **Burdens grievous to be borne.** By the infinite rules and applications of the law, which made it almost intolerable. One could not drink from a cup, nor sit down to a table, nor cross the street, without coming into conflict with these minute regulations. **Yourselves touch not the burdens.** Not merely in the fact that they often failed in secret to live up to their own requirement; but rather that these theorists ordained laws which affected not themselves, living in school and cloister apart from practical life, but which pressed heavily upon the people in the common relations of society.

47. **Ye build the sepulchres.** Not that it was a crime to build sepulchres in honour of the prophets, but that though they built these monuments their conduct showed hearts like their ancestors who had murdered those who lay beneath them. **Stier,** however, suggests another interpretation: "Your fathers persecuted and slew the prophets; and you, by your false interpretations, unnecessary requirements, and rabbinical castigations, bury their divine teachings under a mass of tradition." 9. Whoever hides God's word by man's reason is guilty of the crime denounced upon the ancient scribes.

GOLDEN TEXT.

But do not ye after their works: for they say, and do not.—Matt. 23. 3.

HOME READINGS.

- M. The Pharisees reproved. Luke 11. 37-47.
 Tu. The traditions of the Pharisees. Mark 7. 1-16.
 W. The Pharisees and the Sabbath. Matt. 12. 1-14.
 Th. The guilt of the Pharisees. Matt. 21. 33-46.
 F. The rebuke to the Pharisees. Matt. 23. 1-5.
 S. The fate of the Pharisees. Matt. 23. 29-39.
 Sa. The righteousness of the Pharisees. Phil. 3. 1-15.

LESSON HYMNS.

No. 257, *New Hymn Book.*

L. M.

Who'er to thee themselves approve,
 Must take the path thy word hath showed;
 Justice pursue, and mercy love,
 And humbly walk by faith with God.

But though my life henceforth be thine,
 Present for past can ne'er atone;
 Though I to thee the whole resign,
 I only give thee back thine own.

What have I then wherein to trust?
I nothing have, I nothing am;
Excluded is my every boast,
My glory swallowed up in shame.

No. 258, *New Hymn Book*.

L. M.

Lord, I despair myself to heal;
I see my sin, but cannot feel;
I cannot, till thy Spirit blow,
And bid the obedient waters flow.
'Tis thine a heart of flesh to give;
Thy gifts I only can receive;
If-re, then, to thee I all resign;
To draw, redeem, and seal, is thine.
With simple faith on thee I call,
My life, my life, my life, my all;
I wait the moving of the pool;
I wait the word that speaks me whole.

No. 255, *New Hymn Book* 8,8,8,6.

Just as I am, without one plea
But that thy blood was shed for me,
And that thou biddest me come to thee,
O Lamb of God, I come!
Just as I am, and waiting not,
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!
Just as I am, though wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

Time.—A. D. 27, in the middle of Christ's second year of public ministry, about a year before the date of Lesson II, and four months after that of Lesson XI, First Quarter.

QUESTIONS ON THE OUTLINE.

- 1. Wickedness, v. 37-41.**
Who were the Pharisees?
What were their teachings and character?
How did they regard Jesus, and why?
What was the motive of this invitation?
Why did Christ accept this invitation, knowing its motive?
What excited the Pharisee's surprise, and why?
What was the purpose of this washing?
What did Christ say of it in Matt. 15. 19, 20?
To what did Christ compare their conduct?
What did he say of their hearts?
What did he call them, and why?
What did he recommend them to do? On what principle?
What is said in Isa. 58. 6-8?
 - 2. Woe, v. 42-47.**
How many "woes" are here proclaimed?
What is the first ground of condemnation? v. 42.
What was the principle of the institution of the tithes?
What truth is proclaimed in 1 Sam. 15. 22?
How had the Pharisees ignored this truth?
For what sin was the second woe denounced?
Wherein is this spirit shown at the present time?
For what is the third woe declared?
Wherein is this comparison true of all hypocrites?
Who were reproached in these words, and wherein?
What sin of this class did Christ rebuke?
How is this sin often committed by people of a censorious spirit?
What did the Pharisees show by honoring the graves of the prophets?
How is the warning of the lesson summed up in the GOLDEN TEXT?
- The Lesson Catechism.**—(For the entire school.)
1. Who were the Pharisees? A people pretending to be holy. 2. With what did Jesus say their hearts were full? With wickedness. 3. In what small matters were the Pharisees very careful? In paying tithes. 4. What great duties did they neglect? Justice and the love of God. 5. To what did Christ compare them? To graves which were unseen.

DOCTRINAL SUGGESTION.—Righteousness of the heart.

TEACHINGS OF THE LESSON.

What does this lesson teach—

1. On the subject of formal religion?
2. On the subject of heart religion?
3. On the subject of our duties to others?

WORDS WITH LITTLE PEOPLE.

1. Aim to be good in heart as well as in appearance. 2. Aim for the favour of God and not the praise of other people! 3. Be just and right in all you do. 4. Do not expect others to do more than you are willing to do.

ANALYTICAL & BIBLICAL OUTLINE

The Spirit of the Pharisees.

- I. THE SPIRIT OF FORMALITY.
Make clean the outside. v. 39.
"Whited sepulchres. . . . beautiful outward." Matt. 23. 27.
- II. THE SPIRIT OF HYPOCRISY.
Full of ravening and wickedness. v. 39.
"Out of the heart proceed evil thoughts." Matt. 15. 19.
- III. THE SPIRIT OF IGNORANCE.
Pass over judgment. . . . love of God. v. 42.
"To obey is better than sacrifice." 1 Sam. 15. 22.
- IV. THE SPIRIT OF VANITY.
Love. . . . uppermost seats. . . . and greetings. v. 43.
"Do not your alms before men." Matt. 6. 1.
- V. THE SPIRIT OF DECEIT.
Graves which appear not. v. 44.
"Throat an open sepulchre." Psa. 5. 9.
- VI. THE SPIRIT OF SELFISHNESS.
Yourself touch not the burdens. v. 46.
"Neither they. . . . keep the law." Gal. 6. 13.

ADDITIONAL PRACTICAL LESSONS.

True Obedience to God.

1. True obedience to God respects the heart and its motives, rather than the outward ceremonies of religion. vers. 38, 39.
2. True obedience to God shows love to man as the outflowing of love toward God. ver. 41.
3. True obedience to God seeks to do right in lesser matters without neglecting greater duties. ver. 42.
4. True obedience to God strives to discern aright the great principles of the Word of God. ver. 43.
5. True obedience to God seeks rather the honour from above than that which comes from men. v. 46.
6. True obedience to God seeks a sympathy with the burdens of other men. v. 46.
7. True obedience to God aims not only to honour the past, but to find and follow God's will in the present. ver. 47

CATECHISM QUESTIONS.

5. *What is prayer?*
Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.
Psalm 62. 8. Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us.
John 16. 23. Whatsoever ye shall ask the Father in my name, he will give it you.

Dan. 9. 4. And I prayed unto the Lord my God, and made my confession.

Philip. 4. 6. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

I ONCE knew two young men, whom I will call George and Richard. George was impetuous and impulsive, and spoke his mind out vehemently whenever opportunity arose. Richard was singularly calm and quiet, gentle in temper, and always anxious to see the conduct of others in the best light. When the former was heard loudly depouncing and condemning somebody or something, the remark of the hearers would be, O, it's only George, as usual! But one day the voice of Richard was lifted up, and words of grave but indignant displeasure were uttered. The effect was startling; attention was instantly riveted, and every face wore an expression of inquiring wonder, as if it must be something very bad indeed to call forth so unlooked for an outburst.

Is not our feeling akin to this when we read the terrible denunciations which, on two or three occasions, Jesus pronounced? We read of the "meekness and gentleness of Christ," and our children's hymns address him as "Gentle Jesus, meek and mild." And in the great chapter in which he declares the eight woes against the Pharisees, the twenty-third of Matthew, we find him calling them "hypocrites" seven times, "blind guides" twice, "fools and blind" twice, "serpents" and "vipers!" What must have been the wickedness that brought upon itself phrases like these from such lips as his!

The passage before us is to a large extent parallel with that chapter, but shorter. It is evident, however, that Matthew and Luke are not giving different reports of the same discourse, but that the same words were actually spoken by Christ on two very different occasions. Matthew's twenty-third chapter describes what took place in the temple on that last great day of conflict, the Tuesday in the week of the Passion. Luke describes what took place at table in a Pharisee's house. Whether this is in the right place in his gospel, and was an incident of the "great journey," or whether it really belongs to the earlier Galilean ministry and is parallel with Matt. 12, is doubtful; but this question need not trouble us. We can take the passage just as we find it.

There are three instances in the Gospels of Pharisees inviting Jesus to their houses, and it is interesting to notice that all three are found in Luke only. There are in Luke 7. 36; 14. 1; and our present passage.

Why does this evangelist alone mention these invitations? If the twelve apostles were not also asked—and there is no trace of their presence—that would account for neither Matthew nor Mark (who represents Peter) recording them; and John is out of the question. Did Luke get his information from or through the great Pharisee, Paul, who was his constant companion? It is impossible to answer questions like these, but the mere suggestion of them is surely interesting; and I cannot find this particular feature of Luke's gospel noticed in any commentary in my possession.

It was a light meal about noon to which Jesus was asked on this occasion, as the Greek word implies; but even before their "luncheon," as well as before the most elaborate "dinner," the Pharisees were wont to go through their scrupulous ceremonial ablutions. See Mark 7, "When they come from the market, (that is, from mingling with the common crowd,) except they wash, they eat not," where "wash" is literally, "baptize themselves," that is, bathe whole body. The same word occurs in our passage; the Pharisee host "marveled that Jesus had not at first bathed," (literally, baptized himself.) While the other guests were scrupulously cleansing away the defilement they had contracted in the streets and markets, Jesus "went in and sat down to meat;" literally, lay down (reclined) at the table," that is, lay down at once. Whether he accepted the usual washing of the feet at the hands of the slaves, (which that other Pharisee, Simon, in Luke 7, denied him,) we cannot say. Very likely he did, as Luke 7 shows us he could appreciate the bodily comfort of it. But at all events he did not bathe. Why not? Plainly, as a protest against the absurd ritualism of the rabbis. It was not dirt, but defilement, they would rid themselves of; but to Christ nothing was in that sense "common or unclean."

A story is told of a Jew of later times, Rabbi Akiba, who, being in prison, used for his ablutions the drinking water brought to him to drink, saying, "It is better to die of thirst than to break the traditions of the elders and die eternally." Whether this is true or not, it is told by Jewish writers with intense admiration; which helps us to understand the horror with which the Pharisees in our passage saw the Galilean prophet taking his place at table without the ceremonial bath; and no doubt their countenances instantly revealed their feelings of sanctimonious hatred and contempt. Was the invitation itself a trick to get him in there alone, apart from the disciples and the people, that they might the more easily entrap him or vent their rage upon him? Per-

haps so ; for see what they presently did. vers. 53, 54.—“began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.” These striking words, which I referred to in the preceding Note, belong to this passage ; and, according to the best manuscripts, they are immediately preceded by words not in our version, “as he went out,” from which I gather that he did not stay for the meal, but, having delivered his testimony, rose and left the house amid the bitter taunts and revilings of the company. Then see the first verse of the next chapter : “In the meantime” a great crowd had gathered outside, where the disciples were awaiting him ; and on coming out, he solemnly warned his followers in the presence of the multitude to “beware of the leaven of the Pharisees, which was hypocrisy.”

I have tried to picture this scene as it probably occurred, as I think it helps us to understand the scathing terms in which Jesus rebuked the proud and double-faced hypocrites who surrounded him on the occasion. Observe that his indignant words were not spoken in the hearing of the people, or even of the disciples. Alone, amidst his enemies, but calm and fearless, he exposed them without reserve. It was not till the last day of his public teaching came, three days before his death, that (as above mentioned) he uttered similar denunciations publicly, as a final testimony.

Of the six things of which he condemns the Pharisees in our passage, five have a “woe” declared upon them. Four of these are connected with “woes” also in Matt. 23, together with four other forms of wickedness not here mentioned. The other two occur in Matt. 23, without woes. The expression “Woe unto you,” must not be understood as the pronouncing of a curse by Christ. Perhaps “Woe for you” would better give the force of the Greek, which expresses sorrow on account of an inevitable fate as well as indignation at the sin that was incurring that fate. The anger of Jesus was no hard mercilessness. Pity for the sinner was mingled with wrath with the sin.

The six charges will, of course, be explained to the class ; and an effort be made to show in what way they might apply to ourselves. Thus—

1. Ver. 39, the outside and inside of cup and platter. How many boys and girls there are who look fair and pure enough outside, but if we could see into their hearts—!

2. Ver. 42, the tidings of herbs, while “judgment and the love of God” were forgotten. A boy may be no hypocrite, strictly

speaking, and yet be guilty of this. In sincere self-deception he may think a reverent demeanor at public worship, a careful handling of the Bible, and so on, is real religion, while he is selfish, passionate, prayerless.

3. Ver. 43, the chief seats in the synagogues. In some classes the best child sits next to the teacher, (not a good plan in my judgment,) and is vain of his place and of the merit which has earned it. Many other cases will occur to every one.

4. Ver. 44, the unnoticed graves, defiling the unwary traveler. Has not a pure minded boy sometimes been defiled (and not ceremonially, but really, in his mind) by contact with a bad companion having a sleek exterior?

5. Ver. 46, laying burdens on others, but not touching them ourselves. Is not this the exact spirit of the bully?

6. Ver. 47, building the sepulchres of the prophets. Well, says a boy, I am not like that. Are you sure? How do you treat your mother? and if you had to stand by her grave next week, what would you think of her then?

But let us not finish a lesson like this without pointing to the blood of Christ, which can cleanse us from past sin, and to the spirit of Christ who can keep us from future sin.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Notice, and endeavour to fix the time, circumstances, and places in the lesson. . . . The Pharisees, their spirit, character, and usages. . . . The secret of their opposition to Jesus. . . . The events leading to the reproof in the lesson. . . . The washings here referred to. . . . For what were the Pharisees rebuked? (See Analytical and Biblical Outline). . . . What is here shown as the duty of those who would serve God? . . . Explain “sat down to meat ;” “outside of the cup ;” “ye fools ;” “give alms ;” “tithe, mint, rue,” etc. ; “judgment ;” “uppermost seats ;” “greetings in the market ;” “graves which appear not ;” “sepulchres of the prophets.”

... ILLUSTRATIONS. The spirit of the Pharisees, shown by an Italian robber, who, on his errand of plunder, stopped at every shrine by the wayside to say his prayers. . . . A building in India fell, and the posts on which it rested were found to have been eaten through by white ants, so that, while apparently strong, inside they were turned to dust. . . . A ship, when wrecked, was found to have its rotten timbers covered and concealed with paint.

References.—FOSTER'S PROSE. Vol. I. 4215, 4432, 5289. Vol. II. 7341, 7396, 9385,

9694, 10180. POETICAL: Vol. I. 1691, 1898. FREEMAN: Places of honour, 698; The markets, 842; Unmarked graves, 359; Neglected graves, 773; The lawyers, 648.

Primary and Intermediate.

BY M. V. M.

REVIEW. Call for golden text of last lesson. Who is our neighbour? How can we show our love? Who has love to give to us? How may we get it? How long will love last? Can love be selfish?

LESSON THOUGHT. The pure in heart shall see God. [No teacher will want to pass the Easter Sunday without mention. Get an Easter lily, if possible, and with a few bright words, and a glad Easter song, give the day the aspect of a joyful festival, as it ought always to be among Christian people. The lily will furnish an object lesson of purity as well.]

1. Print "Pharisee" in large letters, and tell what kind of people they were. Speak of their dress, customs, ways of life. Tell meaning of the name—"Separated"—and show why they were apart from others—because they thought themselves too good to mix with common people. Tell how they prayed, using little blackboard as illustration. Teach that those who think themselves very good are Pharisees in spirit, and bring illustrations from child-life, as any teacher can do, to show what spirit this is. These practical exhibitions of it will go much further with the little ones than any teaching about people who lived so long ago.

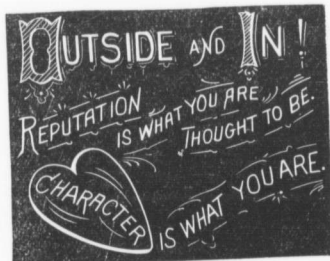
2. Tell why the Pharisee asked Jesus to dinner—that he might find some fault with him. Describe the ceremony of hand-washing, and tell that Jesus omitted it, and thus gave the opportunity of finding fault. Use the illustration that Jesus used, giving an object lesson to make it perfectly plain. Show how far apart are outward actions and inward thoughts, and teach that good thoughts and acts come from a good heart, and *vice versa*. A simple object lesson here would be a glass phial of clear water. Pour some out slowly, and tell the children that it comes out pure because it is pure in the phial.

3. Print Lesson Thought on the board, and make a heart with the word "Purity" inside. Get children to tell how they think a child will *talk* who has a heart like this. Will he say naughty words, false words, harsh words? [Take this opportunity of warning against "by-words."] Ask how a child will *act* whose heart is pure. Will he get angry, strike, disobey, etc.? Show the lily, and teach that, as it comes out of the dark soil, and grows white and clean in the light of the sun, so a child with sin in his heart may have that heart made clean and white by letting God's sunshine into it. Jesus came to make it possible for the sun of God's love to shine straight down upon us. What does the sun do? Give light. Here are three things to learn about the sun—

1. The sun gives light.
2. Our hearts need the sun.
3. God is our sun.

Blackboard.

BY J. B. PHIPPS, ESQ.



To have the approval of Christ we must be all right within. He looks at the inside (the heart), and not the outside (the profession). This is the teaching of the blackboard to-day. Reputation is what one seems to be, but character is deep in the heart, and is what God knows us to be. The outside of the cup and platter should be kept clean, and the inward part pure.

A. D. 27.

LESSON IV.—COVETOUSNESS; or, Worldly Lusts Reproved.

GENERAL STATEMENT.

As with the last lesson, so with this; it is difficult to decide to what period in Christ's life it belongs. Some expositors, among them Strong and Geikie, regard it as occurring in the popular period of Christ's Galilean ministry, while thousands gathered to listen to his words beside the lake. Others, as Trench and Whedon, think it belongs to the Perea ministry, in the few weeks just previous to the last Passover and the passion of Christ, while he was in the province east of Jordan, which he had never before visited, and where innumerable crowds assembled to hear him. One day, in the throng, a hearer interrupted his teachings with the request that Jesus would assume the authority of a judge, and compel his brother to give him his share of their inheritance. Jesus rebuked his unseemly demand, and refused to turn aside from spiritual work to secular. Then, finding his text in the interruption, he addressed the multitude on the subject of covetousness, and illustrated his warning by the story of a man who, living for himself alone,

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and forgetting the God from whose bounty all his possessions came, was suddenly summoned to the eternal world, and compelled to leave his gains on which he had vainly striven to feed his soul.

Luke 12. 13-21.

[*Memory Verses, 13-15.*]

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

John 18. 36: My kingdom is not of this world.

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

Luke 12. 23: The life is more than meat, and the body is more than raiment. Matt. 4. 4: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. John 6. 63: The words that I speak unto you, they are spirit, and they are life.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

James 4. 13, 14: Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

Explanatory and Practical.

Verse 13. One of the company. A man so absorbed in his own thoughts that he can give no attention to the words of Christ; so selfish that he expects the ministering to souls to pause until his own wrongs are righted. 1. Even the greatest of all Gospel-preachers could not awaken the interest of every hearer. 2. How often secular interests blind the eyes to spiritual concerns. **Speak to my brother.** His wrongs may have been real and his complaint just; but his demand was based upon a mistaken view of Christ's mission, arising from the fact that the scribes and rabbis often acted as judges or arbitrators. 3. We should seek to have our conduct seemly, as well as our cause righteous. 4. How many of the disagreements among men arise from love of money. **Divide the inheritance.** He may have been a younger son, de-rauded out of his share of the estate by his elder brother, who was entitled to a double portion, but not to all.

14. Man. The word conveys a mild rebuke for the untimely demand. Judge or a divider. One word refers to a magistrate having authority, the other to an arbitrator who decides questions submitted to him by consent of both parties. It was difficult for the people to comprehend why Christ, being Messiah and King, was unwilling to act as a ruler in secular matters. But (1) He would have no time for settling the disputes of the people. (2) The few weeks yet remaining for his ministry were too precious to be expended in worldly business. Indeed, we find that during this period he wrought scarcely any miracles, but spent the whole time in preaching. (3) His work among men was not to determine particular cases, nor to enact special laws, but to establish principles of universal and eternal application. 5. Christ does speak to every man concerning his conduct towards his brother, but it is to change his heart, and not merely to direct his acts.

15. Unto them. From the individual he turns to the multitude, and out of the annoying interference draws a profitable lesson for all. 6. So the Lord ever overrules evils into good for his people and the world. **Take heed and beware.** "He doubles his charge that we should double our circumspection." **Covetousness.** The word is not coveting, which means a wicked desire to possess that which belongs to another: but covetousness, that is, an eager, inordinate desire after wealth. Just where lies the line between the lawful and the unlawful wish, each man's conscience must judge for itself under God's eye. Whoever holds as his chief aim in life "to get rich," is covetous whether his methods be fraudulent or honest. **A man's life.** The real life of a man is not his physical existence, but that which concerns his spiritual existence. 7. "Not what a man has, but what he is, constitutes his true life." **Consisteth not.** That is, does not depend. **Upon the abundance.** His possessions, however great, cannot give life, cannot prolong life, cannot impart happiness to life.

16, 17. A parable. A story unfolding a great moral principle. **The ground.** Not by robbing houses, nor by plundering the public treasury, did this man obtain his wealth, but by the honest tilling of the soil. The Saviour gives him no rebuke for possessing nor for increasing his riches, but solely for setting his heart upon them. **Brought forth plentifully.** There is here a reminder that his increasing gains were not the result of his own wisdom and industry, but of God's blessing on the soil. 8. How many, like the rich fool, receive blessings, yet forget the hand that bestows them! **Receive.** Literally, "he dialogued with himself," as if two elements within his nature

19 And I will say to my soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

Psalm 49, 16-20: Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him. . . . Man that is in honour, and understandeth not, is like the beasts that perish. Rev. 3, 17: Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?

Job 27, 8: What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Jer. 17, 11: As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

21 So is he that layeth up treasure for himself, and is not rich toward God.

Matt. 6, 19, 21: Lay not up for yourselves treasures upon earth, . . . for where your treasure is, there will your heart be also. Phil. 4, 6: Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. Rev. 3, 18: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.

were engaged in discussion. **What shall I do.** "Other men are perplexed to get wealth, this man is perplexed how to dispose of it."—*Whedon*. 9. Increased riches bring increase of cares. **No room.** Says St. Ambrose, "Thou hast barns: the bosoms of the poor, the houses of widows, the mouths of infants, these are barns which will last forever." **My fruits.** The word here has reference to grain.

18, 19. **My barns.** In Oriental countries harvests are often stored in caves, but this rich farmer would appear to have possessed buildings erected for the purpose. Some expositors, however, think that the "barns" were simply pits, like coal-vaults, which he proposed to enlarge. **There will I bestow.** He proposed simply to hoard, not to use, his gains; and this was an important element of his folly. The grain in the storehouse grows musty; the money locked up is liable to be stolen; the mind employed simply in gaining knowledge, without disseminating it, grows narrow and pedantic. **My fruits.** Not "those which God has given me," but my fruits, recognizing no higher power. **To my soul.** Another element of folly, in supposing that he could feed his soul on grain, or store up in a barn sufficient for his soul's needs. Yet there are many who are trying thus to satisfy their hearts with mansions, and furniture, and pictures, and banquets, as if these were all that life requires. **Many years.** Another element of folly, reckoning himself the master of time, and counting on length of years. 10. How hard it is for men to believe that they are not to live forever! **Take thine ease.** As yet uneasy, he hopes to find rest when his big barns shall be built and filled. 11. The worldling's pleasure is always in the future, and never quite realized. **Eat, drink, and be merry.** Simply a worldly, ignorant, sensual conception of life and its pleasures, with aspirations no higher than the plane of the senses.

20. **But God said.** Not by any special revelation, but by the mortal disease which suddenly seized him. 12. God speaks oftener than men hear. **Thou fool.** Not the word in the original referred to in Matt. 5, 22, but one meaning, "devoid of wisdom." His folly appears, (1) In forgetting God. (2) In false estimate of life. (3) In living for self. (4) In forgetting death. 13. The man whom the world calls wise and prudent is the very man whom God calls a fool. **This night.** Any man's soul may be summoned at any instant, and he is a fool who makes no preparation for the call. **Required of thee.** "Shall they demand of thee." As if disease and death were God's messengers summoning the soul of the rich man. **Whose shall those things be?** "Not thine, but another's," is the thought. And if these are his all and his only, then what remains as his portion?

21. **Treasure for himself.** The sin is not in having nor in laying up the treasure, but in doing this for self. **Not rich toward God.** He is rich toward God who possesses those things which God esteems valuable, character and eternal life. 14. "God's rich man and man's rich man may be paupers to each other."—*Whedon*.

GOLDEN TEXT.

Take heed, and beware of covetousness.—
Luke 12, 15.

LESSON HYMNS.

No. 586, *New Hymn Book*. 4-8s & 2-6s.

Saviour, on me the want bestow,
Which all that feel shall surely know
Their sins on earth forgiven;
Give me to prove the kingdom mine,
And taste, in holiness divine,
The happiness of heaven.
Hearken my soul, thou heavenly Lamb,
That I in the new earth may claim
My hundred-fold reward;
My rich inheritance possess,
Co-heir with the great Prince of Peace,
Co-partner with my Lord.

No. 593, *New Hymn Book*.

Jesus, all-atoning Lamb,
Thine, and only thine, I am;
Take my body, spirit, soul;
Only thou possess the whole.
Thou my one thing needful be;
Let me ever cleave to thee;
Let me choose the better part;
Let me give thee all my heart.
All my treasure is above;
All my riches is thy love;
Who the worth of love can tell?
Infinite, unsearchable!

No. 599, *New Hymn Book*.

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

7s.

7s.

Take my moments and my days,
Let them flow in ceaseless praise,
Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own;
It shall be thy royal throne.
Take my love, my Lord, I pour,
At thy feet its treasure store;
Take myself, and I will be,
Ever, only, all for thee.

HOME READINGS.

- M. The rich man's covetousness. Luke 12. 13-21.
Tu. Achan's covetousness. Josh. 7. 16-26.
W. Ahab's covetousness. 1 Kings 21. 1-30.
Th. Gehazi's covetousness. 2 Kings 5. 20-27.
F. Judas' covetousness. Matt. 26. 14-25; 27. 3-8.
S. Ananias' covetousness. Acts 4. 32-5. 11.
Su. Warning against covetousness. Matt. 6. 19-34.

Time.—A. D. 27, immediately following the last lesson, no events being named as intervening.

QUESTIONS ON THE OUTLINE.

- 1. Christ's Question.** v. 13-15.
What called forth Christ's question?
Why did this man thus interrupt Christ's teaching?
What mistaken view of his mission did it show?
What is the nature of Christ's kingdom? John 18. 36.
What was the purpose of Christ's question?
What application did he make from it?
What is covetousness?
Why did Christ warn against it?
What is said in 1 Tim. 6. 10, 17, on this subject?
- 2. The Rich Man's Question.** v. 16-19.
What led to the rich man's question?
What was his question? How did he answer it?
How might he have answered it better?
What expectation did he cherish?
What mistakes did he make?
How do many make the same mistake now?
How may we avoid his mistake?
- 3. God's Question.** v. 20, 21.
What did God call this man?
Why did he deserve the name?
What warning did God give to him?
How was his soul regarded by the Lord?
What similar warning is given in James 4. 13-15?
Who are they that lay up treasure for themselves?
In what other way can men lay up treasure?
What is it to be rich toward God? James 2. 5.

The Lesson Catechism.—(For the entire school.)
1. What is covetousness? A wrong desire for worldly gain. 2. How did Jesus show the folly of covetousness? By a parable about a rich man. 3. How was this rich man troubled? To find room for his harvests. 4. What did he resolve to do with his barns? To pull them down and build greater. 5. What did he then expect to do? To eat, drink, and be merry. 6. What did God say to him? This night thy soul shall be required.

TEACHINGS OF THE LESSON.

Wherein do we find in this lesson—

1. A warning against false aims in life?
2. A warning against false expectations of life?
3. A warning concerning the final result of life?

DOCTRINAL SUGGESTION.—The true aims of life.

WORDS WITH LITTLE PEOPLE.

1. Do not think too much about the things of this life. 2. Lay up your best treasure in heaven, by giving Christ your heart. 3. Remember that all you have comes from God. 4. So live as not to fear death, whenever it may come.

ANALYTICAL & BIBLICAL OUTLINE.**The Rich Fool.**

- I. THE FOLLY OF FORGETTING GOD.
My fruits and my goods, v. 18. [Deut. 8. 18
"Thy God... giveth thee... wealth."
II. THE FOLLY OF LIVING FOR SELF.
Pull down my barns... build greater.
v. 18.
"Lay not up... treasures upon earth."
Matt. 6. 19.

III. THE FOLLY OF WORLDLY LUSTS.

Soul, thou hast much goods. v. 19.

"Your riches are corrupted." James 1. 2.

IV. THE FOLLY OF FORGETTING DEATH.

Laid up for many years. v. 19.

"Knoweth not who shall gather them."

Psa. 39. 6.

V. THE FOLLY OF SELF-IGNORANCE.

Take thine ease, eat, drink. v. 19.

"What is your life?... a vapor." James

4. 14.

ADDITIONAL PRACTICAL LESSONS.**The Worldly Mind.**

1. The worldly mind is busy with the thoughts of earth even while hearing the themes of heaven. v. 13.
2. The worldly minds seeks to secularize even the spiritual kingdom of Christ. v. 14.
3. The worldly mind forgets God in the plenitude of God's gifts. v. 16.
4. The worldly mind seeks to gain for self, rather than to bestow blessings upon the needy. v. 17.
5. The worldly mind endeavours to satisfy the soul with the things of the body. v. 19.
6. The worldly mind deals with this life as if it were to last forever. v. 19.
7. The worldly life is regarded as a life of folly in the sight of God. v. 20.

CATECHISM QUESTIONS.

6. Where are we required to offer up our prayers and thanksgivings?

We are required to offer up our prayers and thanksgivings publicly, in the house of God; and privately, in our closets.

Psa. 100. 4. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

Matt. 6. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

"The more acres the more cares." This ingenious maxim, based upon an obvious anagram, (a-c-r-e-s—c-a-r-e-s), is being sadly illustrated just now in Ireland. Whatever we may think of the landowners there, we shall assuredly not envy them. Their "acres" have certainly brought them "cares" enough; and they have had abundant opportunity of learning the truth of the verse in the passage now before us, that "a man's life consisteth not in the abundance of the things that he possesseth." Those of my readers who take any interest in English politics will be aware that we are at present engaged in the vehement discussion of the Irish Land Question. One of the phrases in everybody's mouth is "fixity of tenure," that is to say, the right of the tenant to keep perpetual hold upon land for which he pays rent to the owner, but which he has improved by his labours in cultiva-

tion; and the prospect of this being conceded to the tenant is adding "cares" to those who possess the "acres."

Now the rich fool in the parable was like both the landlord and the tenant in this controversy. As his "acres," or at least the produce of them, increased, his "cares" increased too. "What shall I do?" he exclaimed. His very abundance caused his perplexity. On the other hand, there was one thing he wanted, or rather assumed that he possessed, and that was fixity of tenure. He thought his lands and his goods were his own, and quite forgot that he was but God's tenant, liable to "eviction" at any moment; and not arbitrary or unjust eviction either, for he had never paid his rent. He "laid up treasure for himself," but was "not rich toward God," (ver. 21;) that is, he had paid nothing into God's bank, and nothing stood at his credit in the books of heaven.

But before considering his case more fully, look at the occasion of the parable being spoken. Jesus has come out of the Pharisee's house after his delivery of those solemn denunciations of Pharisaic hypocrisy, as described in my last Note. "An innumerable company of people," "treading one upon another," (ver. 1,) surround him as he addresses the immediate circle of disciples. The fact has spread abroad among them of his having been in open conflict with the ruling party, and the victory seems to remain with him. Surely, thinks one man, if the Prophet of Galilee thus rebukes the hollowness of the scribes and the oppression of the lawyers, (vers. 39 and 46 of chap. 11,) he will rebuke my grasping and selfish brother, who has my share of our patrimony and wont give it up. "Master," he says, "speak to my brother, that he divide the inheritance with me."

Why did Jesus, instead of rebuking the brother, rebuke him? First, it was a mean taking advantage of the influence of Jesus for his own private purposes. The man reminds me of certain Chinese "inquirers" who sometimes come to our missionaries. The Chinese, with some good qualities, such as industry and frugality, are—as California knows so well—a money-getting people, emphatically "of the earth, earthy." To Mr. Moule, an English missionary at Ningpo, once came an apparently sincere and genuine "inquirer." They conversed a long while, the visitor showing the greatest interest in all Mr. Moule told him of the Gospel. At last he said, "Now, may I ask one question more before I leave?" "Certainly." "Well, have you any employment for me?" The missionary, dumb with bitter disappointment, could only bow him out in silence. The man thought to make a gain

of Christ's religion; which is exactly what the applicant in our passage thought.

But then, secondly, he was rebuked for having—just like the Chinese—his heart set upon earthly things. Here was the Son of God, the Almighty Saviour, or if he did not know that, at all events a teacher come from God with messages for his soul; and all he cared for was to get his property from his brother.

And do not we often need similar rebukes? How often do the thoughts of worshippers in the sanctuary run off to their daily business or home cares! How often do men plead that their business leaves them "no time" to attend to religion? How often, on the other hand, do men make a religious profession to help forward their earthly connection? Even boys and girls, will they not attach themselves very piously to the teacher with an eye to special favours?

Truly we all need the warning, "Take heed," literally, keep guard. Have strict watch kept day and night, for the enemy is very swift, very subtle, very strong.

"But I am not covetous," pleads one; "I want nobody else's goods, only my own." Just so; but is not that what the applicant to Christ wanted? "I wish for no more," says another, "I am quite content; I have not a spark of covetousness." But did the rich fool want more? Was he not going to stop amassing wealth and rest upon his gains? The fact is, as I pointed out in this same passage two years ago, covetousness is not the same thing as coveting. Covet nothing else, but set your heart on what you have—that is covetousness. On this, however, I will not dwell again now. Let us look at the rich man in the parable from another point of view.

God calls him "FOOL." It would be an interesting exercise for our scholars to search out the various passages of Scripture in which this word occurs, and also the cognate words, "foolish," "folly," etc., whether used by man or by God. I can only here mention that the Greek word in this place (which is not the most common one) is the one used in the old Septuagint translation as the equivalent of Nabal in 1 Sam. 25; and Nabal's history is curiously like the story in this parable, as we shall see if we look at the three ways in which the farmer in the parable was a "fool."

1. He ignored God, and counted his possessions his own. Five times in three verses he uses the word "my." "My fruits," "my barns," "my fruits," "my goods," "my soul!" So was it with Nabal, (1 Sam. 25. 11.) "My bread, and my water, and my flesh." "The fool hath said in his heart, There is no God." Psa. 14. 1. So was it with Israel in the days of the kings; and

impressively does God by Hosea's mouth rebuke them, "She did not know that I gave her corn and wine and oil . . . therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and flax." Hos. 2. 8, 9. What a different picture does Jesus give us in another parable, the Talents! Even the slothful and wicked servant did not claim the one talent as his own, "There thou hast that is thine!" Let this great thought be most earnestly impressed upon all our scholars in this lesson. It is the best guard against the assaults of that crafty enemy, covetousness.

2. He kept all his gains for himself. "Soul, thou hast much goods laid up for many years." All he can think of doing with them is to "*rest, eat, drink, jollify.*" (In the Greek there are four terse words, imperatives; and the last I know not how otherwise to express in one word. It combines the idea of joy, merriment, feasting, and sensual indulgence.) But money is not a thing to be despised or hated; it may be a great blessing if rightly used. What a benefactor the farmer might have been with his "much goods!" But very small "goods" may equally tempt us to covetousness, and may equally be well used. When Livingstone brought the first half-crown (about 60 cents) he ever earned as a boy and laid it in his mother's lap, was not that silver coin a blessed token of love and unselfishness and filial duty? "The little that a righteous man hath is better than riches of the ungodly." Psa. 37. 16.

3. He forgot his *tenure* was both *limited* and *uncertain*. He forgot DEATH. Perhaps if he had had less goods, he would have remembered it. "The prosperity of fools shall destroy them." Prov. 1. 32.

What is the great remedy? Surely to look at the Lord Jesus, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Let us lay all we have, much or little, at his feet. Then we shall be "as having nothing, and yet possessing all things."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Tell the story of the interruption, and Christ's rebuke. . . . Show in what respects Christ is a judge and a ruler. . . . Explain the meaning of covetousness. . . . Difference between "covetousness" and "coveting." . . . Show in what ways people, both old and young, are guilty of covetousness. . . . Present the parable as a word-picture. . . . Wherein the rich man showed folly. . . . Who are like him. . . . ILLUSTRATIONS. Pilgrim's progress—the man with the muck-rake digging in

the straw for gold, while an angel was holding a crown above his head, which he never lifted his eyes to see. . . . Legend of a miser whose heart was missing from his body, and found among his money bags. The robber who was shut by a spring-door in the cave where he had hidden his plunder, and starved to death with his gold. . . . Life is like money, "loaned on call," and liable to be called in at any moment.

References. FOSTER'S PROSE: Vol. I. 1150, 2197, 4651, 5251. Vol. II. 7793, 8302, 8770, 12298. POETICAL: Vol. I. 978. Vol. II. 3441. FREEMAN: Granaries, 81.

Primary and Intermediate.

BY M. V. M.

REVIEW. Draw a heart on the board with the word "Self" in it, and see if it recalls the lesson, and in what way. Get from the children the impression they received of a Pharisee, and ask if little children can have hearts full of self, and if so, how it will be shown. Tell what should be in the heart, and erase the word Self, putting Jesus in its place.

LESSON THOUGHT. God's Thought about Riches.

1. Draw or show picture of a closed hand. Talk about holding fast to the things we want to keep. Encourage children to tell what things they love most, and whether they are willing to share them with others. Describe a greedy child who wants to keep its own things, and get other people's besides. Tell what Jesus said to such, "Take heed," and explain that this is a warning. What does a car-whistle blow for? To warn people of danger. So Jesus warns us of danger. What is it? The closed hand is a picture of it. Is it covetousness, or love of earthly things?

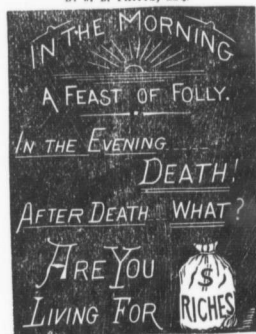
2. Show the open hand, and tell what it means—kind, generous, ready to give. What are some kinds of riches? Get children to make list, and then see if they think these things make people "rich toward God." The children will know what these riches are, and then we may show them how this kind of good things may be given away, and that without making the giver poor. For instance, Can any one give love? As if any child has ever had love from another, and tell that this is God's kind of riches which he wants all his children to have, and which may be had by asking.

3. Jesus told a story to show how much earthly riches are good for. A rich man saw the grain ripening in his fields, and the fruits hanging on his trees, and he thought, "All this is mine. How rich I am! I have scarcely room to put all my things. I shall have to build big barns, and fill them full of my goods, and then I will eat and drink and be merry. Other people may take care of

themselves, and I will have a good time." God saw these things in the heart of the rich man, and he sent a messenger to tell him that his soul would be required of him that very night. Then the man who thought himself so rich and happy had to go away and leave all his riches behind. Is there any kind of riches that can be carried into the other world?

CLOSING EXERCISE. Print "Treasure for Self" and "Treasure for God" on the board, and see if the children understand which the closed hand and which the open hand is an emblem of. Tell how we may all get treasure for God—by faith, love, and prayer; and tell who came to earth to be poor and homeless, so that he might make us rich.

Blackboard.
BY J. B. PHIPPS, ESQ.



This lesson is designed to teach the folly of living entirely for riches. We may believe that we are in the morning of life, and think that the day can be spent in a feast of folly. Night comes quickly. No man can say when his soul will be required of him. The questions to consider are: *After death, what?* For what are we now living? A thought for prayer is,

GIVE ME WHAT I NEED,
NOT WHAT I WISH.

LESSONS FOR MAY, 1881.

MAY 1. Lost and Found; or, The Joy of the Angels. Luke 15. 1-10.

MAY 8. The Prodigal Son; or, Returning to the Father. Luke 15. 11-24.

MAY 15. The Rich Man and Lazarus; or, The Wicked and the Righteous. Luke 16. 19-31.

MAY 22. Parables on Prayer; or, Ask, Seek, Knock. Luke 18. 1-14.

MAY 29. Parable of the Pounds; or, The Personal Account. Luke 19. 11-27.

The Use of the Catechism.

1. THE Catechism is a summary of truth, arranged in the form of questions and answers, for purposes of instruction.

2. A Bible Catechism is such a summary of Bible truth—historical, geographical, doctrinal, etc.

3. A Church Catechism is a summary of theological and ecclesiastical truth, setting forth in condensed form the interpretation of the Bible by a particular branch of the Church.

4. The answers of a Church Catechism may be made up of separate Scripture texts, or compilations of texts, or statements in human language of the teachings of many texts.

5. Such catechisms of doctrine are profitable for definition in order to full discussion and careful indoctrination.

6. The use of the Catechism in the instruction of children is important.

(1) That they may lay a solid foundation of doctrine in their early training.

(2) That they may receive early and enduring impressions.

(3) That they may have direction and assistance in studying the contents of the Bible.

AMONG the many good things said of the teaching qualities of the late Professor Edwin Hall, of Auburn Theological Seminary—himself a model teacher in his way—were these: "He held that the value of mental food depended on the digesting of it, and not on the amount swallowed. But . . . he supposed that there could be no true digestion without something to digest." Here are two good thoughts for every Sunday school teacher. The gain to the scholar comes not from the number of Bible verses or catechism answers he has memorized, but from the valuable truths out of these texts or answers which he has understood and made permanently his own. But if he is to gain in understanding, the scholar must have something given him to understand. A teacher's business is not to hear a recitation; but to teach a lesson. What have you for your scholars for next Sunday? You ought to have something worth their understanding; and then see that they understand it.—*S. S. Times.*

THE SANDS OF TIME.

(By permission.)

Tune "RUTHERFORD"

LAUSSANNE PSALTER.

The sands of time are sink - ing, The dawn of hea - ven breaks

The sum - mer morn I've sigh'd for, The fair, sweet morn a - wakes.

Dark, dark hath been the mid - night, But day - spring is at hand,

And glo - ry, glo - ry dwell - eth In Im - man - uel's land.

2 O Christ, He is the fountain,
The deep, sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above;
There, to an ocean-fulness,
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land.

3 With mercy and with judgment
My web of life He wove,
And aye the dews of sorrow
Were lusted with His love,
I'll bless the hand that guided,
When throned where glory dwelleth
In Immanuel's land.

4 O I am my Belovèd's,
And my Belovèd is mine;
He brings a poor vile sinner
Into His house of wine;
I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth,
In Immanuel's land.