

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 22.]

FEBRUARY, 1888.

[No. 2

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## The Sunday-School Banner

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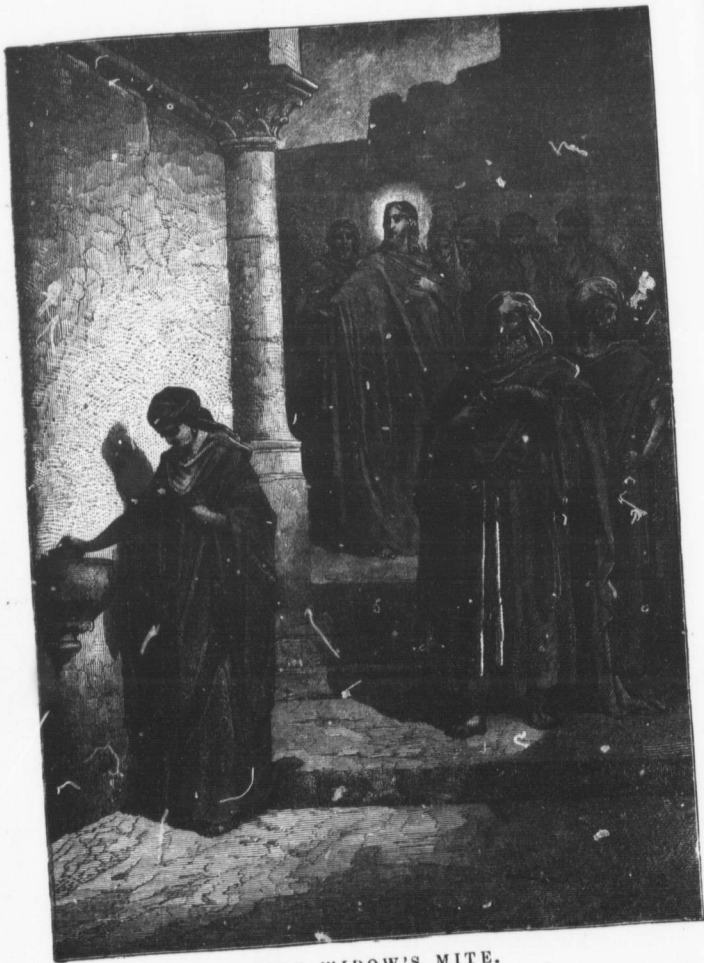
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THE WIDOW'S MITE.



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# SUNDAY SCHOOL BARRER

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TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXII.]

FEBRUARY, 1888.

[No. 2.

## Here and Beyond.

I saw a child by her mother kneeling,  
Softly saying her evening prayer ;  
Slowly the hallowed words, " Our Father,"  
Fell on the quiet evening air.  
" Hallowed be thy name," and onward,  
Pleaded the voice till the prayer was said ;  
" Good-night," and the mother's " good-night " answered

As she tucked her little girl in bed.  
Wrote the angel, to whom is given  
The records, " Of such is the kingdom of heaven."

I saw a girl by the altar standing,  
When fifteen summers had come and gone ;  
In the bloom of youth, with her heart expanding

To meet the full life coming on.  
She was giving herself to God, and his servant  
Prayed, while the throng was hushed and still,  
That " Our Father " would keep, in the Christian warfare,

His child from even the shadow of ill.  
And the angel looked down from the world of light,  
And wrote, " They shall walk with him in white."

I saw a woman, midway in life's journey,  
With the face of the girl, but touched by care,  
Teaching her children the way to heaven,  
And praying they all may enter there.  
Busy the cares of life about her,  
And anxious often the thoughts within,  
And she knows her need to pray " Our Father,"  
To watch, while she strives to " enter in."

And the angel, beholding the path she trod,  
Wrote, " A rest remains for the people of God."

I saw a face in a coffin lying,  
Changed was the face, yet I knew it e'en then ;  
Over it husband and children were sighing  
" Ah, if she only could speak again ! "  
Childhood and girlhood and womanhood ended,  
Her duties all done and her burdens laid down,  
On earth there's a cold form that mortals weep over,

In heaven a victor, wearing a crown.  
And angels are singing before the throne,  
" The glory be given to God alone."

Barrington, N. S. —Mrs. A. D.

## The Widow's Mite.

THE accompanying fine picture by Doré illustrates the incident recorded by St. Mark, chapter xii. 41-44. Great painters are often poor commentators, and while Doré has given us a beautiful picture, and has caught the spirit of the incident, yet he has not followed the description given in the text, and confirmed by Jewish records. The lesson, however, remains the same as taught in the words of our Lord, " Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury : For all they did cast in of their abundance ; but she of her want did cast in all that she had, even all her living."

THE Calendar for 1888, issued by McColl Bros. & Co., oil dealers, Toronto, is the most legible we have seen. The dates can be read easily across the room.



## OUR PUBLICATIONS.

Christian Guardian, weekly .....	\$2 00
Methodist Magazine, monthly .....	2 00
Guardian and Magazine together .....	3 50
The Wesleyan, Halifax, weekly .....	1 50
Sunday School Banner, monthly .....	0 60
Berean Leaf Quarterly .....	0 06
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100, fortnightly, single copies .....	0 50
Home & School, 8 pp. 4to, fortnightly, single copies .....	0 30
Less than 20 copies .....	0 25
Over 20 copies .....	0 22
Pleasant Hours. Issued to alternate with Home & School. Same size and price. Berean Leaves, 100 copies per month .....	5 50
Sunbeam, fortnightly, less than 20 copies .....	0 15
20 copies and upwards .....	0 12
Happy Days, fortnightly, less than 20 copies .....	0 15
20 copies and upwards .....	0 12

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Halifax, N.S.

## Sunday School Banner.

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

TORONTO, FEBRUARY, 1888.

### International Bible Reading Association.

WHAT IS the International Bible Reading Association?

It is a band of Sunday School Teachers and Scholars, Parents and others, numbering many thousands, who are reading daily the same portion of God's Word. The readings are all intended to help in the understanding of the Bible lesson for the following Sunday, which is called "International," because it is studied in many Sunday Schools, etc., in all parts of the world.

Why should I join it?

Because the daily readings will help you to think about the subject of the lesson, and this will make the Sunday School class much more interesting. Besides this, God's Word is the food for our souls; and as our daily meals keep us alive and make our bodies grow, so will prayerful study of the Scriptures lead us to Jesus, "the Life," and help us to grow more like him every day. The Bible is also "a light unto our path," and we need this light to shine on us every day, for if we walk in the dark we shall be sure to fall into danger.

Any one who is willing to read the selected

portions may become a member of the Association. The card of membership contains a list of the readings for the year, and monthly "hints" on the readings and occasional circular letters are issued free. The subscription is ONE PENNY ANNUALLY, if connected with a "Branch." Branches should be organized in every Sunday School, and a teacher appointed as Branch Secretary. Two cents a member is the only charge. The Branch Secretary may forward the money to Jas. McNab, Honorary District Secretary, Bridge St., Toronto, Ont., and he will send the same to England. Members will then receive card of membership from London. Let Branches for 1888 be organized at once.

### Pansy Books.

THROUGH the enterprise of the Rev. Dr. Briggs, a complete line of the celebrated Pansy Books is being issued, handsomely bound, at the low price of 50 cents. The one before us—"The Hall in the Grove," an account of Chautauqua work in which our friend the Rev. Dr. Potts is introduced—is a book of 430 pages. How it can be sold for the price is a mystery. There is a complete series of them as follows: "Four Girls at Chautauqua," "Chautauqua Girls at Home," "Ruth Erskine's Crosses," "New Graft in the Family Tree," "Mrs. Sol. Smith Looking On," "One Commonplace Day," "From Different Standpoints," "The Man of the House." Others to follow of this cheap edition. William Briggs, 78 & 80 King St. E., Toronto; C. W. Coates, Montreal, Que.; S. F. Huestis, Halifax, N.S.

### New Sunday School Books.

FROM the Wesleyan Conference Office, London, Eng., we have received the following books, beautifully printed and bound. Several of them are handsomely illustrated and all remarkably cheap. They may all be ordered through the Methodist Book Rooms, Toronto, Montreal, and Halifax.

*Fortunes, Misfortunes, and Other Stories.* By the Rev. W. H. BOOTH, F.R.G.S.

These are short stories, and it is claimed are all founded on fact. They convey a wholesome moral, showing among other things the perils of life on the theatrical stage, which has to some such a fascination.

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*The Land of the Ghauts.* By the REV. J. MARRAT.

This is a very interesting account of southern India, its races, their customs, social life, and the trials and triumphs of mission work.

*Alice Tenant's Pilgrimage.* A tale of Bunyan's days. By KATE T. SEGER.

This charming story ran through *The Christian Miscellany* last year, and was followed with much interest. It introduces the "Immortal Tinker of Bedford," and other characters of the period, of which it gives a vivid picture. It is handsomely illustrated.

*Rook's Nest Abbey, and Other Tales.* By JENNIE CHAPEL.

These are interesting and instructive stories, suitable for intermediate classes—very attractive.

*With Steady Aim, or Herbert Lord's Life-work.* By W. J. FORSTER.

A story of wise purpose and successful progress in youth and riper years. Teaches an important life-lesson.

*Only a Ball.* By JENNIE PERRETT.

This is a story for the little folks. The chapter describing the children's hospital is especially touching.

The two following are more adapted for adult readers or senior scholars:

*The Word in the Heart; or, Notes on the Devotional Study of Holy Scripture.* By REV. W. T. DAWSON, M.A. And *The Coming of the King; or, Thoughts on the Second Advent.* By Rev. J. R. Gregory.

Small books but on important themes.

The following are from the enterprising house of Oliphant, Ferrier & Co., Edinburgh:

*Letters to a Daughter, and a Little Sermon to School Girls.* By HELEN EKIN STARRIETT. Edinburgh: Oliphant, Anderson & Ferrier.

This is a book of wise and loving counsels on the formation of character, on personal and social habits, on associations and friendships, on religious culture and duty. Every girl will be the better for reading it.

*The Story of a Cuckoo Clock.* By ROBINA F. HARDY. Same publishers.

The accomplished author of "Jock Halliday" here recounts another touching and wholesome story for boys. It is sure to be a favorite.

*Letters from Birdie Land.* By MRS. JARVIS. Same publishers.

It was a happy idea for the clever author of "Rough: A Clever Dog," to get the birds to

write their autobiographies as it were. And very pleasant reading they are. They will cultivate love for our little feathered friends, and the beautiful pictures will delight the young folks.

## Book Notices.

*The Modern Sunday School.* By REV. JOHN H. VINCENT, D.D. Pp. 344. New York: Phillips & Hunt, and Methodist Book Rooms, Toronto, Montreal and Halifax.

In this book the man to whom, more than to any one else the modern Sunday School owes its development and organization gives the results of his long and varied experience and observation on his favorite subject of thought and work. He discusses, in a series of lovely chapters, the relations of The School and the Home, The School and the Church, The Organization of the School, The Superintendent, Teacher, Normal Class Institute, Teachers' Meetings, The Teacher at Work, The Lesson Review, Gradation, The Primary Class, The Senior Class, The Lessons, Week-day Power, and kindred topics. It will be seen how wide is the range of topics treated. We need not say that they are treated with masterly ability, with religious fervour, with shrewd, practical wisdom, with sanctified common sense. A number of valuable appendices discuss the S. S. Assembly, Study of Sacred Geography, and the like. Every superintendent or teacher who wants to be thoroughly efficient for his work should have this book, which should be in all Sunday-school libraries.

*The Standard Eclectic Lesson Commentary for 1888.* Prepared by J. W. MCGARVEY, J. W. MONSER, S. M. JEFFERSON, and A. N. GILBERT. Standard Publishing Co., Cincinnati, Ohio. Price, single copy, \$1.00.

We spoke with high commendation of the previous volume of this commentary—that for 1887. We used it with others throughout the year and found it very satisfactory. The present volume maintains the high character of the former one. The maps are large, clear, well-engraved and carefully colored. The notes, so far as we have examined them, are concise and clear. The questions bring out the meaning, and the "practical thoughts" are eminently instructive. There are a number of good engravings, also a selection of temperance, missionary and Christmas exercises.

NONE of the magazines begin the new year with more brilliant prospects than the *Atlantic Monthly*, of which the number for January, 1888, has just been issued. The excellent steel portrait of Miss Murfree ("Charles Egbert Craddock"), which forms the frontispiece, will gratify the numerous admirers of this famous writer. We read this magazine more thoroughly than any other that comes to our table. Houghton, Mifflin & Co., Boston. \$4.00. If taken with *Methodist Magazine*, \$3.20.

*The Bow in the Clouds; or, Words of Comfort for those in Sickness, So row, and the Varied Afflictions of Life.* By 200 Best Authors—Prose and Poetry. Edited by the Rev. J. SANDBERSON, D.D., Editor of *The Pulpit Treasury*, etc. Nearly 500 pages. Square, 12mo, with frontispiece and presentation page from special designs. E. B. Treat, Publisher, 771 Broadway, New York. Price, \$1.75.

The work is made up chiefly of selections in prose and poetry, from a wide range of authors, including Drs. Cuyler, Schaff, Spurgeon, Robert Hall, S. Ireneus Prime, Matthew Henry, and Fenelon, Hugh Miller Paul Gerhardt, Longfellow, Whittier, Bryant, Wordsworth, and Mrs. Hemans. The method and arrangement of the volume are all that could be desired, and the selections have been made with good taste and judgment.

*Animal Life on the Sea and on the Land. A Zoology for Young People.* By SARAH COOPER. Illustrated; pp. xiv, 413. New York: Harper & Brothers; Toronto: William Briggs. Price, \$1.50.

Few subjects have the fascination for young people that the study of natural history possesses. And few studies are more instructive. It cultivates, at once, the powers of observation, and reflection, and classification. It gives a new interest to the outer world, and new views of creation as a whole. Next to religion we covet for our young people nothing more than a love of Nature. Hence, our Chautauqua circles study the works as well as the Word of God. We know of no more useful help to this study than the book before us. It is simply and pleasantly written, and is in accordance with the present condition of science, while it seeks to lead young people to the study of nature at first hand and from life. It is yet so copiously illustrated as to greatly help the study. From the ample resources of the great publishing house of the Harper Brothers no less than 279 graphic illustrations are furnished. It would be a valuable book for the C. L. S. C. course.

*Mountaineer Series.* Five volumes in a box. By WILLIS BOYD ALLEN. Price \$2.00. Congregational Sunday-school and Publishing Society, Boston and Chicago.

The series is intended for the little ones. The five volumes form a connected story concerning the King family, who were obliged to leave their home, and begin a struggle for existence elsewhere. The father had offered to him the agency of the railroad station and a small store. Mr. Allen tells what adventures there befell them, what good they tried to do among the dwellers around them, what were their disappointments and successes, and how finally a heroic effort to save a train from destruction called Mr. King to a larger place on the road. The series is a good one to place in the hands of the young. The volumes are profusely and capably illustrated.

## Report of Secretary of the Sunday School Board for Year ending July 1st, 1887.

THE following report was presented to the Sunday School Board at its last meeting, in Toronto, October 18th, 1887, but was crowded out of previous numbers of the BANNER by pressure of other matter:—

*To the Sunday School Board of the Methodist Church.*

DEAR BRETHREN,—The past year has been one of the most successful ever known in the history of the Sunday Schools of the Methodist Church. In every department of our Sunday School work there has been remarkable progress. Mere figures cannot adequately set forth the vast amount of good that has been accomplished through the unpurchased and unpurchasable services of the 27,200 teachers and officers of the Sunday Schools of our Church, in building up the cause of God, in leading to the Saviour the children and youth committed to their care, and in training them up in the nurture and admonition of the Lord. Only the great day shall reveal the full and final result of their loving counsel and care and prayer. One tangible result is that 15,295 conversions are reported in connection with our schools during the year, and that 32,827 scholars are regularly meeting in class. These, and the many thousands being trained in the knowledge of the Scriptures and the way of salvation, shall soon form the mass of the membership of our churches when the present older generation shall have passed away.

It is cause for devout congratulation that the number of schools is so rapidly increasing. During the year that increase has been 237, and the year before 142, making an increase of 379 schools, or nearly 15 per cent. in two years. Let us try to realize that nearly 400 new centres of religious teaching and training are thus established for the nurture in piety and in Bible knowledge of the young people of our Church at the most susceptibly formative period of their lives. Yet there are a large number of preaching appointments of our Church where no Methodist schools are reported. In many cases there are Union Schools, but it is desirable, where practicable, that wherever there is a Methodist preaching appointment there shall also be a Methodist Sunday School.

Our scholars are being trained also in the grades of giving and working for the cause of God. The Juvenile Missionary Offerings of the year reach the sum of \$25,526, an increase of \$4,764 on the previous year, and of \$10,826 on that reported from all the Methodist schools in the Dominion four years ago. Yet this is only about one-eighth of the Missionary income of the Church. In England the juvenile collections amount to about one-third of the entire Missionary income of the Church.

The increased efficiency and importance of the Sunday School Aid and Extension Fund

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will be apparent from the Treasurer's report of its increased income and expenditure. The income has increased during the year from \$2,602 to \$3,203, and the grants to schools from \$2,642 to \$3,280. It will be observed from the Treasurer's statement that in the Toronto Conference, where the largest amount of grants are made—nearly \$1,000—the largest income is received—\$700. To the outlying parts of this Conference, to the Manitoba, Newfoundland, and New Brunswick Conferences, which cover largely missionary ground, the largest grants are made. The London Conference, which receives only \$64, has contributed to this fund \$256. The amount contributed by schools in part payment for grants is \$1,179; in 1883 the amount thus paid was only \$193.

The increase of the circulation of the Sunday School papers is very rapid. The aggregate now reaches 284,000 copies, an increase since April, 1886, of nearly 30 per cent. The number of pages printed is 44,000,000 a year, 150,000 every working day. To this result the very cordial co-operation of the ministers and Sunday School workers, and their hearty, loyal support, with a few exceptions, of the publications of our Church, very greatly contribute.

Thirty thousand eight hundred and forty-five scholars are reported as studying that admirable compendium of Biblical truth—the Methodist Catechism—a number which, it is hoped, will be greatly increased.

For school maintenance there has been raised during the year \$78,274, to which add the amounts for Missions and for S. S. Aid Fund, and we reach an aggregate of \$106,911. In view of the rapid development of every department of our Sunday School work we have reason to thank God and take courage, and to pray that, through his blessing on the voluntary and loving services of the large number of faithful and self-sacrificing Sunday School teachers of our Church, still greater good may come to the children and youth committed to their care.

**STATISTICS.**—The following is a summary of the Statistics of our Schools on July 1st, 1887: Number of Schools, 2,871; Officers and Teachers, 27,209; Scholars (approximate), 197,538; Conversions, 15,295; Meeting in Class, 32,627; Studying Catechism, 30,845; Signed Temperance Pledge during the year, 39,705; Volumes in Library, 202,543; Moneys raised for Missions, \$25,526; for School Purposes, \$78,274; for S. S. Aid Fund, \$2,024.

W. H. WITHROW,

Secretary S. S. Board.

October 15, 1887.

ONE prize of \$700 and one of \$300 are offered by the Congregational Sunday-school and Publishing Society, Boston, for the first and second best MSS., suitable for Sunday-school books, either of fiction, biography, or history. These prizes ought to set a good many pens to work. Competition is open until May 15, 1888. Of course full particulars may be obtained by addressing the Society.

## Opening and Closing Services.

### I. Silence.

### II. Responsive Sentences.

*Supt.* God is our refuge and strength,

*School.* A very present help in trouble.

*Supt.* Therefore will not we fear, though the earth be removed,

*School.* And though the mountains be carried into the midst of the sea;

*Supt.* Though the waters thereof roar and be troubled.

*School.* Though the mountains shake with the swelling thereof.

*Supt.* There is a river the streams whereof shall make glad the city of God,

*School.* The holy place of the tabernacles of the Most High.

*Supt.* God is in the midst of her;

*School.* She shall not be moved:

*Supt.* God shall help her,

*School.* And that right early.

### III. Singing.

### IV. Prayer.

### V. Scripture Lesson.

#### LESSON SERVICE.

### I. Class Study of the LESSON.

### II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

### V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

#### CLOSING SERVICE.

### I. Singing.

### II. Responsive Sentences.

*Supt.* Lord, who shall abide in thy tabernacle!

*School.* Who shall dwell in thy holy hill?

*Supt.* He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

### III. Dismissal.

#### THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

1886-87.

## GENERAL CONFERENCE SABBATH

*Treasurer's Statement for the*

## RECEIPTS FROM THE SEVERAL CONFERENCES.

TORONTO.	LONDON.	MONTREAL.	NIAGARA.	CUELPH.	BAY OF QUINTE.	NOVA SCOTIA.	NEW BRUNSWICK.	NEWFOUNDLAND.	MANITOBA.	BRIT. COLUMBIA.	TOTAL.
\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
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407 75	225 32	222 12	211 00	286 62	221 61	†..	137 08	92 90	100 00	17 50	1921 90
411 75	227 82	222 12	211 00	286 62	221 61	....	137 08	180 48	108 16	17 50	2024 14

\* The sums above stated properly belong to the year ending July 1st, 1886, but were not received in time to be included in the Quadrennial Statement.

† \$107.16 received, but not in time for inclusion in above Balance Sheet.

Received from Sabbath Schools direct, chiefly in part payment of Grants, not included in the Contributions from the Conferences:—

302 35	28 25	85 75	24 45	59 63	98 96	172 24	196 75	135 28	76 16	...	1179 82
To Balance from last General Conference.....										554 69	
Interest Accrued .....										7 93	
										3766 58	

We have examined the Treasurer's statement of the General Conference Sabbath School

WARRING KENNEDY,  
*Treasurer.*

TORONTO, October 15th, 1887.

# SCHOOL AID AND EXTENSION FUND. 1886-87.

Year ending July 1st, 1887.

## GRANTS OF BOOKS AND PERIODICALS TO THE CONFERENCES.

TORONTO.	LONDON.	MONTREAL.	NIAGARA.	CUELPH.	BAY OF QUINTE.	NOVA SCOTIA.	NEW BRUNSWICK.	NEWFOUNDLAND.	MANITOBA.	BRIT. COLUMBIA.	TOTAL
\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
995 44	64 82	262 36	107 24	206 02	270 62	263 15	291 97	341 67	437 37	40 11	3280 77
Petties—Exchange, Postage, Addressing, Despatching, etc .....											33 38
Travelling Expenses of Sunday School Board and Secretary .....											80 40
Freight and Duty .....											3 90
Printing Schedules, Binding, Stationery, etc.....											315 87
Second-Hand Books .....											33 50
Missionary Society .....											2 00
Loss on Counterfeit Bill .....											5 00
Balance on hand .....											11 76
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Aid and Extension Fund, for the year ending July 1st, 1887, and found the same to be correct.

W. H. WITHROW, }  
F. BYRNE, } Auditors

# INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE NEW TESTAMENT.

[Feb. 5.]

A. D. 29.]

## LESSON VI. THE TRANSFIGURATION.

Matt. 17. 1-13.

[Commit to memory verses 4, 5.]



1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart.

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

3 And, behold, there appeared unto them Mo'ises and E-li'as talking with him.

4 Then answered Peter and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Mo'ises, and one for E-li'as.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

6 And when the disciples heard it, they fell on their faces, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that E-li'as must first come?

11 And Jesus answered and said unto them, E-li'as truly shall first come, and restore all things.

12 But I say unto you, That E-li'as is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

## General Statement.

In the retired district near the source of the Jordan Jesus remained for several days, perhaps for several weeks, with his disciples, instructing them in the deeper truths of salvation, and striving to prepare them for the scenes of the garden and the cross. One night he led the chosen three of his followers to the heights of Hermon for the purpose of communing with his Father, and of giving to his disciples a token of his divinity and his glory which should strengthen them in the nearing days of gloom. While he was praying, the nearing days of gloom, which had been suddenly a celestial radiance began to stream from his person, and his garments shone like sunlight snow. It was the beaming of his nature, whether of innate Deity or of glorified humanity we may not know. Two heavenly forms appeared by his side, whom the disciples recognized as Moses and Elijah, descending

from their heavenly seats to converse with him concerning his atoning death. The shekinah cloud that once overhung the tabernacle now covered the Saviour and the two saints with its glorious folds, and parted them from the disciples. From within a voice was heard proclaiming Jesus as the Son of God. The three witnesses fell upon their faces in fear, but were reassured by a tender touch, and looking up they saw their Master bending over them. With the morning light they descended the mountain, and with the vision lingering in their thoughts, they asked how it was that Elijah was to appear before the promised reformer had already come in the person of John the Baptist, by whom the nation had been turned back to its God and made ready for its Redeemer.

## Explanatory and Practical Notes.

**Verse 1. Six days.** That is, after the events of the last chapter and the last lesson. Luke says, "about an eight days." Both expressions were in use to signify a week. **Peter, James, and John.** The three who were the recognized leaders of the apostolic band, and were destined in a few months to be Christ's companions in the agony in the garden; so that, witnessing his transfiguration, they might bear testimony both to his divinity and his humanity. Perhaps these three were chosen because they were the closest in sympathy with their Master, and able to perceive spiritual realities. If a stranger had been present it is doubtful whether he could have seen the Saviour transfigured, or the two glorified saints. Elisha alone saw the translation of Elijah (2 Kings 2. 7-19), though others were in sight. John the Baptist alone saw the spirit descending upon Jesus. Matt. 3. 17, 18; John 1. 32, 33. Only a few heard the words of the voices from heaven. John 12. 28-30. **Bring-down them up.** The expression indicates that he led them apart for this purpose. **A high mountain apart.** This was formerly supposed to be Mount Tabor, in the center of Palestine, but now, with better, though not cer-

tain evidence, believed to be Mount Hermon, for the following reasons: 1. Tabor is in the center of the country, and was at the time occupied by a Roman fortress, while Hermon is in the northern extremity of Palestine, and apart. 2. In the northern extremity of Palestine, and apart. 3. Tabor is really only a hill, one thousand feet higher than the surrounding country, while Hermon is the loftiest mountain in all the land. 4. Hermon is the loftiest mountain in all the land. 5. Jesus and the disciples were at that time at the foot of Mount Hermon, near Caesarea Philippi, and it would be natural to look for the "high mountain" in that vicinity.

**2. Was transfigured.** Luke mentions the fact that transfiguration took place while he was at prayer, and which he veiled in the "form of a servant," now burst forth for a few hours. Notice that it was during a season of communion with God that this glory was manifested. (1) *Those who have the dearest fellowship manifested.* (2) *Those who have the most God-like.* Before them. The transfiguration took place before the eyes of the disciples, and was not merely seen by them upon

awaking. See especially the weary, and the night as they kept awake were keyed up to the sun. With in the vision Rev. 1. 16. (3) *one day share.* Mark tells us, washing count of his person shone from him.

**3. There ap** by the apostle. The same power here could as E-li'as. Rev. 1. 16. The sons of the law, the other God's hand, the both men who, ing. Some con time assumed he with these two with Jek which said, This probable that the verse with spir contrary, notw theme of their witness that prophet accepte say conditions how close is the and the New, which heavenly

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awaking. See the Rev. Ver., at Luke 9. 32, and especially the marginal rendering. They were very weary, and desirous of sleeping (a fact which points to the night as the time of the manifestation), but they kept awake and saw it, for their spiritual faculties were keyed up to a high pitch. **His face did shine as the sun.** With the same glory as that beheld by John in the vision of Revelation sixty years afterward. Rev. 1. 16. (3) **The glory which they beheld, we shall one day share.** 1 John 3. 2. **Raiment was white.** Mark tells us, from the recollection of Peter, that no washing could make the garments so white. The glory of his person penetrated even his clothing, and he shone from head to feet.

**3. There appeared.** Not only seen, but recognized by the apostles, who were in a lofty spiritual state. The same power which could bring the two prophets there could also make them known. **Moses and Elias.** Rev. Ver., "Elijah." The two greatest personages of the Old Testament; one representative of the law, the other of the prophetic order; one buried by God's hand, the other borne to heaven without death; both men who, like Jesus, had spent forty days in fasting. Some commentators suggest that Jesus at that time assumed his spiritual body that he might converse with these two spirits. **Talking with him.** They talked with Jesus, not with the disciples, for it is probable that only in the spiritual body can one converse with spirits—modern so-called spiritualism to the contrary notwithstanding. Luke tells us that the theme of their conversation was his coming death; "a prophet accepted of the Father and death as the necessary conditions of his Messianic kingdom." (3) **Note how close is the connection between the Old Testament and the New.** (4) **We see here what or the subjects in which heavenly beings are interested.**

**4. Then answered Peter.** Always the first to speak. From Luke 9. 33 it appears that he spoke just as the two prophets were taking their departure, perhaps hoping to induce them to remain. **Said unto Jesus.** Again, note that Peter spoke to Jesus, not to the two spirits, for there is a barrier between the physical and the spiritual world, and but one Man lived at once in both worlds. **Good for us to be here.** His words expressed a desire to remain in the bliss of the mountain vision, and not return to the hard realities of life in the valley of earth. (5) **The best place for us is just where God places us, not always where we think it is best.** Let us make, Rev. Ver., "I will make." It was just like Peter to propose to do the work himself. **Three tabernacles.** Booths or huts of wood, the best that the wild neighborhood could afford; within which the celestial visitants might abide as in shrines and receive the ministrations of the disciples. **One for three.** Notice that Peter names his Master first, as outranking even the greatest of the prophets. (6) **The true tabernacle of Jesus is in the heart of his true disciple.**

**5. A bright cloud.** Not an ordinary cloud, but the shekinah of the ancient tabernacle—a token of the divine Presence. **Overshadowed them.** Not the apostles, but the Saviour and his two visitors. Luke men-

tions their fear as they beheld the cloud separating their Master from themselves. Perhaps they expected his immediate ascension to the heavens. **A voice.** The voice of the Father, renewing the attestation of Christ at the beginning of his ministry. Matt. 3. 17. **My beloved Son.** This is a title applied to none but Jesus Christ. (7) **Though all may be sons of God yet there is but one "my beloved Son."** The only begotten. **Well pleased.** (8) **If God be well pleased, one can bear the displeasure of men.**

**6-8. They fell on their face.** Filled with awe, as man always must when he finds himself in the presence of the manifested Godhead. **Touched them.** The loving touch of the Master reassures them that he is **not only** by their side, and they have naught to fear. **Remained with his disciples.** (9) **Moments of rapt ecstacy must be few and far between, but Christ's presence may be our lasting privilege.** (10) **Not the sage and the seer, but Jesus only, is the theme of the Gospel.**

**9. As they came down.** Probably in the morning, as the transfiguration took place at night. (11) **From the mountain-heights of communion with God, we must be charged them.** The word indicates a strong, strict command. **Tell the vision.** The word indicates a strong, strict command. **To no man.** Because until the completion of his career it could only be misunderstood and made the occasion of cavil. (12) **How great is our privilege, to look upon the life of Christ as a completed whole!** **Son of man.** Christ's usual title for himself, meaning the representative man, the head of humanity. **Be risen again.** Thus again the death and resurrection of Christ were foretold, though to minds so dull and hearts so unwilling that the great fact could not be apprehended. Mark adds, "they questioned one with another what the rising from the dead should mean."

**10. Asked him.** The question was suggested by the fact that they had just looked upon the prophet Elijah. **Why then.** If this was not to be told, how could Elijah's coming be known? Why was his appearance so brief and secret? Or would he come once more? **Elias must first come.** As prophesied in Mal. 4. 5.

**11. Elias truly shall first come.** Literally, "truly cometh;" the verb being in the present and not the future. Some consider this a prophecy that Elijah will come again before Christ's second advent, but this is not a necessary inference. **Restore all things.** John the Baptist, as Elijah, did reform Judaism and prepare for Christianity.

**12. 13. Elias is come.** In the person of John the Baptist, who was like Elijah in character, in mission, and in appearance. **Knew him not.** Did not recognize him as the fulfillment of prophecy. **They hated.** Though his death was the act of Herod, it was the result of his rejection by the Jewish leaders. **Likewise...** also. The transfiguration already darkens toward the cross.

#### HOME READINGS.

- M. The transfiguration. Matt. 17. 1-13.  
 Tu. Vision of the glorified. Rev. 1. 9-18.  
 W. A voice from heaven. John 12. 23-33.  
 Th. Christ's glory at baptism. John 1. 29-36.  
 F. Peter's testimony. 2 Pet. 1. 12-21.  
 S. Glory of Christ's Gospel. 2 Cor. 3. 7-18.  
 8. Luke's narrative. Luke 9. 28-36.

#### GOLDEN TEXT.

And there came a voice out of the cloud, saying, This is my beloved Son; hear him. Luke 9. 35.

#### LESSON HYMNS.

- No. 45, Dominion Hymnal.  
 God has said, "Forever blessed  
 Those who seek me in their youth."  
 No. 54, Dominion Hymnal.  
 I want to be like Jesus,  
 So lowly and so meek.  
 No. 62, Dominion Hymnal.  
 I will go and tell my Saviour  
 How I long his child to be.

TIME.—29 A. D.

PLACE.—Mount Hermon.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Immortality.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. The Three Disciples.

Can you find any other occasion when Jesus took Peter, James, and John with him away from the other disciples?

Had he done this before this time?  
 Had he given them any warning of what was to occur?

What did they see and make careful notes of in this scene? What did they hear? What else?  
 Of what does their question in ver. 10 show they were now convinced?

What was the only thing that made them wonder how it could be as they were beginning to believe?

##### 2. The Two Saints.

Who were the two saints?  
 When and where had Moses last been seen?  
 Under what circumstances had Elias last been seen?



What does their appearance after so many centuries prove concerning immortality?  
Of what did these two visitors talk with Jesus? Luke

9. 31. What was the appearance of these men?  
When did the disciples lose their sight of the two saints?

4. **The One Saviour.**  
For what purpose had Jesus gone into the mountain?  
What changes came to him in this transfiguration?  
When did it begin?  
What does Mark say about its brilliancy?  
What may have been Peter's hope when he proposed to build the three tents or booths?  
When had "the holy cloud," the shekinah, last been seen?  
Of what was it then and at this time also a symbol?  
What testimony came from it to confirm the growing belief of these disciples?  
How did Jesus dispel the little doubt they still had? vers. 11, 12.  
What was the one Presence that filled their sight when the cloud had passed?

#### Practical Teachings.

Twelve disciples, but only three to witness his glory. Moses; "drawn from the water." That waf was worth saying. Such immortality awaits the saint today. The voice from the cloud said, "Hear him." Have you heard him?  
How near the supernatural is! Here was heaven on earth. We may have it if we will. 1. We must keep near to Christ. 2. We must have our souls filled with the Spirit.  
The great lesson: "JESUS ONLY."

#### Hints for Home Study.

1. Commit to memory this story to ver. 9. Every one should know this by heart.
2. Compare it with the account in Mark 9 and in Luke 9.
3. Find the reasons, or think out the reasons, why Jesus said, "Tell to no man."
4. What train of thought was in the disciples' minds when they came down from the mountain?
5. Find the reasons that make some teachers say that the transfiguration occurred at night.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Three Disciples.**  
How much time separates this lesson from the last?  
What three disciples went with Jesus to the mountain?  
What there occurred to Jesus?  
What change in his appearance did they see?
2. **The Two Saints.**  
What two saints did the disciples see?  
What were they doing?  
What were they talking about? Luke 9. 31.  
What did Peter say about being in such company?  
What did he propose to build?
3. **The One Saviour.**  
While Peter spoke, what did the disciples see?  
What did they hear?  
What effect had the voice on them?  
Who next spoke to them?  
What did Jesus say?  
When they arose, whom did they see?  
What secrecy did Jesus enjoin upon them?  
What question did they ask about Elias?  
On what mission was Elias to come?  
What did Jesus say about his coming and suffering?  
Who else would suffer from the same people?  
Of what prophet did Jesus speak?  
To whose words ought we to give earnest heed?  
(Golden Text.)

#### Teachings of the Lesson.

- Where in this lesson are we taught—
1. That death does not end all!
  2. That we shall know each other in heaven?
  3. That Jesus is our only Saviour?

#### Hints for Home Study.

- Compare two other accounts of the transfiguration, and note all the differences.  
Find what Peter said about this event.  
What prophet foretold the coming of John the Baptist?

#### QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Jesus take Peter, James, and John? **Up in the mountain to pray.**  
What happened while he was praying? He was **transfigured, or changed, before them.**  
How was Jesus changed? **His face shone like the sun and his garments were white as the light.**  
Who came and talked with him? **Moses and Elijah.**  
What can you tell about these men of God who had been dead many years? **Moses was the giver of the law, and Elijah the chief of the prophets.**  
What did Peter say to Jesus? **"Lord, it is good to be here."**  
What did he want to do? **Build three tents, for Jesus and Moses and Elijah, that they might stay there always.**  
What did he forget? **The sick and sinful people below who needed Jesus.**  
What came down about them? **A bright cloud.**  
What did the disciples hear? **The voice of God speaking out of the cloud.** (Repeat Golden Text.)  
Why did they fall upon their faces? **They were filled with a great fear.**  
Who came and told them not to be afraid? **Jesus.**  
What did they see when they lifted up their eyes? **The brightness gone and Jesus alone before them.**  
What did Jesus command them? **That they tell no man what they had seen until he was risen from the dead.**  
What did he explain to them? **That he must suffer and die.**  
Why was this hard to believe? **Because they had seen him glorified and heard God call him his own beloved Son.**  
Why did Jesus leave all his glory, to suffer and die? **To save us from sin and the punishment of sin.**

#### Words with Little People.

- "We know that the Son of God is come"  
To save us from sin.  
To make us useful and happy.  
To give us eternal life.  
Who will hear his words and follow him?

#### THE LESSON CATECHISM.

[For the entire school.]

1. What wonderful scene is described in our lesson? **The transfiguration of Christ.**
2. When did it occur? **Six days after Peter's confession.**
3. Where did it occur? **On a high mountain peak.**
4. Why did it occur? **To show forth Christ's glory.**
5. Of what would the exhibition of his glory convince the disciples? **That he was the Son of God.**
6. What did the voice from the cloud also tell them? **"This is my beloved Son; hear him."**

#### THE CHURCH CATECHISM.

15. Is the Father God? **"To us there is but one God, the Father," 1 Cor. 8. 6.**
16. Is the Son God? **Christ "is over all, God blessed forever." He is the true God. Rom. 9. 5; 1 John v. 20.**

#### ANALYTICAL AND BIBLICAL OUTLINE.

"The Beloved Son."

#### I. THE GLORIOUS SON.

- Face did shine as the sun.* v. 2.  
"We beheld his glory." John 1. 14.  
"As the sun.... in his strength." Rev. 1. 16.

#### II. A FORETOLD SON.

- Moses and Elias talking with him.* v. 3.  
"To him.... prophets witness," Acts 10. 43.  
"They.... testify of me." John 5. 39.

#### III. AN ATTESTED SON

- In whom.... well pleased.* v. 5.  
"A voice from the excellent glory." 2 Pet. 1. 17.  
"This is my beloved Son." Matt. 3. 17.

#### IV. A LOVING SON.

- Touched them.... Be not afraid.* v. 7.  
"His right hand.... fear not." Rev. 1. 17.  
"It is I; be not afraid." Matt. 14. 27.

## V. AN ATONING SON.

Shall... the Son of man suffer. v. 12.

"His decease... at Jerusalem." Luke 9. 31.

"Ought not Christ to have suffered?" Luke 24. 36.

## VI. A RISEN SON.

Until the Son... be risen. v. 9.

"Now is Christ risen." 1 Cor. 15. 20.

"Behoved Christ... to rise." Luke 24. 46.

## THOUGHTS FOR YOUNG PEOPLE.

## Teachings of the Transfiguration.

1. It teaches us that he who humbles himself to become man was by nature God.
2. It teaches us that there is thorough unity in the two Testaments, and in the two dispensations which they record.
3. It teaches that there is a spiritual world, in which saints live who have passed away from earth; that they retain their personality, have fellowship with Christ, and have interest in the salvation of the world.
4. It teaches us that even the greatest of the prophets are of less importance than Jesus Christ.
5. It teaches us that we are not to expect in this life a continuous state of spiritual exaltation.

## An English Teacher's Notes on the Lessons.

I REMEMBER once emerging from a thick forest and coming out on the slope of a hill where the path went straight and steep down to the valley below. The descent looked a good distance yet for tired feet. But turning around, and gazing upward, the hill-side rose high above me and showed something of the distance already traversed. The height now seemed greater than I had before realized, and the valley below proportionately deeper. And when the whole distance from top to bottom was seen, the way that yet remained to be trodden appeared less noticeable.

In studying the story of our Lord's life as related by St. Matthew, we arrive in the passage for to-day at a point where the path rapidly descends into a deep valley of humiliation and of suffering. He has begun, as we saw last time, to speak clearly of his approaching death. The cross is already looming in the distance, and he is going straight forward to meet it. Verses 9, 12. But before we watch the downward path we are made to pause for a moment and consider the stupendous height from which our Lord has already descended. John is the only evangelist who does not record the transfiguration, but he has already unfolded in the opening of his gospel the glories of his Lord. Matthew and Luke, on the contrary, begin with the infancy of Jesus, and Mark with his baptism, and these three all give, as the central event in their story, the revelation of his majesty made on what Peter calls "the holy mount." 2 Pet. 1. 18.

What must have been the surprise of the three favored disciples when they awoke from sleep (as Luke tells us) and saw the change that had passed over their Lord! He was the same; there was no difficulty in recognizing him. But he was no longer the "man of sorrows," nor the way-worn traveler who has journeyed up and down the paths of

Galilee. The face so often soiled with dust and wet with the spray of the storm now shone "as the sun," not with reflected glory like Moses, the skin of whose face shone after communing with God on Sinai, but with its own proper, divine luster. The simple garb which he wore showed pure and white as the morning sky when the day has just risen. To what a depth of condescension had this glorious Being already stooped in coming down to dwell among men as a man!

Then to the wonder of his person was added that of his environment. No longer a motley multitude—friends, foes, needy suppliants, curious gazers, hostile critics—surrounded him. The two men whose names were held in special reverence by the Jew, the great lawgiver and the great prophet (see verse 10; chap. 18. 7; 22. 24; John 1. 22, 25; verse 45), were his companions. Yet the glory of him whom God himself buried, perhaps that the body might be raised for this wondrous occasion, and of him who was taken bodily up into heaven by a "chariot of fire and horses of fire," is simply not mentioned, being completely overshadowed by that of Jesus the Lord. Then came the "bright cloud," the symbol of the divine Presence which enveloped the shining ones and hid them for a moment from the disciples.

But more wonderful yet was that which closed the mighty revelation. The three disciples had seen the majesty of Jesus, had beheld him as the center toward which was directed the homage and admiration of lawgiver and prophet. Lastly, they heard the utterance of God himself concerning his Son. It was not merely a glimpse within the palace gates, but a glimpse—if we may so speak—of the home that had been given them. They saw not only the glory that was his by right, but the love that was his by right. And it was this noble also which impressed itself upon their hearts and on their memories. 2 Pet. 1. 17, 18. He was the "beloved Son" of Jehovah. In him on whom the scribes frowned, whom the Pharisees opposed, from whom many followers had turned away in disappointment (John 6. 66), whom the rulers of the nation rejected, Jehovah was "well pleased."

Now we can estimate in some measure the tremendous descent he was making from heavenly glory down to death and the grave. Two things follow:

1. If such the descent, how great the love that impelled it! Some Christian converts of the Church Missionary Society were lately visited by the honorary secretary of the society, who was making a tour round the mission stations. In expressing their warm appreciation of his kindness they dwelt especially on the long journey he had traveled in order to see them. It was his coming across the sea all the way from England that touched them. May we remember how far Christ came for us!

2. If such the descent he made, how trifling must be any descent made by his disciples! Peter, John, and James had to come down from the mount and go with him to meet parting and sorrow. Our

path must often lead downward to trial and loss. But what is it to the descent he made!

And finally, if we share the descent (see Rom. 6. 5), we shall share the ascent. 2 Tim. 2. 12.

### The Lesson Council.

**Question 17.** *What is the bearing of Matt. 17. 3 upon modern spiritualism?*

Matt. 17. 3 is evidence of the continued existence of some who have ceased to exist on earth under ordinary conditions of human life. It is also evidence that there may be communication between such persons and earth's present inhabitants. But as these reappearances were specially prepared for (see Deut. 34. 6; Jude 9; 2 Kings 2, 11) and occurred on an occasion of unique importance, they bear no analogy to the reappearances adduced by spiritualism.—*Dr. Marcus Dods.*

This was a miracle. It proves that it is possible for the dead to appear in bodily shape to the living. The miracle may have been a special endowment granted to the dead—namely, spiritualized bodies before the general resurrection; or it may have been an extraordinary favor to the disciples—namely, a strengthening of their vision, enabling them to see existences which, unobserved, are constantly about us. Heb. 12. 1, 7. Modern medium spiritualism is not a miracle—it is a humbug. After careful investigation I do not hesitate to say that there is not anywhere a professional modern medium spiritualist who is not a fraud.—*Dr. L. T. Townsend.*

It has no direct bearing. Moses and Elijah were present bodily (the latter certainly so, and the former evidently in like manner), and not merely their spirits.—*Dr. James Strong.*

**18.** *Give your comments upon the reason for and wisdom of Peter's proposal in Matt. 17. 4.*

It was a mysteriously happy hour that the three disciples named in the context were permitted to pass with their Lord and Master on the Mount of Transfiguration; and that called forth from the lips of the impetuous Peter (who, if I may use the expression, seems always to have worn his heart on his sleeve) the ecstatic exclamation, "It is good to be here." So far he was right. It was good to be there, removed far above the world's dust and misery and sin, enjoying in a special manner the "communion of saints," and gazing on the King in his glory. Such hours or moments are good for all of us; we can, by the hand of faith, grasp the realities of things unseen, and are strengthened for the toll and work and warfare that await us at the foot of the mountain. In those inexpressibly happy moments the three friends inhaled the clear, pure atmosphere of a brighter and better world; they enjoyed a foretaste of the blessed fellowship that in the many mansions of our Father's house will exist without interruption among the spirits of just men made perfect who meet in the celestial Zion, the city of the living God. It was good, it did them good in after years, to have beheld the transfiguration, in the darkest hours and amidst the most painful experiences of their after lives the memories of Christ and the echoes of that conversation between Christ and Moses and Elijah, which they had been privileged to listen to, though they did not then understand it, cheered and supported them. In happy remembrance thereof John wrote many years after the event, and when he was the only survivor of three who, form-

ing "the inner circle" of Jesus's followers, and his most attached followers, had witnessed the raising of Jairus's daughter and the agony in Gethsemane, and the light of Tabor (if indeed it was on Tabor): "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1. 14. Peter also seems to flash up with indignation, as the thought strikes him that the veracity of his message may be doubted and his whole idiosyncrasy stands vividly revealed in the startlingly energetic description of the scene. 2 Pet. 1. 16-19. "We have not followed cunningly devised fables, . . . but were eye-witnesses of his majesty. . . . And this voice which came from heaven we heard when we were with him in the holy mount." The memories of the transfiguration had on Peter and James and John the same effects that the memories of Christmas-tide, with its anthems and lights and gifts, produce on our little ones. Those among them who are old enough to remember by-gone Christmases look forward to the happy season's return. Its memories help them to be good, and their accounts of past Christmas joys, their recitals of the hymns,—"Hark, the herald-angels sing, Glory to the new-born King,"—"Christians awake, salute the happy morn, wherein the Saviour of mankind is the Christmas gifts, and the story the younger ones of the Christmas gifts, and the story they hear in school and in pious homes, that the Christmas joy is but a commemoration of the great and divine joy that in the solemn midnight, centuries ago, became incarnate, when the King of glory emptied himself, and became of no reputation, and took the form of a servant, and was made in the likeness of man, help children and teachers and parents to rise above the dust clouds of every-day life, and resolve, with God's help, to live self-denying lives themselves and help others to do the same. The remark of Peter and his proposal were perfectly natural; indeed, quite as natural and naive and wise, (or unwise if you like) as that of the child who wishes for a birthday every day and Christmas continually, and after all falls asleep on the sofa on which it has been sitting looking at the brilliant Christmas-tree. The happy child feels it must say something in its joy, but it does not know either what to say or what it says, and the reaction of the excitement makes it sleepy. This, it seems to me, was very much the condition of Peter, "for he wist not what to say," (Mark 9. 6) or "what he said" (Luke 9. 33), and besides "they were heavy with sleep," and people sometimes say curiously absurd things (as the writer knows from his own experience) when suddenly startled out of sleep and something unusual presents itself to one's notice before one has had time to collect one's thoughts. In fact, the more he considers the little incidentally mentioned facts of the transfiguration. There is another thing which accounts for Peter's irrelevant remark—namely, fear: "they were sore afraid," "they feared as they entered into the cloud" that suddenly overshadowed them and wiped out the glorious vision. I-chabod; "the glory is departed." Why can it not remain? Why may not we remain in it, and remain dwelling in tabernacles with the Master and Moses and Elias? Poor disappointed, terror-struck Peter, you forget what the three glorified ones spoke of; namely, the Messiah's decease, which he shall accomplish at Jerusalem. From the foot of Tabor (where, while on its summit thou hast been enjoying a beatific vision, thy less favored comrades have been bravely trying to alleviate the woes common to humanity) a long Via Dolorosa leads the Master, thy comrades, and thyself to Gethsemane and Calvary, whence, after the resurrection

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and ascension scenes and the pentecostal outpouring, thou wilt follow it till the time comes when thou shalt stretch forth thine hands and another shall gird thee and lead thee whither thou wouldest not. This Via Dolorosa, this road of sorrow, is thronged by many sufferers, and the reason why thou wast privileged to see what thou hast seen is that thou mayest be the better able to comfort and help and reprove and help to heal those sufferers, and tell them that there is no "salvation in any other;" that "there is none other name under heaven given among men whereby we must be saved" but His whose decease was accomplished at Jerusalem: that "they are not redeemed with silver and gold," but with the precious blood of Christ, as of a lamb without blemish and without spot. Had the tabernacles been erected on Tabor, what would have become of the plan of salvation?—*I. E. Hanauer, Jerusalem, Syria.*

Peter proposed to erect booths, not only because he himself wished to enjoy this glorious company longer, but because he supposed this was the crowning manifestation of the Messiahship of Jesus. He expected that it was to be public, knowing that the Jews could not but acknowledge him to whom Moses and Elias did homage. His proposal was unwise, because it was a misunderstanding of the true path to the Messiahship by rejection and the cross.—*Dr. Marcus Dods.*

Peter was a man of impulses, good and bad. He yielded to his first thought, which was that if these glorified persons could remain paradise would begin on earth. As a sort of inducement for them to stay, he proposed to build for them, not ivory palaces, for that they could not do, but forest tents, or tabernacles, the best they could make. The three disciples could shift for themselves. The proposition shows the indiscretion of an impulsive, half-educated man. That is, Peter, up to this time, was not educated out of the carnal views of Messiah's kingdom which were well-nigh universal at Christ's coming.—*Dr. L. T. Townsend.*

#### 19. Why the prohibition in Matt. 17. 9?

There are many reasons. The mass of the people were not prepared for such revelations. Those favorably inclined would have been wild with enthusiasm, for which the time had not come. Others would have persecuted the three disciples, and perhaps disturbed, or even extinguished, their convictions. The enmity and carnal desires of the other disciples, among whom was Judas, would have been excited. Silence for a time would tend to deepen the glorious impression of that vision upon those who had seen it; this was certainly desirable. There are things in the experience of many Christians too sacred for immediate and general publication.—*Dr. L. T. Townsend.*

#### 20. How do you account for the recognition of Moses and Elias by the disciples?

The question is somewhat idle. The vision was miraculous. It is not impossible that the recognition was miraculous.—*Dr. L. T. Townsend.*

They were probably recognized from their conversation together and with Jesus; perhaps also by their personal appearance, which in the case of Elijah, at least, was very peculiar.—*Dr. James Strong.*

Moses and Elias were the two greatest figures in Jewish history, and the thoughts of the disciples would first turn to them. Besides, the spiritual body must exhibit the characteristics of the man in a vivid and recognizable form. And even were this not so Peter and the others would hear Jesus address his interlocutors by name, and would recognize their identity from the very matter of the conversation.—*Dr. Marcus Dods.*

### Berean \*Methods.

#### Hints for the Teachers' Meeting and the Class.

Note the time—only a few months before the crucifixion—is there any significance in this?... The place—Tabor or Hermon, and why?... What is a transfiguration?... The difference between a transfiguration and a trans-formation.... The three witnesses—who they were, why they were chosen, and what they said and did.... Did either of the witnesses afterward refer to this event? See John 1. 14; 2 Pet. 1. 17.... The two saint—who they were, and why they were present.... The divine testimony and its meaning.... What was this cloud?... Aspects of Christ in this lesson. (See Analytical and Biblical Outline)... Some teachings of this event in Thoughts for Young People.... Read the Cambridge Notes in *The Study*, and see some choice illustrations there also.

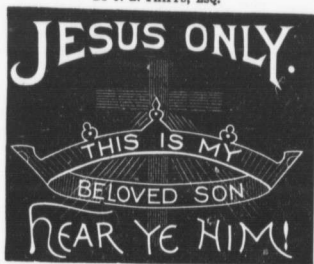
References. FREEMAN'S HAND-BOOK. Ver. 2: White garments, 473. Ver. 4: "Tabernacles," 464.

### CATECHISM QUESTION.

8. And what was the last and greatest proof? His rising from the dead, as He Himself foretold. John ii. 18, 19, 21. The Jews therefore answered and said unto Him, What sign showest Thou unto us, seeing that Thou owest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . But He spake of the temple of His body. Acts ii. 32. This Jesus did God raise up, whereof we all are witnesses.

### Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Colors for the crown, bright yellow shaded with green; letters in the crown, red; all the other words white, shaded with light blue.

APPLICATION. "His face did shine as the sun." He is the light of the world. Read 1 John 1. 3, 6, 7. The disciples had a glimpse of his glory, as he was crowned with light and owned of God. Now we see by faith, but we shall see him as he is "when this mortal shall have put on immortality." Let us obey the voice out of the cloud, and hear him "who will have all men to be saved and to come into the knowledge of the truth." 1 Tim. 2. 3. "To-day if ye will hear his voice, harden not your hearts." Heb. 3. 15. The cross with the crown symbolizes the subject of the conversation on the mount.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Shining Light.* Introduce the lesson with a little talk about lights. Ask what is the greatest light that we see? With yel-

low crayon rapidly make the semblance of a great sun. Let children name other lights, and talk about them enough to bring out the thought that in order to be of use a light must shine; that before it can shine it must be lighted, and that every light can kindle another.

## THE STORY.



Say that you are going to tell a true light story. It is in this book [show Bible], and it has a lesson for each one of us. When Jesus lived on earth [how long ago?] he had disciples [how many?]. What are disciples? Has Jesus disciples now? Yes, all who are learning of Jesus now are his disciples. Ask for names of disciples, and tell that Jesus chose three of them to go into a mountain with him. [As Peter, James, John are named print names on board]. When they came to the top of the mountain, Jesus prayed, and as he was praying the light of God shone through him, so that his face was bright as the sun, and even the clothes he wore became bright and glistening. The disciples saw him, and they were full of wonder, but when they saw Moses and Elias talking with Jesus they were afraid. And then God spoke out of a bright cloud which covered them all up, and said, "This is my beloved Son, in whom I am well pleased; hear ye him." Moses and Elias [or Elijah] had long been in heaven, but God let them come back to see his Son, Jesus. The disciples were much afraid, but Jesus told them not to fear, and they knew that no harm could come to them with Jesus near by.

What made the face of Jesus shine so that the eyes of the disciples were dazzled? It was the light of God's glory. Tell that we cannot look straight at the great sun without hurting our eyes, but we can look at a little light. Teach that God wants to kindle a little light in every heart which will shine out through the face. He does this by sending his Spirit into the heart.

What have we to do about it? Just to let the light shine! Light a candle. It will shine if we do not hinder it. Put a tin vessel over it. Where is it now? Ah! we keep it from shining. Show that evil tempers and selfishness keep the light from shining. If Jesus kindles the light in a little heart, he expects that one to kindle another, etc. This light-lesson may be extended at teacher's will.

## Lesson Word-Pictures.

Three men following their Master as he leads the way up a mountain-path, there as the sun goes down in the west. Does that sun know of some strange scene of glory close at hand, and does he strive to build out

of golden cloud tabernacles that will surpass any on the mountain-slope? As the little group climb wearily, all noises of life below grow fainter, and only the Master's voice makes its gentle music as he may tell of a strange experience of shame and death that will come at Jerusalem. They halt at last. The Master would commune with the heavenly Father. He prays. It is communique with the secluded mountain retreat! Above, the stars are coming out. They dash like hands that wave and beckon men's thoughts upward to a heavenly communion. But what change is that coming over the Master? His face shines. His form burns. Like that One in the midst of the seven golden candlesticks, he has a wonderful glory. And lo! who are these?

"That," says Peter with awed voice, "is—Moses." "That," says John in hushed tones, "is—Elias." O, what glory the Master has at last! The Messiah is encompassed with fitting splendor. Celestial countenances wait on this king of land and sea. Jehovah has the scepter again. Israel's true glory shines at last. How much better it would be to stay here always! How much better that the Messiah's glory should irradiate the mountain always, and men come here to acknowledge and worship him! Far better than hungry and weary and to tramping about, to be misunderstood, to be rejected, to be talking about a cross and its dark, mysterious shadow of suffering at Jerusalem.

It is Peter, eager as ever, who says, "Let us make here three tabernacles."

What is it that confuses the sight? It is a mysterious cloud slowly descending, a dazzling tabernacle of light whose Builder is not any man, and out of its glorious heart issues the voice calling Jesus the beloved Son. How impressive the voice! Peter, the zealous tabernacle-builder, falls upon his face in awe. John and James bow and hide their faces. A gentle, assuring touch is felt. A voice of kindly recognition is heard bidding them not to fear. Ah! it is the voice of Jesus, the old friend. So much like Jesus to take away their fear and give them courage! They could not endure the Messianic glory they had longed to see. They feel so much more at home with the face and voice of the old human friend. They look up. They look about. The cloud has gone. They see not Moses, Elias has passed away. Only Jesus, the old friend, and yet the great, true Messiah! They rise from them again. No one is so glad to have Jesus with them again. No one will ever say that while man he is not the Messiah. But what does he say when coming down from the mountain? Tell no man till after his death? The Son of man to suffer? Strange life in which mingle the shadows of Gethsemane and the dazzle of the transfiguration!

## LESSON VII. JESUS AND THE LITTLE ONES.

[Feb. 13.]

A. D. 29.]

Matt. 18, 1-14.



AN OPEN DOOR FOR CHILDREN.

(Essential to memory verses 2-4.)  
1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child into him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-

stone were hanged about his neck, and that he were drowned in the depth of the sea.  
7 Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

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12 How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if it so be that he find it, verily I say unto you,

He rejoiceth more over that *sheep*, than of the ninety and nine which went not astray.

14 Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

#### General Statement.

Once more, and for the last time, Jesus is at Capernaum, and under the roof of Peter's house; not now surrounded by the multitude, but followed by the twelve only. So little have the twelve understood their Master's utterances concerning the cross and the tomb that they have been disputing over the offices and honors to be enjoyed in his kingdom. To show them how unworthy is their spirit, he calls a little child, and sets him in the midst, and declares that unless their natures are changed into the simplicity and teachableness and trust of little children they cannot possess citizenship in his kingdom, not to speak of high position. He warns them not to look lightly upon even the least of his followers, not to stand in the way of their salvation,

or to cause them to stumble; for in so doing they are blasting the prospects of a soul, and would be held to a mighty responsibility before the throne of God. He declared that ties as strong as the right hand, friendships as dear as the right eye, were to be renounced if they should become hindrances to their salvation. He depicted to them the Son of man as the Good Shepherd, walking over the mountains to find the one lost lamb from his fold, and rejoicing over it more than over the ninety and nine which went not astray. And if the Master would do so much to save a perishing soul, should not we give our endeavors to aid that soul in the way of righteousness?

#### Explanatory and Practical Notes.

**Verse 1.** At the same time. Not long after the transfiguration, when Jesus and the disciples were again in Galilee at Capernaum. Came the disciples. From Mark 9, 33, it would appear that a dispute had previously arisen among the disciples, and that Jesus drew them by inquiries concerning it to ask this question. Who is the greatest? Not "What character is the best?" but "Which of us shall be the highest?" We see how hard it was for the disciples to accept the spiritual views of their Master's mission, which he was ever urging upon them. The kingdom of heaven. Their conception was of an earthly throne, on which Jesus should sit as supreme ruler over all the lands, and around which they should stand in the offices of state.

**2.** And Jesus called. Following his custom of teaching by illustration, and preaching to the eyes as well as the ears. A little child. It would be interesting to know who this child was that enjoyed the honor of being held up as an example before the disciples. Different traditions, but without authority, relate that it was Ignatius or Irenaeus, both afterwards distinguished bishops. It may have been Peter's child, as this took place, probably, in Peter's house. As Jesus called him, he was old enough to walk. (1) Every child may hear the voice of Jesus calling him. Set him in the midst. By taking him into his own arms. Mark 9, 36.

**3.** Verily. The word is given to indicate that what follows is worthy of special hearing and heeding. Except ye be converted. Rev. Ver., "except ye turn." The word converted in the New Testament almost invariably refers to man's act of turning from sin; though in our common speech we are apt to use it with reference to the divine work of transformation wrought by the Spirit. The Saviour meant that his followers must turn from the worldly ambition which possessed their hearts. Become as little children. Not that fully grown men and women are to imitate all the traits of childhood—its playfulness, ignorance, and impulsiveness—but that some traits of childhood should be sought in the Christian character, as his humility, its teachableness, its whole-heartedness, and its trustfulness. (2) We may be child-like without being childish. Ye shall not enter. Before asking for the highest place, they would need to inquire whether they were fit for any place in the kingdom of Christ. (3) He who would mount high in Christ must be willing to sink out of self.

**4.** Humble himself as this little child. A little child has a dependence upon his parents which is touching. He feels safe in the darkness if he can hold his father's hand. He has no happiness apart from his mother's presence. He has no anxiety about food or clothing or shelter—he leaves all care with those who care for him. He has no thought of honors or crowns, for all his thoughts are bound up in the home. So let the disciple leave all with God and lean hard on his Master. That is the humility that Christ honors.

**5.** Whoso shall receive. Welcome to his home, take to his heart in fellowship, and aid to his service as a brother in Christ. One such little child. To be taken

literally, of little children, in whom every disciple of Christ should feel an interest; and also as referring to the lowly, poor, and weak among the followers of the Saviour. In my name. That is, fulfilling a service to a child, not because of its attractiveness or of its relation to ourselves, but because it is a soul which Christ has purchased. Receive it me. The service to one who belongs to Christ is rewarded as a service to Christ himself. (4) Thus does every deed reach up from earth to heaven. (5) Let us love every soul that the Son of God loves.

**6.** Whoso shall offend. Rev. Ver., "Whoso shall cause one of these little ones which believe on me to stumble." This does not mean "wounding the feelings," our definition of "offending;" but misleading, causing to do wrong in thought or action. We are not responsible if others misunderstand us, but we are if others are wantonly misled by us, as when a father's example teaches his son to drink or to swear, or when a young man leads a younger one into evil courses. Better for him. Rev. Ver., "It is profitable for him." Millstone was hanged. Literally, "a millstone cast from an ass," meaning a heavy millstone, as distinct from those turned by women. That is, it is better for a man to lose his life than for him to cause another to lose his soul; for one loss is for the present, while the other is eternal. (6) Think of the power for evil in a bad book or a wicked example; and think, too, how it must all be accounted for.

**7.** Woe... because of offenses. Rev. Ver., "occasions of stumbling." A vast amount of the world's sin and misery comes because of evil example and influence. It must needs be. The "needs be" is not in God's will, but in the fact of sinful human nature. As long as there is sin there must be misleading forces among men. Woe to that man. There sat one man among the twelve who might well have taken this warning to heart; but it is equally applicable to all wrong-doers as well as to Judas. (7) We are judged for our influences as well as our acts.

**8, 9.** Hand... or foot. See Matt. 5, 28-30, where the same thought is presented. The hand and foot are necessary organs, having their innocent uses; but even those innocent uses must be renounced if they will lead into sin. "Whatever tempts the individual or the community into sinful courses, even though it be not only in itself innocent, but in its right employment important, is to be put away until it ceases to be a source of temptation."—Abbott. Cut them off. As when one leaves a profitable business because of its temptations to character, and submits to poverty. Into life halt. It is not possible to be halt or maimed in the life eternal; but it is possible to renounce a complete, successful life here, for the sake of one hereafter. Everlasting fire. A symbol of those fearful realities of suffering which our nature cannot comprehend.

**10.** Despise not one of these little ones. No soul worthy of salvation is unworthy of regard. In heaven their angels. Unquestionably pointing to the fact that there are guardian angels who watch over men, as intimated in Ps. 34, 7; 91, 11; Heb. 1, 14.



**11. The Son of man.** This verse is omitted in the Rev. Ver. If you notice here, it means that his disciples came to save the perishing souls of men, his disciples could not despise them, but seek them out and strive to win them.

**12. A hundred sheep.** These represent the souls saved and in the Church of Christ. One of them be gone. The sinner who is perishing, or the weak disciple who has strayed into sin. Goeth into the mountain who has strayed into sin. Shepherd came from his aim. So Christ the good Shepherd came from his heavenly fold to find the sinners in this earth, the wander-

dering star. (8) *If our Saviour seeks the lost, shall not we?*

**13. Rejoice more.** Not that in his heart he cares more, but that he gives greater rejoicing; just as God's people who a sinner is converted. The lesson of the parable is that we should care for, seek after, and reclaim wanderers, and not lead astray even the weakest.

**14. Not the will.** If any soul is lost it will not be because God wills it, but notwithstanding God's will, and by its own choice.

#### HOME READINGS.

- M.* Jesus and the little ones. Matt. 18. 1-14.  
*Tu.* Peter's teaching. 1 Pet. 5. 5-11.  
*W.* Humility of Jesus. Phil. 3. 3-9.  
*Th.* Who are blessed. Matt. 5. 1-12.  
*F.* Seeking the lost. Luke 15. 1-10.  
*S.* God's willingness to save. Ezek. 18. 23-32.  
*S.* True greatness. Mark 9. 33-42.

#### GOLDEN TEXT.

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. 19. 11.

#### LESSON HYMNS.

- No. 57, Dominion Hymnal.  
 When mothers brought their children  
 To Jesus to be blest.  
 No. 13, Dominion Hymnal.  
 I think, when I read that sweet story of old,  
 When Jesus was here among men.  
 No. 3, Dominion Hymnal.

Saviour, like a Shepherd lead us,  
 Much we need thy tenderest care.

TIME.—29 A. D.

PLACE.—Capernaum.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Humility.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Children's Friend.**  
 What spirit was displayed by the disciples in their question in ver. 17?  
 Of whom were they evidently jealous?  
 What new occasion had there been, to give Peter prominence just before this time?  
 What others were ambitious to be greatest in the kingdom of heaven?  
 What was the doctrine which Christ now for the first time preached?  
 What does the New Testament mean by one's "being converted?"  
 How can one become as a little child?  
 By what figure did Jesus teach a similar truth to Nicodemus?  
 Does Jesus mean here that we ought to receive one little child in years, or one little child in spirit?  
**2. The Sinner's Saviour.**  
 What connection can you see between a little child and one who is lost?  
 Who are lost? Are there any who are not?  
 How does the parable show our Lord's wonderful mercy?  
 What is the will of God concerning every human soul?  
 If any are lost, whose will will be at fault?  
 How does the doctrine of "pre-determination to condemnation" appear in the light of this lesson?  
 What is the great purpose of Christ's coming?  
 What are the great sins against which this lesson warns, and from which Christ would save us?

#### Practical Teachings.

The little child is simple, humble, joyous, pure in heart, happy, without care, artless, frank, and loving. Except we are such we cannot enter the kingdom. The shepherd sought one lost sheep. So Christ seeks one lost soul. Is yours that one? God wills that we be saved: what do we will? Even he cannot save us if we will not.

What a Friend! He would save that which was lost. That is I. That is every "I" of the world. Are you lost or found?

#### Hints for Home Study.

1. Find out of this lesson proof that Christ did not make Peter greatest of the disciples when he said "up on this rock."
2. Write out your own idea of what vers. 8 and 9 meant.
3. Find proof here that the doctrine that they who cause others to sin will receive penalty.
4. Apply this doctrine to the liquor traffic in all its phases: to those who apologize for it in any way, or who favor the use of intoxicating drink as a beverage.
5. Find where it is taught that God's watchful care extends to the least of his creatures.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Children's Friend.**  
 What question did the disciples ask about the kingdom of heaven?  
 What did Jesus call to him?  
 Where did he place the child?  
 What did he say about entering heaven?  
 Who is the greatest in the kingdom of heaven?  
 Whom does the little child represent?  
 What were better than to offend one of Christ's little ones?  
 What did Jesus say about offenses?  
 What command did he give about an offending hand or foot?  
 Than what would this be better?  
 What ought we do with an offending eye?  
 Why be so severe?  
 What warning was given about little ones?  
 What honor have they in heaven?  
 What gracious invitation has Jesus given to the children? (GOLDEN TEXT.)  
**2. The Sinner's Saviour.**  
 For what purpose did the Son of man come?  
 What question did Jesus ask about a flock of sheep?  
 What did he say about the joy of finding the lost?  
 What about the will of our Father in heaven?  
 What does Paul say about the mission of Jesus?  
 1 Tim. 1. 15.

#### Teachings of the Lesson.

- Where in this lesson are we taught—  
 1. That little children are members of the kingdom of God?  
 2. That humility is one of the greatest of Christian graces?  
 3. That the saving of a soul causes great joy in heaven?

#### Hints for Home Study.

Find and read carefully an account of Christ's blessing little children.  
 Find and read a parable about a lost sheep.

#### QUESTIONS FOR YOUNGER SCHOLARS.

- What question did the disciples ask Jesus? "Who is greatest in the kingdom of heaven?"  
 What did Jesus do? He called a little child to him.  
 What answer did he give the disciples? "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven."  
 What did Jesus want to teach them? That they must lose all pride and selfishness. (Text.)  
 What command did he give them? (Repeat Golden Text.)  
 What did he say of those who tempted his little one, or caused them to stumble? That it was better for them to be drowned in the depths of the sea.  
 What did he pronounce upon those who try to make his people do wrong? Woe, or sorrow and punishment.  
 Of what did Jesus warn his disciples? Of the awful dangers of sin.  
 What did he command them? "If thy hand or thy foot cause thee to stumble, cut it off."

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What does this mean? That we must give up every thing, however dear to us, that causes us to sin.

What will sin surely do? Keep us out of the kingdom of heaven.

Whom did Christ come to save? All who are lost and in the power of sin.

Why did Jesus come to seek and save the lost? Because it is God's will that not one shall perish.

Who are God's little ones? All who love and obey him.

#### Words with Little People.

Do you want to be great in the kingdom of heaven? Learn to think of others first and yourself last. Learn to love God and his will better than you love yourself and your own will.

Learn to be kind and helpful to the poor, the aged, and the sick.

Do not be afraid that you cannot learn to do these things. Jesus will help you and teach you every day.

"For I will hold thy hand, saying unto thee, Fear not, I will help thee."

#### THE LESSON CATECHISM.

1. What does the disciples' question show that they expected? An earthly kingdom of heaven.

2. What does Christ's answer teach concerning human ambition? That it cannot enter heaven.

3. What must every citizen of this kingdom be like? Like a simple, artless child.

4. Who does Christ declare will be the greatest in his kingdom? He who is most childlike.

5. What reason did Jesus give for desiring the children of the people to follow and to hear him? "Jesus said, suffer little children," etc.

#### THE CHURCH CATECHISM.

17. Is the Holy Ghost God? The Holy Ghost is "the Eternal Spirit," Heb. 9. 14.

18. In what name are Christians baptized? In the name of the Holy Trinity—the Father, the Son, and the Holy Ghost. Matt. 28. 19.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### Marks of a True Conversion.

#### I. LOWLINESS.

1. Become as little children. v. 3.

"Hath he respect unto the lowly." Psa. 133. 6.

2. Humble himself. v. 4.

"I dwell...with...humble." Isa. 57. 15.

#### II. BROTHERLY KINDNESS.

1. Receive one such. v. 5.

"We love the brethren." 1 John 3. 14.

2. Whoso shall offend. v. 6.

"Bear ye one another's burdens." Gal. 6. 2.

#### III. SELF-SACRIFICE.

1. Cut them off. v. 8.

"Keep under my body." 1 Cor. 9. 27.

2. Enter into life maimed. v. 8.

"Crucified the flesh." Gal. 5. 24.

#### IV. THOUGHTFULNESS.

1. Despise not one of these. v. 10.

"The apple of his eye." Zech. 2. 8.

2. Not the will...perish. v. 12.

"Not willing...should perish." 2 Pet. 3. 9.

#### V. LOVE OF SOULS.

1. Come to save...lost. v. 11.

"Not to judge...but to save." John 12. 47.

2. Goeth...and seeketh. v. 12.

"Love of Christ constraineth." 2 Cor. 5. 14.

#### THOUGHTS FOR YOUNG PEOPLE.

##### "These Little Ones."

1. The little ones are dear to our Saviour. Among the great teachers of antiquity, Jesus alone noticed children. And if dear to him they should be dear to us. v. 2.

2. The little ones may teach us the lessons of humility, of teachableness, and of trust; lessons which every disciple needs in the Christian life. v. 3, 4.

3. We should take an interest in the little ones, should feel for their weakness, and should regard them as our brothers in Christ. v. 5.

4. We should avoid hindering the little ones in their service of Christ, and should be careful of our example before them. v. 6-9.

5. We should seek after the wandering ones, and bring them to Christ, even at some cost and loss to ourselves. v. 10-13.

6. We should remember that these little ones have an almighty Friend in heaven. v. 14.

#### English Teacher's Notes.

When Samuel the prophet went to the house of Jesse the Bethlehemite and asked to see his sons, they were all brought before him except one. That one—the youngest, a shepherd lad—was counted as nobody beside his elder warrior brothers, and his father had not thought it necessary to call him. There is a story of a Scotch minister who asked whether all the household in a place where he was staying had been assembled for family prayer, and found that one little scullery maid had been left out—she was too small and dirty. He would not begin until she was present, and he became the instrument of her conversion to God. The Israelite shepherd boy and the Scotch scullery maid both belonged to the class before us in the passage for to-day—the "little ones." For verses 12-14 seem to prove that under this term are comprised not only the "little" in point of years, but also the weak, the helpless, the obscure, the insignificant, those who are of no account in this world.

Our Lord brought forward the subject of the "little ones" when the minds of the disciples were full of something very different. They were looking for the establishment of his kingdom over Israel and thinking of their own part in it and of the high places they expected to have, and it may be that they looked down upon his more humble followers. Jesus met not only their question but their thought (Luke 9. 47), concerning position and greatness, by taking a little child (perhaps Peter's own son), and setting him in the midst. That little child was to teach them two things.

##### 1. About themselves.

They were thinking of places of honor for themselves, but none of them would have ventured to suggest a place of honor for the little child. It was too small, too insignificant, had done nothing, merited nothing—except as far as the love of parents and friends went it was nobody. To enter the kingdom of heaven (leaving out all question of places of honor) it was necessary to become like such a little child—to become a nobody. I remember taking some children out in a cab in London, where for every additional person over the number of two an extra sixpence has to be paid. Children under a certain age are exempt, but one of my charge was so tall and looked so old that the cab-



man would scarcely believe my assertion that she had a right to go with me free. The kingdom of heaven is free, but free to those only who are content to receive it as "little ones," for Christ's merits and not their own. This was well understood by a school companion of Frances Ridley Havergal. The latter had confided to her friend her desire to be saved. "Well," was the reply, quoting our Golden Text, "Will you, can you, believe yourself a little child?" David so reckoned himself, not merely as a shepherd lad, but as the "sweet psalmist of Israel." See Psa. cxxxix, 1, 2.

2. About others.

If to become "little ones" was to humble themselves and become nobody in their own estimation, was the same reckoning to be used for others? Exactly the contrary. To reckon self low and others high was the divine rule. And so we have four directions about the "little ones."

1.) They are to be received in Christ's name. Every true follower of Christ when he was upon earth would gladly receive the Master. Comp. Matt. xxvi, 18. "Just so they were to receive the "little ones." And just so must his disciples do now.

2.) They are not to be offended—that is wronged, or caused to stumble (the literal meaning of the word). Here is a direction for every day life. The baby brother or sister, the timid neighbor, the weak and inexperienced companion, must not be harmed by a careless word or a thoughtless deed.

3.) They are not to be despised. This direction goes beyond the outward conduct. Christ demands not only that the behavior be right, but that the inward thought be right toward the "little ones." It was a failure in the thought that had caused the poor little scullery maid to be forgotten at the household gathering. And yet this "little one" had an angel keeper! Verse 10.

4.) They are to be sought out. Christ's disciples have not done their duty when they have been careful for those round about them. There are lost "little ones" to be brought in, as the minister brought in the scullery maid. For such is the father's will and for such little ones Christ came.

What have the directions given in verses 7-9 to do with all this? They have to do (a) with our becoming "little ones." To part with our self-righteousness or self-importance may be like the cutting off a limb. Yet it must be done if we would enter into life. And they have to do (b) with our treatment of "little ones." The great sin of Jeroboam was that he "made Israel to sin." If we persist in any thing that is a snare to us, causing our feet to stumble, we shall certainly injure others in our fall, and thus come under one of the strongest denunciations ever uttered by the Lord Jesus. Ver. 6.

### The Lesson Council.

21. What is the "kingdom of heaven" in Matt. 18. 1?

The disciples there seem to have meant the temporal rather than the spiritual reign of the Messiah, which

latter is the true significance of the phrase as used by Jesus.—Dr. James Strong.

22. How do you explain "their angels" in Matt. 18. 10?

It refers to the Jewish notion of representative angels for every person, which Jesus so far indorses as to mean that even infants are tenderly cared for by the heavenly Father; much more the young believer or new convert, such as the disciples then were.—Dr. James Strong.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Trace on the map the journey of Jesus and his disciples from Cesarea Philippi to Capernaum.... Present a word-picture of the scene—Jesus with the child in his arms, surrounded by the disciples.... This may be taught as a lesson of warnings: 1. Against ambition, v. 1. 2. Against contempt for the lowly, v. 2-4. 3. Against hindering or misleading others, v. 5, 6. 4. Against sacrificing the higher to the lower interests, the soul to the body, v. 7-9. 5. Against neglecting "as the key-note of the lesson, and may show from it the marks of a true conversion. (See Analytical and Biblical Outline).... For lessons concerning the little ones see Thoughts for Young People. See *The Study* for valuable notes, illustrations, and outlines on this lesson.

References. FREEMAN. Ver. 6: Millstone: drowning, 675. Ver. 12: "Ninety and nine." 677.

### CATECHISM QUESTION.

9. Have believers an internal evidence that Christ came from God?

They have, according to their faith, the witness and the fruit of the Holy Spirit in their hearts.

John xiv, 20; 1 John iv, 13; Gal. v, 22, 23.

### Primary and Intermediate.

#### LESSON THOUGHT. *Jesus's Call to the Children.*

To be taught. 1. That Jesus knows what is in the heart. 2. That he calls the children to help him. 3. That he loves to use the little, weak ones. 4. That it is his joy to care for the helpless.

1. Tell how the disciples once came to ask Jesus who should be the greatest in the kingdom of heaven. They thought that Jesus had come to set up a kingdom on earth, and that they would have high places when he came to his kingdom. Jesus knew that there was pride in their hearts. He can look into any heart, and see all that is there. The disciples did not think that their Master could see in each heart, as though written in great letters, "I want the best place." How ashamed they would have felt, to know that he saw this! But he can see our hearts too. What does he see there?

2. "Jesus called a little child unto him." What for? To help him teach the big disciples. Jesus often calls children now to teach disciples. Little May saw her mamma pale and trembling in a great storm. Putting her arms around mamma's neck, she said, "Dad will take care of you. He says he will." Jesus can use

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little children now who believe in him, to help others.



3. What an open door this is! But is it only for little children? Teach that only those who are like little children in spirit can enter it. Pride and self-love, in the heart of a big disciple or a little one, can never go through this door. A good little child is loving and obedient. It is not strong and wise, and so lets

a stronger and wiser one lead it. Jesus said all disciples must be like children in this—willing to be little and weak, and willing to be led. Jesus wants you to be his trusting little child.

4. Jesus told the disciples that it was so evil a thing to hurt or grieve one of these trusting little believers that it would be better for a man to be drowned in the sea than to do it! This shows how great his care for the helpless ones. There is nothing to fear if we are only strong in Jesus. Then Jesus told how glad the shepherd is when he finds a lost sheep. This is a picture of the joy Jesus feels when some proud, unloving child of his sees how wrong it is to try to go his own way, and comes back to Jesus, the loving Shepherd, and asks him to lead.

Print "TO-DAY" in large letters on the board. Tell simply and lovingly the story of the cross—the old way of salvation through faith in Jesus, the same for little as for big disciples. Jesus calls the children today to enter the open door. Tell the story prayerfully; it may be the last time some of these little ones will hear it!

#### Lesson Word Pictures.

The old trouble, the old subject, who will be greatest in the kingdom of the good? You can see that the discussion has become quite heated. There is a warmth to the tongues as well as a flush to the cheeks of the disciples. Will not that child be still who is running about, whose noise troubles these great disputants? Keep still, little one! Of what worth are you in the world? Stay in your humble place. Let these great ones talk. They soon go to the Master to settle this controversy. He looks up. What a contrast between his calm and their excitement!

"Who is greatest in the kingdom of heaven?" they ask.

Whom will he name? They wait for an answer. Will he take one of these disciples?

"Why not?" one of them may be saying. "Not long ago he singled out Peter and told him he should wear the keys of heaven at his girdle. True, Peter received a sharp rebuke from the very same Lord."

While the disciple is thus soliloquizing, the Saviour is saying, "Little one, come here!"

It is that child that has been playing with so happy a heart. He quits his play. He runs toward Jesus, who sets him in the midst of the group—"to stop his merriment," a sour disciple may be fancying. No, to set him there, this child, as an example! To say that humility and trust like this little child's will win greatness in heaven! And hark! Except the disciples be converted, walking in humility and trust, becoming as this little child, they cannot enter the kingdom of heaven! How ashamed are the disciples! They drop their heads. The child lifts his face, and with large, wondering, trusting eyes looks at the Saviour. If any one should

receive this child, how great his reward! If any should harm, how serious his punishment! As the Saviour speaks, his hearers can but see one doomed to drowning. He is taken, vainly resisting, to the deep waters of the sea. Around the neck of the pitiable wretch they are binding a millstone. A hurried toss, a speedy plunge, and the water closes forever above his head! Worse penalty than that shall be measured out to a despiser of the little ones. What does the Saviour say about their guardians? As he speaks he seems to look up as if heaven's great doors were opening. A dazzling host is there, one wide array of angels beholding the face of God. They are the little ones' keepers. Our Saviour is now not looking up, but in his thoughts he is looking down upon a shepherd's flock. His hearers can see that flock. A stretching pasture-land comes before them. Beyond this land are dark forests, craggy heights, gloomy fissures cleft in the mountain-slopes, where one might wander hopelessly. Over the greenward of the pasture-land, though, stray the contented sheep. Docile flock, they follow the wise, strong shepherd where he leadeth, and at last go obediently into the fold.

"Good sheep!" he murmurs. "All are here! I have—" he begins to count. He has five, fifty, seventy-five, a hundred—no! Only ninety and nine! "One is lost," he says. It has strayed among the mountains! He leaves the good and gentle sheep. He turns to the dark mountains. He searches far into the night and amid the storm. Hark! That faint and plaintive bleat!

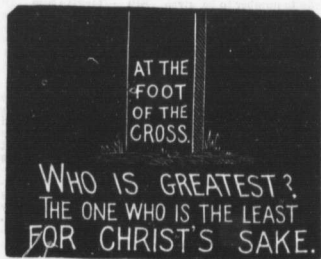
"It is a lost lamb," he cries. "And here it is, my poor, foolish, lost lamb!"

He stoops down. He lifts it in his arms. He gathers it into his bosom, and striding swiftly bears it to the fold.

And so the Saviour says it is not the will of the heavenly Father that one of the little ones should perish. As he speaks it would seem as if the child at his knees drew closer, and timidly, trustingly nestled in the sheltering arms of Jesus.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw the cross with brown chalk, and the letters on it with white. The three lines of words draw in separate colors.

APPLICATION OF THE DESIGN TO THE LESSON. It teaches of humility and its reward. The following selections from the Scriptures may be read by scholars or classes: Matt. 19. 28; Rom. 8. 17; 2 Cor. 4. 16-18; 1 Tim. 4. 6-8; Ps. 23. 9; Isa. 53. 11; John 19. 26.



penitence, but only fear of punishment. (8) *Like this man, many a sinner thinks that he can cancel past indebtedness by future reformation.*

**27. Moved with compassion.** The motive for forgiveness was not the Master's expectation of obtaining his money, but his own compassionate heart toward one whom he knew to be helpless and who seemed to be penitent. (9) *It is God's love and not our merit which brings us education. Forgive him the debt.* When the sinner shows the spirit of humiliation and recognizes his debt God is willing to forgive it. (10) *Notice how much more is given than was asked.*

**28. The same servant.** Yes, emphatically the same, for his heart had not been touched and his nature was that of the "old man" still. **One of his fellow-servants.** In the parable meaning a man like himself, one who stands as his fellow-servant toward God. **A hundred pence.** The penny is the Roman *denarius*, worth about sixteen cents; so that this would be about sixteen dollars. **Took him by the throat.** "Throttled him," would be the exact meaning. **Pay me that thou owest.** The man who has just been forgiven shows the exacting, unrelenting spirit. So there are professing Christians who are cruel to those in their power, unjust to their subordinates, and grinding to their employes. Let such read and ponder this parable!

**29, 30. Fell down. . . and besought him.** Doing toward him just as he had done toward his master and creditor. **I will pay thee.** There was far greater reason to suppose that this promise would be kept than that his own would be. **Cast him into prison.** This

was the worst he could do, and he did it, just as do many unmerciful creditors in the world now.

**31. His fellow-servants.** In the interpretation, those who, like him-self, are the professed followers of the heavenly King. **Very sorry.** Plummer finely notes that "*arroyo*" is the mood of the true disciple as he witnesses the sins against love which are the scandals of the Christian society; while *anger*, the righteous wrath against evil, belongs to the Lord and Judge." **Told unto their lord.** Their lord needed to be told, but our Lord has all their knowledge.

**32, 33. Called him.** He must come face to face with his judge. **Thou wicked servant.** Doubly so, toward both his master and his fellow. **Thou desiredst mercy.** He had seen the desire which the servant had not ventured to frame into words. **Shouldest not thou.** Having received mercy, he was under obligation to exercise it.

**34. His lord was wrath.** The word here used in the original is one that is peculiarly set upon to represent the wrath of God against sinners. **Delivered him to the tormentors.** Not merely to jailers, but to those who tortured prisoners under forms of law. (11) *Here is a dark hint of future retribution. Till he should pay.* And as he never could pay, then his imprisonment and agony must be life-long; an image of eternal punishment.

**35. So likewise.** Thus the sins which were once forgiven return upon the man who shows himself unworthy of salvation from them. **If ye from your hearts.** No rule of three times or seven times, but a hearty forgiveness, should be shown.

#### HOME READINGS.

- M.* A lesson on forgiveness. Matt. 18. 21-35.  
*Th.* Joseph's forgiveness. Gen. 50. 14-21.  
*W.* Christ's forgiveness. Luke 23. 33-43.  
*Th.* Good for evil. Matt. 5. 38-48.  
*F.* David sparing Saul. 1 Sam. 24. 1-10  
*S.* Counsels on forgiveness. Rom. 12. 10-21.  
*S.* Forgive, as ye are forgiven. Col. 3. 8-17.

#### GOLDEN TEXT.

And forgive us our debts, as we forgive our debtors. Matt. 6. 12.

#### LESSON HYMNS.

- No. 122, Dominion Hymnal.  
Try us, O God, and search the ground  
Of every sinful heart.
- No. 121, Dominion Hymnal.  
Our Father, God, who art in heaven,  
All hallowed be thy name.
- No. 122, Dominion Hymnal.  
Be it my only wisdom here,  
To serve the Lord with filial fear.

TIME.—29 A. D.

PLACE.—Capernaum.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Forgiveness.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. Forgiving.**  
What previous teaching of Jesus caused Peter's question? ver. 15.  
Did Peter ask for himself, or for all the disciples?  
What view of forgiveness as a virtue does his question disclose?  
What was the great law laid down by Jesus?  
How did he illustrate the principle?  
What is forgiveness?
- 2. Unforgiving.**  
To what realm does Jesus teach that forgiveness belongs?  
In the illustration, whom does the earthly king represent?  
Who are the servants?  
What is the day of reckoning?  
Was the judgment just?  
Why did the king forgive the debt?  
Did the servant's promise to pay have any thing to do with the forgiveness?

What would the effect of forgiveness be in the life?  
How did Jesus illustrate this in the house of Simon the Pharisee? See Luke 7. 26, and after.

#### Practical Teachings.

Here is the hardest lesson that human life has to learn. One says, "I can forgive, but I must remember." God says, "Forgive and forget."

Forgiving is *forth giving*. You give away what you have against one; then there is nothing left to remember.

Forgiveness must come from the heart; that is, it must be willing, generous, compassionate, merciful, helpful, and loving.

Is there one person whom you have not forgiven? Remember, the largest word in the Lord's Prayer is the smallest one, "as." "Forgive us our debts as we forgive our debtors."

#### Hints for Home Study.

1. Find instances in the Scriptures where God forgive men's iniquities freely.
2. What did Christ pray on the cross? What did Stephen pray when the Jews were casting stones?
3. Find how many times in Matthew the phrase "kingdom of heaven" is used.
4. Find (an illustration in this lesson) how men regard the ungrateful recipient of kindness.
5. What Mosaic law is alluded to here? See if you can find it.
6. Write down and give to your teacher what you think the doctrine of this lesson is.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Forgiving.**  
What question about forgiveness did Peter ask?  
What answer did Jesus make?  
To what did he liken the kingdom of heaven?  
What great debt did the king find his due?  
Why did not the servant pay the debt?  
What did his lord command to be done?  
What plea did the servant make?  
How was the master affected by the plea?  
What did he do about the debt?  
When only can we hope to be forgiven? Matt. 6. 14, 15.
- 2. Unforgiving.**  
Whom did the forgiven servant seek out?  
What demand did he make?  
What plea did his fellow-servant urge?  
What did the creditor do?  
Who saw what was done?  
What did these fellow-servants do?  
How did the lord address the unforgiving servant?

What ought he to have done to his fellow?  
How was he punished for his unforgiving spirit?  
Who will condemn us if we are unforgiving?  
What plea for forgiveness should make us forgiv-  
ing? (Golden Text.)

#### Teachings of the Lesson.

Where in this lesson may we learn—  
1. Why we ought to forgive?  
2. How we may be forgiven?  
3. Who will be unforgiving?

#### Hints for Home Study.

What beatitude sums up the teaching of this lesson?  
Find what James says about judgment on the unforgiving.

#### QUESTIONS FOR YOUNGER SCHOLARS.

What did Peter ask Jesus? "How oft shall my brother sin against me and I forgive him?"  
What was Jesus's answer? "Seventy times seven."  
What did Jesus want to teach Peter? That Christians could never refuse to forgive those who wrong them.

Why? Because God has forgiven them so much.  
How did Jesus explain this to the disciples? By the story of the unjust servant.

What can you tell about it?  
Why was the king so angry with the unjust servant?  
Because he was unmerciful and unforgiving toward his brother.

Who had shown him great mercy and forgiveness?  
His master, the king.  
What did he expect him to do? To forgive as he had been forgiven.

What did the king think he deserved? Severe and awful punishment.  
What did Jesus tell his disciples? That God would severely punish them if they refused to forgive their brother.

How did he command them to forgive? With the heart, as well as with words.  
How does God forgive us? Fully and freely.  
How does he teach us to pray? (Repeat Golden Text.)

When should we be afraid to say this? When we are angry with any one and want to "pay back" their unkindness.

#### Words with Little People.

Jesus does not command you to do any thing you can not do.

When he says to you, "Pray for them that persecute you," he will give you the strength to obey.

When he says, "Forgive, even as God in Christ forgive you," you can do so with his help.

When he says, "Love your enemies," he will give you all the love that you need.

"Be ye therefore imitators of God as beloved children."

#### THE LESSON CATECHISM.

[For the entire school.]

1. What was Peter's question to Jesus? How often shall I forgive?
2. How many times did Jesus tell him he must forgive? Until seventy times seven.
3. What does ver-e 35 show that this means? That there is no limit to forgiveness.
4. What does this verse say we must do? From our hearts forgive all trespasses.
5. How had Jesus already taught men to pray? "Forgive us our debts," etc.

#### THE CHURCH CATECHISM.

19. Can you repeat the first verse of the Bible? "In the beginning God created the heaven and the earth." Gen. 1. 1.

20. Does God preserve all things which he has made? He upholdeth all things by the word of his power. Heb. 1. 3.

21. Of what did God make man's body? "Of the dust of the ground." Gen. 2. 7.

22. How did God make man's soul? God "breathed into his nostrils the breath of life, and man became a living soul." Gen. 2. 7.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Unmerciful Servant.

#### I. THE KING.

A certain king, v. 23.  
"A king shall reign," Isa. 32. 1, 2.  
"My kingdom," John 18. 36.

#### II. THE DEBTOR.

Owed him ten thousand, v. 24.  
"Every one... shall give account," Rom. 14. 12.  
"What shall I render?" Psal. 116. 12.

#### III. THE PENALTY.

Commanded him to be sold, v. 25.  
"Wages of sin is death," Rom. 6. 23.  
"The servant of sin," John 8. 34.

#### IV. THE PARDON.

Forgave him the debt, v. 27.  
"Show... riches of his grace," Eph. 2. 7.  
"Justified freely," Rom. 3. 24.

#### V. THE SERVANT.

Found one of his fellow-servants, v. 28.  
"Be ye kind one to another," Eph. 4. 32.  
"Forbearing one another," Col. 3. 13.

#### VI. THE REPORT.

Told unto their lord all, v. 31.  
"Entered into... ears of the Lord," James 5. 4.  
"Casting all your care," 1 Pet. 5. 7.

#### VII. THE PUNISHMENT.

Delivered him to the tormentors, v. 34.  
"Forgive us... as we forgive," Matt. 6. 12.  
"Judgment without mercy," James 2. 13.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Forgiveness.

1. We should forgive those who have wronged us, and not cherish resentment, v. 21.
2. We should forgive repeatedly; not once, nor seven times, nor seventy-seven times, but as often as we are called upon in the right spirit, v. 22.
3. We should forgive those who confess their sins and show a sincere spirit of repentance and reformation.
4. We should forgive others as God forgives us, freely, and without exacting all our rights.
5. We should forgive others because God has forgiven us, and should be like God in our forgiveness, v. 33.
6. Our forgiveness should be sincere, hearty, and full; cherishing no bitter feeling, forgetting as well as forgiving, v. 35.
7. Unless we do forgive others we have no right to ask God to forgive us; unforgiving, we must expect wrath, v. 35.

#### English Teacher's Notes.

The last summer was a remarkably dry one in England. Serious fears were entertained as to whether our water supplies would meet the need. It is only at such times that men begin to realize their dependence on the sources of such supply. The need of water seems almost illimitable. We want it for drinking and for cleansing, for ourselves, our beasts, our gardens and fields, and other uses besides. But, though there may be at times a local deficiency, yet the actual supply of water on the globe is also illimitable. Look at the mighty rivers, the fields of snow, the perennial fountains, the rain from heaven. If at any time the supply

seems to fail it is for want of communication with these unending sources, which are always found somewhere.

Now in the passage for to-day we are shown, by means of an illustration, two things to which we can see no limit.

The king's servant in the parable owed, at the lowest computation, an enormous sum; such a sum as represents the revenue of a province; a sum which it was impossible for him ever to pay. It may be said that the amount, though enormous, is actually named, and had therefore plainly a limit. It must be remembered, however, that the king had been deprived of the interest of that sum, as well as of the principal. The money, used for the service of him to whom it was due, might have multiplied indefinitely, so that the debt of the servant was practically without limit. Here is a picture, though after all an insufficient one, of the sin of man; of the sin of each one of us. We can never estimate our debt. The things done and the things left undone; what ought to have been, and what might have been; the evil that has been started or furthered, and the good that has been hindered or quenched—it is an awful sum, which no illustration can adequately represent, and which cannot be reckoned up.

But there is another thing which is also illimitable. There was compassion in the heart of the king to cover all the wickedness of that servant; there was mercy to cancel the whole of the debt with all its consequences, so that the man who seemed hopelessly lost might go free. Such is the mercy of God toward sinners. The death of the Son, according to the will of the Father, cancels the debt of all who accept his sacrifice. The atonement is not a limited amount paid to cover a limited debt. If we can measure the height of heaven or the distance of the East from the West, then we may measure the mercy of God (Psa. ciii, 10-12) in Christ. Man's infinite need of forgiveness is here fully met.

But the mercy of God to an individual soul does not consist merely in the blotting out of offenses. It is not only cleansing, but renewing. The forgiven one is changed and becomes a new creature. This the parable shows us by contrast. The servant whose enormous debt had been canceled goes out and lays hold of a fellow-servant who owes him an insignificant sum, and casts him into prison for it. When this comes to the ears of the king that servant forfeits his own forgiveness. His debt is once more reckoned to him, and he has to suffer the penalty of it. For the mercy granted to him ought to have flowed forth from him to others. His conduct shows that he had never realized what these words express: "Even as I had pity on thee." He never truly saw the hopelessness of his condition nor appreciated the mercy shown him. Here is the picture of a soul that has never truly entered into communication with the Source of mercy.

Contrast with this the question of Peter and the answer given him. He has so far imbibed the

spirit of Christ that the old rules of the rabbis are too narrow for him. Surely a disciple of Christ must forgive more than three times (the limit laid down by Jewish tradition). But how much further must he go? Until seven times? He still fancies there must be a limit somewhere. But, no; if he has indeed tasted the illimitable mercy of God there must be no bounds to his own compassion and love. He must forgive "until seventy times seven;" a number used to express that which is without limit. If the channel of his own mercy is quickly dried up and empty, the fact would prove that he was not truly in communication with the unending springs of divine compassion.

Our own need is without bounds. God's mercy is without bounds. Whoever realizes this dare not and cannot shut up within any bounds his love and pity for his fellow-creatures.

### The Lesson Council.

**Question 23.** *Is the forgiveness of Matt. 18. 21, unconditional?*

The parallel passage (Luke 17. 4) shows that it is conditioned upon the repentance of the offending party; nevertheless it is the duty of the Christian to entertain at all times and toward all persons a placable spirit, and to bear no ill-will to any one. This is the attitude of God himself toward sinners.—*Dr. James Strong.*

**24.** *What aspects of future retribution are suggested in Matt. 18. 34?*

Figurative language must never be pressed into doing more than the author intends. One is hardly justified, therefore, in referring these torments to the sufferings of Gehenna. Still there are some things appalling in the parable. Since that bankrupt prisoner could have no means of paying \$15,000,000, the implication is that there are punishments which are hopeless and endless. It seems clearly taught, too, that forgiven sins, in case of an apostate, may become a perpetual aggravation. Ezek. 18. 24.—*Dr. L. T. Townsend.*

Future punishment will be severe and perpetual, because the sinner will never be able to pay his debt. On the contrary, he is continually increasing it, by declining the ransom of Christ.—*Dr. James Strong.*

### Berean Methods.

**Hints for the Teachers' Meeting and the Class.**

Give again a description of the scene and circumstances, which were the same with those of the last lesson.... Tell the parable, or draw it out from the class.... Show how the parable presents a picture of salvation as given to us: 1. The Lord. 2. Our debt. 3. How it is forgiven. 4. What should be our spirit toward others.... See Thoughts for Young People on "forgiveness.".... There is a touching story by Jean Ingelout entitled "Poor Matt." A boy of dull, clouded mind heard this parable read. He rushed out from the house into the night and rain, and looking up said, "O God, poor Matt has nothing to pay!" over and over again; then to himself, "Poor Matt must go to prison." The lady who had been reading aloud came to him, touched him on the shoulder, and said, "Jesus Christ has paid for poor Matt." Slowly the truth broke upon him, and with a new light upon his face he said, "I





the dark, the ooze and the miasma, till he shall come to his senses and pay his debt. The king is on his throne giving audience to his subjects. And what would those servants say to him? They approach, make obeisance, and tell a sad story about the man who could not pay his pennies and now lies in prison. What? The king's face is flushed with wrath. He summons

the hard-hearted creditor. He denounces his ungrateful spirit. He makes him a debtor again, and off this man is marched with the tormentors to suffer for his sin, and stay under restraint until he shall have paid all his due. If he only could have exchanged places with the pence debtor! Too late! Away he is dragged to his fate.

A. D. 30.]

## LESSON IX. THE RICH YOUNG RULER.

[Feb. 26.]

Matt. 19. 16-26.

[Commit to memory verses 23-26.]



16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

18 He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

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

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

## General Statement.

The teachings of the last lesson closed the Lord's work in Galilee. The Feast of Tabernacles was at hand, and he went up to Jerusalem, passing through Galilee, and on the way healing the ten lepers. Luke 17. 12-19. For two months, until the Feast of Dedication, Jesus remained in and near Jerusalem, giving the teaching recorded in John 7. 10. Driven out by the people, he went across Jordan to the province of Perea, where he taught for several months, interrupted by a sudden journey to Bethany to raise Lazarus from the dead. While in Perea he was followed by great multitudes. Mothers came with their little ones, asking for his blessing; throngs listened to his parables; and the popularity of his early ministry was renewed. At this time came to him a young man of moral worth, social position, and abundant wealth. He came running, with

all the ardor of youth, and fell at the Saviour's feet, desiring to do "some great thing" in order to merit heaven. Christ pointed him to the old Ten Commandments, and bade him fulfill them. Failing to see the spiritual import of his words, the young man declared that he had already risen to their standard, and asked for some higher requirement. Then the Master touched him to the quick by a call to surrender all his possessions and enter the goodly fellowship of the apostles. Sadly the young man turned away, for the sacrifices were too great for his weak will. From his example the Saviour showed to the twelve how riches and worldly interests are among the greatest hindrances to a consecrated life, though even these obstacles may be overcome by divine grace.

## Explanatory and

## Practical Notes.

Verse 16. Combining the accounts of all three gospels, we find concerning this man: 1. That amid the temptations of youth and wealth he has preserved a blameless character. 2. That he was one of the three rulers in the local synagogue, officers who were chosen from among men of means and social position. 3. That he possessed a noble ambition for high attainments in holiness. 4. That he recognized in Jesus a rabbi or teacher having authority. 5. That such was his earnestness that he came running, and knelt before Jesus, **Good Master.** The title by which he would address a doctor of the law. The Rev. Ver. omits the word "good," but it is found in the parallel passages. **What good thing.** Some special and distinct act which would secure merit from on high. His mistake was in supposing that God desires specific acts, and not a work of the heart. **Eternal life.** This youth showed a noble aspiration for the highest and best of all God's gifts—eternal life. He may not have understood what it was, but whate'er it was he longed for it. (1) *Let every young man cherish this lofty aim.*

*in life is to seek after God. If thou wilt.* Jesus answers the question from the young man's point of view. "If you would win eternal life by doing, then keep the ten commandments."—*Plumptre.* Not that he could keep them, but by looking at their lofty standards he would learn the impossibility of gaining heaven by good works. (3) *God's standard of character in all ages is one and the same.*

18. Which? The young man supposed that Jesus must be referring to some special precepts of his own, as was often the usage among leading rabbis. He could not believe that he was sent back to the old-fashioned ten commandments. **Jesus said.** In answer Jesus simply cited the commandments of the second table, prescribing duties toward our fellow-men. If the questioner had been a humble seeker, conscious of guilt, Jesus would doubtless have given a different answer. (4) *"Christ sends the proud to the law, and invites the humble to the Gospel."*

19. Thou shalt love thy neighbor. This was given as a summing up of the commandments concerning our fellow-men. From Luke 10. 25-28, it would appear that this was an accepted form of the precepts, for we find it stated by a "lawyer," or student of the Old Testament.

17. Why callest thou me good? Jesus will not accept simply the title "good Rabbi" without the intimation that he holds a rank still higher. A rabbi, however "good," never spoke by his own authority; and he claimed to speak as a messenger of God. The Rev. Ver. changes the question into "Why a-ket thou me concerning that which is good?" One there is who is good. This may suggest that the young man should seek not what, but whom. Seek God, not the doing of anything. **There is none good but one.** Rev. Ver. "One there is who is good." "God is the one supreme good; hence he who would seek the best must seek God." This we take to be the meaning of this text, in the light of the Rev. Ver. (2) *The noblest aim*

20. The young man saith. His answer showed sincerity, and an earnest desire to do right; but it showed, too, how superficial were his conceptions of duty. **All these things have I kept.** He did not assert that he had never broken one of the commandments; but that obedience had been his aim. Yet it is evident that he had never sounded the depth of the moral law. (5) *Who that has looked into God's law can*





## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. The Service of God.

- What question about eternal life did one ask?  
 Who asked this question? Luke 18. 18.  
 What shows his sincerity? Mark 10. 17.  
 What question did Jesus ask in turn?  
 What did he bid the ruler to do?  
 What six commandments did Jesus recite?  
 What claim did the young man make?  
 What question did he ask?  
 What was Jesus's reply?

## 2. The Service of Mammon.

- How did the young man receive the Saviour's words?  
 Why was he sorrowful?  
 What then did Jesus say about a rich man?  
 What is harder than for a camel to go through a needle's eye?  
 How did the disciples receive this saying?  
 What question did they ask?  
 What answer did Jesus give?  
 What double service is impossible? (Go. DEN. TEXT.)

## Teachings of the Lesson.

Where, in this lesson, are we taught—

1. That Jesus can give us eternal life?
2. That obedience to God's law is necessary to secure eternal life?
3. That riches are often a hindrance to eternal life?

## Hints for Home Study.

Find two other accounts of this young man, and note the difference.  
 Find what Paul wrote to Timothy about the danger of seeking riches.

## QUESTIONS FOR YOUNGER SCHOLARS.

- Who came to Jesus? A rich young ruler.  
 What question did he ask him? "What good thing shall I do that I may have eternal life?"  
 How did Jesus answer? "If thou wouldest enter into life, keep the commandments."  
 What did the ruler tell Jesus? That he had kept the commandments from his youth up.  
 What did Jesus tell him to do to become perfect? "sell all that thou hast, and give to the poor, and follow me."  
 What did Jesus promise him if he would do this? Eternal life, and great riches in heaven.  
 Was he willing to give his earthly riches for heavenly riches and eternal life? No, he left Jesus and went away sorrowful.  
 What one thing did he lack? True love to God.  
 What did he love more than God and eternal life? His money and great possessions.  
 What did Jesus tell his disciples? That it was very hard for a rich man to enter heaven.  
 Why? Because men love riches too well and forget to love and serve God.  
 What must those who serve God be willing to do, if he asks them? To give up all their possessions.  
 What did Jesus say about it? (Repeat Golden Text.)  
 Who will give us strength to do this? God, our heavenly Father.

## Words with Little People.

The kingdom of God is—The kingdom of love. The kingdom of truth. The kingdom of holiness. The kingdom of heaven.  
 The kingdom of Satan is—The kingdom of riches. The kingdom of pleasures. The kingdom of sin and punishment. The kingdom of hell.  
 Which have you chosen?

## THE LESSON CATECHISM.

[For the entire school.]

1. Who came asking for eternal life? A rich young ruler.
2. What did Jesus tell him he must do? "Keep the commandments."
3. How did the young man show that he considered himself fit for eternal life? He said, "All these have I kept."
4. What did Jesus say that showed him he had not kept the one that had been last mentioned? "Go... sell... give... come... follow me."
5. What great truth from the Sermon on the Mount was thus exemplified? "Ye cannot serve God and mammon."

## THE CHURCH CATECHISM.

23. How did the soul and body differ? The body is material and mortal, the soul is spiritual and immortal.
24. Was man created good? He was; God created him in his own image. Gen. 1. 27.
25. In what did this image of God consist? "In righteousness and true holiness." Eph. 4. 24.
26. What authority was given to man at the creation? God gave him dominion over every living thing. Gen. 1. 28.

## ANALYTICAL AND BIBLICAL OUTLINE.

## Young Manhood.

## I. ITS TRAITS.

1. Impulsiveness. "One came." v. 16.  
 "There came one running." Mark 10. 17.
2. Aspiration. "Have eternal life." v. 16.  
 "Your affection on things above." Col. 3. 2.
3. Restlessness. "What lack I yet?" v. 20.  
 "Not satisfied with silver." Eccl. 5. 10.

## II. ITS NEEDS.

1. A Guide. "Good Master." v. 16.  
 "Thou art the guide of my youth." Jer. 3. 4.
2. A Law. "Commandments." v. 17.  
 "What doth the Lord require." Mic. 6. 8.
3. A Purpose. "Be perfect." v. 21.  
 "Unto a perfect man." Eph. 4. 13.

## III. ITS DUTIES.

1. To Self. "Go and sell." v. 21.  
 "Let him deny himself." Matt. 16. 24.
2. To Others. "Give." v. 21.  
 "Ready to distribute." 1 Tim. 6. 17, 18.
3. To Christ. "Follow me." v. 21.  
 "Take up the cross." Mark 10. 21.

## THOUGHTS FOR YOUNG PEOPLE.

## Eternal Life.

1. The soul that yearns after eternal life will not be satisfied with earthly riches, nor the pleasures of youth, nor the honors of men, nor the ordinary moralities of life. This young man had all these, but he hungered for something more. v. 16.
2. There is but one who holds the key to eternal life, and that one is Jesus. He alone can tell us how to find the life in God that is eternal. v. 17.
3. The ten commandments, with their spiritual interpretation by Jesus in the Gospel, are the laws by which the heirs of eternal life must live. These are the laws of earth and of heaven alike. vs. 18, 19.
4. He who seeks the eternal life must be willing to surrender his earthly possessions, so far as they stand in his way as a seeker after God; and so far as he retains them must use them not for self, but for the good of men. vs. 21, 22.
5. The greatest obstacle in the way of our seeking after eternal life is found in worldly cares; but even these may be overcome by the power of God. vs. 23-26.

## English Teacher's Notes.

I remember some young people going out in a boat off the South coast of England, with the full intent to return in an hour or so. The time, however, passed by and they did not come, nor could any thing be seen of them. The fact was that they were some distance from land, and while the rowers (there were but two, not over-strong lads) were straining every effort to reach the shore the tide was flowing the other way, and rendered all their

labor unavailing. Finally help was dispatched to them. Strong rowers started off in search of the boat, men who could row against the tide, and in time the weary party were brought safe to land.

In our passage for to-day we read of a young man who, like these two lads, was attempting to do the impossible. Like them he had an aim before him which was worth any effort, if that effort were of any use in enabling him to reach it. He wanted to *enter into life, or into the kingdom of God*. To this end he had paid strict attention to the letter of the law, so much so that when the various commandments were enumerated he thought himself justified in saying, "All these have I kept from my youth up." Like the two lads in the boat he was conscious of strenuous effort and imagined he had really made headway. Still the shore was not reached. He felt that the goal yet lay beyond him, and something more was wanting. So he came to the great Teacher around whom the multitudes beyond Jordan were thronging, to ask what yet remained for him to do that he might "inherit eternal life." And Jesus answered him according to the thought of his heart. There was one way of inheriting life—namely, to "keep the commandments"—if he could do it. The strange question, "Which?" put in reply by one who as a ruler must have been familiar with the laws, showed that his conscience was not untouched by our Lord's answer. But on six of the commandments being enumerated he answers confidently that he has kept them all. Ah! That was but half of the law—love to his neighbor—and even that half he could not keep. What of the other half—love to God? Our Lord tests him. Can he sell his possessions and distribute to the poor at his Lord's command? In other words, does he truly love his neighbor as himself? And can he be satisfied with the service of Christ and with heavenly treasure? In other words, does he love God with all his heart, and soul, and strength?

At this test he breaks down. His countenance falls and he turns away. The tide sets too strongly earthward, and he cannot pull against it. While the earthly desires carry him one way he cannot be advancing the other. "He has tried to serve God and mammon," but finds it impossible. And it is just as impossible now as it was then. The tide of natural desire is ever flowing away from God. Earthly tides come and go, but this never changes. And while the heart drifts with it there can be no serving him.

How, then, can any man be saved? The matter looked hopeless to the disciples. The image used by our Lord seemed to shut the door, not against the rich only, but against all. For it is not the rich only who cling to this world's treasures: The heart of the poorest is drawn the same way, and the warning "Ye cannot serve God and mammon" touches every one.

But how did those lads in the boat get back to shore? Helpless in themselves, they were brought back by a strength beyond their own. Their little

craft once taken in tow by those who had come to save them, the strength of the tide was overcome, and they rode to land in safety.

So it may be with the hearts which are ever drifting away from God. There is one power that can overcome the strength of that mighty tide. "With men this is impossible; but with God all things are possible." Never can any one "serve God and mammon." But the attractive power of mammon may be overcome, and the heart drawn by the love of God to desire him, his service, and his reward, above all things.

### The Lesson Council.

**Question 25.** *What was the Jewish conception of eternal life, and what is the Christian?*

The Jewish conception was that heaven can be brought by keeping the decalogue. In this there is a half truth. The Christian conception is that men are saved on condition of keeping or trying to keep the decalogue, but on the ground of the atonement. One must work, but is saved by grace.—*Dr. L. T. Townsend.*

**26.** *What is the meaning of the word "perfect" in Matt. 19, 21?*

"Perfect" signifies that higher moral condition which the young man was ambitious of attaining and to which he had found the mere keeping of the commandments had not brought him. Had he kept the commandments in the spirit of them, and not only in the letter, he would have been perfect already. But when Jesus proposed a practical test of his love of his neighbor it was seen that he had not perfectly kept the law.—*Dr. Marcus Dods.*

**27.** *What is the meaning of the expression in Matt. 19, 24, "easier for a camel," etc.?*

I take the words in their obvious meaning. Light-foot gives the similar expressions in use in the Jewish schools to signify any thing difficult in the extreme, "Perhaps thou art one of the Pumbeditha who can make an elephant go through the eye of a needle." In the name of our God, we have seen it to bring an elephant through the eye of a needle." Paspali lights for *κἀμῆλος*, *camel*, but the MSS. are against him as well as the fact that the word has not been found in classical Greek. Lord Nugent in going out of Hebron was told to go through the eye of the needle, that is, the small gate for foot passengers by the side of the large gate for laden camels. But this is probably merely a late adaptation of the expression. (A privately printed pamphlet by D. Whittle exhausts the subject.)—*Dr. Marcus Dods.*

It is a popular or proverbial figure for an impracticability, the point of which, according to some, lies in a play upon the resemblance of the Greek word for a camel (*kamelos*) to that for a cable (*kamtiōs*); as if it were said, "to thread a needle with a rope." It is like the hyperbole, "to swallow a camel." The supposed allusion to a small door through which a camel might creep is not well grounded. The modern Orientals have similar proverbial phrases. The difficulty of a rich man's entering the kingdom of heaven, that is, of grace here and glory hereafter, is explained by Jesus as being one by nature, which divine grace can only overcome. No one can be a true Christian without consecrating his wealth to the service of God, and thus owning it simply as a steward.—*Dr. James Strong.*

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**Berean Methods.****Hints for the Teachers' Meeting and the Class.**

Draw on the map the journey of Jesus, and state the events between the last lesson and the present: 1. *From Galilee to Jerusalem.* (Ten Lepers; Mary and Martha.) 2. *Stay at Jerusalem.* (Tabernacles to dedication; blind man, John 9; parable of the Good Shepherd.) 3. *Visit to Perea.* John 10. 39-42. 4. *Visit to Bethany.* (Raising of Lazarus.) John 11; 5. *Journey through Perea.* Luke 13-19. . . . Compare the three accounts of this interview, and note what each gospel states that is not given in the other gospels; for example, Mark states that he was young, and Luke that he was a ruler. . . . Combining the three accounts, tell the story. . . . State what traits of character were shown by this young man. . . . What are here shown to be the requirements of Christ's service: 1. Obedience. 2. Uprightness. 3. Unselfishness. 4. Self-denial. 5. Consecration. . . . How may riches help a man to be a Christian. . . . See Cambridge Notes and Illustrations on the lesson in *The Study*.

**References.** FREEMAN, Ver. 13: Benedictions on children, 680. Ver. 24: The "Needle's Eye," 681.

**CATECHISM QUESTION.**

11. What is His warning to them?

That His word shall condemn them at the last day.

John xii. 48. He that rejecteth Me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.

**Blackboard.**

BY J. B. PHIPPS, ESQ.



**DIRECTIONS.** Outline of heart, white; door, brown; notice on the door, white; letters on notice, red.

**APPLICATION OF THE DESIGN TO THE LESSON.** The heart represents the heart of man. The door is the entrance to the heart. It should be wide open to let Christ come in (Rev. 3. 20), and the entire heart should be his; but this door is closed, and there is no entrance or room for Christ. Why? Let us read this notice fastened to the door. [School reads]. The heart cannot be given to Christ because it has been sold for riches, and the love of money possesses it. The possession of money need not close the heart to Christ, but the love of money will. Jesus looked on the rich young ruler, and loved him, and yet his heart was closed. O

what a lost opportunity! Let each one ask himself: Am I holding back? Is my heart open? The following Scripture selections may be read by classes: Mark 8. 35-37; Luke 18. 29, 30; Heb. 11. 24-26; 2 Cor. 8. 9; Rev. 3. 17, 18; Phil. 4. 19.

**Primary and Intermediate.****LESSON THOUGHT. Jesus First.**

To be taught: 1. That there are two kingdoms. 2. That each one must choose which to seek. 3. That now is the time to choose.



1. Make in one corner of the board a cross; with square chalk something to indicate clouds, half hiding a path which leads up to the cross. Talk as you work, asking what kingdom the cross belongs to? If children can see the path through the clouds? what they think you make the clouds for? etc. In the other corner, extending downward, outline buildings; print on one "bank," on another "college;" make bags of gold, and a path leading toward these things. Here are the two kingdoms indicated. You may name them if you like—heavenly kingdom, earthly kingdom.

2. Where the paths diverge make something to stand for a boy, who comes to the place where he sees the two kingdoms. Name him Frank, for convenience. The Holy Spirit has been whispering to Frank's heart. He says that the right way leads up to the cross of Jesus. Frank looks up the other path. Away in the distance he sees college life, education, a chance to make a great name for himself. He sees bags of gold which he may earn by his honest labor, a bank which stands for business influence and power. There is a fine house, which Frank thinks may be his some day. Now he looks up the other path. Ah! these misty clouds hide every thing from view save the cross! He sees no gold, no houses, no lands, nothing but the cross! Here are some words Frank hears: "Come, follow me." Jesus speaks these words. Frank loves money. Tell how he has worked and saved his money. Jesus says, "Give to the poor." Frank wants to keep his money. But he wants eternal life, too. Tell briefly the story of the rich young ruler and his struggle. He went away from Jesus, for he could not let go his money. Show that he loved it more than he loved Jesus.

You can make Frank's struggle and decision of intense interest to the children, and they will be glad to hear that he chose the way that Jesus went, and gave all to Jesus. Teach that we may have money, and houses, and lands, if God gives them to us, if we only put him first. Every thing must be given to God; then he gives every thing to us.

**Lesson Word-Pictures.**

Young Archon looked out of his window one morning. Every thing that he can see is his. There is his vineyard with its thrifty branches. There, too, are the wide, rich wheat fields. Whose olive-yard is more fruitful than his? What palm-trees lift larger clusters of dates? He hears the laugh and shout of his laborers going to their work, and then he sees afar his shepherds leading out his great flocks to the silent, open pasture lands. "It is all mine that I see!" he reflects in pride.

"Happy young Archon!" you say.

And yet he is unhappy young Archon. He wants

something beside his flocks and fields, his olive trees and vines and palms.

"What is it I need!" he mournfully reflects. If it be a spiritual want, it would seem that he, a ruler in the synagogue, ought to be able to find its satisfaction. No, still unhappily! Hark! He hears a noise down in the highway. Looking along its twisting line he sees a crowd. At its head walks the great Teacher from Nazareth, who has been stirring all hearts by his words of wisdom.

"I will go to him!" says the rich young Archon. "Perhaps he can give me some remedy for this strange trouble, and can satisfy this want."

He girds up his robe. He hurries out of his mansion. Down the highway he runs.

"O, the ruler!" cry the people. "Make way, make way for Archon!"

The crowd separates. Young Archon hurries up to the Saviour. He accosts him. He is telling of his strange hunger, and desires to know what he can do to inherit eternal life. Jesus looked down. He sees that face of sincerity which young Archon lifts, and in the depths of those pleading eyes discerns the want in the young ruler's soul. Jesus tells him to keep the commandments, and as he goes through the list Archon seems to respond, "Yes, I have kept that—and that—and that—" From his youth up those have been kept, he assures the great Teacher. Something else, O, Master, to take away the hunger of a human soul! What shall it be? Did Jesus look off and see the wheat-field, vineyard, flocks—all of Archon's possessions? What does he say? Archon must go and sell and give away? Sell his big wheat-field? Archon shakes his head. Sell his flocks? Not those. Sell his vineyard? O, no! Sell his fruitful date-palms? Young Archon has lowered those pleading eyes and a look of dissatisfaction shadows his face. Sell, give away, and then follow Jesus? What, go tramping after the great Teacher? Tramping like those twelve men, dusty and tired and hungry, wandering like restless beggars from town to town? O, no! Archon cannot do that.

He rises from the ground. He quits the crowd. He turns back to his proud home. Out of the window, upon all his stretching possessions, he looks again, and with a heart less happy than ever.

#### ♦♦♦ "He Who Seeks, Finds."

It is a common saying that the Lord helps those who help themselves, and we need not go far to seek an illustration of the fact. The Spanish proverb, "He who seeks, finds," is another form of expressing the same idea—that of personal effort in order to secure the end desired. If the Lord should order us to go beyond the Rocky Mountains in search of health, or prescribe a warmer climate, or certain baths, it would not benefit us any to send some one else in our stead. We must attend to these matters personally. If we heard that a valuable jewel was to be found in a certain place we would not be satisfied to commission some one else to look for it, but would devote ourselves to the search, and keep our own counsel in order to secure the treasure and increase our worldly possessions. In the same way in which rivers are traced to their source, or chemical compounds analyzed, must we investigate all that we desire to know.

First find the clue, and then follow it up, and be not satisfied until all doubts are settled and the anxious quest is rewarded.

It is not strange that Edison is continually making new discoveries with the electric force with which his name is so intimately associated. "He who seeks, finds." He gives his whole mind to it; ascertains what it is capable of in one direction, and then devotes his energies toward demon-strating its power to accomplish even greater wonders.

He who seeks social distinction finds it at the expense of other things of far more value.

He who seeks "the bubble reputation, even in the cannon's mouth," finds it an unsatisfactory reward for unnumbered perils and privations.

He who seeks wealth finds it by bending all his energies to the sordid task, and by sacrificing his higher moral nature to the demands of mammon.

He who seeks wisdom finds it, and adds thereby to his moral, mental, and social standing. If we want to know what other people know—especially if it is a matter of gossip—we set about the discovery, and begrudge neither time nor talents wasted in the endeavor to gratify a low form of curiosity. Would we were as anxious to find out for ourselves the true source of the spiritual health, wealth, and wisdom that be'long to those who have sought Christ and found him!

We may go to Colorado and Bermuda, to France and Florida, in pursuit of health, and yet not find it. We may work hard, save, and speculate, with the hope of obtaining the financial position of a Vanderbilt or an Astor, and find it impossible to reach the goal of our desires, or to keep even a bank account.

"He who seeks, finds" out very frequently that he has been seeking the wrong thing. He that seeks to do good to others finds his reward every hour of his life.

Salvation is not obtained by proxy. It is a free gift. But each man must seek it for himself. It is his for the asking, but it is not forced upon him any more than the medicine a man needs is forced down his throat by the physician he hasn't had the grace to consult.

We cannot send a man into the Lord's army as our substitute. If we want forgiveness of our sins, peace on earth, and life everlasting, we have only to seek them with the assurance that "he who seeks, finds."

If we want a Saviour, a divine Friend, who will be near us and comfort us in every hour of trial, who will help us to be strong, wise, calm, and courageous, we have but to seek a better acquaintance with Him who is ever present, though invisible.

"He who seeks, finds;" and in nothing is the reward greater or more certain than where true knowledge is sought with a view to the soul's salvation.

"He who seeks, finds." Remember this, and the injunction to "seek first the kingdom of God."

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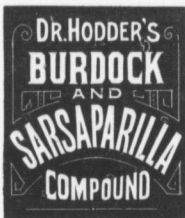
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