

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 24.]

APRIL, 1890.

[No. 4

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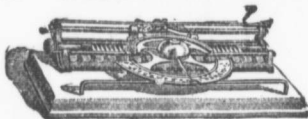
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VOL. X

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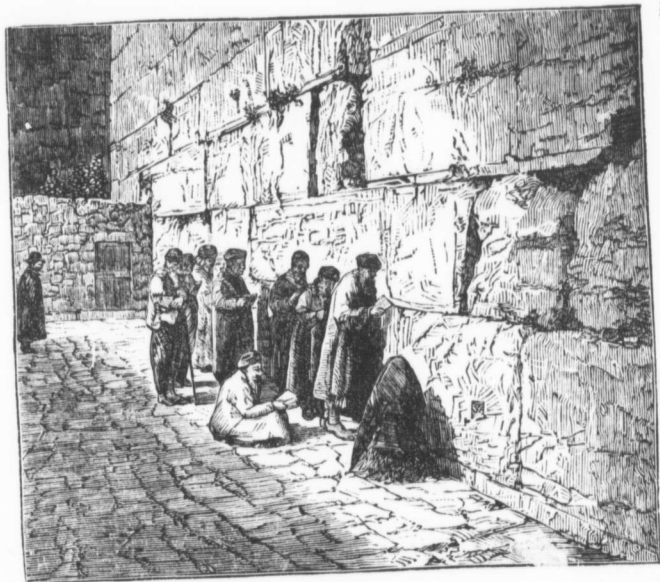
SUNDAY SCHOOL BARRER

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VOL. XXIV.]

APRIL, 1890.

[No. 4.



THE JEWS' WAILING PLACE, JERUSALEM.

The Jews' Wailing Place, Jerusalem.

THE Jews' Wailing Place, so often written about, is a peculiarly pathetic sight. It is a part of the original Temple wall, or rather foundation wall of the Temple, where the great stones of that mighty structure have been apparently undisturbed. Here are blocks of marble fifteen feet long and three or four deep,

with a rough panelled surface and a smooth beveled edge—the "Phœnician cut"—as this peculiar style of stone cutting is termed. There are five or six courses of these with smaller stones at the top, and the jointing splendidly fair and exact at the first, evidently is worn away in many places into deep holes.

Here, from time immemorial, the Jews have gathered, to wear away these precious stones of their holy place with their passionate kisses,

to bedew them with their bitter tears, to stretch their arms over them as though to embrace the sacred marble, to wail in pathetic lament the destruction of their Temple and the dispersion of their race; and to pray, in perfect agonies of importunate supplication, for their restoration to God's favor and their ancient well-being. Into the very holes in the stones they breathe their prayers, and writing them on slips of paper they push them in between the stones, and leave them there as a memorial before God—prayers for family blessings or for private help—prayers, many of them, for sick or sorrowing ones at home, or in far-away lands, who have begged to be remembered at this sacred spot.

Dr. Frankl, himself a Jew, thus describes the scene as he beheld it: "Several hundreds of Jews, in Turkish and Polish costumes, were assembled, and, with their faces turned toward the wall were bending and bowing as they offered up the evening prayer. He who led their devotions was a young man in a Polish *tatar*, who seemed to be worn out with passion and disease. The words were those of the well-known Minchu prayer, but drawled, torn, shrieked, and mumbled in such a way, that the piercing sound resembled rather the raging frenzy of chained madmen, or the roaring of a cataract, than the worship of rational beings. At a considerable distance from the men stood about a hundred women, all in long, white robes, the folds of which covered the head and the whole figure—like white doves which, weary of flight, had perched upon the ruins. When it was their turn to offer up the usual passages of the prayer, they joined the men's tumultuous chorus, and raised their arms aloft, which, with their white robes, looked like wings with which they were about to soar aloft into the open sky; and then they struck their foreheads on the square stones of the wall of the Temple. Meanwhile, if the leader of their prayers grew weary, and leaned his head against the wall in silent tears, for a moment there was a death-like silence. I happened to be near him, and I could mark the sincerity of his agitated soul. He gave a rapid glance at me, and, without stopping short in his prayer, said to me, 'Mokam Kodesh,' i.e., 'holy place,' and pointed to my covered feet. My guide had forgotten to inform me that I must take off my shoes. I now did so, and was drawn into the vortex of raging sorrow and lamentation."

Who will not echo the concluding strains of the plaintive Hebrew hymn, so often sung on this spot, and known as the Wailing Song:—

"Lord, bring back, Lord, bring back,
Bring back Thy people speedily,
O restore to their land,
To their Salem speedily.
Bring back to Thee, bring back to Thee,
To their Saviour speedily."

THE speech of the tongue is best known to men; God best understands the language of the heart.—*Warwick.*

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Sunday School Banner.

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

TORONTO, APRIL, 1890.

Epworth League in Canada.

UP to March 1st forty-seven Epworth Leagues have reported organization in Canada, with election of full staff of officers, and a membership of nearly 2,000. Many more are in process of organization, and a very widespread interest in the subject is manifested. There are now vigorous Leagues in centres of population in every Conference in the connexion, except Newfoundland, where, however, an active propaganda is at work that will soon report marked progress. This is a very encouraging showing for an organization so new, so comprehensive, and so thoroughly efficient for promoting among our young people Christian culture and Christian work.

THE Sunday-school teacher who is getting tired of his work has lost his grip on his class, and unless he can recover it, he had better quit, for his usefulness is at an end. Perfunctory teaching is a poor business. Neither the teacher nor the taught enjoys it, and the man who is content, week after week to go through a soulless routine with the Word of God in his hand is too dull either to learn or teach the truth. Why should such a one desire the place of teacher?

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"I desire to form a League, offensive and defensive, with every soldier of Christ Jesus."—John Wesley.

The Epworth League.

BY REV. DR. CARMAN,

*A General Superintendent of the Methodist Church.**

MORE effective and comprehensive provision for the spiritual wants of our children and youth has for some time been a deeply-felt and widely-acknowledged necessity in our Methodism. This is, indeed, a necessity that is more and more appreciated throughout the Christian world as the Churches become more and more awake to their duty, more and more alive to their privileges, and more and more aware of the meaning and scope of the call of God to the salvation of the race. The conviction that children and youth have spiritual needs is a strong point gained. The persuasion that Christianity in its excellency is for children, has its patiently instructive and social side, can lead youth into business activity for Christ, can even select and sanctify profitable entertainment and direct intellectual culture through mutual aid and improvement, is another very decisive vantage ground. To those who make religion mere dogma or ceremony, it is, indeed, a discovery that Christianity has a social side, or that its chief power and hope are the conversion and spiritual nurture of the youth. . . .

Already, and for a long time past, some of our faithful and farseeing ministers have perceived and felt this necessity; and in their own sphere and on their successive fields of labor have, with much effort and prayer, made the best possible provision to meet it. They have organized societies of their young people in connection with or outside of their Sabbath-schools and class meetings; by which those young people have found instruction, inducements to and nurture in divine life, healthful entertainment, proper amusement and practice and joy in benevolent and religious work. What an ennoblement is this! What an accumulation and godly direction of moral and spiritual energy! In some cases our active young people themselves have seen the lack, and in one way or another, with greater or less success, have attempted to supply it. Thus there has arisen quite a diversity of associations, with considerable variety of plan, rela-

tion and aim. These very voluntary and commendable efforts are proof of the demand. In the Methodist Church of the United States, of this same necessity and praiseworthy impulse, some half dozen associations of this kind had arisen, spread over mere local boundaries, and were extending themselves throughout the land, often instituting two or more in the same place and Church. To avoid confusion, distraction, misdirection of energy and even contention; and to secure harmony and unity of action, wise and effective employment of resources, safe instruction and doctrine, and loyalty to the Church and her operations, it was found desirable to seek the union of all the various societies into one, preserving the excellences of all. This was accomplished in the formation of their Epworth League, which is now rallying their youth to an intimate acquaintance with Methodism, a comprehension of its aims and responsibilities, a firm attachment to it, and combined and ceaseless labors throughout the nation to extend its doctrines, economy and saving power.

Our own Epworth League, so recently and so auspiciously introduced, has like design and hope. While allowing the largest freedom for its numerous and noble purposes and sublime work, it is so formed as to bring it into harmonious movement with the existing authorities of the Church, the pastors, the Conferences, and the Boards. It is not expected or required summarily to crowd out societies already at work within the churches; but it is desired that our young people, under proper direction, may adapt their associations to the constitution of the League; and so all, as speedily as practicable, be working for one aim and along one line. The Epworth League in its several departments makes provision for all kinds, forms and powers of activity now in exercise, or that are likely to be in exercise outside of our Sabbath-schools and general Church arrangements. Bringing fellowship, study, valuable practice and varied work, right entertainment and pure and practical piety in its hand, it commends itself to all; and promises the sweetness, strength and happiness that youth covets, that mature years approve, that the Church sanctions, guides and helps, and that God the Father Himself will abundantly bless.

The possibilities of this League in our Canadian Methodism are delightful and inspiring to contemplate. Organized with the greatest liberty of independent action consistent with the welfare of our Church—and certainly our young people in this regard, properly instructed, desire nothing else—it must raise up a generation better informed in our history, doctrines and polity than even ourselves; better acquainted with missionary and educational enterprises and taking more interest in them; better aware of the limits of the easily confounded territories of godly and worldly amusements, and of sacred and secular work; more appreciative of personal responsibility, and better versed in social Christian effort and evangelistic toil; in fact, more earnest, intelli-

*Abridged from article in the *Methodist Magazine*.

gent and practical Christians, better organized and united for pressing onward the Redeemer's cause and kingdom to the ends of the earth.

The League in its enterprises, labors, meetings and conventions must bring our young people into better acquaintance one with other and with the modes of work throughout the entire Church, and prepare them for those weightier responsibilities that come down in the providence of God upon the succeeding generations.

Our able and faithful brother, Dr. Withrow, the editor of our unsurpassed Sabbath-school periodicals, and always the friend of our youth, authorized thereto by the proper authorities of our General Conference, is giving himself with great ardor and success to the establishment of branches of the League wherever the pastors and people call for them, and in this, as in all other godly toil, deserves the united support of our ministry and membership, both in their prayers and their unremitting and hearty co-operation. All the more is this support merited, inasmuch as this work of so great necessity and honor, is to him a work of love, and without financial reward. Furthermore, to the Associations themselves this work is attended with but comparatively little expense, but with the greatest conceivable intellectual and spiritual profit. There are really no external obstacles to the formation of branches of the League, and the reward is great.

Epworth League Notes—Methods of Work.

The following are extracts from our exchanges on Ways of Working:

—"Our members take hold of all departments of church work. They consider themselves 'under orders' for any work that is to be done in the Master's name. A weekly prayer-meeting is maintained and largely attended. A reading circle is also in healthy operation. And, best of all, the members of the League can be relied on for earnest spiritual efforts to save souls. In the revival meetings this winter they have been a power, and the pastor feels under grateful obligations for the devoted service rendered by this band of consecrated young people."

—"The league holds a prayer-meeting once a week, a consecration service every Sabbath evening before preaching. This increases our number of workers. At the regular weekly meetings of the League a paper on some line of church work or benevolence is read by some of the League members, who, expressing their own opinions, awaken discussion of the same. Our next paper is to be concerning 'The Deaconess Movement.'"

—"This organization was affected in what seems to us a providential moment, and the Epworth League movement is crowding us with work, and doors of usefulness are opening in

our midst, which we propose to enter and to hold for Christ. Our Sunday evening prayer-meeting is crowded. The room only holds about four hundred, and many are unable to get in. We have about fifteen minutes' song service and then the remainder of the time is devoted to an enthusiastic revival meeting. Gospel truth is being sown, hearts are being reached, and 'Christianity in earnest' is the motto of our Methodism. We have had the Epworth League pledge printed and given to every member, and its meaning and sacredness are impressed upon every one. No movement ever started in our Church has done so much to unify sentiment and to enlist the attention of all classes as has the Epworth League. Its broad, comprehensive plan meets our needs, and will, we think, be the means of giving a new impetus to Methodism."

—"Occasionally it is well to have a miscellaneous evening, when even the youngest members may be brought into notice by taking part. Their friends and families will in this way become interested, and enjoy meetings which they might otherwise not even attend. Selections read by youth who are not old enough to write for themselves, and singing by the children, will pass the time pleasantly.

—"The interest in spelling matches is not yet exhausted; and these may be supplemented by pronunciation matches. In summer, lawn parties are attractive as well as healthful.

—"A spiritedly debate on some topic of the day will be a means of educational enjoyment.

—"A poor programme well carried out is better than a better programme badly carried out. Begin promptly; some friends will be sure to leave early, and that is uncomfortable for every body. Be brief; the best entertainment prolonged becomes tedious. Have no long pauses. Be patient; it is almost certain that something provoking will occur before the programme is ended. The secret of delight and success in sociables is with those who strive to entertain. No one should come merely to be entertained. Unfailing good temper—the genuine desire to make others happy—will bridge over all difficulties and make your sociable a source of pleasure and a means of grace."

—"The Young People's Society of the Broadway Methodist Church, Louisville, Ky., uses an absentee card like the following. It is sent to the secretary by members who are unavoidably detained from the devotional meeting:

..... 189
I have thought of the subject for the next prayer-meeting, and send you this verse,
I will pray for the success of the meeting and that God be with you.
Sincerely,
(Signed)

—"Eight ways in which a church can help to make its pastor successful: 1. Hear him; 2. Back him; 3. Pray for him; 4. Pay him; 5. Use him; 6. Give him air. You could smother

Paul or door-keeper high office mend his

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Paul or Barnabas in carbonic acid gas. The door-keeper in the house of the Lord has an high office. 7. Encourage him; 8. Recommend him."

—"What is the value of the young people's societies to the local church? 1. They increase the spirituality and give a more robust form of piety. The young people have reacted favorably upon the prayer-meeting. 2. They have cultivated a truer denominational loyalty. 3. They have enabled the pastor to utilize more the laity in the evangelization of the world. The young people's societies are training-grounds for the official board."

—"A number of the Leagues have on their printed lists of officers, etc., an invitation like this: 'Dear Friend,—If you have no church home you are cordially invited to worship with us. We invite you to become a member of our League and thus we can help each other.' Then a dotted line follows, on which the one giving out the card can write his name. It is a good idea, for it makes the invitation more personal when the autograph accompanies the printed request."

—"How Young People can help the Revival," 'Outside Work,' 'Inside Work,' 'After the Revival. What?' The papers are limited to eight minutes, and each will be followed by a general discussion in which each speaker is limited to three minutes. Good music will be interspersed, and at the end of the literary programme refreshments will be served and a social hour enjoyed. All Methodist young people are invited and urged to be present. The exercises will be helpful—intellectually, spiritually, and socially."

—"If a revival must come to a close the formation of a Young People's Society is its best sequel. It brings the young converts together in Christian Association and sets them at work. It is an upbuilding and strengthening influence that must not be overlooked."

Rules for the Teacher.

1. PREPARE each lesson by fresh study. Last year's knowledge has necessarily faded somewhat. Only fresh conceptions warm and inspire us.
2. Seek in the lesson its analogies and likenesses to more familiar truths. In these lie the illustrations by which it may be taught to others.
3. Study the lesson till its thoughts take shape in familiar language. The final proof and product of clear thought is clear speech.
4. Find the natural order and connection of the several facts and truths in the lesson. In every science there is a natural path of ascent from its simplest notions to its sublimest outlooks. So, too, in every lesson. The temple of truth is not a jumbled mass of disjointed truths.
5. Seek the relations of the lesson to the lives and duties of the learners. The practical value of truth lies in these relations.

6. Use freely all aids, but never rest till the truth rises clear before you as a vision seen by your own eyes. To David, his own simple sling was better than Saul's magnificent armor.

7. Ask for all the facts and views of a subject, but be sure to master some. Better to know well one truth than to know imperfectly a hundred.—*Pilgrim Teacher.*

The Holy Day of Gladness.

BY EMILY SEEVER.

How shall we keep this holy day of gladness—
This queen of days, that bitter, hopeless sadness
Forever drives away?

The night is past, its sleep and its forgetting;
Our risen Sun, no more forever setting,
Pours everlasting day.

Let us not bring upon this joyful morning
Dead myrrh and spices for our Lord's adorning,
Nor any lifeless thing:
Our gifts shall be the fragrance and the splendor
Of living flowers, in breathing beauty tender,
The glory of our spring.

And, with the myrrh, oh, put away the leaven
Of malice, hatred, injuries unforgiven,
And cold and lifeless form!
Sail, with the lilies, deeds of mercy bringing,
And fervent prayers, and praises upward spring-
ing,
And hopes pure, bright, and warm.

So shall this Easter shed a fragrant beauty
O'er many a day of dull and cheerless duty,
And light thy wintry way;
Till rest is won, and patience, smiling faintly,
Upon thy breast shall lay her lilies saintly,
To hail heaven's Easter Day.

The Teacher's Privilege and Responsibility.

BY ANNIE CRAWFORD.

"Must Jesus bear the Cross alone,
And all the world go free?"

I ASKED myself, indignantly, as, shaking off a disinclination to leave my cosy seat by the open fire, I threw down my *Sunday Magazine*, and prepared to face the driving snow and choking bluster of a February storm in Canada.

Seated in the midst of my Sunday-school class, half an hour later, I marvelled that it had taken such strong incentive as the memory of my Master's sacrifice to bring me there. With the sweet, pure faces of my six little girls so attentively upturned to mine, came an overwhelming realization of the extent of my privilege, the weight of my responsibility. Mine it is, so to speak for my Saviour won by week that these bright girls may be won to His

love and service; or so to mar the picture of His wondrous loveliness that they turn away uninterested, perchance, indeed, repelled.

As a pebble thrown in the ocean, whose point of touch is enclosed in ever-widening circles, so is the influence of the teacher upon each young soul committed to her care. What know I of the importance or magnitude of the fields in which the lot of each may be cast? In the world of literature, perchance, sweet, calm-eyed, thoughtful Mary may mould the minds of millions. Dark-eyed Maud, with her radiant beauty and social privileges, may win the hearts and influence the lives of the leaders of our nation. And Grace, so helpful and sympathetic, may walk the weary hospital ward, and while ministering to the dying body, find golden opportunities of ministrations to the never dying soul. Or in the home, perhaps, woman's truest, happiest sphere, each may find her place, and, as Christian wife and mother, may mould other characters after the pattern of her own, sending them forth in turn to exercise a wholesome influence in their day and generation. Still another possibility: I see, in imagination, the shadow of the dark wing of the Angel of Death, and it falls upon this face, or that, and soon it may be the last lesson of earth will have been laid before that young mind, and the spirit whose time of preparation has been so short will have entered upon the realities of eternity. In an agony of soul I cry, "Lord, who is sufficient for these things?"

Sweet and soft as an evening chime bells comes the reply, "Your sufficiency is of God." Oh, then, that we may invoke His aid, without which the best lesson helps, the fullest notes, the most brilliant commentaries are useless. But by faithful intercession for our beloved classes, collectively and individually, we may move to swifter blessing the willing arm of God.

OTTAWA, ONT.

Book Notes.

Personally Conducted. By FRANK STOCKTON. Square 8vo, pp. 240. New York: Scribner's Sons. Toronto: William Briggs. Price \$2.

The young people are to be congratulated who can enjoy the comprehensive tour described in this book under the guidance of this genial writer. Few things are more educative and instructive than a judicious course of travel, and the next best thing to actual travel is to follow such a vivid and well illustrated account of travel on the great historic routes of Europe as is presented in Mr. Stockton's handsome volume. He takes us through Southern France, stopping at Avignon; and on through Sunny Italy, with short visits to Genoa and Pisa, to the most interesting city in Europe—Rome. Then we proceed to Naples, Florence, and Venice; thence into Switzerland, up the Rigi, and on to Paris and London, through rural England, back to Holland and Germany, down the Rhine and through Belgium. The admir-

able engravings by Mr. Pennell and Mr. Parsons and others greatly enhance the value of the book. This is an admirable present for any intelligent young person.

Studies in St. Luke's Gospel. First Series. By CHARLES S. ROBINSON, D.D. New York: American Tract Society. Toronto: Wm. Briggs. Price \$1.25.

Focused on the Gospel of St. Luke, as are the eyes of the Bible reading world during this year of grace, anything that throws light on the sacred page will be gladly welcomed by multitudes of diligent Bible students. These chapters are especially adapted for purposes of Sunday-school instruction. Dr. Robinson is well known as being in close touch and sympathy with Sunday-school work and teaching. In these chapters that sympathy is abundantly manifested; and we cordially commend the book to all Sunday-school workers.

Hypnotism. Its History and Development. By FREDRIK BJORMSTROM, M.D., Head Physician of the Stockholm Hospital, Professor of Psychiatry. The Humboldt Publishing Co., 28 Lafayette Place, New York.

This is a timely book. Last August over one hundred and fifty "Savants of incontestable authority" met in Paris to discuss the progress and development of the mysterious agency known as "Hypnotism," and as a result of their deliberations the subject has entered the domain of Science, and evidently has come to stay. The author of the present work is well qualified to write on the subject—none better—and we bespeak for the work, which is specially translated for the Humboldt Library of Science, an immediate success.

Zig-Zag Journeys in the British Isles. By HEZEKIAH BUTTERWORTH. Small 4to, pp. 320. Boston: Estes & Laureat. Toronto: Wm. Briggs. Cloth, \$2; fancy boards, \$1.75.

Still more popular than the "Vassar Girls'" series are Mr. Butterworth's interesting books, of which no less than a quarter of a million have been sold. They combine in a remarkable degree amusement and instruction. In this volume an American family take a vacation ramble through their old ancestral home-land. They travel through the country of Moore and Goldsmith in Ireland; through the English Lake District of the poets; through Abbotsford, Melrose, and the scenes made famous by the Wizard of the North; through Scrooby, the land of the Pilgrims, old Boston, Windsor, the west of England and the Isle of Avalon—the scene of King Arthur's legends. A thousand sidelights are thrown upon the page of history. The engravings, over 100 in number, are admirable. The book will make an excellent Christmas present.

The Canadian Musical Herald is the title of a bright-looking new monthly, ably edited by W. E. Haslam and P. W. Mitchell, and published by Mr. E. T. Coates, Toronto. Price

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—THE Journal of Marie Bashkirtseff, a young Russian artist who died in Paris in 1884, at the age of twenty-three, and which has attracted the admiring attention of the foremost critics of Europe, has been published by Messrs. Cassell & Co. Among the most enthusiastic in their praise of this Journal is the Right Hon. Wm. E. Gladstone, who, in an article in the *Nineteenth Century*, pronounces it "a book without a parallel." A portrait of Mlle. Bashkirtseff, and reproductions from her paintings, now owned by the Luxembourg Gallery, will accompany this edition.

How to Manage the Big Boys.

I WOULD like to say to that friend who has the class of boys from fifteen to eighteen years old: Follow closely the lessons of the International course. It gives the boys Bible texts to study in common, and there is a bond of union in it that the teacher cannot afford to put aside. Let the teacher put his whole heart into the lesson, looking out each topic of the lesson prayerfully and carefully. Then think over the characteristics of the boys giving to each just the topic that best suits him. This is not all. Put yourself in each boys' place; make his peculiar traits your own; fit the questions to him till they seem a part of his very self; then, with references from the Bible, gently lead till he sees the truth as it is. Link history closely with the great spiritual truths, till the look of pleasure and genuine interest beams in his eye. If you know your scholars and enter into their lives, their joys and sorrows are your own, you will not fail to interest them in the things you like best. Illustrations of your own are good; they are important, but the boys will give you some from their own experience that will be of great value. From them you can draw with more force the moral and spiritual application of the lesson. One great advantage of this method is that each pupil has the feeling that he is of importance; he is really helping to teach the class. Several scholars in the same class can be made to feel that you depend on them for assistance, and you may be sure they will never willingly disappoint you. The Sunday-school teacher has a great work before him, and let the labor be in proportion to the work. Wonderful things have been accomplished by teachers thoroughly in earnest. The words of commendation are to the faithful. Love the pupils, and love the work, and with the Master's help the lessons will interest. Treat each argument or question from a scholar as from your equal. Win the boy with the same loving words Christ used in winning you.—*Sunday-school Times*.

Opening and Closing Services.

OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Sentences.
Supt. I will lift up mine eyes unto the hills, from whence cometh my help.
School. My help cometh from the LORD, which made heaven and earth.
Supt. For the LORD is great, and greatly to be praised:
School. He is to be feared above all gods.
Supt. Honor and majesty are before him:
School. Strength and beauty are in his sanctuary.
- Supt.* O worship the LORD in the beauty of holiness:
School. Fear before him, all the earth.
- IV. Singing.
- V. Prayer.

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. The LORD bless thee, and keep thee:
School. The LORD make his face shine upon thee, and be gracious unto thee:
Supt. The LORD lift up his countenance upon thee, and give thee peace.
- III. Dismission.

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.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN LUKE.

LESSON I. CHRIST'S LAW OF LOVE.

[April 6.]

A. D. 30.]

GOLDEN TEXT. As ye would that men should do to you, do ye also to them likewise. Luke 6. 31.

Authorized Version.

Luke 6. 27-35. [Commit to memory verses 35-37.]

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Revised Version.

27 But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them.

32 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

General Statement.

For a few months Jesus was the pride of his nation. John had been set aside; but his influence was permanent, and his partisans eagerly flocked to Jesus. The eloquence that had drawn the multitudes to John was surpassed by that of the new Prophet; and his matchless grace, works of wonder, and lofty claims won such popularity that his sacerdotal foes found it difficult at first to organize against him. The discourse of which this lesson is a portion has been called the Sermon on the Plain, to distinguish it from the Sermon on the Mount (which is given at length in Matthew, chapters 5, 6, and 7). It is not impossible that it is simply Luke's report of the Sermon on the Mount; but there are divergences that make it more probable that the two discourses were spoken on different occasions, and there is nothing inconsistent with our highest ideals of Christ in his frequent repetition of parables and precepts. Dr. Farrar, however, gives quite a different explanation. He understands the first words of the 17th verse, "And he came down with them and stood in the plain," to mean, "And, coming down with them, he stopped on a level place." Far more important than time or place are the wonderful commands we are now about to study.

EXPLANATORY AND PRACTICAL NOTES.

Verse 27. But I say. The emphasis Jesus placed on his personal authority startled all hearers, and was the direct cause of both the amazing popularity of his early ministry and his subsequent persecution and murder. He was the first Jew since Moses's time who had thus spoken. "Scribes and Pharisees" hardly pretended to think for themselves. If a rabbi could find no real authority to quote, he feigned quotation, and credited some dead pundit with his own ideas. Nothing could astonish our modern world of thought as the simple phrase "But I say" astonished intelligent Jews. Were some learned professor suddenly to declare that our accepted sciences are false, and that theories hitherto utterly unthought of are truly scientific, it would not be so astounding as was this mental independence of Jesus; for, after all, such a professor would be only following in the footsteps of Galileo and Kepler and Newton. But Jesus lived among intellectual and moral mummies. The dust of a sepulchred religion had lain undisturbed for centuries. (1) *Jesus's words are as authoritative to us as to the Galileans who first heard*

them. Which hear. Which heed. Love your enemies. At first it might seem impossible to love at command; but what is love? Three elements, it has been wisely said, are always found in a loving heart: desire for the good of the person loved, an inclination of affection toward him, and a consecration of one's self to his interests. The first of these is distinctly under control of our will; and the second and third are outgrowths of the first. Christ commands us to love every malicious acquaintance as God loves the sinner, "despite his sin." Men of old had said, "Thou shalt hate thine enemy." Deut. 7. 2; 23. 6; 1 Chron. 20. 3; 2 Sam. 12. 31; Psa. 137. 8, 9. And yet the glimmer of that Godlike spirit which was perfected in Christ was already seen in the ancient days. Read Exod. 23. 4, and Prov. 25. 21, and you will see that the followers of Moses did not all hate their enemies. **Do good.** Act nobly.

28. Pray for them. Precisely what Jesus did for his murderers (Luke 23. 34), and Stephen for his (Acts 7. 60). (2) *He who has kindness of heart, as well as*

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29, 30. Most as illustrative of concerning enemies on the one c By "smileth merely an act Jewish courts Offer also the will not do to c what Jesus mean ingly. First, r command, but "Love your en the repeated l 39: 1 Cor. 6. 7; but literal, in it when he was s and notice that of this passage letter of it." his wife or chi drunken ruffi sense teaches repeat it. But Lord here en from our ene parison with "emotions." T striking para memory and c loving our en of as great v article of appa night. Coat does not say, come him to better suffer and quarrels. lawsuits that illustration o are to so love nor violent re social and bu do them goo of our lives. compels us (4) *It is bet charity.*

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courtesy of behavior, to those who have injured or insulted him, has learned one of Christ's hardest lessons.

29, 30. Most commentators regard these two verses as illustrative examples of the general directions concerning enemies just given by our Lord. **Smitheth thee on the one cheek.** "Cheek" should be "jaw." By "smitheth," an act of violence is intended, not merely an act of contempt. For such an offense the Jewish courts imposed a fine from a shekel upward. **Offer also the other.** This is a "hard saying," and it will not do to dodge it. We should find out precisely what Jesus meant, and, without flinching, act accordingly. First, remember that this is not an additional command, but an illustration of how the command, "Love your enemies," will work. Secondly, forget not the repeated injunction, "Resist not evil" (Matt. 5, 39; 1 Cor. 6, 7; 1 Pet. 2, 19-23), which is not figurative, but literal, in its meaning. Lastly, watch Jesus himself, when he was smitten on the one cheek (John 18, 22, 23), and notice that "while most divinely true to the spirit of this passage, he did not, on that occasion, act on the letter of it." It would be wrong for you to quietly allow his wife or child or his own life to be endangered by a drunken ruffian and a murderous lunatic. Common sense teaches that, and, therefore, Jesus needed not to repeat it. But common sense does not teach what the Lord here emphasizes, that (3) "The ills we suffer from our enemy's abuse are not to be named in comparison with the ills that come from enkindled malign emotions." The verse is, as Dr. Farrar has said, a striking paradox intended to impress forever on the memory and conscience of mankind the solemn duty of loving our enemies. **Cloak.** This outer mantle was of as great value to its wearer as any single modern article of apparel. It was used as a wrap both by day and night. **Coat.** The inner, necessary garment. Christ does not say, if a man robs you of your luxuries, welcome him to your necessities; but, when wronged, better suffer additional loss than resort to wrangling and quarrels. And Jesus shows no more indulgence for lawsuits than for fistuffs. **Give.** This is the third illustration of the sublime law given in verse 27. We are to so love our enemies that neither atrocious assault nor violent robbery nor the overreaching and greed of social and business life can disturb our steady purpose to do them good. Thoughtful generosity is to be the habit of our lives. Sometimes the very spirit of this precept compels us to disobey its letter. Matt. 15, 26; 20, 23. (4) *It is better to lose your coat than to lose your charity.*

31. Skeptics have made a great ado because something like this Golden Rule has been found outside the Gospel; but our Lord himself presented it as a condensation of "the law and the prophets." Matt. 7, 12. Dr. Van Doren beautifully says, "It is the primitive command of God written on the hearts of all nations." Confucius, Socrates, Aristotle, and Hillel each formulated a maxim similar to this; but theirs were negative,

and this is positive. Theirs said, Do not what you would not like done; Jesus said, Do what you would like done. This rule, like every other, has been occasionally misinterpreted by evil hearts and ignorant minds. (5) *Like every other good precept, the Golden Rule is only safe to follow when our hearts have been purified and our good sense enlightened by God's Spirit.*

32-34. These verses, condensed, mean simply that a Christian is to be better than every body else. "If a Christian be a shoemaker," says Cecil, "he should be the best shoemaker in town." **If ye love them which love you.** The meanest of men do that. **If ye do good to them which do good to you.** The trickiest politician will do that. **If ye lend to them of whom ye hope to receive.** You only prove that you have the elements of a successful business man. In the law of "tit for tat" the sinner is as good as the Christian; but disciples must do better than worldlings. (6) *A man is a Christian for the very purpose of being a better man than his neighbors.* (7) *God enables his children to live more loftily and purely than others, because they may draw ultimately on divine power.*

35, 36. A summary of the preceding eight verses. "The most sublime precept ever delivered to man." **Do good, and lend.** At all times, in all moods, live for others. While his neighbors are planning to get more money and to rise in the social scale, the true follower of Christ is planning to enrich the poor and raise the downfallen. **Hoping for nothing.** One who lives so lofty a life need hope for no earthly recompense. While he lives the world will call him a fool, though after his death it may revere him as a saint. But the phrase in Greek has another possible meaning. It may be read, "Never despairing;" "never giving up heart." **Your reward shall be great.** In heaven. **Children of the Highest.** Recognized by a sort of family likeness. **As your Father also is.** (8) *Children of God—that God whose name is LOVE—must live a life of unceasing beneficence and tender-heartedness.*

37. **Judge not.** Rom. 2, 1-3; 14, 10; 1 Cor. 4, 3-5, 13; Jas. 2, 13. We are not forbidden to make careful estimates of our neighbors' characters; the activities of life compel us continually to make such "judgments." But all our mental workings are to be saturated with divine love. The Christly spirit displayed in the meek reception of affronts and cruelties is to rule also in our social, domestic, and business life. **Forgive.** Do not condemn; pardon.

38. **Good measure.** Your quarts and bushels shall overrun—an inspiring promise, greatly intensified by the beautiful figure of the grain-measure. **Men.** The Revised Version has "they." The Greek does not definitely refer to any agents, and we here catch a glimpse of a benign law that rules in both the "natural" and the "spiritual" world. It is more distinctly stated in the last sentence of this verse. **Bosom.** That is, the fold of the robe or girdle—used in the Orient instead of pockets—like the veil in Ruth 3, 15. See also Psa. 55, 13; Isa. 65, 7; Jer. 32, 18.

CRITICAL NOTES.

BY PROF. MARCUS D. BUELL, D.D., BOSTON UNIVERSITY, SCHOOL OF THEOLOGY

The opposition of the ruling party, overawed for a season by an unanswerable miracle, as recounted in the last lesson, soon reasserts itself in renewed attacks and fresh criticisms, of which Luke gives careful details. This opposition, so certain to prejudice the common people, cannot be silently ignored. Means must be devised for meeting it. Organization is the means resolved upon. Having spent a whole night in prayer,

Jesus formally selects and appoints twelve apostles, and so founds his church. The formation of the new body affords the natural and most favorable opportunity for the publication of its governing principles. Such a publication is accordingly made in the so-called Sermon on the Mount, a brief and logical sketch of which, as it was reported among the Christians of his time, is presented by Luke. Such a sketch as we find in Matthew

would be less readily understood and appreciated by gentle Christians. Expressed in its most general form, the basal principle of the new regime is to be love to one's fellow-men. How surprising a sequel must this have seemed to all who cherished Messianic expectations, whether friends or foes! The rabbi with authority, the miracle-worker who claims the divine prerogative of forgiving men's sins, aims, after all, not to break Rome's detestable political yoke, but to induce men to love one another.

Verse 27. I say. I give my personal commandment. **You which hear.** His disciples and all who accept him as Master. **Love your enemies.** The antithesis, "hate your enemies," is in mind, as Matt. 5. 43, shows. The enemy is the one who manifests hatred, as the subsequent clauses indicate. This is not a command to take delight in the injustice others do us, but, in place of returning evil for evil, as sinners naturally do, to return good for evil. Observe how well Paul had already set forth this truth. Rom. 12. 17-21. At this early stage of his teaching, before his atoning death had taken place, he could not explain how citizenship in the kingdom was to be obtained, and how the Holy Spirit, poured out in men's hearts, would make such a virtue as loving one's enemies a common possession. See Gal. 2. 20, 21; 4. 4-7. **Do good.** The current method for establishing a kingdom, notably the Herodian, was to kill all opposers and enemies of the person and dynasty.

28. Bless. speak well of. The natural rejoinder to vituperation is fiercer vituperation. **Pray for them.** So Stephen, who was full of the Holy Ghost, did (Acts 7. 60), in place of asking God to repay a vengeance he was powerless to execute. Luke reflects that Jesus is moving his hearers to imitate his own example. 23, 34. Two of the disciples notably needed such teaching. Luke 9. 54.

29. Check. Literally, jaw-bone; implying a heavy blow and the greater provocation. **Offer also the other.** Jesus knew how to compel popular attention to abstract principles by the use of striking illustrations and metaphors. He chooses examples of conduct which can alone proceed from real love. It is love only that can turn the other cheek. There is nothing but love that can restrain the average man from returning blow for blow. The citizen of God's kingdom, the member of Christ's Church, is to let all his dealing with his harshest and rudest fellow-men be controlled by love. That this saying was not meant as a direction for specific conduct is plain from the fact that Jesus himself, when struck by an officer, did not turn his other cheek, but reproved the offender. John 18. 22. **Withhold not thy coat.** Deny not the proof of your love to the greedy and selfish. Be kind to the man who defrauds you of your rights.

30. To every one that asketh. Our Lord was not giving rabbinical precepts, but embodying great principles in striking forms which would arouse thought and help the memory. The adoption of this saying by every Christian as a precept would encourage pauperism and swell the army of tramps the world over. The adoption of it as principle has already dotted the map of Christendom with asylums and hospitals. Let love rule the use you make of your means. **Ask them not again.** Withhold not your loving offices even from the heartless and grasping. Let the sharper find in your conduct the antithesis of his own. Treat him who has robbed you by legal process like a brother. A crucial example of love.

31. As ye would. The paradoxes that have preceded have prepared the way for a statement of the general principle. What the Christian desires for him-

self is to be the infallible rule of his conduct toward his fellow-men. Others, before Christ's time, had stated the negative side of this precept; it remained for him to see and boldly declare the vital importance of its positive side.

32. What thank. What recognition on God's part that you are members of his kingdom and like him! Peter uses the same word to describe God's appreciation of unjust suffering borne for his sake. 1 Pet. 2. 19. **Sinners.** Who obey their own carnal impulses rather than the will of God. The word was commonly applied by Jewish writers to Gentiles as not belonging to the commonwealth of Israel. Gal. 2. 15.

35. Love your enemies. By this reiteration Jesus makes his leading theme the more impressive. **Do them good.** Let no injustice or wickedness on the part of the world change you into its likeness. Though in the world, be not of the world. Paul said, Owe no man any thing but love. He recognized his debt to the Philippian jailer, and returned his cruelty with blessing. A Christian prisoner, crying "Do thyself no harm," thus revealed Jesus to a hardened heathen. **Lend.** Christian love cannot always be shown in sympathetic words; very often its only language is dollars and cents. See Jas. 2. 15, 16; 1 John 3. 18. **Never despairing.** Every Christian has generous impulses. It is not easy to love to the end as the Lord does (John 13. 1), and make love the law of one's life. Only as we wait on the Lord, and by the Spirit renew our strength, can we be saved from despairing of the success of such a policy. **Reward.** Immediately, in repose and peace of soul; ultimately, in the benign effects of such a life. Matt. 25. 34, *sgp.* **Shall be sons.** Not, shall be called, but shall be. See 1 John 3. 1, in Rev. Ver., "such we are." Your life of love will be one directly derived from the Ruler of all, and you will become "partakers of his nature." 2 Pet. 1. 4. **For he is kind.** Proof of our filial relationship to God from similarity of conduct. **Toward the unthankful.** Nothing discourages kindness like ingratitude. It is only love that can persevere in kindness to the ungrateful. In Matthew's sketch Jesus likens God's loving impartiality to his indiscriminate gift of rain to all classes of men. **Evil.** Who can continue to help the wretch who impugns one's motives and finds fault with one's gifts? Who does not find charity arduous enough among wholesome and agreeable pensioners? Moral deformity is more loathsome to a holy God than physical degradation can be to us. Yet he is kind to those who curse and hate him.

36. Merciful. Show kindness to men independently of their conduct toward you.

37. Judge not. In the case of personal wrongs and injury, as in the preceding verses. Men are never so prone to judge the actions of others as when their rights are infringed by others; as they also are never in so great danger of transgressing the law of love to their neighbors. When injured, do not assume the functions of a judge. Read Peter's teaching on this point. 1 Pet. 2. 23.

Condemn not. As men are so quick to do when their own rights are trampled upon. How confident we are in such cases that we are right; how little chance justice and mercy have at such times. In fact, the injured man is in danger of sinning as much as his injurer. **Shall not be condemned.** For extreme and uncharitable judgments of one's enemies. **Release.** Acquit; discharge. The judicial figure is still retained. Let the man that has wronged you go. You are in no state to judge him righteously; besides, it is not your prerogative.

38. Give. The world, the flesh, and the devil say, Withhold! Hoard! Resources material, mental, and

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spiritual are of value to the Christian only in proportion as they can be made to bless others. Christ was happy in his divine powers, because by them he could save the world. **And it shall be given you.** Civilization has advanced in proportion as men have realized this ideal. In modern times the individual is made, by his close alliance with society, a thousand times richer, mentally and materially, than he otherwise could be.

The Lesson Council.

Question 1. Are there any limitations to the commands of Christ to love our enemies, to submit to evil, and to lend, hoping for no repayment?

The commands of Christ are universal. In the practical application of them to the affairs of life they must be interpreted so as not to be mutually destructive. The Gospel assumes the exercise of common sense. Love to all will not permit us to submit to all evil. Love to all will not always permit us to lend, except with the distinct understanding that we shall be repaid.—*John E. Earp, D.D., Winfield, Kan.*

The duty of loving enemies does not require us to view them as excellent persons if facts show the contrary; nor to prefer them to our friends. We are not allowed to bear malice toward enemies, but must regard them with kindness and compassion. Such love is not inconsistent with a proper defense of reputation, property, or life, against assailants. To turn the other cheek, and lend, hoping for no payment, cannot be considered as literally obligatory in all cases, because such leniency would sometimes be in opposition to the welfare of society as well as to justice and righteousness; as, for example, when one by violence seizes your life, or by fraud assails your property, or by falsehood would blast your reputation.—*John Atkinson, D.D., Newark, N. J.*

Jesus is here setting forth foundation principles. The full explanation of them must be sought in his subsequent teachings and example and in the precepts and practice of his disciples. The law of self-preservation is instinctive. A man is justified in self-defense. He may also defend innocent and helpless persons, even to the extent of inflicting personal injuries or death upon ruffian assailants when the assault is so sudden and violent as to make appeal to magistrates impossible. Otherwise, he may bring offenders before a judicial tribunal, and may defend himself when brought there. See Luke 21. 15; Acts 23. 3; 26. 2; 25. 11. Personal resentment of evil, or gratification of venereal passions, or taking the administration of justice into our own hands, is contrary to the spirit and teachings of the Gospel.—*O. A. Houghton, D.D., Auburn, N. Y.*

The pure, holy, Christly spirit of love as the guiding principle of conduct recognizes no limitation. It is utterly opposed to the "blow for blow" spirit—to the selfish spirit that only performs an act of kindness or mercy from motives of self-seeking policy. But, while the spirit of love should reign supreme in every heart, the sanctified common-sense and moral reason must ever decide in particular cases of conduct what course would be most Christ-like. Promiscuous loans, charities without discrimination, and absolute submission to evil, would be most dangerous, and thwart the very purpose of Christly beneficence.—*Rev. W. M. Brundage, Ph.D., Amsterdam, N. Y.*

Love between the sexes, often beautiful, if inordinate, or ill-directed becomes hateful. Love for one's child, among the best of endowments, is without morality. The brute shares it with the noblest woman. But the

love enjoined toward a neighbor, and even toward an enemy—the love of good-will, ἀγάπη—is a love free from just censure. Wishing one well is always commendable. The child's angry act is to be checked, even for its own sake. Tolerating an enemy's deed, harmful to himself and me, is folly. Our version "hoping for nothing again" is unauthorized. The Revision has "never despairing"—that is, of right outcome.—*H. Lummis, Appleton, Wis.*

Lesson Word-Pictures.

BY REV. E. A. RAND.

He is only a humble man living round the corner of the alley. In the front room he strengthens the weak, rickety shoes of the neighborhood. Packed away in the little rear rooms are his wife and children. He lives a very lowly life, and lowly people of this world come to deal with him. He has many unseen visitors, though, from another life, for the angels love to fold their wings under the old shoe-maker's roof. They make this humble home one of the King's palaces. The neighbors call him John; the name the angels give him is John Golden Rule, for in his life he is unconsciously making a series of beautiful pictures, his acts being mirrors only reflecting the Saviour's teachings of love.

There is a man on the other side of the alley to whom John Golden Rule's life is a silent, constant rebuke. That neighbor stood and cursed him the other day; horribly cursed him; opening his mouth and pouring out one black stream of hate and blasphemy. The angels shuddered and turned their faces away. John Golden Rule said nothing, but went into his house, got down on his knees, and the tones of his prayer for the blasphemer mingled with the echoes of the words of the latter, still standing and cursing at the empty air.

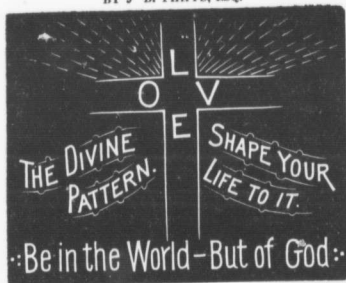
Some of the boys on the alley roughly hustled John Golden Rule going home one night. They said, though there was no fun in it, it would not pay to try it again, he took it so quietly, silently. They knew he would go to praying for them, and it would bother their wicked plans a good deal if his prayer were answered. The angels saw this also, and resolved they would help answer the prayers.

There was an old man going by in the rain the other day. His coat was worn and thin. John Golden Rule knew the old pilgrim was hungry and that he had a hungry wife at home. John Golden Rule thought how he would feel if as poor and old and out in the rain. He called the man in and kept him till the rain was over. John Golden Rule and his household shared their dinner with him, and it was surprising, when they searched through a home never overstocked, how much they found wearable and eatable that they could send to the wife of the old man, while John Golden Rule covered his thin coat with a thick one. It made the angels' eyes shine with pearls or something else to see all this. Some day they talk of borrowing the old man's coat and coming to John Golden Rule's door just to get his smile of cheer and words of welcome. Won't the King's messengers leave a big blessing behind them!

And then what they like from day to day is that John Golden Rule in his work, his business, is carrying out the thought in the law of love. He is fair and just in his handicraft. He attaches firm soles to the boots he mends, and builds up a heel that will hold. Yes, the angels like that. Then when the day's work is over John Golden Rule gathers up the hands of his children, puts them all in God's hand, and lies down at peace with all the world. Ah, while some of the heavenly messengers tarry and watch, with what a soft whirr of wings and warble of voices the others go heavenward

singing, "Glory to God in the highest, and on earth peace, good-will toward men!"

Blackboard.
BY J. B. PHIPPS, ESQ.



This lesson illustrates the divine law of love. Commence the review by speaking about patterns. If one wishes to make a certain piece of work, and has a pattern to guide him, the labor will be comparatively easy. Illustrate by familiar examples. We have a life to live in this world, and our Saviour wants each one of us to live it in a certain way; so he, as the divine Law-giver, sets forth a pattern to which our lives must conform. This law is the divine law of love, and the pattern is the consecrated cross of self-sacrifice. The selfishness of this world will not conform to this pattern, but the Christians must do more than the world, because, as his followers, they must pattern after Christ.

BLACKBOARD SENTENCES. True Christianity. Be good. Do good.

TWO STANDARDS FOR LIVING. The world's. Christ's. Reach up, not down.

COLORS. First sentence, at the top, white; second, blue; third, pink; cross, white; rays, yellow. The cross may be drawn during the review, or before the school assemblies.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. The Golden Chain.

Have ready upon the board a great golden sun. Print in large white letters among its rays the word "Love." Make an outline of a mountain, the Sea of Galilee at the foot, and a few houses to stand for Capernaum. Tell that Jesus had spent the nights alone upon the mountain, praying to God. When day came he called his disciples to him and chose twelve to be apostles. Call twelve children to the front and give a little drill upon the names of the apostles. If the children are very young, give each one a piece of cardboard bearing the name of an apostle to hold; if enough can be had of an older class, name each child, and let them call out each his apostle-name, so leading in the drill.

Tell that after Jesus had chosen the twelve he came down to the level ground with them, and preached a sermon, about love, to a great multitude of people. In this sermon he gave a law, which is our Golden Text. Print rapidly on the board as children recite it. Have a piece of small chain. Fasten two children together with it. Tell that the law of love is the golden chain that binds us to one another. What are some of the links of this beautiful chain? Make large links on the

board as you talk. In one print "Love Enemies." In the following links, "Do good to them," "Bless them," "Pray for them," and "Give." Talk about each of the links; there are plenty of illustrations that will appeal to child minds.



Tell of the Jewish saying, "Do unto others as they do unto you." Contrast the kind of day a child will spend who follows this rule with one spent in following the Golden Rule. It is the selfish heart that treats others as they treat us. The heart in which Jesus lives cannot be selfish. Tell the story of the ice-mountain. Men tried to beat it down with sledge-hammers and pick-axes. Strong winds tried to topple it over. Great rain storms pelted it, but nothing moved it until the warm sun shone upon it. That melted it. Show that our selfish hearts are like the ice-mountain. Nothing can melt the ice until God's sun of love shines upon them. "Love is the golden chain." Where shall we get love? From God, who is Love.

Berean Methods.
The Teachers' Meeting.

I. Recall the environments of Jesus at this period: 1) Important deeds and utterances up to this date; many acts and words by which we apprehend the divinity of his character were as yet unwrought and unspoken. 2) The probable place. Spend little time in discussing whether this is a second report of the sermon on the Mount or a report of a second discourse similar to that. 3) Jesus had spent a night in prayer; in the morning "called" twelve of his disciples to the apostolate, and to them gave these solemn precepts. II. The sermon: THE LAW OF LOVE. 1) Universal in its application. Our Lord begins with "enemies," and, of course, includes all others. 2) Eminently practical, "Offer," "Do," "Lend," "Give," "Forgive," etc. 3) Self-oblivious: "Hope for nothing again." 4) Contrary to natural instincts and worldly wisdom. 5) Obedience to it is a test of Christianity. Vers. 32-35. 6) Obedience to it richly rewarded. Vers. 35-38. 7) This law will last universally, for love is the mightiest of all forces. 8) Perfectly exemplified in Jesus's life and death.

References. FREEMAN'S HAND-BOOK. Ver. 29: The "coat," or tunic, 821. Ver. 38: The "bosom," 700. . . FOSTER'S CYCLOPEDIA. Ver. 27: Prose, 2341, 8349, 8356. Ver. 28: Poetical, 1985, 1986; Prose, 8787, 8788. Ver. 29: Prose, 3855-3867, 10751, 10752. Ver. 31: Prose, 2590, 2591, 6520. Ver. 33: Prose, 8126, 8128, 8131-8135. Ver. 34: Prose, 2421, 3454, 3455. Ver. 35: Prose, 1390, 3456. Ver. 36: Poetical, 2278, 2279; Prose, 9646, 9650, 10498, 10503. Ver. 37: Prose, 2328, 2342. Ver. 38: Prose, 206, 298, 591, 2460, 5053, 5105, 7051, 8069, 10204.

ANALYTICAL AND BIBLICAL OUTLINE.
Laws for Christ's Disciples.

- I. THE LAW OF LOVE.
 1. *Love your enemies, v. 27.*
"Father, forgive them," Luke 23, 34.
 2. *Bless them that curse you, v. 28.*
"Overcome evil with good." Rom. 12, 21.
- II. THE LAW OF MEERNESS.
 1. *Smitheth...offer...the other, v. 29.*
"Blessed are the meek," Matt. 5, 5.
 2. *Take away...forbid not, v. 29.*
"Endure...suffering wrongfully," 1 Pet. 2, 19, 20.

III. THE LAW

1. *Give to everyone*
"Pity upon" 19, 17.

2. *As ye would*

"Love thy

IV. THE LAW

1. *The child*

"As he.

2. *Merciful,*

"Perfect,

V. THE LAW

1. *Judge not*

"Who ar

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2. *Same me*

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6. *The wo*

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III. THE LAW OF GENEROSITY.

1. Give to every man, v. 30.
"Pity upon the poor... unto the Lord." Prov. 19, 17.

2. As ye would... do ye, v. 31.
"Love thy neighbor as thyself." Rom. 13, 9.

IV. THE LAW OF GODLIKENESS.

1. The children of the Highest, v. 35.
"As he... is holy, so be ye holy." 1 Pet. 1, 15, 16.

2. Merciful, as your Father also, v. 36.
"Perfect, even as your Father." Matt 5, 48.

V. THE LAW OF CHARITY.

1. Judge not... not be judged, v. 37.
"Who art thou that judgest another?" Jas. 4, 11, 12.

2. Same measure... to you, v. 38.
"Without mercy that showed no mercy." Jas. 2, 13.

THOUGHTS FOR YOUNG PEOPLE.

Christ Versus the World.

1. The world says, "Stand by your friends;" Jesus says, "Love your enemies." Vers. 27, 32, 35. Love given for love is instinctive; love given for hate is divine.

2. The world says, "Tit for tat," "Do as you are done by;" Jesus says, "Repay hatred with blessing, and spite with prayer" (ver. 28); "Do as ye would that men should do to you." Ver. 31.

3. The world says, "Be thrifty," "Take care of number one;" Jesus says, "Be liberal," "Live for others." Ver. 30.

4. The world says, "Fight for your rights;" Jesus uttered that wonderful twenty-ninth verse of this lesson—a precept every Christian should repeat every night of his life, so contrary is it to the natural instincts of the human heart.

5. The world says, "Act on business principles, and you will probably succeed;" Jesus says, "Act like your heavenly Father; do good, and hope for nothing again." Ver. 35.

6. The world says, "Resent;" Jesus says, "Forgive." Ver. 37.

7. The world says, "Take care of the pennies, the pounds will care for themselves;" Jesus says, "Give; sacrifice your own desires and ambitions, and your heavenly Father will in his own time abundantly reward you." Ver. 38.

HOME READINGS.

- M. Christ's law of love. Luke 6, 27-38.
- Tu. Old Testament teaching. Exod. 23, 1-9.
- W. Consideration for enemies. Prov. 24, 8-18.
- Th. "Goals of fire." Prov. 25, 14-22.
- F. Good Friday. Rom. 5, 1-11.
- S. The great example of love. John 15, 9-15.
- S. Easter Sunday. Rom. 6, 1-11.

LESSON HYMNS.

- No. 71, New Canadian Hymnal.
Thy ceaseless, unexhausted love.
- No. 70, New Canadian Hymnal.
The whole world was lost in the darkness of sin.
- No. 72, New Canadian Hymnal.
Arise, my soul, arise.

DOWNTON HYMNAL.

Hymns, Nos. 51, 252, 39.

TIME.—A. D. 27.

PLACE.—Not certainly known.

RULERS.—Tiberius, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Judea.

DOCTRINAL SUGGESTION.—The divine mercy.

OPTIONAL HYMNS.

- 71. Jesus, the very thought.
- 152. Take my life.
- 175. Prince of peace.
- 181. Father, whate'er of.
- 185. Saviour, teach me.
- 163. I love thy will.
- 263. Keep thou my way.
- 265. Yield not to temptation.
- 223. If my disciple.
- 253. Rescue the perishing.
- 250. Bless be the tie.
- 266. 'Mid scenes of confusion.
- 280. Jesus loves me.

QUESTIONS FOR SENIOR STUDENTS.

1. The Law of Love, v. 27-31.
Against whom did Christ contrast himself when he said, "But I say?" Matt. 5, 43.

Is this law of love contradictory to the teachings of the Old Testament? Exod. 23, 4; Prov. 25, 21. See also Deut. 7, 2; 23, 6; 1 Chron. 20, 3; 2 Sam. 12, 31; Psa 137, 8, 9.

Does God expect us to be tender toward the sin of those who hate us?

Did Christ act consistently with these precepts? Luke 23, 24.

How did the early Christians regard their persecutors? Acts 7, 40.

Is the precept of the 29th verse to be literally followed?

What other precepts harmonize with this one and shed light upon it? Matt. 5, 38; 1 Cor. 6, 7; 1 Pet. 2, 19, 23.

How did our Lord himself act when smitten on the cheek? John 18, 22, 23.

What was the difference between the cloak and the coat?

How did Jesus really mean us to treat beggars and borrowers? Deut. 15, 7-9; Matt. 15, 26; 20, 23.

Is the Golden Rule in accord with the law and the prophets? Matt. 7, 12.

2. The Reward of Love, v. 32-38.

Does a Christian really profess to be better than others?

How is the word "sinners" here used?

From what lofty motive should we do good?

By what word does Matthew characterize the quality of mercy here enjoined? Matt. 5, 48. See also 2 Cor. 1, 3; Jas. 5, 11; Col. 3, 12; Isa. 30, 18.

Find some Scripture comments on the 57th verse. Rom. 2, 1-3; 14, 10; 1 Cor. 4, 3-5; Jas. 2, 13, and the Lord's Prayer.

What is the meaning here of the phrase "bosom"? Who are meant by "men"?

Practical Teachings.

Here are some plain statements of our duties to those who dislike and injure us. Christ meant exactly what he said, and we are Christians only in so far as we exemplify his precepts.

Christ's illustration of the smitten cheek and the stolen cloak is what is known as a paradox—a statement made in a striking manner to impress itself forever upon our memory and conscience. Our Lord himself, divinely true to the spirit of this precept, did not act on the letter of it. John 18, 22, 23.

We are to give and forgive. Love is mightier than force in overcoming evil.

Never forget that all we do comes back to us. With what measure we mete it is measured to us again. For every smile we give we receive a smile; for every good deed we are repaid, even in this life. For all evil purposes and discourtesies the measure will be as really pressed down and shaken together as will be the measure of goodness to those who live good lives.

Hints for Home Study.

- 1. Read the 5th chapter of Matthew, and ascertain with whose teachings these injunctions were contrasted.
- 2. If all Christians were in strict obedient to the precepts of this lesson, what would be the result?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Law of Love, v. 27-31.
Who gives us the law of love?
Whom are we commanded to love?
To whom should we do good?

Whom ought we to bless?
 For whom should we pray?
 What are we to do when smitten on the cheek?
 What when one's cloak is taken away?
 To whom are we directed to give?
 What may we not ask to have returned?
 What rule should govern us in our treatment of others? (GOLDEN TEXT.)

2. **The Reward of Love**, v. 32-38.
 For what love do we deserve no thanks?
 What good acts bring no reward?
 What question is asked about lending?
 Whom should we love and help?
 What is said about the reward of so doing?
 Whose children will we thus become?
 What example should make us merciful?
 What law is given about judging and forgiving?
 What reward is promised for true giving?
 What will be the measure of our reward?
 Who will be the rewarder? Heb. 6, 10.

Teachings of the Lesson.

Where in this lesson are we taught—

1. How to avenge injuries?
2. How to make friends?
3. How to conquer enemies?

Home Work for Young Bereans.

Find and read the Sermon on the Mount.
 Find incidents in which Jesus practiced the amazing teachings of this lesson.
 Find illustrations in the Acts of the Apostles, the history of the early Church as given in the Bible, of the practice of these precepts.

QUESTIONS FOR YOUNGER SCHOLARS.

Who is the greatest of all teachers? **Jesus.**
 What great law did he teach? **The law of love.**
 Whom does he command us to love? **Our enemies.**
 To whom must we do good? **To them which hate us.**
 How must we repay those who treat us badly? **We must pray for them.**
 What rule of conduct does Jesus give? **The Golden Rule.** ver. 31.

To whom does our human love go out? **To those who love us.**
 To whom is it natural to be kind? **To those whose kind to us.**
 What does Jesus teach? **A higher love than this.**
 Where can we get such love? **From Jesus himself.**
 What are those called who have such love? **"The children of the Highest."**
 Who is kind to evil people? **God, our Father.**
 Who is also merciful? **Our Father.**
 What are we forbidden to do? **To judge others.**
 Who will surely be forgiven? **Those who forgive.**
 Who will receive good measure? **Those who give freely.**

Words with Little People.

SELF SAYS:
 Look out for your rights and get all the good things you can.

JESUS SAYS:
 Forget all about self, and see how kind, forgiving, and helpful you can be to others.
 Leave me to make things right for you.

Whisper Prayer.

Loving Saviour, let me be
 Ever growing more like thee!

THE LES-ON CATECHISM.

1. How are we to treat those who wrong us? **Submit to them.**
2. How are we to act to all men? **As we would like to have them do to us.**
3. How does he act who treats other men merely as they treat him? **Like a sinner.**
4. What will we be if we love our enemies? **"Children of the Highest."**
5. What are we told to do? **"Judge not.... condemn not."**
6. What are we to do? **Forgive, give.**

CATECHISM QUESTION.

1. How is Christ a Prophet?
 In revealing to us, by His Word and Spirit, all truth concerning Divine things and our salvation.

A. D. 27.]

LESSON II. THE WIDOW OF NAIN.

[April 13,

GOLDEN TEXT. They glorified God, saying, That a great prophet is risen up among us. Luke 7, 16.

Authorized Version.

Luke 7, 11-18. [Commit to memory verses 14-16.]
 11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak, and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumor of him went forth throughout all Ju-de'a, and throughout all the region round about.

18 And the disciples of John showed him of all these things.

Revised Version.

- 11 And it came to pass soon afterward, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
- 12 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother.
- 13 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and God hath visited his people. And this report went forth concerning him in the whole of Ju-de'a, and all the region round about.
- 14 And the disciples of John told him of all these things.

General Statement.

This miracle occurred during Jesus's second excursion from Capernaum. The miraculous incidents that followed its removal there are told in our lesson for March 9. His first journey through its environments is narrated in chapter 5, 12, to chapter 6, 19. His return was signalized by the healing of the centurion's servant, and the next day he proceeded on this second excursion, and visited Nain. Already Jesus had given proof, by almost every sort of miracle, of his divine power. He had healed disease by a touch and by a word; he had restored the dying while standing by the couch and while distant miles away; he had brought back to life the little girl who had died but an hour before. Now he will attest his divinity by calling from death one who is already apparelled

for the grave, special divine of all powers, astonishing of accident here, mountains—a the mourners rises into new in Israel, and

Verse 11.

that points to He went. F to its southern Jordan's ban ward. Nain orientals had noon. It is slope of "litt name means importance, often chose edulous event, beautiful hill (ance. (2) feel his relig- osity-seekers crowd. Aln Sunday in el in the same what purpo of God? It The highest, enmity of th as yet there not a sure follow their gotha."

12. Gate

ounded by gates of en meets another broved Pre the corpse, (6) Death and hut. always out Nain are The only pain. There is one of widowed w nation of s the Orient band place worse con bring about sympathy Am s 8. It been draw the Bible well as to grief a kit band—has

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the gospel "master, moment" life and prayer.

for the grave. One cannot read this story without contrasting it with the cases where prophets and apostles by special divine power were enabled to raise the dead. In every such case there was manifest a tension and strain of all powers of soul, mind, and body. But Jesus acts with an "exalted composure," as if that which is the most astonishing of miracles to us were but an ordinary exercise of his inherent might. There seems to be nothing of accident here. While at Capernaum he is conscious that at Nain—twenty-five miles away among the mountains—a widowed mother is weeping over the corpse of her only son. He journeys to the spot, and meets the mourners on their way to the hill-side grave. At his word the dead youth rises into new life; the mother receives her son; the witnesses give glory to God who has sent so great a prophet in Israel, and the fame of the mighty Worker resounds throughout the land. This story is told by Luke only.

EXPLANATORY AND PRACTICAL NOTES.

Verse 11. The day after. A little incidental phrase that points to the ceaseless beneficent activity of Christ. **He went.** He may have sailed or rowed down the lake to its southern end, then walked southward along the Jordan's bank, until he reached a ravine leading westward. **Nain.** If he started early in the morning, as Orientals habitually do, he reached this town about noon. It is picturesquely perched on the north-western slope of "little Hermon," and in full view of Tabor. Its name means "Lovely," but it was never a place of much importance, and is now ruined and squallid. (1) "God often chooses very ordinary spots for the most marvellous events to happen in." This entire incident is a beautiful illustration of the doctrine of special providence. (2) *Christ often feels our troubles before we feel his relief.* **Disciples....and much people.** Curiosity-seekers and earnest followers mingled in the crowd. Almost every congregation that assembles on Sunday in church is similarly mixed, though perhaps not in the same proportion. (3) *With what motive and for what purpose do you find yourself among the people of God?* It was just now the fashion to follow Jesus. The highest hopes of the patriots had been aroused, the enmity of the persecutors was not fully developed, and as yet there had been no "sifting." (4) *Popularity is not a sure sign of success.* (5) "Genuine disciples follow their Lord, not only to Nain, but to Galgatha."

12. Gate of the city. Most Oriental cities are surrounded by walls, but even unwall'd villages have their gates of entrance. **Behold.** Look! One procession meets another! The jubilant crowd following the lofty-browed Prophet pauses at the approach of the bearers of the corpse, with the wailing, bereaved ones behind them. (6) *Death comes down with reckless footstep to the hall and hut.* **Carried out.** In the East burial places are always outside the city walls. The hill-sides around Nain are honey-combed with rock-hewn sepulchres. **The only son.** The death of any friend causes deep pain. The loss of a son in the morning of his manhood is one of the hardest blows that can fall. But for a widowed woman to lose her only son seems the culmination of sorrow. **She was a widow.** Widowhood in the Orient is a synonym for ruin. The loss of her husband places a woman in those countries in infinitely worse conditions than the same circumstances would bring about here. **Much people.** The Jews were a sympathetic race (John 11: 19; Jer. 6: 26; Zech. 12: 10; Amos 8: 10, 13), but unusual sympathy seems to have been drawn out for this woman. (7) *Let us not forget the Bible command to weep with those that weep, as well as to rejoice with those that rejoice.* In hours of grief a kind word or act—even a silent pressure of the hand—has a wonderful power to comfort and strengthen.

13. The Lord. This title is rarely applied to Jesus in the gospels; at first it meant hardly more than "sir," or "master," but later it rose to its highest meaning. At this moment "the Lord" towered as the mighty Controller of life and death. **Saw her.** Her anguish was a silent prayer. (8) *We need no intercessor with Christ.*

(9) *Jesus never shunned a trouble, nor left unlifted a burden of humanity. Had compassion on her.* It is noteworthy how often this reason is given by the evangelists for the performance of Christ's miracles. **Weep not.** The staidness of the old English of our Bible takes away somewhat from the pathos of this verse. What Jesus said, in accents of tenderest compassion, was, *Don't cry.* All that the Nain people could do was to weep with the weeper. Jesus was about to dry her tears.

14. Came and touched. There was not a Rabbi in all Jewry who would have touched that plank with the corpse on it. It must have been a cause of the greatest wonder to the gaping crowd that Jesus would in this manner ceremonially defile himself. But he had come on a mission of love, and he tore conventionalities into strips as we would tear paper. **Bier.** In an Eastern burial no coffin is used. The body is wrapped in linen clothes, laid upon a bier, and carried to its last resting-place by four bearers. The bier may have been of plank or (Edersheim) of wicker-work. **Arise.** They were just outside the gate. The hum of the town's traffic still reached their ears over the walls. The confused noise of an Oriental street, the shouting of donkey drivers, the hawking of children at play, the hawking cries of vendors of food—all these high-keyed utterances are heard at great distances through the still air. But there was one word spoken on that Galilean hill-side that sunny afternoon that went farther than any accent ever uttered by a mere mortal. Clear past the confines of this physical world, out into the calm eternities, went Jesus's call. In the gray regions of departed souls it was heard, and the ghost of this young man immediately returned to reanimate the still body on the wicker-work bier.

15. He that was dead sat up. No skeptical ingenuity can make any thing out of this story but a clear statement that a corpse was made to live again. **Delivered him to his mother.** How pathetic must have been this scene.

16. Fear on all. They had seen the power of God, and were terrified. **Glorified.** Praised. **Great prophet.** The highest conception a Jew could yet have. That God could have a Son was not yet dreamed. **Among us.** Even in Galilee. **God hath visited.** The Messiah has come.

17. Humor. This miracle, the most remarkable yet wrought, carried his name over all the land. **Throughout all Judea.** The news was carried southward through Samaria, and the crowds at the feast in Jerusalem took it to their distant homes. **The region round about.** The province of Galilee. Thus the land was awakened to interest from end to end. (10) *It is well when a people begin to inquire for Christ.*

18. Disciples of John. All Judea and Galilee were full of them—a young religious and political party which claimed John as its head, but poor John was fettered in Macharus, and was soon to lose his own head. This verse is part of the next incident narrated.

The Lesson Council.

Question 2. For what purpose did Jesus work miracles?

Canon Liddon well says that, "according to the gospel narrative, Jesus enters this world by one miracle and he leaves it by another." He also says, "the miraculous is inextricably interwoven with the whole life of Christ." By miracles Jesus placed his Church upon a foundation of supernatural facts. By miracles he revealed his nature and office as Immanuel—God with us. By miracles he showed himself to be the friend and Saviour of humanity, for most of the wonders he wrought were for human relief. "His object in multiplying the miracles," says Godet, "was to reveal himself to their perishing souls as the bread that can give life eternal through the holy agency of the eating by faith."—*John Atkinson, D.D.*

Jesus wrought miracles to substantiate his claim as the Messiah; to manifest forth his glory (John 2, 11); to inspire and reward faith (Matt. 9, 26; John 4, 48); to teach the disciples the true nature of their work (Luke 5, 10); to exhibit his power over devils (Mark 5, 1-20); to prove his power over death (John 11, 25); to fulfill prophecy (Isa. 35, 5); to prove his power to forgive sin (Matt. 9, 6); to relieve human suffering and want, and show his sympathy with men; and to give a pledge of our resurrection. His miracles were all wrought in the interests of humanity. He did not use his miracle-working power to relieve his own distresses or gratify pride or ambition or idle curiosity.—*O. A. Houghton, D.D.*

Jesus worked miracles because, being what he was, he could not refrain from ministering to needy humanity. But his ulterior purpose was to attest his divine mission. He came to reveal the Fatherhood of God and the brotherhood of man. He came to give eternal life. He showed by his words and works that he spoke with divine wisdom and authority. His marvelous character was the greatest miracle of all, but only the spiritually minded could appreciate that. He wrought wonderful works to arrest the attention of the careless and indifferent, and direct them to himself.—*Rev. W. M. Brundage, Ph.D.*

To the people among whom Jesus taught miracles were the credentials of divine authority. Nicodemus declared, "We know that thou art a teacher come from God, for no man can do these signs that thou doest, except God be with him." When Christ said to one sick of the palsy, "thy sins are forgiven," the scribes muttered, "this man blasphemeth." But as the paralytic, at the Master's word, raised his bed and departed, the scribes were silenced, the multitude were convinced and glorified God. Christ's chief aim was to prove to men his divine authority.—*H. Lummis.*

Natural religion has been unable to purify any people; revealed religion alone can. But revealed religion must substantiate its claims. This must be done by works of the nature of proof such as no merely human power can give. Hence all true miracles; notably those of Christ, in whom was revealed the fullness of truth. Christ's miracles were not exhibitions of power for its own sake; neither were they wrought to gratify the sense of wonder. They are the signs of the divinely authenticated message of God to a world lost in ignorance and sin.—*John E. Earp, D.D.*

Lesson Word-Picture.

Poor old mother! How you pity her! She just dotted on her son, an only son, too, and she a widow. How she leaned on him, this staff for her daily walk! And now

death's cruel hand has wrested away this staff and is about to hide it in the grave. Death not only takes it, Death will bury it. Every body liked her son, her darling boy; and so, as the funeral train winds on toward the city gate, what wonder if it lengthens, people falling in to swell this column testifying to the love felt for her only son!

Hark! Hear the wailing!

How loud, how bitter, how prolonged!

The mourners have gone through the gate, they are passing out into the open space before it, when, who is it, what is it, coming toward them? It is another throng, and, is it another funeral train—death meeting death? O, no; it is Life meeting death. For, who stands at the head of this advancing throng?

It is Jesus.

People whisper, "How he must pity her!" Yes, he tenderly cries, "Weep not!" As if she could cease those hot tears trickling down through her hands.

He has gone to the bier. He has laid his hand on it. He did not need to touch it; but the touch is significant. It is sympathy meeting sorrow. It is life coming in contact with death. Will it be of any avail, though? Can life change, conquer, at all affect death?

The bearers of the dead have halted. Did Jesus mean that they should halt? It will rest them. It was kind if he meant that. He has sympathized, too, with the mother.

There is one other—the son; what will he do for him? "He can do nothing for the dead son," a bystander is whispering. The poor, bowed mother is confusedly looking on.

This sympathizing Prophet, Teacher, Friend, can do nothing for her son, people think. He can bind up the wounds of the living, he cannot bring back to life the dead.

What? Jesus commanding the young man to arise? What rapt, eager attention on the part of the spectators!

How they crowd closer up to Jesus!

The bearers of the dead stare at him. The bowed mother looks up in wonder and stares through her tears. There is an awful hush stilling the crowd.

But, suddenly, there is a stirring of the grave-clothes. It was not the wind that stirred them, or the bearers that jostled them. It was Life meeting death, and bidding death yield its victim! The body moves more perceptibly. It turns. It rises. The grave-clothes fall away. The eyes open. The lips part. The young man speaks. Jesus reaches forward and gives him to the mother, as if laying her only son again in her arms.

O, how thrilled, overwhelmed is her soul, one great throbb of exultation bounding through and almost breaking her heart for very joy! Hers again, in her very arms, her only, darling son!

The procession turns now and goes back through the city gate. The bier is empty. The bearers throw it over their shoulders, and walk off smiling. People begin to sing psalms. It is one long, fervent, jubilant tumult. "Glory to God!" they cry. Greater is the psalm-singing than was ever the wailing of the mourners.

Primary and Intermediate.

LESSON THOUGHT.—*Jesus Cares for Us.*

Print in large letters "A Journey." What do people take journeys for? Tell that some go for pleasure, some for money-making, some for rest. Would Jesus take a journey for any of these? No. See what children think would lead Jesus to take a journey. Some one

will say, "To do good." Print this after "A Journey." Make a little map. Print "Nain" over a little collection of houses on a rocky hill-side, and trace the probable route. Teach that Jesus was always looking for those who were in trouble. He loved to help them, just as he loves to help us when we are troubled.

Did Jesus take this journey alone? No; his disciples and many other people were with him. They loved to follow him about to hear him talk and to see his wonderful works.

They had come now to the gate of Nain. Our cities and towns do not have gates; but these Eastern cities did. Whoever entered the town had to go through the gate. Describe the procession that met them. All children have seen funeral processions in our own country. Tell how this was unlike ours.

But there is one thing in which all funeral processions are alike: there is some one with a sorrowful, breaking heart. Jesus knew right away who needed comfort. He spoke to the mother, and said, "Weep not." Then he touched the bier, or open frame, upon which the dead young man lay, and said to him, "Arise!" And the young man sat up and began to speak! How glad his mother was! And all the people praised God.

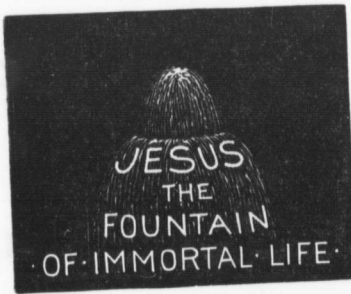


Help children to imagine a like scene in our city, or village, and some one—the minister, perhaps—laying his hand upon the dead person, and saying, "Arise!" The little ones, even, know that no such result would follow. Only God can give life. Jesus could give back life, because he

gave it at the first. Show a little plant. Its life comes from God. Speak of different living things, as birds, insects, and animals, and tell that God gives the life to each one. Yet there are children who dare to hurt and even kill some of God's creatures!

Why is Jesus ready to help all who need him? Show that it is the same love that brought him down to redeem us. He cares for each child—for every one that lives. He wants to help each one, and he does help all who will let him. If we love him and trust him, he will be our Friend and Helper.

Blackboard.



The central thought of to-day's lesson is "Jesus the fountain of immortal life," and such is the design placed on the board.

BLACKBOARD QUESTIONS. What is the title of to-day's lesson? Time? Place? Where was Jesus going? Who were with him? What occurred near the city gate? [Here the superintendent might speak about

the workings of divine providence in what seemed to be but an accidental meeting. Illustrate by including such occurrences as have come under his own observation.] Who was the dead person? Some one relate what Jesus said and did. Was this the first time he had raised the dead to life? Was this a miracle wrought through faith? Why did the disciples go and tell John about this miracle? [Proof that Jesus was the Messiah.] What does this lesson teach? [Point to the board, and have the entire school answer.] This sentence might be written on the board:

The mortal life that now is we lose } IN CHRIST.
The immortal life that follows we gain }

**Berean Methods.
The Teachers' Meeting.**

I. Make outline map, locate Nain, and trace journey of Jesus thither from Capernaum... II. Draw out the events of this miracle, and the results that followed it. ... III. Call for the characteristics of this miracle. It showed a) purpose; b) compassion and sympathy; c) divine power. It was wrought d) unasked for; e) in presence of many witnesses. It was f) complete, a finished work. ... IV. Show what this story reveals to us of its character and attributes of Christ... V. Mention its practical lessons: a) Concerning sorrow; b) Concerning death; c) Concerning salvation... VI. Tabulate the duties it enforces... This lesson may be treated in a variety of ways: 1. The story may be told with the lessons and truths it contains. It is intensely dramatic, and might well be presented in a succession of pictures: a) Jesus's admirers flocking after him up the mountain-side; b) The funeral procession slowly marching down; c) The halt; Jesus's words of comfort; the miracle; d) The effect on the people. 2. Another method: to group the teachings around the persons of the lesson, and show what we may learn from the mother, the Saviour, the son, and the witnesses; or, if one can use alliteration effectively, the mother, the Master, the miracle, and the multitude. 2. The event may be used to illustrate the calling of the soul, dead in sin, to a life of righteousness.

References. FREEMAN. Ver. 12; Customs at funerals, 763. Ver. 14: The bier, 764... FOSTER'S CYCLOPEDIA. Ver. 11-17: Poetical, 2310, 4102, 3815-3817; Prose, 7743. Ver. 12-15: Prose, 8332, 11680, 5025-5043, 11455-11467, 9355, 10277, 9107, 9108, 9142, 6883, 6880, 6890.

**ANALYTICAL AND BIBLICAL OUTLINE.
The Visit to Nain.**

- I. THE MOTHER.
 - 1. *The only son of his mother.* v. 12.
 - "A bower, and is cut down." Job. 14. 2.
 - 2. *And she was a widow.* v. 12.
 - "A widow indeed, and desolate." 1 Tim. 5. 5.
- II. THE MASTER.
 - 1. *The Lord saw her.* v. 13.
 - "He knoweth our frame." Psa. 103. 14.
 - 2. *He had compassion on her.* v. 13.
 - "Touched with the feelings," Heb. 4. 13.
 - 3. *Said unto her, Weep not.* v. 13.
 - "God shall wipe away all tears." Rev. 21. 4.
- III. THE MIRACLE.
 - 1. *Touched the bier.* v. 14.
 - "In Christ shall all be made alive." 1 Cor. 15. 22.
 - 2. *I say unto thee, Arise.* v. 14.
 - "All power is given unto me." Matt. 28. 18.

- 3. *He that was*
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- IV. THE MULT
- 1. *Fear fell o*
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**TIME.—
PLACE.—
RULERS
DOCTRINAL**

- 67.
- 93.
- 119.
- 159.
- 165.
- 173.
- 186.

3. *He that was dead sat up.* v. 15.
 "The last enemy... destroyed." 1 Cor. 15. 26.
- IV. **THE MULTITUDE.**
1. *Fear fell on all.* v. 16.
 "Let all the earth fear the Lord." Psa. 33. 8.
2. *They glorified God.* v. 16.
 "Unto him... be glory." Eph. 3. 20, 21.
3. *Rumor... went forth.* v. 17.
 "Will draw all men unto me." John 12. 32.

THOUGHTS FOR YOUNG PEOPLE.

This "Great Prophet" an Example to Us.

1. *An example of beneficent purpose.* It was not by accident that at the gate of the little mountain town the two processions met. Jesus journeyed twenty-five miles to work this miracle. So he comes to a world of spiritual death with purpose to save. Let us be like him in holy determination to glorify God and bless mankind.
2. *An example of sympathy.* "His heart is full of tenderness." "Weep not," he says to every mourner, and supplements kind words by helpful acts. Like him we live in a world of heartaches. Probably one half the grown people you met during the last forty-eight hours were physically unwell, and suffering more or less pain. And the number who have severe mental troubles is really greater than that of the diseased. Let us imitate Jesus's sympathy.
3. *An example of power.* Christ manifested a might which could conquer death. This miracle was wrought by the mere act of his will, by a command only. Our nature is only human, and our power limited. But at our command, if we are God's true servants, is illimitable divine power. "Prayer moves the hand that moves the world." Let us use all the grace God gives us.
4. *An example of unremitting goodness.* The first phrase of this lesson indicates how untiring was Jesus's beneficence. Every day had its deed of mercy. Let us be like our Lord in daily works of usefulness.

HOME READINGS.

- M. The widow of Nain. Luke 7. 11-18.
 Tu. Raising Lazarus to life. John 11. 38-45.
 W. The widow of Zarephath. 1 Kings 17. 17-24.
 Th. Praise for life. Psa. 31.
 F. Spiritual life. Eph. 2. 1-9.
 S. Eternal life. John 10. 22-30.
 S. Life by Christ. John 5. 21-29.

LESSON HYMNS.

- No. 166, New Canadian Hymnal.
 When I can read my title clear.
- No. 169, New Canadian Hymnal.
 I am waiting for the Master.
- No. 184, New Canadian Hymnal.
 There are lonely hearts to cherish.

DOMINION HYMNAL

Hymns, Nos. 248, 247, 251.

TIME.—A. D. 27.

PLACE.—Nain.

RULES.—Same as before.

DOCTRINAL SUGGESTION.—The omnipotence of Christ.

OPTIONAL HYMNS.

67. Hall, thou once despised.
 93. Deep are the wounds.
 119. Pass me not.
 159. Come unto me.
 165. What a Friend.
 173. I need thee every hour.
 186. In some way or other.

191. Come, ye disconsolate.
 207. Sing always.
 210. Is my name written.
 213. I love to tell the story.
 216. My youth is mine.
 218. Something for Jesus.
 219. We praise thee, O God.
 305. While, with ceaseless course
 306. The morning flowers.

QUESTIONS FOR SENIOR STUDENTS.

1. **Sorrow.** v. 11, 12.
 In which year of Christ's public ministry did this incident occur?
 How far from Capernaum?
 Where was his home at this time?
 In what province was Nain?
 How was it possible for great crowds thus to follow him from town to town?
 Why did they carry the dead man outside the city walls?
 Was such general mourning common? John 11. 19;
 Jer. 6. 26; Zech. 12. 10; Amos 8. 10.
2. **Compassion.** v. 13-15.
 What was Jesus's direction to the widow?
 Give other instances in which Jesus's works of wonder sprang from compassion and not as credentials. Matt. 20. 34; Mark 1. 41.
 How was the loss of offspring regarded by the Jews? Jer. 6. 26; Zech. 12. 10; Amos 8. 10.
 How was the corpse probably wrapped and carried?
 Compare the passionate experiments of Elijah, 1 Kings 17. 21, and Elisha, 2 Kings 4. 35.
3. **Wonder.** v. 16-18.
 What two prophets were widely expected to return at this time?
 To what expected "visitation" of God did these thankful Jews refer?
 How does geography illustrate and enlarge the meaning of ver. 17?
 How may such a report have affected John in prison?

Practical Teachings.

The "compassion" of Jesus was divine. God regards all our sorrows with sympathy.
 God's voice can penetrate the confines of death and awake all silent ears.

Hints for Home Study.

Familiarize yourself with the Oriental customs pointed to by this lesson. Almost every detail of a funeral differed from ours.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Sorrow.** v. 11, 12.
 Into what city was Jesus entering?
 Who were in his company?
 What procession did he meet near the gate?
 What is said about the dead man's mother?
 Who alone can give comfort in sorrow? See 2 Cor. 1. 3, 4.
 When will all sorrow cease? See Rev. 21. 4.
2. **Compassion.** v. 13-15.
 What feelings had Jesus when he saw the woman?
 What did he say to her?
 What did he then do?
 What did he say to the dead man?
 What effect had his words?
 What then did Jesus do?
 What comfort have we from the compassion of Jesus? See Heb. 4. 15.
3. **Wonder.** v. 16-18.
 How were the people affected by what they saw?
 What did they do and say? (GOLDEN TEXT.)
 How far did the news of this miracle go?
 What prophet was told of it?
 Where was John at this time? Matt. 11. 2.

Teachings of the Lesson.

Where in this lesson are we taught—
 1. That Jesus sympathizes with people in trouble?
 2. That Jesus had all power given unto him?
 3. That we should tell others of Jesus's works of love.

Home Work for Young Bereans.

Find out how many dead people Jesus restored to life. Find another case of a dead son restored alive to his mother.

How many funeral exercises in the Bible were interrupted by resurrection to life?

QUESTIONS FOR YOUNGER SCHOLARS.

To what city did Jesus go? To Nain.
What is the meaning of "Nain"? Fair, or pleasant.

Who was in great trouble in this city? A widow.
What was her sorrow? Her only son had died.
Where were they carrying him? To the burying-place.

Where was this place? Outside the city.
Who met the procession near the city gate? Jesus.
What did he say to the woman? "Weep not!"
Why did he speak to her? He pitied her.
What did he then do? He touched the bier.
What did he say to the dead man? "Arise!"
What happened then? The young man sat up.
What did he do? He began to speak.
What did Jesus do? He gave the son to his mother.

What did the people do? They praised God.
What did they say had come? A great prophet.
What was told all over the country? This strange news.

Words with Little People.

Jesus is the same mighty Lord now as he was long ago. He does not bring dead bodies to life now, but he brings souls back to life which seem dead in sin! He is able to save to the uttermost.

Wishper Prayer.
Jesus, thou canst make me glad
When my heart is very sad.

THE LESSON CATECHISM.

[For the entire school.]

1. To what city did Jesus go? **Nain.**
2. What did he notice as he neared its gate? **A dead man being carried out.**
3. What made his death peculiarly sad? **He was the only son of his mother, and she was a widow.**
4. What did Jesus say when he saw her? **"Weep not."**
5. What did he say to the dead man? **"Young man, arise into thee, Arise."**
6. What did the dead man do? **"Sat up, and began to speak."**

CATECHISM QUESTION.

9. How is Christ a Priest?
On earth He offered Himself as a sacrifice for our sins; and in heaven He presents Himself to God for us, makes continual intercession on our behalf, and sends down upon us His blessing.

It beloved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.—Hebrews ii. 17.

Hebrews ix. 14; vii. 25.

Soon after the death of the Lord she answered the Lord she delivered an invitation from Nain or at Magdala came in, however attention. She saw sorrow, wiped that Pharisee looked heart be double this woman, answered it in a careless of the peace of God.

Verse 36. O political and ch he self-righte He was probabl respected Chris 36. Early day In the fast day style, sitting o See Gen. 27. 11. 12. But the were at this tim

37. In the legend early ha the woman Ma evidence that proof that it w has been conse cannot easily b notoriously ba Orient, street chamber and vited, but uncl and in the dr incidents of th or to be seen Rather, vase. fume were mment. Perfu

38. Behind his head tow Weeping, I to wash his fell on him. she found of r according to its beauty ar would be stan to the ancien Jews. And liquid which ter vase.

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LESSON III. FORGIVENESS AND LOVE.

[April 20.]

A. D. 27.]

GOLDEN TEXT. We love him, because he first loved us. 1 John 4. 19.

Authorized Version.

Luke 7. 36-50. [Commit to memory verses 47-50.]

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.

40 And Jesus answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Si'mon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Si'mon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Revised Version.

- 36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Si'mon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors; the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Si'mon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Si'mon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

General Statement.

Soon after the event of the last lesson messengers came from John the Baptist, then in prison at Macherus, near the Dead Sea. They inquired, in the name of their master, whether or not Jesus was the promised Messiah. In answer the Lord showed them his miracles and ministry, and bade them draw their own conclusions. On that departure he delivered a high eulogy of John as the greatest of prophets and the noblest of men. On that day came an invitation from a Pharisee, named Simon, for Jesus to come to supper at his house, which may have been at Nain or at Magdala, on the shore of the Galilean sea. Jesus went, but was treated with scant courtesy. There came in, however, uninvited, a guilty but penitent woman, whose ardent gratitude supplied the host's lack of attention. She approached the sofa where Jesus reclined at table, and over his unsandaled feet wiper better tears of sorrow, wiped them with her long disheveled hair, and broke over them a vase of costly liquid perfume. The Pharisee looked on in scorn, astonished that the Master suffered a thing so vile to approach him, and in his secret heart he doubted whether he was a prophet; no prophet, thought he, could be unacquainted with the character of this woman, and no prophet, knowing her character, would permit her approach. The Lord read his thought, and answered it in a parable, which was a commendation to the sinner and a rebuke for Simon's neglect; and then, careless of the scorn of the assembled company, he declared the woman's sins pardoned, and pronounced upon her the peace of God.

EXPLANATORY AND PRACTICAL NOTES.

Verse 36. One of the Pharisees. A member of the political and churchly party which was most disposed to be self-righteous. This Pharisee's name was Simon. He was probably one of the better class who at the first respected Christ's teachings. John 12. 42; Luke 11. 37, 38. **Sat down to meat.** Rather, reclined on one side. In the early days the Jews ate in the original Oriental style, sitting cross-legged on the floor or on divans. See Gen. 27. 19; 1 Sam. 20. 5, 17; Psa. 128; Sol. Song 1. 12. But the dominant Greek and Roman fashions were at this time followed by the Jews.

37. In the city. We are not told what city. A legend early had currency that the city was Magdala, and the woman Mary Magdalene, but there is not a particle of evidence that this was the case. Neither is there any proof that it was not, and the Christian belief "which has been consecrated in so many glorious works of art" cannot easily be obliterated. **A sinner.** A woman of notoriously bad character. **Wh-n she knew.** In the Orient, street loungers sometimes come into a festal chamber and take their places around the walls, uninvited, but unchallenged. Dr. Trench cites such a case, and in the *Arabian Nights* there are many illustrative incidents of this sort. But this woman came not to see or to be seen, but to meet Jesus. **Alabaster box.** Rather, vase. Very beautiful vases and bottles for perfume were made of alabaster in ancient times. **Ointment.** Perfume.

38. Behind him. He was reclining on his left side, his head toward the table, and his feet turned outward. **Weeping.** In uncontrollable sorrow for sin. **Began to wash his feet with tears.** A shower of her tears fell on him. **Did wipe them.** A very natural act, when she found that her tears had wet them. To turn this outburst of remorse and love into a piece of "acting," according to a previous plan, is to rob the incident of all its beauty and helpfulness. **Kissed.** Kissing the feet would be startling now, but the practice was familiar to the ancient heathen, many of whom dwelt among the Jews. **Anointed them.** Gently stroked them with the liquid which she carried in her "alabastron" or alabaster vase.

39. Within himself. He thought, but did speak. **If he were a prophet.** This reflection of the Pharisee shows, first, that he had some respect for our Lord as a moral teacher; second, that he, like the woman of Samaria, expected the prophetic character to be manifested in power to read the secrets of men's hearts; third, that he could not believe that a pure character would suffer the slightest contact with one impure. **Manner of woman.** The sinfulness of this woman was a sort of climax in Simon's reasoning; but it was not needed to make it improper for Jesus to talk with

her, according to Pharisaic notions. Some of the rabbis taught that no holy teacher should stand nearer a woman than four cubits; and of six things set down which no rabbi or pupil of the wise should do, one was to speak with a woman. Our Lord in this, as in so many other things, was an innovator.

40. Jesus answering. "He heard the Pharisee think," and answered his thought while it was yet unspoken. **Simon.** A very common name in Palestine. **Unto thee.** To every pupil in every one of our classes Jesus is saying to-day what he said in this verse to Simon. (1) *When Jesus speaks it is always unto thee, to the individual, not to the mass.*

41. A certain creditor. Money-lender. The creditor here is the Lord God, to whom every man owes his all. **Two debtors.** In this case the woman, who is responsible for many sins; and the Pharisee, whose life was comparatively moral. (2) *The worst and the best stand on the same footing as sinners before God.* (3) *The small sin as well as the great needs forgiveness.* This parable resembles that in Matt. 18. 23-25, but it is only a semblance of machinery and plot, the moral is altogether different. **Five hundred pence.** Perhaps about two hundred and fifty dollars. Dr. Farrar astutely observes that the frequency of our Lord's illustrations from debtors and creditors shows the disturbed and unprosperous condition of the country under Roman and Herodian oppression.

42. Nothing to pay. This is the condition of every sinner, great and small. (4) *The moralist is as helpless to save himself as the most iniquitous.* **Frankly.** Freely. (5) *What God bestows he gives without money or price.* **Forgave them both.** Those who confess their sins and cast themselves on God's mercy find a full and free pardon. (6) *Great sinners and small sinners must pass through the same gate and receive salvation in the same way.* (7) *Greatness of sin is no barrier to forgiveness.* **Littlest of sin does not remove the necessity for forgiveness.** **Love him most.** Both ought to love him with all their hearts, but which has the greater cause for gratitude?

43. Simon answered. He would not have been a Pharisee had he not answered. And, like all Pharisees, in modern as well as in ancient times, he answered superficially. He had no idea that Jesus had been reading his thoughts. He had spent his life in puerile arguments about duties and ceremonies, and he supposed that Jesus, on his own low level, was simply asking another question of the same sort. **I suppose.** "There is a touch of supercilious patronage, of haughty indifference to the whole matter, in the word he uses."—Farrar.

44. Turned. In order to see the woman Jesus was compelled to arise from his recumbent attitude and

turn toward her. **Seekest thou this woman.** Simon probably had not thus far deigned to cast on her one disdainful glance, but Jesus says, "Look at her." **No water.** The Jews were nothing like our shoes. Their shoes were little more than soles bound about the feet by thongs. Their feet, being thus exposed, had frequent need of bathing, and it was a courteous thing for the host to have a servant bathe his guest's feet before meals. (8) *Christ notices and feels keenly the slightest neglect of those whom he comes to bless. Washed....with tears.* Moistened. **Hairs.** Had reverently wiped them with her long disheveled tresses. This woman's flowing hair shows the utter recklessness of her heartbreak.

45. Thou gavest me no kiss. This was a customary mark of respect to a rabbi. Judas's kiss (Matt. 26. 9) was probably the habitual salute of Jesus's disciples. See how the Ephesian Christians kissed St. Paul. Acts 20. 37. See also Rom. 16. 18, and 1 Cor. 16. 20. The early Christians adopted the kiss of peace as part of the ritual of some of the most ancient liturgies.

46. Oil. Olive oil; ointment, costly perfume, far more valuable than common oil. He withheld water, she gave tears; he gave no kiss to the Master's cheek, she kissed his feet; he grudged even a drop of oil,

she gave her vase of rarest odors; he treated the Lord with contempt as an underling, she adored him as a Saviour.

47, 48. Her sins, which are many. Jesus never fails to notice sin, but the sins were pardoned. **For.** This word should be understood as meaning therefore. Love was not the reason for her forgiveness, but the result. **Thy sin.** Not content with testifying to her pardon before others, he announces it to her directly. (9) *It is the privilege of every received soul to have the assurance of acceptance.*

49, 50. They that sat at meat. Friends of Simon belonging to his party and sharing in his sentence. **Who is this.** They were probably ready to receive Jesus as a rabbi; somewhat of an upstart, perhaps, but something of a prophet also. But that he should transcend the authority of all the Jews that had ever lived, and presumed to forgive sins, was to their minds atrocious (10) *He who says, "Thy sins be forgiven," is either divine or an impostor. Thy faith hath saved thee.* So, then, it was her faith, and not her love, after all, that won for her the pardon for her sins. **Peace.** One to whom God had spoken peace need not notice the upbraids of the world.

CRITICAL NOTES.

It is natural for one who has solved for himself any important problem to watch with interest the efforts of others to reach a similar solution. Theophilus, like all who, by personal experience, have found in Jesus a divine-human Saviour, cannot fail to note with interest the effect which the supernatural works of Jesus had produced upon the minds of men who as yet imperfectly understood him. We can, therefore, understand how Luke, having paused to notice the enthusiasm awakened by the miracle at Nain, immediately passes on to depict other effects wrought upon three other typical persons. The first is John the Baptist, who, after having predicted an era of swift and stern judgment, and who, perplexed, if not afflicted at the seeming non-fulfillment of his prophetic ideal in so benign and exclusively spiritual a ministry of teaching and miracle-working, sends directly to the Lord to acquaint him with his misgivings. The second is a Pharisee, who, though so deeply impressed with Jesus's words and works that he cannot summarily dismiss him from attention, yet hopes from closer contact with him to procure evidence with which he may resist the popular estimate of this rabbi, but who, just as he thinks he has obtained, in a seeming want of prophetic insight, the very evidence he seeks, all at once finds himself confronted with an overwhelming ethical scrutiny which frustrates further investigation. The last is one who had been a notorious outcast, who has no misgivings or prejudices as to Jesus's claims, but who, with the insight of heart-sick penitence and despair, discerns the Physician of the soul. Theophilus, like all who, after him, have read this gospel, must have felt a peculiar charm in this beautiful illustration of the doctrine of justification by faith.

Verse 36. One. Simon. Ver. 40. A very common name, no less than nine New Testament persons bearing it. His name is not mentioned here, because that was of less consequence than the party to which he belonged. Pharisee though he was, he was not quite ready to adopt the taunt of verse 34. **Desired.** Rather, requested him. **Eat.** The order of words in the Greek calls the reader's attention to the source of the invitation. Place uncertain: If Matt. 11. 20-30, belongs here, then it is Capernaum. It is a mistake to identify this

feast with the one at Bethany (Matt. 26. 6; Mark 14. 3; John 12. 1), and this woman with Mary Magdalene. **Sat down.** Reclined, according to custom, on his left elbow, upon a couch before the table, with his unsandaled feet extended toward the wall of the room.

37. Behold. The word betokens an unexpected incident, the sudden appearance in the private dining-room of an unbidden guest. **A woman.** To an Oriental mind her sex would make her intrusion seem all the more rash and immodest. **In the city.** The words are emphasized. Who, and what manner of woman she was, was known to the people of the town. **A sinner.** Guilty of that sin which, above all others, destroys the worth of womanhood. **Was.** Before this, but not now; now she was a forgiven sinner. **Knew.** The Greek hints at painstaking inquiry as to his exact whereabouts, in the town and in this house. **At meat.** The feast suggests to her, as later to Mary at Bethany, an opportunity for a fitting expression of her gratitude. See Mark 14. 6. **Brought.** In consequence of what she had heard. **Alabaster cense.** Containing perfume or liquid ointment.

38. Standing behind. In her humility she avoided looking into his face, like the woman in Luke 8. 44. True gratitude avoids ostentation. **At his feet.** She would not venture near enough to anoint his head, as Mary did. **Weeping.** The expression is almost like our English "she began to cry," including involuntary vocal expression of grief as well as tears. Her emotions for a moment prevented her intended act of homage. **Began to wet his feet.** The word "began" unites the act of weeping with its unexpected but beautiful result. At first she was not aware where her tears were falling. **Tears.** Emphatic in Greek. **Wiped them.** When she saw at length that she had wet his feet, she sought to undo what she had done. Instinctively she undid her tresses, an act betraying peculiar earnestness, for Jewish women deem it a point of honor to keep their hair concealed in public. 1 Cor. 11. 10, margin. **Kissed his feet.** To express still further her holy gratitude and reverence. The Greek tense represents the repetition of the act. V. 45. **Anointed them.** Recovering self-possession, she fulfilled her plan.

39. The Pharisee cause its members sinners of every grade an opponent. Saw it. Saw that her homage was and touched his expressing his Would have whose eyes ar vision. 2 King Pharisaic teach who ate with hi

40. Answer his unspoken dress. Somev he prepares h Emphasized r tion more th the title. V. 39

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47. Who explain her forgiveness. **Many.** In thinking a some prev saying she sciousness whom. P make his o toward Je him.

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39. The Pharisee. His party is specified here because its members studiously avoided all contact with sinners of every class. **Bidden him.** And had thus gained an opportunity for additional and close scrutiny. **Saw it.** Saw that Jesus permitted her for having intruded her homage without rebuking her for having intruded and touched him. **This man.** Literally, "this one," expressing contempt. **A prophet.** The Messiah. **Would have perceived.** A prophet was "the man whose eyes are open" (Num. 24. 3) for supernatural vision. 2 Kings 5. 26; John 2. 24. **Who.** Her reputation and her character. **Toucheth.** According to Pharisaic teaching her touch had made Jesus and those who ate with him ceremonially unclean.

40. Answering. Replying like a true prophet to his unspoken thought. **Simon.** Serious personal address. **Something to say.** With gentleness and tact he prepares his listener for what is to follow. **Thee.** Emphasized in the Greek. You yourself need my attention more than she. **Master.** Politeness dictates the title. V. 39.

41. Two debtors. These words came first in the Greek sentence, and thus increase the perspicuity. A sinner and a debtor were interchangeable terms in biblical Greek. Chap. 13. 2.

42. Had not wherewith to pay. In the application this means that both Simon and the woman had failed to render obedience to God. **Forgave.** Canceled the obligation. The Greek word is often applied by Paul to God's grace in Christ. In Simon's case God was ready to forgive him his sins whenever he confessed them. **Will love.** Out of gratitude for personal benefit received.

43. I suppose. He did not really suppose, he knew; but, fearing the use to be made of his reply, did not dare say so. **Judged.** Jesus meets his pretended caution with a correspondingly humorous gravity.

44, 45, 46. Turning. The woman was still behind him. Ver. 38. His eyes indicated what person he meant. **Best thou?** Simon thought he had seen no one else since she entered; but he had as good as not seen what was most significant about her. He knew she had been a great sinner; he did not know then she had been forgiven; he did not understand her conduct. **Thine house.** "Thine" is emphatic. No guest of hers, but thine. **No water.** The ordinary attention to a guest in a hot country. **No kiss . . . oil.** The attentions paid to specially honored guests. **But she.** In the Greek Jesus uses the contemptuous "this one," which expressed Simon's feeling about her.

47. Wherefore. What she has done moves me to explain her act to you. Her love did not procure her forgiveness, but the latter prompted her love. Ver. 43. **Many.** In Greek "the many" which Simon had been thinking about. **Are forgiven.** Were forgiven on some previous occasion, and remain so. **For.** Reason for saying she is a forgiven woman, she shows her consciousness of it in the grateful love she manifests. **To whom.** Put into general form so that Simon could make his own application. Simon showed little warmth toward Jesus, for Jesus had not become a Saviour to him.

48. Said to her. Now first spoke directly to her to reassure her in her humility, and make known her pardon to all. **Are.** Are and have been.

49. They that sat. If not Pharisees, they were in sympathy with that party. **Who is this?** What authority has he? See 5. 21. **Even forgiveth.** His miracles and teaching are surprising enough.

50. Thy faith. Her believing acceptance of Jesus as the Messiah. **Hath saved.** Had been accepted as the condition of forgiveness, and the reception of a new power to live a life of purity and obedience. **Go in peace.** The Greek of it is "into peace." Until very recently the experience was a new one. It was the rest of soul which she had perhaps heard Jesus publicly proffer. Matt. 11. 28-30.

The Lesson Council.

Question 3. Was this woman Mary Magdalene? Was this the anointing referred to in Matt. 23. 6-13; Mark 14. 3-9; John 11. 2; and John 12. 1-8?

The narrative is given by Luke alone. It evidently has no relation whatever to the incidents given in Matt. 23. 6-13; Mark 14. 3-9; John 11. 2, and 12. 1-8. The most ordinary reader would discern sufficient difference to forbid such supposition. Nor is there any reason whatever for supposing this woman to have been Mary Magdalene. Luke names her here in such a way as to indicate that it is the first mention made of her, and also that he did not suspect any identification with Mary Magdalene. The woman is here introduced as a new person.—O. A. Houghton, D.D.

The only ground for supposing that the woman referred to here was Mary Magdalene is unsupported tradition. This anointing took place in Galilee, the one described in the gospels of Matthew, Mark, and John in Judea; this occurred at the beginning of the ministry of Jesus, that near its close; this by the "woman who was a sinner," that by his personal friend and disciple; this was followed by the Master's words concerning forgiveness, that gave rise to his announcement of his approaching death. The name of the host is the same in each anointing, but this is not significant, since there are seven different Simons mentioned in the gospels alone.—Rev. W. M. Brundage, Ph.D.

1. No. The record never hints that Mary Magdalene had been impure. That she had been a denouac is a strong presumption against it; since such wickedness is never charged upon those possessed by demons. Ambrose, perhaps, first suggested that she was the woman in Luke 7. 36-50. Gregory the Great supported this hypothesis. The common use of his theological works gave currency to a view resting largely on his opinion, yet without scriptural authority. 2. No. The times differ in the two instances. So do the circumstances. The presumption that these anointings are not the same is very great.—H. Lummis.

The name of her who was a "sinner" is graciously left unknown; the name of her out of whom Jesus cast the seven devils is Mary Magdalene. This anointing occurred in Galilee, the other in Judea; this was by a sinner just forgiven, that by a loving disciple; this was in the second year of his ministry, that the last week of his life. The Oxford Bible "harmony" is in error. See page 40.—John E. Eary, D.D.

Whether this woman was Mary Magdalene is a question in debate. There is an ancient tradition that this was she out of whom Christ cast the devils, but it cannot be said that the identification is certain, though probable in the judgment of many. The anointing in this passage is not the same as that referred to in Matt. 26. 6-13; Mark 14. 3-9; John 11. 2; and John 12. 1-8. It seems clear from John 11. 2, that the woman who did the anointing referred to in these passages was Mary of Bethany, the sister of Martha and Lazarus.—John Atkinson, D.D.

Lesson Word-Picture.

"Ah, here he comes!" says Simon, the Pharisee, peeping through the lattice of one of his windows. "Here comes the Nazarene I asked to dine with me. He is making so much stir I would really like to see him here and have my friends meet him. He is bright and can say clever things, and doubtless will say something that will interest. He is very pretentious and thinks he is something of a prophet, but we shall see. There he is, going in! I will let him take care of himself, and go down to meet my two old friends, Zebulon and Zadok."

And what a welcome Zebulon and Zadok do get! Servants run almost frantically to bring water cleansing and cooling. And, with a passionate outburst of friendship, Simon rushes up and kisses most tenderly his two old darlings.

How different is the reception given to the Nazarene! No cooling, cleansing water for him, though his feet burn with the hot way. No eager, impulsive kiss from his host. Simon does see him. He nods his head coolly. He tells a servant to give the Nazarene a couch at the long guest-table. It is of where it cannot offend the supercilious Pharisees present. The feast goes on. Simon watches Jesus narrowly. The Nazarene has been very silent, but doubtless he will say something that will entertain the guests, Simon hopes. Simon watches. But Simon soon has eyes for something else. If a woman has not quietly slipped into the guest-room, and a sinful woman too! She has a little package under her robe. She steps forward to the couch where Jesus is lying, and, stooping, begins to cry.

"She weeps over his feet, does she?" queried Simon. "A very singular transaction!"

He looks again.

"Why, she seems to be bathing his feet with her tears! What is the matter?"

She weeps again and again upon those neglected feet, and now she unbinds all her long, rich, soft, warm tresses of hair, lifts them, and, as if a towel, folds them about the Saviour's feet and wipes them. Then she kisses his feet.

And now how sweet an odor is wafted to Simon! From Zebulon and Zadok? Never!

What spice garden is it that suddenly breathes its fragrance into the guest-room?

"That woman has brought an alabaster-box of ointment with her," says Simon. "And she anoints his feet! Ah, I recognize her now! A very common, low sort of woman! She is a woman that is a sinner. Is the Nazarene aware of it? If aware of it he makes no opposition to it. What will Zebulon and Zadok say? Anointing that Nazarene's feet? O, shame! Pollution! Does he know? If he knew so very much he would see through this woman, he—"

"Simon!"

Clear, impressive, authoritative, rings out the voice of Jesus.

Simon looks up.

"Master, say on!" but Simon does not say it very graciously.

Then Jesus tells a story about two debtors. Simon has been waiting for a bright saying from the Nazarene, and, perhaps, now he will get it. Yes, it was worth hearing, as all the world knows.

Again comes a searching, ringing address to Simon, "Seest thou this woman?"

See? Simon can seem to see nothing else. And then are heard the words of Jesus, laying Simon's conduct by the side of the woman's.

She is forgiven!

What?

Look at her lifted face! See her love shining through her tears! Her beautiful, disheveled hair, her box of perfume—all, in her absorbing attention to the Saviour, are forgotten.

The woman soon is gone. The muttering guests, angry Zebulon and Zadok, all are gone. Simon is left alone, recalling that eventful supper and Love's generous benediction upon the penitent and loving.

Blackboard.



CENTRAL THOUGHT. Illustrated by the blackboard: "Love and Forgiveness." The heart of a sinner is filled with sin; but when he repents, and is saved by the grace of God, then the evil in the heart is blotted out, and Christ is all in all.

SIDE THOUGHT. A holy life, Christ-like in compassion and charity, attracts even the sinner. Publicans and sinners sought the company of Christ, for he drew all men unto him. The once poor sinner told in today's lesson loved him with the purity of a forgiven soul, and her fast falling tears were but a humble expression of penitence for the past. When sin leaves the heart there is joy in heaven, even though it be gone from the vilest of sinners. Let each one of us, as followers of Christ, try so to live that the beauty of our lives will attract others to the Saviour, and not, as the Pharisee, thank God we are not as other men are. Illustrate by using a magnet to show attractive power.

Primary and Intermediate.

LESSON THOUGHT. *Jesus the Friend of Sinners.*

This lesson may be divided into three separate parts. Many a teacher, who is distressed by a lack of attention on the part of the little ones, fails to secure attention simply because she forgets that continuity of thought is impossible to young children. Food must be given to young minds in small portions.

The Dinner Party. Have ready on the board a picture of an Oriental table. It is best to keep the picture covered until you are ready to use it. Tell how people sat, or rather reclined, at table while eating. Explain the custom of taking off sandals upon entering a house, and washing the dust from the feet. Tell how Simon, a Pharisee, invited Jesus to eat with him. Make straight marks to indicate the places of the guests, using a J for the place where Jesus sat.

The Sorrowful Woman. A woman came to the dinner-party who was not invited. She had been a very wicked woman, but had seen and heard Jesus, and was sorry for her sins. Uncover a picture of an alabaster box, and tell what the woman did with the costly ointment.

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is no sin to want to be w Simon thought nothing for hi forgiveness, t heart. Pride appropriate v stance, "Wh "The water

Draw out and customs trace; foot uninvited pe Word-pictur an's approac Pharisee as h ter illustrate b) his self-ri contempt for a) true sorr c) humility; a) as a Gues Saviour. . . . 1) Acceptat peace . . . Sh three points should seek come to him reason for forgiveness, o

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feet, 765 . . . 7895, 9152, 38; Poetic 3757; Prose, 324; Prose, 2975; Ver. 48; P 8863, 8867.

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Did she waste it? No, nothing is wasted that is used to show love for Jesus. Tell what Simon thought in his heart. Jesus could read his thoughts. Simon knew that the woman had been a sinner. He did not know that love can wash away the blackest stains. Show a white lily. Talk about its beauty and purity. Then show a little dish of black mud, and tell that it grew out of such soil as this. Jesus can make the heart that comes to him as pure as this lily, even though it has the darkest earth-stains upon it.



The Rejoicing Woman. Simon was not pleased with the woman, but Jesus was. Tell the story that Jesus told Simon. Uncover picture of a fountain. Ask some of the uses to which we put water. It washes away little spots, and great ones too. Teach that Jesus is the Fountain of love and forgiveness. There

is no sin too great for him to wash clean. But we must want to be washed! The woman wanted to be clean. Simon thought he was clean enough, so Jesus could do nothing for him. The woman went away with joy, love, forgiveness, in her heart. What did Simon keep in his heart. Pride, self-love, sin! Have children sing some appropriate verse after each part of the lesson: for instance, "What can wash away," etc., after second part, "The water of life" after last part.

Berean Methods.
The Teachers' Meeting.

Draw out description of ancient Oriental "manners and customs" at dinner-table: Sandals removed at entrance; foot-washing; reclining at table; presence of uninvited people; Jewish contempt of women, etc. . . . Word-picture: Simon's supercilious neglect; the woman's approach; anointing of Jesus's feet; thought of the Pharisee as he witnessed the scene. . . . Elements of character illustrated: 1) By this Pharisee's conduct: a) his pride; b) his self-righteousness; c) his neglect of Christ; d) his contempt for fellow sinners. 2. Conduct of the woman: a) true sorrow for sin; b) earnest seeking after Christ; c) humility; d) gratitude; e) love. 3) Christ considered: a) as a Guest; b) as a Friend; c) as a Teacher; d) as a Saviour. . . . What the woman obtained from Jesus: 1) Acceptance; 2) commendation; 3) forgiveness; 4) peace. . . . Show what the lesson teaches us about these three points: 1) How we should treat Christ; 2) how we should seek salvation; 3) how Christ receives those who come to him. . . . Having "naught to pay" is abundant reason for Jesus's compassion on sinners, and his free forgiveness of their debts. . . . Unbelief in Christ's forgiveness, or in one's own need, is sin.

References. FREEMAN. Ver. 37: Alabastra: ointments; reclining at meals, 712. Ver. 38: Kissing the feet, 765. . . . FOSTER'S CYCLOPEDIA. Prose, 3712, 7522, 7805, 9152, 10332. Ver. 37: Prose, 3363, 3376. Ver. 37, 38: Poetical, 3750, 3751. Ver. 37-47: Poetical, 3755-3757; Prose, 9345; Poetical, 2263. Ver. 38: Poetical, 530. Vers. 41-43: Poetical, 3321; Prose, 7897. Ver. 42: Prose, 3244, 6307. Ver. 44: Poetical, 1199. Ver. 47: Prose, 2670, 3008, 3014, 3918, 4296, 10334, 10323, 10336. Ver. 48: Prose, 2393, 11720, 8856-8857, 8855, 8798, 8801-8803, 8807, 8810-8812, 2287.

ANALYTICAL AND BIBLICAL OUTLINE.
The Saviour's Reception of the Sinner.

I. COMING TO JESUS.

1. A sinner's coming. "A sinner." v. 37.
- "Came . . . to save sinners." 1 Tim. 1. 15.

2. Coming promptly. "When she knew." v. 37.
- "Now is the accepted time." 2 Cor. 6. 2.
3. Coming humbly. "At his feet." v. 38.
- "Humbleth himself . . . exalted." Luke 14. 11.
4. Coming penitently. "Weeping . . . with tears." v. 38.
- "Sacrifices of God . . . a broken spirit." Psa. 51. 17.
5. Coming with faith. "Thy faith." v. 50.
- "By grace . . . saved through faith." Eph. 2. 8.

II. RECEIVED BY JESUS.

1. With grace. "Seest thou?" v. 44.
- "Nigh unto all them that call." Psa. 145. 18.
2. With forgiveness. "Sins . . . forgiven." v. 47.
- "Sins be as scarlet . . . white." Isa. 1. 18.
3. With blessing. "Go in peace." v. 50.
- "We have peace with God." Rom. 5. 1.

THOUGHTS FOR YOUNG PEOPLE.
The Saviour's Reception of the sinner.

1. Jesus Christ has power on earth to forgive sins.
2. In God's sight all are sinners, the honorable as well as the base. Not intellectual, social, or moral rank will justify any.
3. Jesus welcomes and pardons the penitent sinner, but rebukes the self-righteous moralist.
4. Jesus rebukes sin faithfully, but tenderly; not in wrath, but in love.
5. Jesus treats the fallen kindly, gently, forgivingly, with desire to raise them, and not to trample them down.
6. Forgiveness of sin Jesus pronounces freely. Its sole condition is the earnest, humble turning of the heart to God.
7. The forgiveness of sin may receive the direct and personal testimony of Christ.
8. The forgiveness of sin brings as its result peace to the heart.

HOME READINGS

- M. Forgiveness and love. Luke 7. 36-43.
- Th. Forgiveness and love. Luke 7. 44-50.
- W. Prayer for forgiveness. Psa. 25. 4-11.
- Th. Hope for sinners. Matt. 9. 9-13.
- F. Invitation to the burdened. Matt. 11. 25-30.
- S. How to show our love. John 14. 15-21.
- S. Gratitude. Psa. 116. 1-13.

LESSON HYMNS.

- No. 110, New Canadian Hymnal.
I hear thy welcome voice,
That calls me, Lord, to thee.
- No. 120, New Canadian Hymnal.
I am thine, O Lord, I have heard thy voice,
And it told thy love to me.
- No. 115, New Canadian Hymnal.
Take my life and let it be
Consecrated, Lord, to Thee.

DOMINION HYMNAL

Hymns, Nos. 253, 265, 76.

TIME.—A. D. 27.

PLACE.—Probably Capernaum.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Justification by faith.

OPTIONAL HYMNS.

2. O for a thousand tongues.
69. 'Tis known on earth.
70. Thou dear Redeemer.
94. How sweet the name.
96. Come, ye sinners.

97. Sing them over again.
104. I'm poor and blind.
109. Depth of mercy.
122. To Jesus I will go.
123. None but Jesus.
128. Take me as I am.
130. Just as I am.
134. Love divine.
138. I lay my sins.
160. Precious name.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Woman**, v. 36-38.
With what noted early Christian has this woman been traditionally identified?
How can the presence of a bad woman in such a place be explained?
Explain the use of the alabastron.
Explain how the custom of reclining at table would bring this woman "at his feet, behind him."
How was she violating all custom in her personal attire?
Why would Jesus be expected to repel her?
2. **The Pharisee**, v. 39-43.
Where do we learn that this man was half inclined to regard Jesus as a prophet?
What other gospel character was disposed to test prophetic power by the power to read men's secrets? **John 4: 19**; comp. **1 Cor. 14: 24, 25**.
How did Jesus meet Simon's unspoken objection?
Wherein does this parable differ, in moral and in details, from that in **Matt. 18, 23-35**?
What is meant here by the phrase "creditor"?
What inference concerning the condition of the country may be drawn from our Lord's frequent illustrations from debtors and creditors?
What reasons for the woman's impulsive gratitude did Jesus give by this parable?

1. **The Saviour**, v. 44-50.
Why was foot-washing regarded as one of the duties of hospitality? See **Gen. 18: 4**; **19: 2**; **Judg. 19: 21**; **John 13: 4, 5**; **1 Tim. 5: 10**.

Was Jesus generally supposed to be scrupulous concerning ceremonial obligations? **Mark 7: 8**.
Give some biblical instances of the Oriental custom of kissing. **2 Sam. 15: 5**; **19: 39**; **Matt. 26: 49**; **Acts 20: 37**; **Rom. 16: 16**; **1 Cor. 16: 20**.

Of what was anointing a symbol? **Comp. Psa. 23: 5**; **45: 7**; **Ecc. 9: 8**.

Where in these remarks to Simon do we find the real moral of the parable?
How can our Lord's fellowship with sinners be explained?

Practical Teachings.

Not much sin, but a deep sense of sin, is needed to awaken much love.
Only God can read the human heart.
No man who is at heart a Pharisee can understand Jesus.
Jesus never shrank from contact with sinners.

Hints for Home Study.

1. Write down the points of difference between this anointing and that of Mary of Bethany—differences of time, place, and other circumstances.
2. Write down similarities. Simon was a very common name. What three names were duplicated in the circle of the apostles? How many Simons are mentioned in the New Testament?
3. Trace in Luke's gospel evidences of what has been called an "economy of method," by which he excludes all incidents similar to those which he has already related.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Woman**, v. 36-38.
By whom was Jesus invited to a feast?
Who came uninvited to the house?
Why did she come?
What did she bring?
Where did she take her place?
What four things did she do?
What other woman anointed the feet of Jesus? See **John 12: 3**.
2. **The Pharisee**, v. 39-43.
Who observed the woman's act?
What did he say to himself?
To what did Jesus answer?

About whom did he begin to tell a story?
How much did the debtors owe?
How much could they pay?
What did the creditor do?
What question did Jesus ask?
What was Simon's answer?
Why should we love the Saviour much? (GOLDEN TEXT.)

3. **The Saviour**, v. 44-50.
To whom did the Saviour direct Simon's attention?
What three acts of courtesy had Simon omitted?
How had the woman supplied the lack?
What did Jesus say about her sins?
What did he say to the woman?
What did the guests say to themselves?
What did Jesus say to the woman?
How only can we be saved? **Acts 16: 31**.

Teachings of the Lesson.

Where in this lesson are we taught—
1. That those who love Jesus delight to serve him?
2. That those who serve Jesus will be rewarded?
3. That those who trust Jesus will be saved?

Home Work for Young Bereans.

Find another case where a woman anointed Jesus at a feast; wherein it resembles and wherein it differs from this.
What famous early Christian has this woman been supposed to be?
Can you find any other parable resembling this, but differing from it?
How many times in the Gospel did Jesus pronounce the sins of particular sinners forgiven?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who asked Jesus to eat with him? **A Pharisee**.
What was the Pharisee's name? **Simon**.
What did Pharisees think themselves to be? **Very good people**.
Why did Simon invite Jesus? **To please himself**.
Who came to the house while they were at dinner?
A woman who had been a sinner.
What had Jesus done for her? **He had forgiven her sins**.
What did she feel in her heart? **Love for Jesus**.
What did she bring with her? **A box of precious ointment**.
What did she do with it? **She anointed Jesus's feet**.
What fell upon his feet? **Her tears**.
Who was displeased with this? **Simon**.
What did Jesus tell him? **A parable**.
What did Jesus want to teach him? **A lesson about forgiveness**.
How had Simon treated Jesus? **Very carelessly**.
Why was this? **Because he did not love him**.
Why do we love our Saviour? **Because he loves us**.

Words with Little People.

QUESTIONS TO THINK ABOUT.
Do I truly love Jesus?
How can I show my love for him?
Can I be proud if Jesus has forgiven my sins?

Whisper Prayer.

Jesus, who hast loved me so,
Help thy child to love thee too.

THE LESSON CATECHISM.

[For the entire school.]

1. Who invited Jesus to dinner? **Simon, a Pharisee**.
2. Who intruded into the dining-hall? **A woman who was a sinner**.
3. What did she do? **Bathed his feet with tears, and wiped them with her hair**.
4. What further did she do? **Kissed his feet and anointed them**.
5. Why did the Pharisee conclude that Jesus was not a prophet? **He thought no prophet would allow a sinful woman to touch him**.

CATECHISM QUESTION.

3. How is Christ a King?
Christ is the Lord of every believer: as the supreme and only Head over all things to His church. He rules and defends His people, brings to fulfillment the Father's purpose, and is subduing all things unto Himself.

A. D. 28.]

Luke 8: 4-10
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LESSON IV. THE PARABLE OF THE SOWER.

[April 27.]

GOLDEN TEXT. Take heed therefore how ye hear. Luke 8, 18.

Authorized Version.

Luke 8, 4-15. [Commit to memory verses 12-15.]

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Revi ed Version.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a 5 parable: The sower went forth to sow his seed: and as he sowed, some fell by the way-side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the 8 thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundred-fold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable 10 might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: 11 The seed is the word of God. And those by the way-side are they that have heard; then cometh the devil, and taketh away the word from their heart, 12 that they may not believe and be saved. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation 14 fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to per- 15 fection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

General Statement.

The story of the life of Jesus runs continually on from lesson to lesson. He continued his great preaching tour, interrupted now and then by the vast multitude which forced him to go into the wilderness for isolation. Wherever he found people gathered together he relieved their distresses, and wherever he had opportunity he proclaimed his blessed truth. There is a wide difference between the conditions of life in Palestine in A. D. 28 and the conditions of life in this country in 1890. We can form little idea of the immense throngs which followed Jesus from town to town, leaving their pleasure and their business, and willing to go without food or sleep--without covering if necessary--readily lured from their homes by this latest of sensations--a wandering Messiah. In the East to-day such crowds would follow any wonder-worker, just as groups of children are sometimes attracted far from their homes by wandering brass bands.

EXPLANATORY AND PRACTICAL NOTES.

Verse 4. He spake by a parable. "The more the number of his hearers increases," says Godet, "the more clearly Jesus sees that the time has come to set some sifting process to work among them." He desires to draw the more spiritual into closer attachment, and to keep the more carnal at a distance, else his great mission in this world will be greatly entrammled. A parable. Any wise saying that contains a truth, as a kernel is in a nut, or a treasure in a box. It may be a story, or it may be a mere proverb or sentence of truth, the meaning of which does not lie on the surface, but may be reached by research and study.

5. A sower. This parable was spoken by Jesus while sitting in a boat; his hearers were on the shore. On each side of him stretched out the fields of Galilee. It was spring-time. At no great distance, in full view of both preacher and audience, very likely a husbandman toiled, scattering his seed. The scenery of the parable was all about them--the sower, the cultivated hill-side farm, with all sorts of soil in it, the outcropping

rock, the padded foot-path, the thorny corners, and the pecking birds. (1) "In our own country, and on every Lord's day, how many sowers go forth to sow." Lange. The way-side. The hard beaten paths into which no seed can penetrate. Paths trodden across fields may be said to be almost the only sort of roads in Palestine. Fowls of the air. Little birds. Devoured. The seed is threatened by a double danger--the feet of travelers and the beaks of birds. (2) "The feedings heart is like a hard-trodden path."--Fragar.

6, 7, 8. Upon a rock. Stony ground. Thorns. Fields in the Levant are often divided by hedges of thorns, but it is not certain these were referred to. For ter speaks of forests of thistles so gigantic and so dense that no horse can break through them. Farrar says it is hard to overestimate their intense tangled growth. But the phrase here seems not to refer to full-grown thorns, for the thorns sprang up with the seed. A hundred-fold. This would be an enormous harvest, but so large a crop has been known in the East. He cried. He ex-

claimed in a loud commanding voice, in sharp contrast to the tones of the narrative just uttered. **He that hath ears to hear, let him hear.** It would sound odd to-day for a public speaker to gravely say at the close of his address, "Use your ears!" and doubtless it sounded as strangely to the crowd that clustered about Jesus's boat. But it is an exhortation that we may well pay attention to. Few people more than half use their ears. (3) *Take heed how you hear.*

10. Mysteries. Hidden things. **That seeing they might not see.** Jesus means that he has wrapped up this truth in a story so that those who really desire the truth could get it, and those who desired merely a story might have that. The majority of his hearers had sight, but not insight. Jesus only veiled the truth temporarily in parables. They were intended to be used as porcelain shades are now used—to make the light more available by a partial obscuration of it. He explains some, and would have explained all if the explanation had been necessary.

11-15. Word of God. Divine truth, written or

spoken. **Take them away.** Snatches. "It is done in a moment by a smile at the end of a sermon, a slight criticism at the church door, or foolish gossip on the way home."—*Plumtree.* **Let them should believe.** That they may not believe. **They on the rock.** Shallow listeners. **Have no root.** That is the matter with most of the boys and girls, and most of the men and women, who make failures in life. They lack depth. All human beings have faults, and have committed sins. Thorns spring up in all soils, but thorns can be weeded out, and trodden paths may be plowed up; only the shallow, rocky soil, with its basis of stone, seems nearly hopeless. There is hope, however. It is a thought very full of comfort, that the fertility of our hearts, unlike that of the soil, is under the control of our own wills. (4) *Surrender to God will turn the barrenest heart to a fruitful field.* **Cares and riches and pleasures.** It would be hard to tell which ruins most souls. **With patience.** The queen of virtues. "Patient continuance in well doing," with full dependence on divine power, is the divine recipe for working out one's "own salvation," and attaining eternal bliss.

CRITICAL NOTES.

The experience of Jesus, first with his own townsmen (4, 29), and then with the ruling class (5, 17-6, 11), had proven that even his most startling manifestations of miraculous power would fail in some instances to overcome prejudice and induce belief in his Messianic commission. The indifference and hostility of the nation's religious leaders toward himself could not fail, if allowed to pass unheeded, to impair his influence with his rapidly increasing company of followers. He therefore seeks by forewarning to forearm his adherents against the popular apathy with which the proclamation of a spiritual kingdom is sure to be met among a generation wedded to the notion of a temporal Messiahship. By putting his instructions in parabolic form he is able to veil his meaning from those in the vast throngs who are unsympathetic, and yet at the same time to induce the spiritually minded among them to seek for the inner significance of his words. He warns them against being disappointed if his work shall prove to be as varied in its results as a sower's; if his message, though it be the word of God himself, fails to make a permanent impression upon those who are hardened, fickle, and worldly, and effects moral transformation only in the case of the spiritually minded like themselves. In the midst of an apathetic world, therefore, they are to receive his message as a trust to be sacredly guarded now, but hereafter to be published abroad. If they thus heed his teaching, they shall be nearer to him than his natural kindred. See verses 16-21.

Verse 4. Multitude. The greater the throng, the greater the number of receptive hearers to be found in the midst of the generally unspiritual throng. **Every city.** Another glance at the peculiar opportuneness of the occasion for wide-spread influence. **Parable.** He did not openly announce that he was the Messiah, as he had at Nazareth (4, 21); he did not say he had power to forgive sin, as at Capernaum (5, 17); he did not dwell on the principles of his new kingdom, as he had in the Sermon on the Mount (6, 20-49); but described his work and its results by delineating a common scene from the adjacent fields.

5. Went forth. Eastern farmers lived in villages, from which they went considerable distances to the fields they cultivated. **By the way-side.** Edersheim shows by a Talmudic reference that a perforated seed-bag carried on the back of an animal was sometimes used for scattering the seed. Such a method would

certainly distribute the grain on every kind of surface with admirable impartiality. **Trodden.** Crushed by the feet of men and beasts traversing the path. Luke alone reports this feature of peril. **Birds of the heaven.** Birds which fly through the air. Their wings enable them to appear and depart quickly. In their swiftness and celerity are intended to symbolize the address and power of Satan. Ver. 12.

6. Rock. In the farmer's, rather than the quarryman's, way of looking at it. The rock was but thinly overlaid with soil. Mark, "Rocky ground." **No moisture.** Peculiar to Luke, who thinks of the condition of moisture, rather than depth of soil, as necessary to the survival of a plant.

7. Amidst the thorns. Amidst the seeds of thorns already mingled invisibly with the soil. Perhaps nothing in the flora of Palestine more surprises the modern traveler than the variety and luxuriance of thorny growths. The writer found some kinds in the Jordan valley tall enough to scratch face and hands when sitting on horse-back. Jer. 4, 3.

8. The good ground. Those portions of the field where the soil is neither hard, thin, nor encumbered with weeds. There is no little realism in this parable to a resident of New England. **Grew.** In Greek, when it had attained its growth. **Hundred-fold.** The single round number is used to express abundant multiplication. **He cried.** He put intensity into his tone to give his utterances the greater significance. **Hath ears.** Hears what I am now saying. **Let him hear.** Let him attend to the inner meaning of my words.

9. Asked him. "When he was alone." Mark 4, 10. **Might be.** In its application to the kingdom he was proclaiming. 8, 1.

10. Is given. In Greek, hath been and is now given. The gift dates from the time of their leaving all to follow Jesus. **Mysteries.** In classic Greek the word referred to religious secrets, kept from the uninitiated, and regarded by the common people as wholly inaccessible. In the New Testament the word is applied to God's gracious plans for the salvation of men, which were once hidden, but are now revealed in the Gospel. It was a favorite expression of Paul's. Why may not he and Luke have often conversed about the "mystery" of salvation? **That...** they may not see. Isiah sees in the non-success of his prophetic mission to win the Lord's people the same result as if he had been sent to

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alienate them. It is, as Bruce has suggested, the language of the saddest irony. Jesus adopts the famous words. He knows, as he looks at these eager crowds, that, like his own townsmen, the majority of them will turn his divine mission to them into a caricature of what it was intended to be.

11. Word of God. The preaching of Jesus, as in 5. 1.

12. Those by the way-side. Listeners to the teaching of Jesus who had little receptivity for it. Pilate, asking what truth was, vacillating and self-seeking, was a way-side hearer. **Takeh away the word.** By suggesting difficulties, reminding one of the cost of obedience, suggesting procrastination. This was done at Nazareth. 4. 22. **May not believe and be saved.** The devil hates mankind, and studies the problem of their spiritual destruction. Luke speaks here of salvation by faith. He was in Philippi when Paul told the jailor how to be saved. Acts 16. 31.

13. Have no root. The root of a plant reaches moisture lying below the sun-dried surface. The root represents a thorough and deep apprehension of divine truth which cannot be affected by outward and transient changes. The disciples in John 8. 66, had no root. Had Luke talked of this also with Paul, who exhorts the Colossians to be "rooted in Christ?" See Eph. 3. 17. The rich young man, Mark 10. 17, is a sad example.

14. Go on their way. It takes time to decide their ultimate state. **Choked.** Deprived of spiritual life. **Cares.** Anxieties concerning temporal matters. **Riches.** Contrasted with spiritual riches, wealth brings its own absorbing solitudes for increase and protection from loss. **Pleasures.** Contrasted with spiritual joys. Chap. 10. 20; Phil. 3. 1; 4. 8. Peculiar to Luke. **Life.** Luke uses a peculiar word here, somewhat like "earthly career." **Perfection.** Not "fruitless," as Matthew and Mark, but fruit prevented from ripening. For Paul's eagerness to attain the consummation of Christian experience, see 1 Cor. 15. 19; Phil. 3. 10-14. Luke uses a peculiar word here, and one which a professional man would choose.

15. Honest and good. These words indicate that humble, reverent, and receptive attitude toward revealed truth which is the universal condition of man's intellectual and spiritual growth. Etymologically considered, the words mean a heart which is all that a heart ought to be. **Hold it fast.** Accept, treasure, and obey it as truth. Neither Satan, persecution, nor worldly engagements can take it away. See how Paul had expressed this same thought. Rom. 8. 35-39. **With patience.** The twelve (with one exception) finally gave up their notion of a temporal Messiahship, and meekly accepted God's method. James had already used the same figure (Jas. 5. 7), as had Paul. Gal. 6. 9.

The Lesson Council.

Question 4. What is a parable, and why did Jesus use this form of teaching?

A parable is a simple incident, or story, told to illustrate some moral or religious truth. Teaching by parables did not originate with Jesus, but had long been employed by the rabbis. A parable easily attracts attention and fastens the truth firmly in the mind. It gives vividness to what would otherwise be vague and intangible. It presents the truth in a form to be apprehended with growing clearness by all who are spiritually receptive, and to the degree in which they are receptive. The merest child can catch a glimpse of its spiritual significance, while the maturest minds can never hope

to penetrate its profoundest meaning.—*Rev. W. M. Brundage, Ph.D.*

A parable is a narrative of either historic fact or ordinary occurrences, so presented as, by certain resemblances, to illustrate and enforce spiritual truth. In parable, unlike allegory, things are as named. "Fowls of the air" are real birds, and "seeds" are real grain. In allegory, persons are often personified traits; for example, "Giant Despair" in *Pilgrim's Progress*, "Una" in the *Fairy Queen*. Jesus used parables: (1) To catch the attention of the people. Truth in didactic form attracts less than in a pleasant story. Seeking for a moral quickens interest and helps in its application. (2) To avoid compelling those disinclined to understand against their will.—*H. Lummis.*

The parable, like the allegory, of which it is a scarcely distinguishable species, is a story which, true, or, at least, apparently true, represents the ideal or spiritual world by means of the natural human life. It differs from the fable, to which it is nearly allied, in that it proceeds upon facts which must be true, while the facts of the fable may not be true. Jesus taught by parable because it was a popular and impressive form, which at the same time protected the truth from the mockery of the scoffer.—*John E. Earp, D.D.*

A parable is a story. A more scientific definition, perhaps, is that of Lowth, who says, "Parable is that kind of allegory which consists of a continued narration of a fictitious or accommodated event applied to the illustration of some important truth." The parables of our Lord are of surpassing beauty. "Even infidels have acknowledged their literary excellence." By them the great Teacher accomplished the ends: 1) Of awakening interest. 2) Of making deep truths clear to common minds. 3) Of giving direct and powerful application to the truths he thus conveyed.—*John Atkinson, D.D.*

The parable is something more than an illustration of truth. It is not a fable, whose purpose is only to "point a moral" that appeals to the understanding of the natural man, nor is it a myth or an allegory, in which the truth and the vehicle of the truth are blended in one or transferred the one to the other, but it is a narrative of facts, in which the inward and outward meaning are preserved separate. The Saviour's parables are unlike all others in their perfect naturalness. He never violates natural law, nor stoops to the marvelous or grotesque, in which trees and beasts are made to speak. They are perfect. They serve three purposes at least: 1) To reveal truth; 2) To conceal truth from profane and irreverent minds; and 3) To assist the memory.—*O. A. Houghton, D.D.*

Lesson Word-Pictures.

A sower of the word came along one day and scattered his seed. He has come again to see what may be the result of the sowing.

Here is a way-side piece of work. "Clean gone!" he says. "Nothing left in this heart where I threw the seed. The thought of heaven, of God, of duty, all picked up by birds of temptation and borne away. Way-side heart, what will become of thee?"

The sower has gone to another heart. He is bending down. He is looking sharp. He says, "O, what bright, green blades! Bright and green, full of promise for a little while. Now they are shriveling. They are prostrate. They are withering and dying. They are dead!" But how quick was their first response to the sower's effort!

That boy in your Sunday-school class who is ready to catch any idea given to him, so susceptible to-day and every day; and how readily he responded to your efforts when you told him about Jesus, the life of beauty and power in Galilee, the death of suffering and sacrifice on Calvary, and in part for him, too! He began to pray that very day. He went among his old playmates, though. They scoffed at his seriousness, mocked at his hopes, and jested about his fears. He had nothing to say in opposition, and the boy who bent his knees in the morning went without a prayer to his bed at night. "Poor, stony ground!" says the Master of the sowing. "When there is any depth of earth in which to sow, where will there be roots to last and shoots to keep green and flourishing?"

He has gone to another plot. "O, these thorns!" he murmurs. "The seed is coming up, but what a struggle it is for life! How choked is all good growth! How feeble! It will soon be strangled out of existence!"

And soon, indeed, the Master of the sowing sighs over the dead hopes buried under the ugly growth of thorns. May not the same scene have been witnessed spiritually in your Sunday-school class? There was that young woman, listening to your words gratefully, receiving them hospitably, nourishing their influence awhile and then exposing the tender life of hope just begun to the choking thorns of a worldly ambition or of pleasures the Spirit cannot hallow! That was the thorn-choked seed the Spirit laments.

But the Master of the sowing has gone to one other field. He stoops once more. He smiles now. He speaks his delight. "Good growth!" he murmurs. "The blessing of the Lord be on thee, O good and fruit-bearing soil!"

This is the heart of the lad to whom you spoke one day in plainness and yet in the faithfulness of love. He accepted the seed with humility. He gave it place deep and large. It rooted firmly. It grew up strong and hopeful. Some day, as the whirl of the sickle is heard in the grain, the Lord of the harvest will say, "Good grain! Harvest of righteousness, of peace, of love, and harvest, of heaven! Thirtyfold, sixty, a hundred! All from good ground, the honest and good heart!"

Primary and Intermediate.

LESSON THOUGHT. *My Heart a Field.*

The blackboard material is abundant for this lesson: Seeds, birds, a sower, rocks, thorns, a foot-path, and a little patch of ripe grain. The teacher who cannot make the pictures can easily cut them from papers and pin to the blackboard. Keep each covered until ready to use.

Tell what a parable is—a story that teaches a lesson—and make a word-picture of Jesus sitting in a boat speaking this parable to the multitude on the shore. Tell the story graphically (you cannot do this without study), and help the children to imagine the people standing on the shore, and wondering what the story meant for them. What does it mean for us? Print "Love one another." Say, "God's word is the seed, and this is one of the little seeds. Nellie and Frank went to Sunday-school. The teacher was the sower there. Any one who teaches God's word is a sower. Nellie opened her heart, and let this little seed about love drop into it. Frank let the birds come and carry away the seed. How? He laughed and whispered, and did not care whether he remembered the lesson or not. When they went home the baby was cross, and Nellie patiently soothed him. Frank teased, and Nellie answered pleasantly. The seed grew in Nellie's heart." Print "Nellie." Make a heart around the name; over it, "Good Ground." Tell of Mary, who thought she

would begin right away to love and be kind to others, but who got angry very soon and gave up trying. Make a heart around her name, and over it print "Stony Ground." In a similar way illustrate the way-side hearing, and show what the weeds and thorns mean.

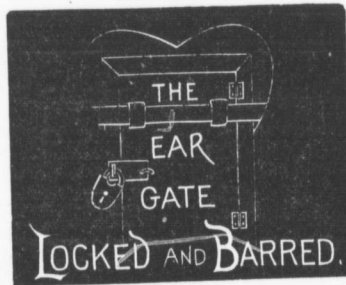


Make a large heart. Print "My Field," and help children to see what the "good ground" is which each one may have—an honest, hearing, loving, faithful, persevering, fruit-bearing heart. Show two specimens of some kind of fruit—one fair and beautiful, the other poor and unsightly.

Good fruit grows from good seed sown on good ground. Teach that Jesus only can make our heart's soil good by coming to live in it. Teach,

"God make my heart a fertile field,
A hundredfold in fruit to yield."

Blackboard.



SUGGESTIONS FOR BLACKBOARD REVIEW. Commence by asking questions on the leading points of the lesson. Next, ask some one to repeat the Golden Text; then have the entire school repeat it. Point to the board. What is this curious design? A heart with a door in front. What does the board say? It says, "Locked and barred." Let us see what it is that locks, and what it is that bars the door. Surely it will be hard work to enter a heart past such an obstacle. There are several avenues to the heart. One is the eye-gate, and another is the ear-gate. What was it that the Golden Text said? "Take heed, therefore, how ye hear." So it is the ear-gate that we talk about in this lesson, because we have learned from it that the hearers of God's word do not always receive it in their hearts. Write the words on the door. Let the scholars tell from the teachings of today's lesson what are the several causes that bolt and bar the door of the heart, and prevent it from being open to receive the good seed. The causes are carelessness, worldliness, etc.

Berean Methods.

The Teachers' Meeting.

A word-picture of the lesson surroundings: lake, boat, shore, multitude, Saviour, sower at work, fields, etc.... Purpose of teaching by parable; necessity for Jesus now sifting his followers.... Ask for description of four kinds of soil here named.... Illustrations of different kinds from Scripture: 1.) Way-side—Pharisees, Felix. 2.) Stony—Rich young ruler, the scribe of Matt. 8. 19, 20. 3.) Thorns—Lot in Sodom, Demas, Judas. 4.) Good

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References

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ground—Elihu's treasurer, Saul of Tarsus, Lydia. . . . How to hear the Gospel as taught in this lesson: 1.) Willingly. 2.) Attentively. 3.) Thoughtfully. 4.) Steadfastly. 5.) Singleheartedly. 6.) Practically. . . . Warnings of the parable: 1.) Hearing, merely, is not enough to save us. 2.) Careless hearing does no good; how many heard this parable unbenedicted! 3.) Forgetful hearing gives opportunity to the devil. 4.) Instability of character is a sin which most easily besets youth. It may be conquered in the same way as any other sin. 5.) Love and fear of the world are alike prejudicial to the development of a good Christian character.

References. FREEMAN. Ver. 5: Going forth to sow, 663; the way-side, 664. . . . FOSTER'S CYCLOPEDIA. Ver. 4: Prose, 10863, 10870, 10871. Ver. 5: Prose, 5241, 5242, 11803, 11809, 5468-5471; Poetical, 4010. Ver. 7: Prose, 1774, 1190, 11901. Ver. 8: Prose, 11135, 11133. Ver. 10: Prose, 4068, 9747, 10672-10675, 9300. Ver. 12: Prose, 11124, 11123, 11132. Ver. 13: Prose, 9360-9373, 2803-2820, 6324.

ANALYTICAL AND BIBLICAL OUTLINE.

The Elements of the Parable.

I. THE SOWER.

A sower went out to sow, v. 5.
 "He that soweth . . . son of man." Matt. 13. 36.
 "God gave the increase." 1 Cor. 3. 6.

II. THE SEED.

The seed is the word of God, v. 11.
 "The word . . . bringeth forth fruit." Col. 1. 5, 6.
 "Not of corruptible seed." 1 Pet. 1. 23.

III. THE WAY-SIDE.

Some fell by the way-side, v. 5.
By the way-side . . . they that hear, v. 12.
 "Hear . . . understandeth it not." Matt. 13. 18.
 "Give the more earnest heed." Heb. 2. 1.

IV. THE ROCK.

Some fell upon a rock, v. 6.
They on the rock, v. 13.
 "Hear . . . but do them not." Ezek. 33. 32.
 "Goodness as the morning cloud." Hos. 6. 4.
 "Ye did run well." Gal. 5. 7.

V. THE THORNS.

Some fell among thorns, v. 7.
That which fell among thorns, v. 14.
 "They that will be rich." 1 Tim. 6. 9, 10.
 "Take heed to yourselves." Luke 21. 34.

VI. THE GOOD GROUND.

Other fell on good ground, v. 8.
That on the good ground, v. 15.
 "Like a tree planted by the rivers." Psa. 1. 2, 3.
 "Bringeth forth much fruit." John 15. 5.

THOUGHTS FOR YOUNG PEOPLE.

Incidental Teachings.

1. Jesus would have us draw from the most familiar events lessons of spiritual truth. Bread, water, lamps, fish, sparrows, pennies, eggs—he has used these and many other commonplaces of our lower life to convey to us lessons of the higher life. All about us is "parabolic."
2. The Church is divided into Christians of sight and Christians of insight; those who are eager for the story, and those who search for the deeper lessons. As we study all written wisdom, and observe God's daily providences, let us reverently ask in relation to each, "What might this parable be?"
3. Ears were given us to hear with. And there is no

listening worthy of mention that is not heedful. Let us "take heed how we hear."

4. The divine Sower inevitably does his part. There is great comfort in this thought. The Church may fall; we ourselves may at times prove failures; but the Holy Spirit never tires. With or without human assistance the Sower goes forth to sow.

5. There was no fault in the Sower; there was no fault in the seed; it was the defects of the soil that prevented the rich harvest. And the soil represents the human heart. Our hearts are responsible for the spirit in which they receive the word taught.

6. The physical soil cannot help itself; the pressure of feet, the prevalence of stones, the growth of thorns, are all beyond its control; but each heart largely decides for itself whether it shall be shallow and stony, choked with cares, beset by the devil, or like the good ground, "hearing" the word, "keeping" it, and "bringing forth fruit with patience."

HOME READINGS.

- M. The parable of the sower. Luke 8. 4-15.
- Th. Way-side hearers. Acts 24. 22-27.
- W. Stony places. John 6. 59-66.
- Th. Among thorns. Mark 10. 17-22.
- F. Good ground. Acts 2. 37-47.
- S. Bearing fruit. John 15. 1-8.
- 8. Abundant fruit. John 4. 31-42.

LESSON HYMNS.

- No. 75, New Canadian Hymnal.
Come, sinners, to the sabbath feast.
- No. 76, New Canadian Hymnal.
Softly and tenderly Jesus is calling.
- No. 73, New Canadian Hymnal.
God calling yet! shall I not hear?

DOMINION HYMNAL.

HYMNS Nos. 69, 77, 73.

TIME.—A. D. 23.

PLACE.—In a boat, close beside the Lake of Genesareth.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Natural law in the spiritual world.

OPTIONAL HYMNS.

- 220. O scatter seeds.
- 223. Work, for the night.
- 230. Give me some work.
- 242. The Lord into his garden.
- 254. To the work.
- 255. Far and near.
- 288. Growing up for Jesus.
- 291. Beautiful, the little hands
- 293. Come, with rejoicing.
- 296. We plow the fields.
- 297. Summer sunshine.

QUESTIONS FOR SENIOR STUDENTS.

1. The Sower, v. 4, 5, 9, 10.
 What crisis in Jesus's life was now approaching?
 Why was it necessary for Jesus now to sift his followers, and keep the more carnal at a distance?
 Was this the first of Jesus's parables? vers. 10-15, Matt. 13. 10.
 What rural episode was probably going on before the eyes of Christ's hearers at this moment?
 Where did Jesus make his pulpit?
 Where did his hearers stand?
 Who is meant by the sower?
 What was Jesus's purpose in thus veiling his truth by parables? ver. 10.

2. The Seed, v. 11.

Why were thorns to be found so frequently in the fields? Ezek. 22, 6; Mic. 7, 4; Jer. 4, 3; Job 5, 5.

By what verses do Matthew and Mark indicate different degrees of fertility in the good ground?

What is meant by "he cried"?

Are you hearing with your ears?

What has become of most of the word of God which has been sown before your eyes?

3. The Soil, v. 5-8, 12-15.

What is meant by the way-side?

What sort of ground is indicated by a rock?

Why are shallow, impulsive listeners like thin soil on the shell of rock?

Is their joyful reception of the word of God sincere? Isa. 58; Ezek. 33, 2; Mark 6, 20.

What is the "root" of good deeds?

Have you known any young people in whose hearts evil growth strangled a nobler life?

Is there any danger of either care or pleasure choking God's life in your soul?

Practical Teachings.

There were three classes of unfruitful hearers, and only one class that was fruitful. There are many wrong ways, but only one right.

The hearer is quite as responsible as the teacher. The main part in preaching belongs to the audience.

A heart without feeling is like a path which has been trodden hard.

Patience, steadfastness, persevering consistency in well doing—these are the "sun of Christianity."

Hints for Home Study.

1. Count up, if you can, how many parables of Jesus are recorded.

2. Find what crisis in Christ's life was now approaching.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Sower, v. 4, 5, 9, 10.**

To whom did Jesus speak this parable?

From whence had the people come?

Where was Jesus when he gave this teaching? Matt. 13, 2.

What is first said about the sower?

What question did the disciples ask?

What privilege did Jesus say was given to them?

How did he speak to others?

Why did he speak in parables?

2. The Seed, v. 11.

What did the seed in the parable represent?

Where do we find the word of God?

3. The Soil, v. 5-8, 12, 15.

Upon what four kinds of soil did the seed fall?

What became of that which fell by the way-side?

Whom do the fowls represent?

What does the devil do to the way-side hearers?

What became of the seed upon the rock?

Who are represented by this part of the parable?

What occurs when temptation comes?

What effect had the thorns on the good seed?

How did Jesus explain this teaching?

What occurred when the seed fell on good soil?

Who are the good-soil hearers?

With what warning did Jesus close the parable?

What is his warning to us? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That we ought to study God's word?

2. That we ought to obey the word of God?

3. That obedience to God's word will make our lives blessed?

Home Work for Young Bereans.

Find the chapter in Matthew which contains the seven parables.

Find in John's gospel the parable which shows us how we may be fruitful.

Which parable of all that Jesus told do you like best, and why?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus speak to the people? A parable.

What is a parable? A story which teaches a lesson.

What is this parable? The parable of the sower.

What did the sower go out to sow? Seed.

Where did some of the seed fall? By the roadside.

What came and ate it up? The fowls of the air.

What are the fowls of the air like? Foolish thoughts.

Where did some of the seed fall? Upon a rock.

What became of this? It withered away.

Where did other seed fall? Among thorns.

Did this grow? No; the thorns choked it.

Who are the sowers? Those who teach God's word.

What is the seed? The word of God.

What are hard hearts like? Rocky ground.

What are weeds and thorns in the heart? The things of this world.

What became of the seed which fell upon good ground? It grew and bore fruit.

Words with Little People.

Where has the seed fallen to-day? Into a careless, inattentive heart? Or into a hard, unloving heart? Or among the "thorns" of play or pleasure? Or upon "good ground"?

Whisper Prayer.

"O make my heart a fertile field
A hundred-fold in fruit to yield."

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did Jesus tell the story of the sower? A great multitude.

2. Who asked Jesus to explain the meaning of the parable? The twelve disciples.

3. What did Jesus say this parable would teach? The mysteries of the kingdom of God.

4. Who are the sowers of good seed? Teachers and preachers of truth.

5. What is the seed they sow? The word of God.

6. What did Jesus cry aloud when he finished his story? "He that hath ears to hear, let him hear."

CATECHISM QUESTION.

4. What is the Gospel?

The good news of salvation through our Lord Jesus Christ.

Thoughts for the Quiet Hour.

—O fairest of the fair high thoughts that light the
Easter dawn!

O sweet and true companionship which cannot be
withdrawn!

"The Lord is risen!" sealed lips repeat out of the
shadows dim;

"The Lord is risen," we answer back, "and all shall
rise in him!"

—Susan Coolidge.

—So long as there are men living and dying, so long
above them and around them there shall be the Christ,
the God-man, who liveth, and was dead and is alive for
evermore.—Phillips Brooks.

— "Christ died," "Christ rose again." These are the
caskets in which are contained the gems of the sinner's
salvation.—James Robertson.

—When I have attempted to join myself to others by
services it proved an intellectual trick—no more. They
eat your service like apples, and leave you out. But love
them, and they feel you and delight in you all the time.
—Emerson.

—That a man may lift up his head to heaven, he must
find nothing on earth whereon to lean it.—Luther.

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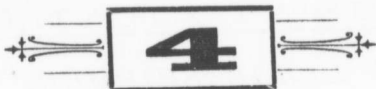
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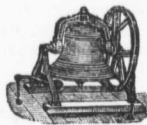
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