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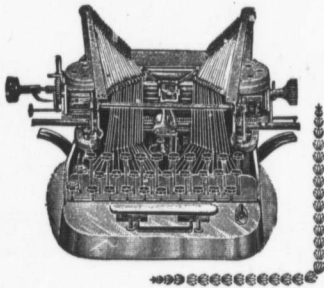
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Vol. XX

They are  
They have  
The years  
Their steps  
Them go  
More sure

They are s  
Be kind; th  
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Love asks, fo

They are suc  
Uncertain as  
Of light that  
They may not  
Give them no  
And harder,

Methodist I

A well-illustrated  
Oldest Colony,  
Rev. Geo. J.

# SUNDAY SCHOOL BARBER

for

## TEACHERS

AND

## YOUNG PEOPLE.

Vol. XXXIV.

SEPTEMBER, 1900.

No. 9

### The Children.

They are such tiny feet !  
They have gone so short way to meet  
The years which are required to break  
Their steps to evenness, and make  
Them go  
More sure and slow.

They are such little hands !  
Be kind; things are so new, and life but  
stands

A step beyond the doorway. All around  
New day has found  
Such tempting things to shine upon; and  
so

The hands are tempted oft, you know.

They are such fond, clear eyes,  
That widen to surprise  
At every turn ! They are so often held  
To sun or showers; showers soon dis-  
pelled

By looking in our face.  
Love asks, for such, much grace.

They are such frail, fair gifts !  
Uncertain as the rifts  
Of light that lay along the sky;  
They may not be here by-and-bye,  
Give them not love, but more, above  
And harder, patience with the love.

—The Washington Critic.

### Methodist Magazine and Review for August.

A well-illustrated article on "Britain's  
Oldest Colony," Newfoundland, by the  
Rev. Geo. J. Bond, B.A., will be read

with much interest. "Religious Leaders  
in Great Britain," with five portraits, is  
of special interest. Professor Wallace  
writes an admirable character-sketch of  
that very remarkable woman, "Madame  
Guyon." The exhaustive paper on "The  
Boers and the Natives in South Africa,"  
is a tremendous indictment of the cruel  
treatment of the black races. The ro-  
mantic story of "Felix Neff, the Heroic  
Pastor of the High Alps," is illus-  
trated with thirteen graphic engravings.  
Peary's explorations in high latitudes are  
also well illustrated. A portrait and  
character-study of the late Principal  
Dawson, with his article on "The Origin  
of Man," will be read with special in-  
terest. "Methodism a Hundred Years  
Ago," is a fitting retrospect for the end  
of the century. "Municipal Activities  
in Germany" is a very instructive paper.  
The serial and short stories make ad-  
mirable mid-summer reading. "The  
Crisis in China" is the subject of a  
graphic illustrated article. Types in  
Cape Town, and an account of the  
Johannesburg mines are well illustrated.  
Toronto: William Briggs. Montreal:  
C. W. Coates. Halifax: S. F. Huestis.  
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One successful teacher in Indiana sug-  
gests that a good way to do class visit-  
ing is for the teacher to take all of the  
scholars but one with him and call upon  
that one scholar. Repeat the visit with  
other scholars until all have been called  
upon. This sort of surprise party visit-  
ing would certainly wake up the scholar  
visited and give him an idea that his re-  
lation to the class was a good deal more  
than nominal.—Evangel.

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**Sunday School Banner.**

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

TORONTO, SEPTEMBER, 1900.

**A Chalk Talk About the Four Gospels.**

Each gospel was written for a special class of people. Matthew wrote for the Jews; Mark, under the direction of Peter, for the Romans; Luke for the Greeks; John for the Churches of Asia. Write, Jews, Romans, Greeks, Churches of Asia in their proper spaces.

Though all the gospels were written with the same great purpose of proclaiming Jesus as the Saviour of mankind, each presents him from a different point of view. Matthew, to convince the Jews, reveals Jesus as the "King of the Jews," the promised Messiah of the Old Testament, quoting prophecies, and showing their fulfilment in him. There are more than sixty direct quotations from the Old Testament. Such phrases as "that it might be fulfilled" and "as it is written" are of frequent occurrence. Mark,

to win the Romans, with their love of power, presents him as the servant of God, mighty in works, prompt in obedience, perfect in sacrifice. Luke, appealing to the Greeks who exalted manhood, dwells especially upon the humanity of our Lord, revealing him as the Man Christ Jesus, the sympathetic Friend and Teacher. John, writing to correct certain heresies, emphasizes the divinity of Jesus, declaring him to be "the Christ, the Son of God." Write, King of the Jews; Servant of God; Son of man; Son of God.

Each gospel has its key word and key verse in harmony with the general purpose for which it was written. The key word of Matthew, who presents Jesus as a King, is "Kingdom." It occurs fifty-six times. Key verse, Matt. 27. 37, "And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS." Write, "Kingdom," and Matt. 27. 37. The key word of Mark, who presents Jesus as a prompt and obedient servant is "straightway." In the Revised Version it occurs about forty times. In King James' version the word is rendered in various ways—"straightway," "immediately," "forthwith," etc. Key verse, Mark 10. 45, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Write, "Straightway" and Mark 10. 45. The key word of Luke, who dwells on the humanity of Christ, is "Son of man," occurring twenty-two times. Key verse, Luke 19. 10, "For the Son of man is come to seek and to save that which was lost." Write, "Son of man" and Luke 19. 10. The key word of John, who proves the divinity of Christ, is "life." None but a divine Christ could have and give eternal life. Key verse, John 20. 31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name." Write, "Life" and John 20. 31.

Each gospel has a characteristic starting-point. Matthew, presenting Jesus as King of the Jews, begins with his genealogy, tracing it back to Abraham, the father of the Hebrew race. Mark, presenting him as a servant, begins with his baptism for service. Luke, presenting him as the "Son of man," begins with his genealogy, tracing it back to Adam. John, presenting him as the "Son of God," begins with his eternal pre-existence with the Father.

Write, Genealogy traced to Abraham; Baptism for service; Genealogy traced to

Adam; E  
Father.  
Ancient  
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Ezekiel's  
tures then  
evangelist  
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and the et  
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beauty of  
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chosen as  
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Was written f

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Key word ...

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Key verse ...

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Starting point

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Symbol.....

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and mediators  
regarded as a  
gospel because  
above the cloud  
reveals to us t  
head and the  
gazing on the  
with a keen an  
is, of course, p  
given here beca  
in so much ancl  
is often asked w  
they are used.  
Complete the  
necing words to  
and close the  
school repeat in  
Matthew was v  
presents Jesus as  
word, Kingdom.



Adam; Eternal pre-existence with the Father.

Ancient Christian writers were fond of finding symbols for everything. In Ezekiel's vision of the four living creatures they found symbols of the four evangelists—the man for Matthew, the lion for Mark, the calf or ox for Luke, and the eagle for John. The man was chosen as the symbol of Mathew's gospel because Matthew brings out Christ's kingly character. The lion was thought to be a fit symbol of Mark's gospel because of the boldness, strength, and beauty of Mark's delineations of Christ's life and work. The calf or ox was chosen as the symbol of Luke's gospel because Luke portrays Christ's priestly

Starting-point, Genealogy traced to Abraham. Symbol, Man. Repeat in a similar manner for Mark, Luke, and John.—Westminster Teacher.

Some Practical Hints.

BY REV. G. B. F. HALLOCK.

First, it is absolutely essential that the visitors make their round of calls regularly and promptly on time at the end of each quarter. This is the only sure means of holding the members diligently up to duty, and of continued en-

|                            | MATTHEW                     | MARK                           | LUKE                     | JOHN                                 |
|----------------------------|-----------------------------|--------------------------------|--------------------------|--------------------------------------|
| Was written for the.....   | Jews                        | Romans                         | Greeks                   | Churches of Asia                     |
| It presents Jesus as ..... | King of the Jews            | Servant of God                 | Son of Man               | Son of God                           |
| Key word .....             | "Kingdom"                   | "Straightway"                  | "Son of Man"             | "Life"                               |
| Key verse .....            | Matt. 27. 37                | Mark 10. 45                    | Luke 19. 10              | John 20 31                           |
| Starting point .....       | Genealogy traced to Abraham | Baptism for Service            | Genealogy traced to Adam | Eternal preexistence with the Father |
| Symbol.....                | Man                         | Lion<br><small>Vf 2199</small> | Ox                       | Eagle                                |

and mediatorial office. The eagle was regarded as a fitting symbol for John's gospel because John "soars to heaven, above the clouds of human infirmity, and reveals to us the mysteries of the Godhead and the felicities of eternal life, with a keen and steady ken." All this is, of course, purely fanciful, but it is given here because these symbols appear in so much ancient art, and the question is often asked what they mean and why they are used.

Complete the outline by adding connecting words to the left of the diagram, and close the exercise by having the school repeat in concert as follows:

Matthew was written for the Jews. It presents Jesus as King of the Jews. Key word, Kingdom. Key verse, Matt. 27. 37.

thusiasm among them. Again, keep up the spirit of sociability throughout the department. This is the more necessary in view of the fact that the members are scattered and isolated, and so seldom come into actual touch with one another. To this end, among the members, make much use of reports, circular letters, invitations and such like; while among the visitors, it is well to have occasional or quarterly meetings, conferences, etc.

It is the crowning factor in Sunday-school organization. I verily believe that the time is not distant when no Sunday-school will be considered fully equipped for its work unless it has also a Home Department. Then, too, never be stingy with it. Since you cannot speak loud enough for your voices to be heard in the homes, don't be afraid to

use plenty of printer's ink. Multitudes of our societies and churches and Sunday-school are "penny wise and pound foolish" in this very matter of the saving of the expense for printer's ink. Keep your members in touch with one another and with the main school by letters, by greetings, by invitations, by special announcements, by reports of all kinds, by knowledge of all the doings of church and school. It will pay a hundredfold.

As with the main school, have also rally occasions for the Home Department; or invite them especially at times when the main school rallies. But doubtless it will be found more helpful to have occasional rallies for the Home Department alone; times when special effort is made to get just as many as possible of its members for one day into the regular school. Sometimes it is well to have them all sit together in one large class, just as visitors; or, again, to have the lesson for the day taught by some especially capable teacher. But do not fail sometimes to assign them seats among the various classes of the school. The idea is this: that by introducing the members to certain classes and teachers they will thereafter feel somewhat acquainted, and possibly be so pleased with the experience that they will come again and again, and thus become members of the main school.

In our experience, many times, membership in the Home Department thus proves a first step toward regular Sunday-school attendance. When people get a taste of a good thing, they are sure to want more. I want to bear testimony to the fact that the whole tendency, in the Home Class work, is toward a constant drifting into the main school. For various reasons, through themselves or their children, it is bound in time to increase the attendance there. I believe that for the sake of the Sunday-school itself it will pay any church to start a Home Department.

Rochester, N.Y.

### To Catch the Talkative Scholar.

How to deal with the boy who keeps up a side conversation during the lesson time is a problem many a teacher is trying to solve. In a certain class of young men, the teacher was not a very good one. She knew it from the inattention of some members of the class.

Every Sunday there would be talkers on the edge of the class who got nothing out of the lesson, while the teacher went home with a heartache. But not content with dealing largely in unavailing heartaches, she used every means she could contrive to make her teaching absorbing. One of these means was the following simple plan: When the teacher studied her lesson, she wrote down a number of questions, not too difficult, and yet with an endeavour not to make them too childish, out of regard to the young manhood of the class. A copy of these questions was made and cut into strips, which were drawn by the pupils, who were expected to be responsible for the answers to the slips which they drew, when, in the course of the lesson, those questions were asked. This put a part of the responsibility of answering the questions upon each member of the class individually, instead of leaving all the answers to be given by one or two. The plan worked admirably. It was most discouraging to a comfortable side conversation, on the part of the pupils, to feel that at any time the answer to the slip the talker held might be called for. Then, even if all the slips held by that talker were satisfactorily disposed of, it takes two to hold even a side conversation, and it was not often that all the slips of two people were answered early in the lesson. Then, too, it helped the teacher to have the lesson crystallized. The temptation to "just branch" was minimized when there were certain points to be touched by questions which must be reached by the end of the hour. Of course, this is only a makeshift in teaching, but even a makeshift seems sometimes necessary in a teacher's work. The sure way, of course, to hold the interest of a class, is to be interesting, but there are many teachers who have not this gift. This plan helped one,—it might help another.—S. S. Times.

### Like an Automobile.

A frequent objection met with when it is suggested that a Home Department be started is, that it is difficult to keep it going after starting, unless you have a large corps of workers to draw from.

It is like an automobile; it will run itself, if you see to four things:

1. Put the wheels on. The other parts of the vehicle are all ready in your

church. S  
workshop.  
2. See th  
do all t  
strengthen  
3. Keep  
well oiled  
too much  
and clog.  
a "hot box  
of too little  
4. Start  
show. Do  
ful and w  
church park  
the horses.

- I  
I. July 1.—JESUS  
Commit  
6. 15-21.)  
Son of G  
II. July 2.—JESUS  
Commit  
Text: Lu  
John 6. 35  
III. July 15.—THE  
30. Com  
GOLDEN TI  
IV. July 22.—PETR  
Matt. 16.  
7. 31 to 8.  
come after  
up his cr  
V. July 29.—THE  
Commit n  
Mark 8. 31  
Beloved Son  
VI. Aug. 5.—JESUS  
Commit n  
pare Mark.  
little childr  
not: for of  
10. 14.  
VII. Aug. 12.—THE  
Commit n  
Text: For  
debtors. 1
- OPEN
- I. SILENCE.  
II. RESPONSIVE SENT  
Supt. Bless  
walk  
SCHOOL. Bless  
and  
Supt. They a  
his w  
SCHOOL. Thou h  
cepts  
Supt. O that  
statu  
SCHOOL. Then s  
respe  
ALL. I will pr  
when  
judge
- III. SINGING.  
IV. THE TEN COMMANDM  
V. PRAYER, followed by  
VI. SINGING.

church, Sunday-school or community workshop.

2. See that the power is there, "I can do all things through Christ who strengtheneth me."

3. Keep all the parts of the machinery well oiled with kindness and tact. Not too much oil, or the dust will collect and clog. Not too little, or there may be a "hot box." But there is more danger of too little than too much.

4. Start it, and give the machine a show. Do not bar it from your beautiful and well-kept Sunday-school and church parks, for fear that it may frighten the horses. They may prick up their

ears, but if you run it judiciously it will cause no runaways.—New Jersey Messenger.

Brother, sister, do you pray for your Sunday-school class? And are you praying for yourself, that you may have grace and wisdom to do honest, faithful, good work in your class and for your pupils? Before you pass from these two questions, ask yourself this additional question: Am I praying for my pupils by name, and praying for myself in connection with each separate pupil?—Sunday-school Magazine.

### Lessons and Golden Texts.—Studies in the Life of Jesus.

- I. July 1.—**JESUS WALKING ON THE SEA.** Matt. 14, 22-33. *Commit v. 25-27.* (Compare Mark v. 45-56; John 6, 15-21.) **GOLDEN TEXT:** Of a truth thou art the Son of God. Matt. 14, 33.
- II. July 8.—**JESUS THE BREAD OF LIFE.** John 6, 22-40. *Commit v. 35-37.* (Read John 6, 22-71.) **GOLDEN TEXT:** Jesus said unto them, I am the bread of life, John 6, 35.
- III. July 15.—**THE GENTILE WOMAN'S FAITH.** Mark 7, 24-30. *Commit v. 27-30.* (Read Mark 7, 1-23.) **GOLDEN TEXT:** Lord, help me. Matt. 15, 25.
- IV. July 22.—**PETER'S CONFESSION AND CHRIST'S REBUKE.** Matt. 16, 13-20. *Commit v. 21-26.* (Read Mark 7, 31 to 8, 30.) **GOLDEN TEXT:** If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. 16, 24.
- V. July 29.—**THE TRANSPORTATION.** Luke 9, 28-30. *Commit v. 33-35.* (Compare Matt. 17, 1-13. Read Mark 8, 31 to 9, 29.) **GOLDEN TEXT:** This is my beloved Son; hear him. Luke 9, 35.
- VI. Aug. 5.—**JESUS AND THE CHILDREN.** Matt. 18, 1-14. *Commit v. 12-14.* (Read Matt. 17, 22-27. Compare Mark 9, 33-50.) **GOLDEN TEXT:** Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark 10, 14.
- VII. Aug. 12.—**THE FORGIVING SPIRIT.** Matt. 18, 21-35. *Commit v. 21, 22.* (Read Matt. 18, 15-35.) **GOLDEN TEXT:** Forgive us our debts, as we forgive our debtors. Matt. 6, 12.

- VIII. Aug. 19.—**THE MAN BORN BLIND.** John 9, 1-17. *Commit v. 4-7.* (Read Luke 9, 57-62; John 7, 2 to 9, 41.) **GOLDEN TEXT:** One thing I know, that, whereas I was blind, now I see. John 9, 25.
- IX. Aug. 26.—**JESUS THE GOOD SHEPHERD.** John 10, 1-16. *Commit v. 9-11.* (Read Psa. 23; John 10, 1-21.) **GOLDEN TEXT:** The good shepherd giveth his life for the sheep. John 10, 11.
- X. Sept. 2.—**THE SEVENTY SENT FORTY.** Luke 10, 1-11, 17-20. *Commit v. 2-6.* (Read Luke 10, 1-24.) **GOLDEN TEXT:** The harvest truly is great, but the labourers are few. Luke 10, 2.
- XI. Sept. 9.—**THE GOOD SAMARITAN.** Luke 10, 25-37. *Commit v. 33-35.* **GOLDEN TEXT:** Loveth thy neighbour as thyself. Lev. 19, 18.
- XII. Sept. 16.—**THE RICH FOOL.** Luke 12, 13-23. *Commit v. 19-21.* (Read Luke 10, 28 to 12, 34.) **GOLDEN TEXT:** What shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark 8, 36.
- XIII. Sept. 23.—**THE DUTY OF WATCHFULNESS.** Luke 12, 35-46. (May be used as a Temperance Lesson.) *Commit v. 43, 44.* (Read Luke 12, 35-49.) **GOLDEN TEXT:** Watch and pray; that ye enter not into temptation. Matt. 26, 41.
- XIV. Sept. 30.—**REVIEW.** **GOLDEN TEXT:** Be ye doers of the word, and not hearers only, deceiving your own selves. James 1, 22.

### Order of Services.—Third Quarter.

#### OPENING SERVICE.

#### LESSON SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (Psa. 119, 1-7.)  
**SUP.** Blessed are the undefiled in the way, who walk in the law of the Lord.  
**SCHOOL.** Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways.  
**SUP.** Thou hast commanded us to keep thy precepts diligently.  
**SCHOOL.** O that my ways were directed to keep thy statutes!  
**SUP.** Then shall I not be ashamed, when I have respect unto all thy commandments.  
**SCHOOL.** I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.  
**ALL.** I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

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

#### CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. (Psa. 51, 10-12.)  
**SUP.** Create in me a clean heart, O God; and renew a right spirit within me.  
**SCHOOL.** Cast me not away from thy presence; and take not thy Holy Spirit from me.  
**ALL.** Restore unto me the joy of thy salvation and uphold me with thy free Spirit.

## INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN THE LIFE OF JESUS.

## LESSON X. THE SEVENTY SENT FORTH.

[Sept. 2,

GOLDEN TEXT. The harvest truly is great, but the laborers are few. Luke 10. 2.

## AUTHORIZED VERSION.

[Read Luke 10. 1-24.]

Luke 10. 1-11, 17-20. [*Commit to memory verses 2-6.*]

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

## REVISED VERSION.

1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was

2 about to come. And he said unto them, The harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

3 Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no

wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this

house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not

8 from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,

11 Even the dust from your city, that cleaveth on our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh.

17 And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and

20 nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

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**Time.**—Probably November, A. D. 29.  
**Place.**—Probably in Perea.

**Home Readings.**

- M.* The Seventy Sent Forth. { Luke 10. 1-16.  
*Th.* { Luke 10. 17-24.  
*W.* Sending the twelve. Mark 6. 7-13.  
*Th.* Shaking off the dust. Acts 13. 44-52.  
*F.* Missionary work. Acts 14. 19-28.  
*S.* The Gospel preached. Rom. 15. 15-21.  
*S.* Laborers with God. 1 Cor. 3. 1-11.

**Lesson Hymns**

*New Canadian Hymnal*, No. 168.

There is work to do for Jesus,  
 Yes, a glorious work to do.

*New Canadian Hymnal*, No. 167.

To the work! to the work! we are servants  
 of God,  
 Let us follow the path that our Master has  
 trod.

*New Canadian Hymnal*, No. 165.

Work, for the night is coming,  
 Work through the morning hours.

**QUESTIONS FOR SENIOR SCHOLARS.**

1. *The Commission*, v. 1-11.

How many heralds did Jesus send forth?

How many apostles had he chosen?

What great Jewish body consisted of seventy members?

Was this a temporary or a permanent commission?

Through what populous districts were these messengers to go?

Note resemblances between this passage and the missionary instructions given to the twelve. Luke 9. 1-6; Matt. 10. 1-16.

On what other occasion did Christ draw moral lessons from the harvest field?

What was the resemblance of the disciples to lambs?

What was the purpose of the injunction of the fourth verse?

What does "the son of peace" mean?

Why were they not to remove from house to house?

What simple message were they to give alike to those who received and those who rejected them?

What wolfish qualities had the Jewish public shown toward Jesus and his followers?

Precisely what did this ceremony of wiping off dust mean?

2. *The Report*, v. 17-20.

Why were the seventy disciples full of joy?

What was of more importance to Jesus than their miraculous power?

Verse 19 tells us what Jesus gave them, and verse 20 of a gift much more valuable. Have modern Christians the gift of verse 19? Have modern Christians the gift of verse 20?

**Teachings of the Lesson.**

1. Jesus himself made few converts. We are all commissioned to proclaim the coming of the kingdom of the Lord.

2. Gospel laborers may to-day be counted by the million; but still, in proportion to the greatness of the harvest, the laborers are few.

3. Christ's laborers are always messengers of peace. Mohammed sent out his hordes with sword in one hand and the Koran in the other; but the ambassadors of the Gospel have the same message of peace sung by the angels on Bethlehem's plain.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. *The Commission*, v. 1-11.

How many did the Lord choose to herald his coming?

How were they to go?

What instruction did Christ give?

Compare their position with that of the missionary of to-day.

Had Christ's coming ever been heralded before?

What was the Eastern custom in regard to this?

Where was Christ's kingdom to be?

What journey of Christ's was this?

What preparation were the seventy to make for their own welfare on this journey?

Was this a Jewish custom?

What was the Jewish law regarding the laborer, the oxen, etc.?

What did Christ say in regard to the laborer?

Why were they to "salute none by the way?"

What do you infer by this?

What did Christ say about the harvest?

**GOLDEN TEXT.**

Is this true to-day?

Who is responsible?

What salute was to be given as they entered the home?

Was this the usual custom?

What is it typical of?

What were they commanded to do where they were not received?

What were they to announce in every instance?

What does knowledge bring?

**2. The Report, v. 17-20.**

How did the seventy return?

What did they report?

How should this encourage Christian workers?

What did Christ say to them? Verse 18.

What do you understand by this?

What power did he give to them?

What is Christ's opinion of earthly power?

What is the only worthy cause for rejoicing?

What lesson did Christ constantly teach?

**Practical Teachings.**

Where in this lesson do we learn—

1. That Christians in this world are like lambs among wolves?

2. That Christians in this world are citizens in the kingdom of God?

3. That the greatest cause for joy is that our names are written in heaven?

**QUESTIONS FOR YOUNGER SCHOLARS.**

How many did the Lord send out?

What did he want them to do?

What is a disciple? *A learner.*

What obligation is put upon a learner?

*To teach what he has learned.*

What do we learn in the Bible? *That no one lives to himself.*

What is the harvest? *The work to be done.*

**THE LESSON OUTLINE.**

BY J. L. HURLBUT, D.D.

**Workers for Christ.**

**I. CHOSEN WORKERS.**

*The Lord appointed...sent them.* v. 1.

"I have chosen you." John 15. 16.

"Go ye...teach all nations." Matt. 28. 19.

**II. PRAYING WORKERS.**

*Pray ye...the Lord.* v. 2.

"Ask in my name." John 14. 13.

"Ask in prayer believing." Matt. 21. 22.

**III. SINGLE-HEARTED WORKERS.**

*Carry neither purse...nor scrip.* v. 4.

"Who goeth...at his own charges?"

1 Cor. 9. 7.

"Him that is taught...communicate."

Gal. 6. 6.

Who should the laborers be? *All who have learned to help.*

Who is the great teacher? *Jesus.*

If he teaches us, what should we do? *Look for opportunities to teach others.*

How did Jesus tell the disciples to work? *Faithfully and kindly.*

What power did he give them? *To heal the sick.*

Who is stronger than evil spirits? *Jesus, and those to whom he gives his power.*

What should make us more glad than anything else? *That we have such a mighty Saviour.*

**THE LESSON CATECHISM.**

(For the entire school.)

**1.** How many messengers did Jesus send forth? *Seventy.*

**2.** What did he say was great? *GOLDEN TEXT: "The harvest truly," etc.*

**3.** Who did he say were few? *The laborers.*

**4.** How were they to go? *Without any provision.*

**5.** What were they to say? *The kingdom of God is come nigh unto you.*

**6.** What would happen to those who did not believe? *They should be ruined.*

**NEW CHURCH CATECHISM.**

**50.** What are our duties to society at large? Our duties to society at large are truth, honour, justice, and kindness to all men; equity, tidiness, honesty, and industry in business; help to the needy; and respect for age and authority.

**Verse 1.**

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## VII. FAITHFUL WORKERS.

*Be ye sure of this.* v. 11.

"We preach, warning every man." Col. 1. 28.

"Warn them from me." Ezek. 33. 7.

## VIII. SUCCESSFUL WORKERS.

*Devils are subject.* v. 17-20.

"Reapeth. . . gathereth fruit." John 4. 35. 36.

"Shine. . . as the stars." Dan. 12. 3.

## EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

As we learn from Lesson X of the Second Quarter, Jesus had already sent twelve disciples on a mission similar in many respects to that on which he now sends the seventy. The twelve left him late in A. D. 28, or early in A. D. 29, made a brief tour and returned. That he now sends forth seventy indicates both an increase in his personal influence and an increase in the opposition to him. Jesus had planned to spend the six or eight months which proved to be the last months of his life in Perea, the southeastern half of Herod Antipas's dominions, "beyond Jordan." Galilee had rejected him, so soon as it had found that he rejected the popular ideals of the Messiah; Judea was too much under the influence of priests to make possible any large development of Gospel life within its borders. In both territories he was pursued by spies. But there remained this province of Perea, where he had never lingered as a teacher, and thither he now goes. We observe at this time a change in the manner of his preaching. He proclaims his Messiahship, and stirs the towns and villages by the visits of his disciples, who declare him to be the coming king of Israel. Not only the triumphal entry, but the cross, is clear in his sight. The doings of our lesson should be dated in November, A. D. 29, and be taken. But we should remember that the greatest difficulty in harmonizing the accounts of our Lord's life comes at this period. The instructions given to the seventy may be included under four heads: 1. To pray for fellow-laborers; 2. To depend on the people for daily supplies and comforts; 3. If welcomed, to heal and teach; 4. If rejected, to formally shake off the dust as a token of the awful penalty of rejection.

**Verse 1.** *The Lord appointed other seventy also.* Revised Version: "seventy others," referring not to any previously appointed seventy, but to the twelve. That the selection of twelve apostles was symbolical is evident from several passages, notably from the promise that they should sit on twelve thrones judging the twelve tribes of Israel. Seventy (sometimes seventy-two) had grown among the Jews to be almost as sacred a number as twelve. Moses had chosen seventy elders to assist him in the government of the new-born nation, and (according to tradition) when the nation had its second birth the elders whom Ezra summoned to be his counselors were seventy or seventy-two in number; as a consequence the Sanhedrin numbered seventy; and when the Hebrew Scriptures were turned into Greek it was by seventy elders. Following the traditions and the sentiments of his countrymen, Jesus now selects *seventy* disciples to proclaim him. This commission is not noticed by the evangelists. Its special object was to prepare the way for our Lord's tour through Perea. This was the occasion described by Matthew, when "Jesus went about all the cities and villages,

teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." *Two and two.* In pairs. *Before his face.* They hastened along the rural roads and through the cities to prepare the people for his coming. *Every city and place.* An inclusive phrase for both the centers of population and the sparsely settled communities. *Would come.* Willing to come; purposed to come.

**2.** *The harvest truly is great, but the laborers are few.* According to Matthew Jesus spoke these words when he saw the multitudes, and was moved with compassion for them, because they fainted, and were scattered abroad as sheep having no shepherd. *Pray ye therefore the Lord of the harvest, that he would send forth* ["thrust forth"] *laborers into his harvest.* The disciples were to pray both as a condition of fulfillment and as a means whereby their own spirits might be prepared for the work. See the promise of Jer. 15.

**3, 4.** Here the more detailed instructions to the seventy begin. These instructions enjoin greater haste and imply greater present

danger than in the case of the previous mission of the twelve apostles. Hence the special injunction, *salute no man by the way*. Avoid the lengthy and ceremonious salutations then, as now, common in the East. Compare 2 Kings 4. 29. Our Lord's first warning was singularly picturesque and pathetic: *I send you forth as lambs among wolves*. Human language could not more startlingly describe the contrast between guilelessness and conscienceless hatred, between helplessness and organized hostility, for "as lambs" is the only way in which heavenly virtue can "go forth" in this world. Our Lord's kingdom is not of this world, else would his servants fight, and while there have been bogus and sham Christianities that have sought to spread themselves by fighting and persecution, the "simplicity of Jesus" has only one possible method for its dissemination. A lamb cannot change its character. Jesus is the Lamb of God, and we, in so far as we are his followers and (so far as may be) his duplicates, have the character of lambs. Wolves cannot change their nature. Sin is always a ravaging wolf, seeking whom it may devour, even now, among the courtesies and elegances of modern civilization, as really as before the world had taken a Christian veneer to hide its pagan realities. *Carry neither purse, nor scrip, nor shoes*. Do not provide yourself with money as if you were a traveler of wealth; nor with a bag for food as if you were an ordinary wayfarer; do not take an extra pair of sandals as if you were a traveler of any sort.

5, 6, 7. Since the disciples were not to travel as ambassadors of earthly sovereigns or as merchants paying their way, but, amid the easy brotherly relations of the Orient, to lean on the hospitality of their fellow Jews, instructions became necessary as to how to treat their hosts, and the first item is to treat the householder with the elaborate courtesy which oriental society demands. *Peace be to this house*. This is the ordinary salutation. While in their haste to reach the center from which they might spread the good tidings they were to be brusque and abrupt on the highway, they must be courteous and tactful and grateful, as the oriental at his best is capable of being to an almost inimitable degree. *The son of peace* is an Eastern idiom which means a peaceable man; such a person as we would describe as a Christian gentleman. *Your peace shall rest upon it*. No mere form shall

your blessing be, but your advent to that home shall be a real benediction to that household. *If not, it shall turn to you again*. Your prayer of peace shall be blessed to you, though ineffectual to them. *In the same house remain, eating and drinking such things as they give*. A command which prohibits two unworthy courses of conduct. They are to be content with what is provided for them, wherever they take up their abode. They are not to seek for the best of this world's goods, but for the best opportunity to proclaim their Master's message. On the other hand, they are not to think that they are indebted to these people who entertain them. For, in the spirit of the old Jewish maxim, "Thou shalt not muzzle the oxen that treadeth out the corn," they had an abundant right to eat of the good of the land, which was so unboundedly blessed as to hear their teachings. *Go not from house to house* carries the further meaning that while they must hasten from place to place, their feet sped with the thought of the importance of their mission. They nevertheless must take sufficient time at each stopping place to thoroughly prepare for the coming of the Master in their towns.

8, 9, 10, 11. After the directions for personal equipment and for conduct in the homes of entertaining friends, come more comprehensive directions to guide the disciples in their general policy. In the cities which received them with candor and hospitality they were to accept whatever of dignity or comfort was offered: *eat such things as are set before you*—a phrase that might include all the necessities and luxuries of life. In return they were to *heal the sick*, and to announce *The Kingdom of God is come nigh unto you*. This was a proclamation of the Messiah's kingdom, and a miraculous sign of the truth of the proclamation. But it was more than this. It was seeking (in John Wesley's phrase) the good of "the bodies and souls of men." It was an announcement of the twofold mission of the Gospel, which gives promise of the life that now is, and of that which is to come. It was a challenge at the outset to every part of man's nature, the secular as well as the spiritual, the mortal as well as the immortal. Cities which rejected the disciples, and in their persons rejected the Messiah himself, were also to receive a twofold treatment—a sign of rejection on the part of Christ, and a repeated statement of the nearness of

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the Messiah. *Even the very dust of your city, which cleaveth on us, we do wipe off against you.* See Acts 13. 51. The action was both testimony and warning, and was in harmony with oriental manners and customs. *The kingdom of God is come nigh unto you.* Although your rejection of Christ has been complete, your opportunity has been great. Verse 11 is a good verse for the teacher to dwell upon. There is a sense in which kingdoms occasionally go on their travels. An injury inflicted on a national ambassador is felt as an injury by the nation he represents; an honour offered to him is offered to the nation. And so in this case, though the King of God's kingdom, Jesus of Nazareth, never entered the cities which had rejected his disciples, it was true that the kingdom had come nigh unto them because his ambassadors had offered them their services.

17. *Even the devils.* The evil spirits were expelled by adjurations in the name of Jesus.

18. *I beheld.* I see it, while you are on this mission, being in spirit with you. Our Lord expresses his joy in the success of his disciples as a pledge of that power by which the dominion of Satan will be finally overthrown. Compare Isa. 14. 9-15, and Rev. 12. 7-12. *As lightning.* Compare chap. 18. 24.

19. *Serpents,* etc. All evil and destructive agencies, whether physical or spiritual.

20. *Rejoice not.* Not all Christians have the power of working wonders, but all have their names written in heaven. Rejoice not in gifts peculiar to yourselves, but in your share of the common blessedness, as believers in Christ, and therefore children of God and inheritors of the kingdom of heaven.

## CRITICAL AND HOMILETICAL NOTES.

BY J. T. MC FARLAND, D.D.

### *Final Departure from Galilee.*

The most probable supposition is that at the time of the sending forth of the seventy Jesus was in Perea, a district east of the Jordan. He had left Galilee to return to it no more until after his resurrection. He had "steadfastly set his face to go up to Jerusalem" (Luke 9. 51), and he knew that there he should be put to death (Luke 9. 22, 44). There was a certain stateliness and formality about this journey to Jerusalem. He went not secretly or privately, but openly, with messengers and heralds going before and announcing his coming. He would have passed through Samaria, and sent some of his disciples to prepare for him in one of the border villages of that country, but the Samaritans refused to receive him, and he went to another village (Luke 9. 52-56). It seems probable that being thus rejected by the Samaritans, he crossed the Jordan at the southeast corner of Galilee and passed over into Perea, along the western borders of which he slowly journeyed southward.

### A ROYAL PROGRESS.

We must recognize the kingly character of this journey purposely given to it by Jesus

himself, culminating in his triumphal entry into Jerusalem on Palm Sunday, when the people who attended him cried out, "Blessed is the King of Israel that cometh in the name of the Lord" (John 12. 13). He no longer forbade his disciples to proclaim him as the Messiah, but manifestly himself assumed openly that character, and sent his disciples before him to the various cities to which he would go proclaiming that he came as the Hope of Israel. After Peter, speaking for the company of the disciples, had announced their belief in him as "the Christ, the Son of the living God," and after the revelation of his glory to three of them in the mount of transfiguration, where the Father had borne witness to his sonship, he made no secret of his divine character. He was going down to Jerusalem to be rejected finally by his nation, but he went not merely as a prophet, but as the Messiah of prophecy, and put upon the rulers the responsibility of rejecting him as one who professed in the highest sense to be their King.

### SIMILARITIES AND DIFFERENCES.

The sending forth of the seventy should be compared with the sending forth of the

twelve (Matt. 10; Luke 9. 1-6). There are many correspondences and a few differences. The moral motive in both cases was the same. Compare verse 2 with Matt. 9. 35-38. In both cases they were sent out by two and two. Compare verse 1 with Mark 6. 7. The instructions to the twelve were evidently in substance the same as to the seventy. Matthew's account of the instructions to the twelve is the fullest, Mark and Luke's being brief, but they are of the same character. The miraculous powers with which they were endued were the same. Compare verses 9 and 17 with Matt. 10. 1, 7. In Matt. 10, 8 the twelve are represented as having been given power to raise the dead, which is not mentioned in connection with the seventy. But some of the oldest manuscripts do not contain the words in Matthew referred to, and they may be an interpolation. In both cases judgment is pronounced upon the cities that should not receive his messengers. Compare verse 12 with Matt. 10. 15. Luke gives the "woes" pronounced upon the cities of Galilee in connection with the sending forth of the seventy, which Matthew gives as spoken by Jesus after the sending forth of the twelve. Compare verses 13-15 with Matt. 11. 20-24. Both the twelve and the seventy are represented as returning and reporting their work to Jesus. Compare verse 17 with Luke 9. 10, and Mark 6. 30. Matthew does not speak of the return of the twelve, but he records words (Matt. 11. 25-27) which Luke (10. 21-22) gives as having been spoken after the return of the seventy, and it is probable that they were used also on the return of the twelve. A difference between the two embassies seems to have been that the seventy were sent in advance of Jesus to such cities as he also coming after would visit, while the twelve were not thus restricted.

#### EVANGELISTIC VANITY.

The disciples returning from their mission were highly elated over their success, especially that demons were subject to them. Jesus heard their self-gratulatory report, and gave them promise of continued miraculous powers, but at the same time he reminded them that their rejoicing should not be so much on account of the success of their work as that their names were recorded in heaven. The admonition was timely and is of present importance and application. There are perils connected with success in religious work.

It may produce an unhealthy self-consciousness and vanity. It is very easy for the successful evangelist to unconsciously but greatly magnify his personal importance. In so doing he takes to himself glory which belongs to God. I suppose this was the sin of Moses after he had smitten the rock and given the people water (Num. 20. 7-13). It is very easy for one who uses God's rod to fancy that it is his own. A herald must remember that all his importance and dignity are representative. Successful evangelism is not a certain index of Christian character. Men phenomenally successful have been found to be morally corrupt. Jesus said (Matt. 7. 22, 23) that in the last day he would declare that he had never known many who prophesied, and cast out devils, and done many wonderful works in his name. A man may successfully preach the Gospel to the salvation of others, and yet himself become a castaway (1 Cor. 9. 27). The teacher of spiritual truth must first teach himself, and himself do what he preaches to others (Rom. 2. 21). Character is the only thing that secures record of a man's name in heaven—Christian character, which in its last analysis is likeness to Christ, and can be acquired only by humble imitation of Christ.

#### A SUBSEQUENT COMMENT.

On the night of his passion, in the last things which he spoke to his disciples before his arrest, he reminded them of the instructions which he gave both to the twelve and to the seventy when he sent them forth on their evangelistic mission. "And he said unto them, When I sent you without purse, and scrip and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one" (Luke 22. 35, 36). It was a warning, of which he gave them many others, that the world into which he was to send them forth would be an unfriendly one. The little trips which the twelve and the seventy had made in Galilee and Perea were, in comparison with the world-wide mission of evangelization, as a sail in a land-locked bay compared with the perils of a voyage on the open and storm-swept sea. They must adapt themselves to the changed conditions. But alike in the little and the larger mission, he would be with them, even unto the end of the world.

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## Thoughts for Young People.

## Christ's Counsel to Young Converts.

1. *Be single-hearted.* Not to make ceremonious salutations; not to spend time in gossiping; to be men of one work. Your work is to glorify your God below and find your way to heaven. You have time for nothing else.

2. *Be full of good works and deeds.* Begin with blessings, not with curses.

3. *Be strong in faith.* God will supply the "wherewith." As for you, do your duty. No danger is too great.

4. *But do not belittle the dangers.* They are real. We are not sent forth as sheep among wolves to be devoured; and we must beware. Our duty is to exemplify simplicity and purity in the midst of wickedness.

## Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

NOTE: During this month we will group our study around the letter W, so that we may be able to make a lesson plan and remember what we study. Our outline for each lesson will be questions concerning the text as follows:

WHEN?  
HERE?  
HAT?  
HY?  
HAT THEN?  
HAT FOR US?

I. WHEN? In November or December, A. D. 29.

II. WHERE? In Perea (point it out on the map), as Jesus travels from Galilee to Jerusalem.

III. WHAT? In addition to the twelve apostles, the Lord (that is, Jesus) appointed seventy other missionaries and sent them out two by two to preach the truths of the kingdom of God. Have the class open their Bibles, and from the text answer the following questions:

1. In what spirit were the missionaries to go forth?

2. What were they to carry with them?

3. Why were they to salute no man by the way?

4. What were they to say on entering a house?

5. Where were they to get their food?

6. What were they to do in each city, where they were received?

7. What were they to preach?

8. What were they to do if they were not received in a city?

In some such way draw out the facts of this missionary journey, so that they will be impressed on the minds of the pupils.

IV. WHY did Jesus send out these missionaries? Ask the class to give one reason from verse 2. Other reasons were:

1. Jesus wished to prepare the people for his own visit to them (verse 9).

V. WHAT THEN? With what feeling did the seventy return? What did they report to Jesus? What did Jesus say concerning Satan? What power had he given to the seventy? In what were they to rejoice?

VI. WHAT FOR US? Two lines of teaching may prove helpful for the class? The first is: The necessity for the missionary spirit. In round numbers, there are in the world to-day 1,500,000,000 souls. Less than 500,000,000 of these are Christians, even nominal Christians. That leaves 1,000,000,000 souls to whom the Gospel must be preached. Much is being done, but much more must be done, if the world is to be won for Christ. Who is to do this? Every Christian must do his part. Some can go to the foreign field to preach and to teach. All those who cannot go can help those who have gone. (The teacher has here an excellent opportunity to endeavor to develop a missionary spirit in the class.) All may be missionaries at home by teaching and living the Gospel of Christ.

The other line of teaching has to deal with the salvation of the pupil. Ask: Why were the seventy to rejoice? What is meant by having one's name written in heaven? Now let each one take his pad and print across the top, IS MY NAME WRITTEN IN HEAVEN?

Make this question very searching and solemn. If any are in doubt as to the answer, or are not giving evidence of being Christians, have them print this second question under the first: HOW MAY I HAVE MY NAME WRITTEN THERE?

Repeat John 3, 16, and try to have all understand how willing God is to have their names written in heaven; but unless Christ is accepted as their Saviour the name is not written in heaven.

## By Way of Illustration.

BY JENNIE M. BINGHAM.

Every Christian should be a missionary. When the first missionaries to the Sandwich Islands had their farewell meeting in Boston various speakers expressed admiration for the spirit which had moved the men and women of the band to leave home and go to that far-away field which looked so difficult and unpromising. But Mr. Bingham replied: "I cannot understand that; all of us who are Christians are willing to go wherever He directs. Some of us think he wants us in those islands of the sea; the rest of you think he wants you here in Boston. How are we any more devoted than you?" This is the true theory; every Christian is a missionary—one sent; sent not necessarily to some distant post, but sent away from his own convenience and pleasure and advantage to become a fellow-worker with God.—*T. J. Holmes.*

"Salute no man by the way." We must not allow the formalities of life to interfere with our Gospel ministry. A Christian who was very wise and successful in pastoral work was at a summer hotel where there were many guests of a gay, worldly sort. Among them was a lady of splendid gifts whose life had been spent in pleasure. One day the lady's husband came in and found her in a very thoughtful mood. She explained it by saying, "That gentleman has been talking to me about my duty to God and man, and about the danger of losing my heavenly inheritance." The husband replied angrily, "I wish that I had been there. I would have told him to mind his own business." "If you had been here and heard him talk," answered the lady, "you would have thought that it *was* his business."

"The kingdom of God is come nigh unto you." Years ago they used to cut and fit for their places all the timbers for the frame of a house. When all was ready the neighbors came from miles around and joined in a "raising," that is, putting the framework of the house together and lifting it up to its place. For centuries God had been preparing the way for Christ. All the Jewish rites, all the prophets, all the sacrifices and temple worship were only the preparation for a kingdom in which Jesus should reign. And now the hour had struck, and this spiritual kingdom of God's Son was nigh.—*Bishop Cheney.*

*Verses 17-20.* There was a period in my ministry when most of my people were in a very desponding frame of mind. The more I tried to comfort them the more they complained of doubt and depression. About this time our attention was directed to the heathen in India. My people were aroused and interested. They set out with earnestness and zeal in the new path of Christian usefulness. They did what they could, and while thus engaged the lamentations ceased, the sad became cheerful. God blessed them when they tried to be a blessing.—*Andrew Fuller.*

## Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

There is a suggestive figure used in the Old as well as in the New Testament, of God the Father having before him a book in which the names and deeds of his chosen ones are written. It brings to our finite comprehension in a very natural way the minuteness of God's knowledge of us and his care over us as individuals. I was present recently in a gathering of Christians planning for the interests of Christ's kingdom in all lands. There was a book of registry in which the name, residence, and relation to the work of each one present was written, and the fact that one's name was there gave the right to all the privileges of the meeting, the social fellowship, and daily repast. Certain persons, too, had little books in which they gathered the names of those for whom they felt a special regard, and of course it was an honor and compliment to be asked to write one's name there.

Accommodating his language to human thought, the Lord speaks of such a book in heaven. "Let them be blotted out of the book of the living, and not be written with the righteous" (Psa. 69. 28). "Every one that is written among the living in Jerusalem" (Isa. 4. 3). "At that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12. 1). "If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exod. 32. 32). "Then thou that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3.

16). "I be clothed blot out but I will and before there shall that defile abominations are written 21. 27). names are

All these it a great heavenly have them written the

Going on Gospel and humanity, where the They came was promised us. Even though have had gl knew you w I saw Satan the beginning the powers rejoice over even more joy if everyone Satan and go all the world God's face, a What if ever grow sweet and roses, and of tangled web of

And so he ally, tenderly, almost to envy God. It surely joy of service that our own It is possible gushed for doing list of those according will say, Lord, many wonderful them, I never k

A woman's paper in order some money. She other wrote for beside the name cannot write you I, but Jesus wri

16). "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3. 5). "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21. 27). "Help those women . . . whose names are in the book of life" (Phil. 4. 3).

All these references show that not only is it a great honor to have our names in this heavenly memorial, but a terrible loss to have them left out, or blotted out if once written there.

Going out in Jesus's name to preach the Gospel and to relieve the physical needs of humanity, these seventy men proved everywhere the power of that wonderful name. They came back greatly elated. "More than was promised," they said, "has been given us. Even the demons are subject to us. We have had glorious success!" Jesus said, "I knew you would not fail; I was watching; I saw Satan's kingdom fall; I knew it was the beginning of the final triumph over all the powers of darkness; it is something to rejoice over indeed. But there is something even more joyful for you than this. What if everyone else should be delivered from Satan and you left in captivity! What if all the world were rejoicing in the light of God's face, and you left in outer darkness! What if every other human heart should grow sweet and full of love, like a garden of roses, and yours be full of bitterness, like a tanglewood of weeds and briars!"

And so he speaks to us, earnestly, personally, tenderly. We are sometimes tempted almost to envy those who do great things for God. It surely is a privilege, but even the joy of service is second to that of knowing that our own name is written in heaven. It is possible to be conspicuous and distinguished for *doing* good, and yet not be on the list of those accepted for *being* good. "Many will say, Lord, have we not in thy name done many wonderful works? And I will say unto them, I never knew you."

A woman's name was necessary upon a paper in order to put her in possession of some money. She could not write, but another wrote for her and she put her mark beside the name, which was sufficient. You cannot write your name in heaven, nor can I, but Jesus writes it for us, and will keep

it there forever, if we simply affix the mark of our love and faith in him.

"Before the throne my Surety stands,  
My name is written on his hands."

### The Teachers' Meeting.

Different purpose in sending forth the twelve and the seventy. . . . Commission to these disciples, wherever it resembles commission to each individual Christian. . . . That was the time of seed-sowing; this is the time of harvest. Laborers now counted by millions. . . . Lessons for modern Church work: (1) Workers who are not single-hearted must fail (verses 4-8); (2) Sinners must be approached with kindness (verse 4); (3) But on no occasion threatenings must be used (verses 10-15); (4) From those who shut their eyes to the light that light is withdrawn; (5) Not eloquence, logic, or learning was required by Jesus from these men who were to be his heralds, but merely the repetition of a plain message; this is the duty of the Christian to-day; (6) Jesus has work for laymen as well as for ministers; (7) The Christian Church should have these qualities typified by an innocent lamb, and a dependence on the divine guidance, not on secular power; (8) The world is to-day at heart as hostile as it was then; the wolf is still its appropriate emblem; (9) The Lord undertook to see that all their needs were supplied; he makes the same contract with you. Go about your daily duties without care, sure that the Lord will provide; only be sure that you are his messenger.

### OPTIONAL HYMNS.

The gospel bell is ringing.  
I love to tell the story.  
Now just a word for Jesus,  
Watchman, blow the gospel trumpet.  
Tell it out among the nations.

Heirs to the kingdom of Jesus.  
Look up to Jesus.  
Lift up the gospel banner.  
There's a call comes ringing.  
In from the highways.

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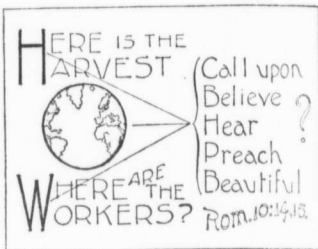
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## Blackboard.

BY THOMAS G. ROGERS.



The whole round world is teeming with a harvest for the kingdom; and "whosoever shall call upon the name of the Lord shall be saved." The promise of God is sure, but "How shall they call on him in whom they have not believed?" etc. (Rom. 10. 14, 15). It is the disobedience and unbelief of men that retards the onward course of God's truth among the nations, not only by an unwillingness to be sent, but by refusing to aid the cause and support those who stand ready to go. Let our consecrated lives and consecrated living show how the harvest may be gathered in.

## LESSON XI. THE GOOD SAMARITAN.

[Sept. 9.]

GOLDEN TEXT. Love thy neighbor as thyself. Lev. 19. 18.

## AUTHORIZED VERSION.

Luke 10. 25-37. [Commit to memory verses 33-35.]

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

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

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

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

29 But he, willing to justify himself, said unto Je'sus, And who is my neighbor?

30 And Je'sus answering said, A certain man went down from Je-ru'sa-lem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a cer-

## REVISED VERSION.

25 And behold, a certain lawyer stood up

and tempted him, saying, Master, what

26 shall I do to inherit eternal life? And

he said unto him, What is written in the

27 law? how readeest thou? And he answer-

ing said, Thou shalt love the Lord thy

God with all thy heart, and with all thy

28 soul, and with all thy strength, and with

all thy mind; and thy neighbor as thy-

28 self. And he said unto him, Thou hast

answered right: this do, and thou shalt

29 live. But he, desiring to justify himself,

said unto Jesus, And who is my neigh-

30 bor? Jesus made answer and said,

A certain man was going down from

Jerusalem to Jericho; and he fell among

robbers, which both stripped him and

beat him, and departed, leaving him half

31 dead. And by chance a certain priest was

Sept. 9.

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## QUESTIONS

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Mark 12, 28.

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Mark 10, 17-22

tain priest that way; and when he saw him, he passed by on the other side.

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

33 But a certain Sa-mar'i-tan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

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

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

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

37 And he said, He that showed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

**Time.**—November, A. D. 29. **Place.**—Perea.

#### Home Readings.

- M. The Good Samaritan. Luke 10. 25-37.  
 T. Love to God. Deut. 6. 1-13.  
 W. Love for neighbor. Lev. 19. 11-18.  
 Th. Coals of fire. Rom. 12. 9-21.  
 F. Greatness of love. 1 Cor. 13. 1-10.  
 S. Perfection of love. Matt. 5. 43-48.  
 S. The great commandment. Mark 12. 28-34.

#### Lesson Hymns

*New Canadian Hymnal*, No. 163.

Rescue the perishing,  
 Care for the dying.

*New Canadian Hymnal*, No. 161.

When Jesus comes to reward his servants,  
 Whether it be noon or night.

*New Canadian Hymnal*, No. 164.

Gather them in, for there yet is room,  
 At the feast that the king has spread.

#### QUESTIONS FOR SENIOR SCHOLARS.

1. *The Law of Love*, v. 25-28.  
 Who were "the lawyers," and what was their attitude toward Jesus?  
 Was the distinction between lawyer and scribe clearly drawn? See Matt. 22. 35; Mark 12. 28.  
 What is the meaning of the phrase "tempted him?"  
 Wherein does this case differ from the similar one recorded in Matt. 19. 16-22, Mark 10. 17-22, and Luke 18. 18-25?

- going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

What was the purpose of our Lord's reply?

Where did the lawyer get his answer? Deut. 6. 5; 10. 12; Lev. 19. 18.

Try to find a fact concerning the parable text which was always wrapped in the phylactery, which sheds interesting light on this lesson.

Was the part of his answer which relates to his neighbor as correct as the first? Rom. 13. 9; Gal. 5. 13, 14; James 2. 8.

What did Jesus reply?

Is this reply consistent with Rom. 3. 20?

2. *The Life of Love*, v. 29-37.

What was the purpose of the lawyer in asking, "Who is my neighbor?"

Would a sincere lover of his fellow-beings have asked such a question?

Was Jesus ever embarrassed by a direct question?

Try to make a list of the beautiful parables and exquisite teachings for which, humanly speaking, we are indebted to men who asked questions of Jesus.

For what was the road from Jerusalem to Jericho noted?

What class of people resided in great numbers in Jericho?

What word should the translators have used instead of "chance?"

Is there any "chance" in this world?

What might have been expected of the priest because of his holy profession?

In what did the conduct of the Levite differ from that of the priest?

What motive inspired the Samaritan's kind deed?

Who were the Samaritans?

Why were they hated by the Jews?

Were all Samaritans kind-hearted? See Luke 9. 53.

Were Levites always unkind? See Acts 4. 36, 37.

Why were oil and wine mentioned? Isa. 1. 6; Mark 6. 13; James 5. 14.

Was two pence a reasonable price to give to the host?

What other qualities besides tender-heartedness were exhibited by this Samaritan?

What was Christ's application to this parable?

How does it answer the question in verse 29?

In what does Jesus say we should be like the Good Samaritan? Verse 37.

#### Teachings of the Lesson.

How does this lesson show—

1. That Christ was not impatient when questions were asked?

2. That need is neighborhood; he is my nearest neighbor who most needs my help?

3. That the love of Christ effaces all lines of separation and unites men in sympathy; differences of race, party, wealth, social class, or color never keep real Christians away from those who need them?

Where in this lesson are we taught—

1. Who is our neighbor?

2. What we owe to our neighbor?

3. What we owe to God?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. *The Law of Love*, v. 25-28.

Who came to tempt Jesus?

What question did he ask?

Who had previously come with the same question?

How did Jesus answer this lawyer?

Was this lawyer well versed in the law?

How did Christ reply to him?

2. *The Life of Love*, v. 29-37.

How did the lawyer seek to justify himself?

Did Christ give a direct answer?

Who first found the wounded man?

What is the office of a priest?

Who next saw him?

What special charge was given to the Levite?

How did he treat the wounded man?

Who finally ministered to him?

Does the knowledge of others' needs make us at all responsible?

What does Christ say in regard to giving?

Who were the Samaritans?

How were they regarded by the Jews?

How are we to measure our love? GOLDEN TEXT.

What does Paul say in regard to love?

Whom does Christ consider our neighbor?

Why is sin doubly wrong in a follower of Christ?

#### Practical Teachings.

Where in this lesson do we learn—

1. That we should love God with all our heart, soul, strength, and mind?

2. That we should love our neighbor as ourselves?

3. That the neediest person we know is our nearest neighbor?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus now? *Not far from Jericho.*

Who came asking questions?

Why was this man called a lawyer?

Did he really want to be taught?

Where is the law of Moses found? *In the Old Testament.*

What was his first question?

How did Jesus answer him?

Did he show by his reply that he understood the law?

What did he lack? *The heart of love to do the law.*

Whom did the Jews find it hard to love?

What class of people did they especially despise? *The Samaritans.*

How did Jesus teach him a lesson?

Who was the poor man in the story? *Any one in trouble.*

How did the priest and the Levite treat him?

How did the Samaritan feel toward him?

Who is our neighbor? *The one whom we can help.*

#### THE LESSON CATECHISM.

(For the entire school.)

1. Who asked about eternal life? *A lawyer.*

2. Where did Jesus send him for his answer? *To the Scriptures.*

3. What command did the lawyer find

there? *To heart.*

4. What is my neighbor?

5. Which neighbor? *The*

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there? *To love God and men with all his heart.*

4. What question did he ask Jesus? *Who is my neighbor?*

5. Which did the lawyer say was neighbor? *The merciful man.*

6. What did Jesus say to him? *Go, and do thou likewise.*

7. What is the GOLDEN TEXT? *"Love thy neighbor as thyself."*

### NEW CHURCH CATECHISM.

51. How doth our Lord sum up our duties to our fellow-men? Our Lord sums up our duties to our fellow-men in the Golden Rule, "All things whatsoever ye would that men should do unto you, do ye even so to them."

52. What is the Church of Christ? A Church in any place is a body of faithful men among whom the divinely-appointed ordinances are maintained in all things necessary to the same; and the Church universal is the whole body of true believers in every age and place.

## THE LESSON OUTLINE.

### The Law of Love.

#### I. A LOVE FOR GOD'S LAW.

*How readest thou?* v. 26.

"Delight in the law." Psa. 1. 2.

"Within my heart." Psa. 40. 8.

#### II. A LOVE FOR GOD.

*Love the Lord thy God.* v. 27.

"Because he hath heard." Psa. 116. 1.

"Set his love upon me." Psa. 91. 14.

#### III. A LOVE FOR MAN.

*Thy neighbor as thyself.* v. 27.

"Love one another." Rom. 13. 8.

"Whatsoever ye would." Matt. 7. 12.

#### IV. A SYMPATHIZING LOVE.

*Had compassion on him.* v. 33.

"Unto one of the least." Matt. 25. 34-40.

"Who loved me." Gal. 2. 20.

#### V. A HELPFUL LOVE.

*Bound up his wounds.* v. 34.

"To visit the fatherless." James 1. 27.

"Bread to the hungry." Isa. 58. 7.

#### VI. A SELF-DENYING LOVE.

*Take out two pence.* v. 35.

"The grace of our Lord." 2 Cor. 8. 9.

"More blessed to give." Acts 20. 35.

#### VII. A UNIVERSAL LOVE.

*A certain Samaritan.* v. 33.

"Neither Jew nor Greek." Gal. 3. 28.

"Other sheep I have." John 10. 16.

## EXPLANATORY AND PRACTICAL NOTES.

This chapter and the eight immediately following it contain a record of teachings and events the chronology of which cannot be satisfactorily fixed. We have only a vague outline of Christ's teachings from the eventful hour when he refused the crown offered him by the Galileans, and retired for a season from public life to instruct his disciples. Nearly all that wonderful series of parables which give broadest views of God's love for us and our duty to love our fellow-men were spoken in Perea, the region "beyond Jordan." In one of the Perea villages, probably, this parable was spoken, perhaps in November, A. D. 29, near the close of the third year of our Lord's public ministry, and about five months before the crucifixion. A man learned in the written and traditional laws, and possessing a deeper penetration than most of his order, offered to dispute with Jesus, and asked the old question, how immortality might be won. Christ asked the lawyer for his own theory. He responded with the theory, love to God and his neighbor, which Jesus himself had declared embodied all the commandments. "Do this," said Christ, "and thou shalt live." Still intent upon discussion, the lawyer asked, "But who is my neighbor, that I may love him?" The great Teacher gave no direct answer, but told the story of a traveler waylaid by robbers, neglected by the people of his own religion, and succored by an alien; and then bade the questioner follow that alien's example, and count as his neighbor every needy man he met. This parable is the most effectual rebuke ever administered to the system of caste. Its teaching is far in advance of the general practice of our own times.

**Verse 25.** *A certain lawyer.* As has often been explained in these columns, a "lawyer" was not a legal practitioner, but a student of the sacred law—a scribe, a specialist in just such questions as he now asked the Lord. *Stood up.* An incidental phrase pointing to the elaborate formality

which is characteristic of the oriental. As each person addressed the rabbi he arose. *Tempted him.* Tested him. With more or less of sincerity sought to find out what there was of him. *Master.* A recognition of his rabbinical authority. *What shall I do to inherit eternal life?* On the surface this

question would seem to imply a belief in conditional immortality; on the surface it would seem to imply the belief that the Jew merely as a Jew was not to live forever. Our Lord, as was his custom, did not stop to specify all the faultiness in the belief of the inquirer, but gave a strong truth which when thoroughly taken into the mind would inevitably clear it of error. *To inherit.* The Greek word does not carry the narrow meaning that we give to the English word. It is used for goods which one receives by virtue of birth, or by special gift, or by allotment of any sort. *Eternal life.* A life which is not measured by time.

**26.** *What is written in the law.* This throwing of the man back on his own teachings was much more than a stroke of wit; it was a statement that Jesus came not to destroy the law, but to fulfill it—that the roots of all he had to teach grew in the law given by Moses. *How readest thou?* What interpretation do you give? The reading refers to public reading in the synagogue, when the roll of the law was taken from the ark, and its case and wrappings reverently removed, and some worshiper called upon to read and expound. This lawyer was what we would call a preacher. It had been the habit of his life on Sabbath days to read and expound in the synagogue. He comes to Jesus with a question about the attainment of eternal life, and Jesus practically says, "How have you answered that question yourself?"

**27.** The *heart* was regarded as the center of human life, physical, moral, spiritual, and intellectual. The affections were enthroned there, and every force which works in harmony with human affections; and out of this whole heart, with the completeness of our complex being, this lawyer says we are to *love the Lord*, as the first condition of inheritance of eternal life. Next, we are to love him with all our *soul*, which might be interpreted "with all our individuality." We are to love him also with all our *strength*, with zeal, and ardor, and energy. Lastly, with all our *mind*, our faculty of thought, our moral understanding. *Thy neighbor as thyself.* Both in the Greek and in the English the word for neighbor means, originally, the nearest person; nearness, proximity. Our Lord expanded and raised the meaning to include the whole brotherhood of man, and love for man as man everywhere. See this thought dwelt upon in the THOUGHTS FOR YOUNG PEOPLE on "Who Is My Neighbor?"

**28.** *He said unto him.* Jesus said to the lawyer. *Thou hast answered right.* Thine answer has been straight and correct. *This do, and thou shalt live.* Compare Lev. 18, 5.

**29.** *He, willing to justify himself.* Determined to justify himself. He desires some interpretation of the word "neighbor" which will narrow its application so as to include those only whom he recognizes as brethren—that is, Hebrews as distinguished from heathen and Samaritans. Indeed, we do not know whether this lawyer would even include every Hebrew. Our Lord's parable bids him not so much to inquire who are his neighbors as to learn the spirit of love.

**30.** *A certain man went down from Jerusalem to Jericho.* The road passes through a rocky solitude, then, as now, infested by robbers, and called the "Red" or "Bloody Way." It is emphatically down, for Jerusalem is on the mountain summit, Jericho in the flat lands of the Jordan valley, below the sea level. *Fell among thieves.* They surrounded him everywhere. As the original intimates, the thieves of the Jericho road were not stealers merely, but men of violence, murderous bandits. In spite of the fact that the Romans had built and garrisoned a fort on the way, these robbers abounded. Not even the Roman soldiers could free the district. *Stripped him of his raiment.* Took everything he had, goods, and money, and even his clothing. *Wounded him.* Beat him. *Leaving him half dead.* The phrase has been turned literally into English, "Happening to be half dead," or, "Leaving him half dead as it chanced," which shows that his condition was a matter of no concern to the robbers.

**31.** *By chance.* By a coincidence. There is no chance in this world; there was none in our Lord's theology. *There came down.* Was going down, in fear and trepidation because of the robbers. *A certain priest.* Who ought certainly to have exemplified the law and the prophets (Exod. 23, 4, 5; Dent. 22, 1-4; Isa. 58, 7). It is said in the Talmud that there were almost as many priests at Jericho as at Jerusalem. *Passed by on the other side.* Walked away from the case that so needed his sympathy and help. But our Lord has no words of reproach for this priest, and is not here sitting in judgment on his meanness, or selfishness, or cowardice, as most of our Sunday school teachers and scholars do to-day. He is telling a story for the purpose of finding out Who is my neighbor?

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32. *A Levite, . . . came and looked on him.* Horror or curiosity or budding sympathy brought him nearer to the wounded man than the priest had come, but he also *passed by on the other side.*

33. *A certain Samaritan, as he journeyed, came where he was.* There is a striking contrast between this man and the others. The Levite had come to the place, he came to him. *Had compassion on him.* The others had looked with curiosity, but without deep or broad pity or sympathy. Compassion was the essential difference between the good Samaritan and the others. It was a difference between heart and spirit, of which the outward acts were but the expression.

34. *Went to him, and bound up his wounds.* On the edges of civilization all men are compelled to be amateurs in life's "necessities"—amateur cooks, tailors, and physicians. *Pouring in oil and wine.* Remedies then usually prescribed by physicians; wine to cleanse the wound, oil to assuage the smart. Dr. Vincent quotes Hippocrates as prescribing for ulcers, "Bind with soft wool, and sprinkle with wine and oil." A much misused passage in James 5. 14, on which has been based many an erratic practice in the Christian Church, from the extreme unction of the Roman Catholic Church, to the formal anointing with oil of many Protestant healers, whatever else it may have included, probably means that the best prevalent medical means should be taken for the recovery of the sufferer. "Anointing with oil" became as colloquial an expression in the ancient world as "taking medicine" is with us. *Set him on his own beast.* The artists usually give the Samaritan a donkey, but bring the Levite and the priest down to Jericho afoot; but if the priest and the Levite are to receive no gentler judgment than is usually accorded them they should be equipped quite as well as the Samaritan;

and, in point of fact, most travelers at that time would be astride a donkey as they passed through the dangerous defiles of the "Bloody Way." *An inn.* Ruins of two old inns are now to be found between Jericho and Jerusalem, one of which, described by Porter, is a caravansary. *Took care of him.* Gently ministered to his wants.

35. *On the morrow, when he departed.* Business called him to Jericho, and the comfort of the wounded man could not be secured by taking him with him. *Two pence.* A sufficient sum to defray expenses until his return.

36. *Which now of these three, thinkest thou, was neighbor?* Or, became a neighbor; did the duties of a neighbor; or, as the Revised Version, "proved neighbor." Dr. Alford brings out the thought in this way: "The neighbor Jew had become stranger to the wounded traveler; the stranger Samaritan had become his neighbor."

37. *He that showed mercy on him.* "He that dealt with him as with a brother." Most commentators note that the lawyer avoided the hated word Samaritan. No man is to be regarded as a stranger who can be relieved by any help of ours. *Go, and do thou likewise.* When this terse exhortation was first uttered the emphasis was needed on the word "likewise," because the sentiment of the world was against true Christian neighborhood. But nineteen hundred years of Christianity have modified the world's sentiments, and now they approve of the good Samaritan, and even worldly philosophers teach the "altruistic" doctrine he exemplified. In the present day, and to our classes especially, the emphasis should be placed on the "thou." Don't sit in sentimental philanthropy and weep over misery and bless other good Samaritans. Go, you, and do something.

### CRITICAL AND HOMILETICAL NOTES.

#### "TEMPTING" JESUS.

Many of the educated Jews were expert word-jugglers, keen at questioning, and shrewd at laying verbal traps. They employed all their skill in this direction, stimulated and sharpened by intense hatred, to discredit Jesus with the people by entangling him in his words, or to induce him to say something that would furnish grounds of accusation against him before either the

civil or political tribunal. These efforts are called "tempting" him. The word means "trying, or testing." The word "tempted" in the first verse of the lesson is a very strong one, meaning to try or test vehemently, and indicates the intense spirit of hostility on the part of Christ's enemies at this period. There are several examples of such "temptings" recorded in the gospels. See Matt. 16. 1; 19. 3; 21. 23-27; 22. 23-33; 22. 15; John

S. G. In all of these cases they came to Jesus affecting to be sincere inquirers, in some cases (as Luke 20, 21) professing a flattering confidence in him. But in no instance did they for a moment deceive him. He saw their craftiness, and his answers were such as not only to confound his questioners, but, as in the case of the lesson, to furnish statements of truth and duty of the most enduring value. Christ's description of the character of the "lawyer" of his time is given in Luke 11, 52. It is that of a theological dog in the manger. Is it pertinent or impertinent to inquire whether the species is extinct?

#### A COMPARISON.

This question, "What shall I do to inherit eternal life?" was asked of Jesus later on by the rich young ruler (Luke 18, 18). It was a common question among the rabbis, and so a standing religious phrase among the people. It reveals the fundamental defect of the Jewish conception of salvation, that it was something for which something was to be done, a reward for external performance, instead of an inner transformation. The young ruler's question, however, was apparently sincere, which the lawyer's was not. Their question in both cases referring to doing, the reply of Jesus in the beginning was the same, reference to the law, which if one shall perfectly keep, he shall live. The young man who was, like Paul, touching the things of the law as he understood it, blameless, honestly professed that he had kept the commandments. Mark (10, 21) states that Jesus "loved him." There was an ingenuousness and enthusiasm in his nature that, if it could be delivered from the love of the world, contained great spiritual possibilities. He broke down, however, under the test of self-denial which Jesus proposed. The lawyer, self-convicted no doubt, did not pretend to have kept the law, but instead raised a question of interpretation. The young man at least went away sorrowful, regretting that what seemed to him an impossible condition had been proposed, for he really desired to be made perfect. Possibly later he may have yielded, and in the cross have found life. But evidently the lawyer closed the conversation only with the feeling that Jesus was too wise to be taken by craftiness. The lawyer came to Jesus self-confident in his astuteness, the young man came self-confident in his right-

eousness. To conceive the diverse thoughts and feelings of the two men as they went away from Jesus, having asked the same question, furnishes an interesting exercise in character study. In contrast with both these men, and as illustrating the ultimate Gospel answer that was to be given to their question after Jesus had risen from the dead, study the incident of Paul and the Philippian jailer (Acts 16, 30, 31).

#### LOGIC OF THE HEART.

Jesus was a perfect master of the logic of the heart. Through appeals to the primary moral sense in men so simple and direct that they could not be evaded, he forced his opponents themselves to state conclusions which silenced their contentions. So he forced Simon the Pharisee to a conclusion when, having stated the parable of the two debtors, he compelled him to answer the question, "Tell me therefore, which of them will love him most?" (Luke 7, 42, 43.) There was but one answer to that question, but it swept the Pharisee's captious criticisms away. So also by the logic of the heart that was irresistible he closed the mouths of those who angrily asked him, "Is it lawful to heal on the Sabbath days?" (Matt. 12, 10.) Had he gone into a debate with them in the way of rabbinical word-haggling, no conclusion would have been reached; but there was no argument possible over the analogy of the sheep fallen in the pit. Likewise the lawyer of the lesson. He was ready for an argument over the question, "Who is my neighbor?" and would no doubt have drawn many fine distinctions and hedged his little and unworthy thought round with many defenses. But Jesus did not overcome his intellect, but rather undercame it, by way of the heart, and in the light of the parable forced the lawyer himself to answer that even a Samaritan was the neighbor of the Jew. No pressure of the logic of the intellect ever could have secured that acknowledgment, but the logic of the heart left no escape from it. All of which teaches us that the categories of the moral nature are even more imperative than the categories of the intellect.

#### THE NEIGHBORHOOD OF MAN.

We more commonly speak of "the brotherhood of man." This parable implies that, but more directly it teaches the neighborhood of man. A neighbor etymologically means a near-dweller. But that as a matter of

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space relation is the little conception of neighbor. That was undoubtedly one of the boundary lines of the lawyer's small notion of neighbor. But with God a thousand miles is as one rod, and in his sight all men are near-dwellers. And it is the effect of the advance of civilization, which is the advance of Christ's kingdom, to bring the human race into close relations. The great chasms and great barriers which divide men are not seas and mountains, but antipathies, and prejudices, and hatreds. So measured no one was so far off from the Jew as the Samaritan; but Jesus brought the Jewish lawyer to confess that even a Samaritan was a neighbor. If a man comes to feel that the man he has hated, living on the next block, is his neighbor, and is included in the second great commandment, he will have no difficulty in recognizing as his neighbor the man who lives on the other side of the earth.

## Thoughts for Young People.

### Who is My Neighbor?

The lawyer did not receive a direct answer, for Jesus proposed to show him that he could answer his own question. Who are our neighbors? They are:

**1. Our Nearest and Dearest Friends.** We owe the largest debt of love to our father and mother, brothers and sisters. But, alas! the Pacific Ocean is not wider than the want of sympathy that often separates human hearts which God meant to come together in loving contiguity. God holds us accountable for our neighbors when they live in our house and have our blood in their veins.

**2. Our Daily Associates.** Familiarity is often a barrier in the way of Christian helpfulness. It might be easier to preach a sermon to the king of Dahomey than to talk about Jesus to her who lives just the other side of a lath-and-plaster partition. And especially where our heart's best love is lavished, or where sudden accident or disgrace has complicated social relations, it is difficult to show spiritual solicitude. But neither geography nor love nor social downfall limits "neighborhood."

**3. Our "Bettors."** It is easy to "patronize," easy to help our inferiors, but we owe the holiest duties of neighborhood to those socially higher, more learned, richer, older, perhaps morally better than ourselves. Some pray for the "unconverted" and for the

"heathen" who never pray for their employers and teachers.

**4. The Outcast.** Worldly benevolences say: we are willing to help the man who tries to help himself; let the drunkard abstain, and we will secure him a situation; let the outcast reform, and something may be done for him. But Christ came to seek and to save that which was *lost*; and to those far gone from righteousness our deeds of kindness and Christly neighborhood are owing. The worst wretch in the vilest slum is not harder for us to reach than was the "certain man" of this parable by the Samaritan.

**5. Everybody Else.** For there is nobody in all this world beyond the yearning sympathy of God; and because our call is to be Godlike, because God manifested himself in the flesh to become our model, we should hold ourselves ready to help and to bless every human being whose necessities we know. Need is neighborhood. There are no boundary lines of Church, creed, condition, or country on the maps of God.

## Teaching Hints for Intermediate Classes.

I. WHEN? November, A. D. 29.

II. WHERE? In Perea, beyond Jordan.

III. WHAT? The wonderful story of "The Good Samaritan." Briefly explain to the class who the Samaritans were, why the Jews had no dealings with them, and explain why Jesus used this illustration, based on the action of the Samaritans. Recall the interview of Jesus with the woman at the well. Try to get the class to see the five pictures which the great Teacher brings before us so concisely and yet so graphically.

1. *A solitary traveler*, on the road which went down (about thirty-five hundred feet of a descent) from Jerusalem to Jericho, which lay less than twenty miles northeast of Jerusalem.

2. *The man lies on the ground half dead.* Who are those men running away? What have they done to this man? (Verse 30.)

3. *Look at that man coming down the road.* Who is he? What does he do when he sees the man lying there? (Verse 31.)

4. *Look again! There is another man coming.* Who is he? What does he do? (Verse 32.)

5. *There comes a third man.* Who is he? How does he feel? What does he do? Then

what does he do? After that what? And then? (Draw out the whole story of verses 33-35.)

IV. WHY did Jesus tell this story? Because a lawyer asked him, "Who is my neighbor?" Why did he ask this? Because Jesus had told him that in order to inherit eternal life he must love his neighbor as himself.

V. WHAT THEN? When the lawyer acknowledged that the Samaritan had proved himself to be the neighbor to the man who fell among thieves Jesus said, "Go, and do thou likewise."

VI. WHAT FOR US? Let us not condemn the Levite and the priest and follow their example. Let me not commend the Samaritan and neglect to improve every opportunity to do as he did. To make the lesson more impressive, have the class print four questions on their pads, which may read somewhat as follows:

1. WHO IS MY NEIGHBOR?
2. WHAT SHALL I DO FOR MY NEIGHBOR?
3. HOW?
4. WHEN?

Do not have them all printed together, but one at a time, and, as each question is put down let the pupils give the answer, which should be accepted or changed by the teacher according as it is correct or incorrect. As each question is printed it should be illustrated from practical life. Teach: Your neighbor is the person who lives in the same house with you, or next door, or anyone who needs your help. It makes no difference what the nationality, or the social position, or the financial position of that one may be. Speak of the caste system of India. Show how foolish and unchristian it is, and then teach how easy it may become for us to be worse than the people of India, if we fail to learn the lesson of the good Samaritan in reference to "who is my neighbor?"

Note: Canadian boys and girls often express their contempt for foreigners. They call the German "Dutchy," the Italian "Dago," and the Jew "Sheeny." The offensive Greek or Syrian peddler is often stoned by so-called Christian boys, for no other reason than that he is a foreigner. Teach how absurd and wicked this is, and show what possibilities for mission work lie all around us in the opportunities for acting the part of the good Samaritan.

### By Way of Illustration.

**Verses 25-27.** A converted cowboy once gave this very sensible idea of what religion is: "Lots of folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now, I'll tell you how I look at that. I'm workin' here for Jim. Now, if I'd sit around the house here, talkin' what a good fellow Jim is, and singin' songs to him, and gettin' up in the night to serenade him, I'd be doin' just what lots of Christians do; but I wouldn't suit Jim, and I'd get my discharge. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' branded by cattle thieves, then I'm servin' Jim as he wants to be served." Love for Christ is best expressed in service for his flock.

"A certain Samaritan." When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming toward him. He received him kindly, provided supper, and caused him to sit down. But observing that the old man did not pray before he ate, nor beg for a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshiped the fire only. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent and exposed him to all the evils of the night, utterly unguarded. When the old man was gone God called Abraham, and asked him where the stranger was. He replied, "I thrust him away because he did not worship thee." God answered him, "I have suffered him these hundred years, although he honored me not; and couldst thou not endure him one night when he gave thee no trouble?" Then Abraham sought him on the desert and brought him back, and gave him hospitable entertainment and wise instruction.—A *parable against bigotry*, by Benjamin Franklin.

The *parable* illustrates finely the practical bent of Jesus's mind. When he saw his disciples scrambling for first places he reminded them that if any one of them wished to be chief he must become the servant of all. In the upper chamber, in the rare and poetic atmosphere of that last sad great night, he was so prosaic as to take a common basin and a common towel and wash the

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common feet of twelve common men, and when he had done work like this they ought to do it too. The rich young ruler wants to know what he must do to inherit eternal life, and the answer is, "Keep the commandments." The lawyer rides into his presence on a theory, eager to quibble over the meaning of a word, and Jesus points him the picture of a man bending over a man who is down. To Jesus the supreme business of life is putting one's arms under the men who are down.—*C. E. Jefferson.*

### Heart Talks on the Lesson.

"Keep thy heart with all diligence, for out of it are the issues of life," is the saying of wisdom. The head may be well taught even in the knowledge of God, but the heart only truly finds him. "Though I understand all mysteries and all knowledge, and have not love, I am nothing." The heavenly Father says, "My son, give me thy heart," for love is the only open way from spirit to spirit, and love's fountain is in the unreasoning heart, not in the cold conclusions of the brain.

This professional student of the law of Moses had a very fine intellectual perception of its teachings. He could quote the words of the book without the mistake of a jot or tittle, and expound them critically in a way interesting to his hearers. But in real knowledge of that law and of its Author he was far behind the woman who would have shivered at the thought of being a teacher, but of whom Jesus said, "her sins which were many are all forgiven, for she loved much." She had found the answer to the question, what shall I do to inherit eternal life? and knew that outward "doing" had nothing to do with it. She had found the royal road to highest knowledge, the often solitary but beautiful and blessed pathway of love.

This learned lawyer supposed he had found it. How well he talked of love to God and love to man while he really knew nothing about it. Jesus said he had answered his own question quite right, and if the doing could follow the saying he would possess his inheritance. But there was the vital point. To love either God or his neighbor as himself was impossible until a divine passion sweeter and stronger than anything he had ever known should rule his being. Love is life. We know a little of what this means through human affection.

"Night has a thousand eyes,  
The day but one;  
And all the light of living dies  
When love is done."

And the divine love, shed abroad in our hearts by the Holy Ghost given unto us, more, far more than the dearest earthly love brings life to the soul, for this love is life eternal. When love rules the heart, the soul, mind, and strength with joyful obedience follow its sweet commands.

The love of God in us, that is, the kind of love which fills the heart and mind of God toward us, makes us kindly disposed to everybody, ready to put ourselves to inconvenience to do them good, to forget self in service. It changes the perspective so that we see that our nearest neighbor is the person who needs us most; very possibly one whom we naturally dislike as much as the Jews disliked the Samaritans, and perhaps not living in our own town, but the other side of the earth. I heard a missionary say that when she first saw the people among whom she was to work they seemed to her so unlovely, ill-looking, unclean, and distasteful, she thought she never could stay among them. But she remembered that these were a part of that world which God so loved that He gave his Son to die for them, and she must have the same love in her own heart. So she went one day alone and knelt under a tree, beseeching God to give her his own love for these people. And he did. She said, "I now love them so that there is no spot on earth so attractive to me as where these poor people live, and no associations in this beautiful Christian land sufficiently strong to hold me from spending my life in teaching and helping them."

A little boy was carrying a heavy basket of coal from the cellar to the top floor of a tenement house. "Don't you think, mother, I am loving you with all my strength?" he asked.

Love is the fulfilling of the law. Love is eternal life.

### The Teachers' Meeting.

Background of the lesson: Time, place, probable circumstances when this parable was narrated; draw map to show relation of Jerusalem, Jericho, Samaria. . . . Persons: The lawyer, his question, and purpose; priests, Levites, Samaritans, their race, home, religion, character, brigands. . . . "Ori-

entalisms:" medicinal uses of oil and wine, khans, caravansaries, and Roman "inns," "pence," the "city of priests," the "bloody way." . . . Outlines of thought: I. (1) The lawyer's summary—show how the Mosaic law could be condensed into this injunction; (2) The Lord's application—Christ's doctrine was at once the outcome and the abrogation of the Mosaic law. II. (1) The value of honest questions (a) to the teacher—note how many of Jesus's parables and teachings were called forth in this way; (b) to the pupil; (2) "Need is neighborhood"—an ardent lover of his fellow-men would never have asked the lawyer's second question; (3) No secular distinctions can keep true Christians away from those who need them. III. The spirit of the good Samaritan: (1) Interested in others, verse 33; (2) Sympathetic, verses 33, 34; (3) Prompt; (4) Helpful, verse 34; (5) Self-denying, verse 34; (6) Generous, verse 35. . . . Who is our neighbor? What may we do for him? . . . Wherein Christ in his treatment of us resembles the good Samaritan.

#### OPTIONAL HYMNS.

O scatter seeds of loving deeds.  
Rescue the perishing.  
Gather them in.  
Blest be the tie.

If you feel a love for sinners.  
He was not willing.  
The great Physician.  
Who is this, a stranger, lying.  
Sowing in the morning.

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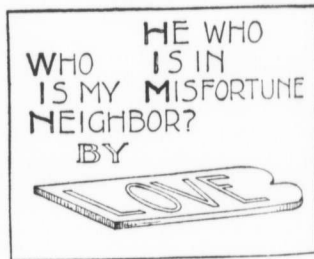
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#### Blackboard.



"My neighbor" is anyone who needs my help, my aid, my sympathy; anyone to whom I can be a neighbor in his hour of misfortune.

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Outward distinctions and differences may separate us, but these cannot excuse acts of kindness to one in trouble. Love is the fulfilling of the law; for it underlies all the

commandments concerning our relation to God and man. God's love is the supreme attraction, and that by which we may win souls for him.

LESSON XII. THE RICH FOOL.

[Sept. 16.

GOLDEN TEXT. What shall it profit a man, if he shall gain the whole world, and lose his own soul. Mark 8. 36.

AUTHORIZED VERSION.

[Read Luke 10. 38 to 12. 34.]  
 Luke 12. 13-23. [Commit to memory verses 19-21.]

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

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

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

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

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

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

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

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

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

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

REVISED VERSION.

- 13 And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.
- 22 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment.

Time.—Winter of A. D. 29-30. Place.—Probably somewhere in Perea.

Lesson Hymns

- New Canadian Hymnal*, No. 115.  
 Take my life and let it be  
 Consecrated, Lord, to thee.
- New Canadian Hymnal*, No. 119.  
 Oh, the bitter pain and sorrow  
 That a time could ever be.
- New Canadian Hymnal*, No. 243.  
 Sitting by the gateway of a palace fair,  
 Once a child of God was left to die.

Home Readings.

- M. The Rich Fool. Luke 12. 13-21.  
 Tu. The lesson to be learned. Luke 12. 22-34.  
 W. Lest we forget. Deut. 8. 11-20.  
 Th. Riches cannot save. Psa. 49. 6-20.  
 F. The better trust. Psa. 52.  
 S. A snare. 1 Tim. 6. 1-10.  
 S. Use of riches. 1 Tim. 6. 11-21.

**QUESTIONS FOR SENIOR SCHOLARS.****1. Jesus's Question, v. 13-15.**

What is meant by the division of the inheritance?

Were rabbis accustomed to decide such cases?

Is it the business of the Church now to settle personal secular disputes?

In what does a man's life really consist?

What general mistake is made, indicated by our phrase, What is he worth?

**2. The Rich Man's Question, v. 16-19.**

What widespread trouble concerning wealth is shown by the rich man's question?

What was the trouble of this rich man?

What is meant by the phrase "fruits"?

Where might he have bestowed his goods?

Can men be innocent who permit want to exist while they have enough and to spare?

What injunction did Solomon give concerning secular plans? Prov. 27. 1.

To what four sins did this man's wealth tend?

**3. God's Question, v. 20, 21.**

What is God's question?

What man probably heard this parable who afterward became the most monumental case of covetousness in history?

What similar warnings are given elsewhere in the Bible? James 4. 13-17; 5. 1-3; Eccles. 11. 9.

What shall we take with us through the gates of the grave?

**4. The Conclusion, v. 22, 23.**

What was the old English meaning of the word "thought"?

Why should we have no anxiety concerning our daily support?

Should Christians regard it as a sin, or a mere mistake, to be anxious about food and clothing?

Give other cases in the gospels where the word "life" or "soul" is used to include lower as well as higher living. Matt. 10. 28; 16. 25; Mark 3. 4.

**Teachings of the Lesson.**

1. Here was a man who had no other use for Jesus than to make money by his influence. All of his sort are not yet dead. The Church of God is an institution for the development of spiritual graces, and should do no secular work that can possibly be avoided.

2. In the light of the truth of the fifteenth

verse how meager and thin are the lives of most men! Test your own life by this rule. Take away "the abundance of the things that you possess"—everything that you have acquired, and which has not been developed from your brain and heart—and how much of life have you left?

3. This rich man is troubled with the question, What shall I do with my wealth? Most of us have at times worried ourselves by another question, What shall I do to get wealth? Both questions are contrary to the spirit of Christ. If God is the tender-hearted, all-powerful Provider for the wants of his children, anxiety can never be right; and if he recognizes himself in the persons of the poor and sick and outcast, hoarding can never be right.

4. Read St. Ambrose's words, quoted in our Explanatory and Practical Notes, and put them in practice.

5. When a man's conversation is stuck full of capital I's he is either self-conceited or arrogant. When "my" takes the place of "I" he is sinfully selfish. Notice this man's inventory: "my barns," "my fruits," "my goods," "my soul."

6. Selfishness is always sensual. The four pleasures that this man thought of enjoying for many years, "rest, food, drink, merriment," all had their basis in his physical life. There is no such thing as intellectual or moral selfishness. Men live in their mental activities and their spiritual vitality for the sake of those who are about them; but the moment bodily demands clamor we are in danger of sinking to the plane of selfishness.

7. Men are "fools" or wise according to the measurement of eternity. Remember that, Not by public opinion, nor by the scales of the schools, is wisdom weighed. He is practically wise, and be only, who has laid up treasures in heaven.

8. "So is everyone that layeth up treasure for himself!" Is this possible? Everybody a fool who is rich in this world and not rich toward God! What are you?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. Jesus's Question, v. 13-15.**

What question did Jesus ask?

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Was it at all Christ's mission here to deal with earthly things?

What did every act of Christ's on earth show forth?

What warning did Christ give?

How did Christ regard earthly possessions?

2. *The Rich Man's Question*, v. 16-19.

What happened to a certain rich man?

How did he regard his increase of wealth?

What did he decide to do?

Are we held responsible for our possessions?

Are they really ours or only held in trust?

To whom does the earth and its increase belong?

What did the rich man forget?

3. *God's Question*, v. 20, 21.

How did the Lord regard this selfish rich man?

What question did he ask?

What would naturally be expected of a man whom God had prospered?

What would be the right thing to do?

What does God say about it?

Did the increase of wealth prove a blessing?

How should all gifts be used?

4. *The Conclusion*, v. 22, 23.

What warning did Jesus give his disciples?

What do you understand by taking "no thought for food or raiment?"

Can you possibly obtain these things if God does not provide them?

What, then, should be our first thought?

Has God promised to provide all necessary things for those who first seek him?

What do you understand by "the life is more than meat, the body than raiment?"

Give the GOLDEN TEXT.

### Practical Teachings.

Where in this lesson do we learn—

1. That life is better than food or clothes?
2. That our soul is of much more value than our body?
3. That the only treasure that lasts is what God keeps for us?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus teaching now? *In Galilee.*

Did many people try to see and hear him?

Were many ready to follow him?

What did one who heard him ask him to do?

Why did he ask this? *He wanted to have more money than he had.*

What did Jesus see in his heart? *A love of money.*

What does the Bible call this? *"The root of all evil."*

What did Jesus tell the people to beware of?

In what does true life consist? *In riches of the mind and heart.*

How did Jesus teach them a lesson? *By a parable.*

Is the lesson for us too?

What did the rich man want? *More than enough.*

What did God show him? *That he could not take his riches into the next world.*

What riches will last always? *The riches of the soul.*

### THE LESSON CATECHISM.

(For the entire school.)

1. What perplexed the rich man of whom Jesus told? *How to dispose of his wealth.*
2. What did he decide to do? *To build greater storehouses to keep it all.*
3. What ought he to have done? *Given it to those who needed it most.*
4. What did God say? *"Thou fool, this night shall thy soul be required of thee."*
5. What did Jesus say about those who lay up treasure on earth? *That they are like that bad rich man.*

### NEW CHURCH CATECHISM.

53. Which, according to Holy Scripture, are the Ordinances of the Christian Church? According to Holy Scripture, the ordinances of the Christian Church are Preaching of the Word-Prayer, Fellowship, the Holy Sacraments, and Church Discipline.

## THE LESSON OUTLINE.

## The Rich Man's Folly.

## I. IN FORGETTING GOD.

*My fruits and my goods.* v. 18.

"Thy God...giveth thee...wealth."

Deut. 8. 18.

"Blessing of the Lord...maketh rich."

Prov. 10. 22.

## II. IN LIVING FOR SELF.

*Pull down my barns, and build greater.* v.

18.

"Lay not up...treasures upon earth."

Matt. 6. 19.

"Labor not for the meat...perisheth."

John 6. 27.

## III. IN WORLDLY LUSTS.

*Soul, thou hast much goods.* v. 19.

"Is not the life more than meat?" Matt. 6. 25.

"Set your affection on things above." Col. 3. 2.

## IV. IN FORGETTING DEATH.

*Laid up for many years.* v. 19.

"Knoweth not who shall gather." Psa. 39. 6.

"Shall leave them in the midst." Jer. 17. 11.

## V. IN SELF-IGNORANCE.

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

"What is your life?...a vapor." James 4. 14.

"His days are as grass." Psa. 103. 15.

## EXPLANATORY AND PRACTICAL NOTES.

The man who in this lesson interrupts our Lord may have thought that Christ's wisdom marked him as suited to be an arbitrator; but there is selfishness in the request. The man is willing to set aside all helpful ministry to needy souls until his own fancied financial wrongs are righted. Secular interests blind men's eyes to spiritual concerns. The Lord himself could not awaken the spiritual interest of every hearer. Even to-day some men have no use for Jesus but to help their own secular prosperity. The man's wrongs may have been real, but his demand was based upon a mistaken view of Christ's mission. Our conduct should be seemly as well as our cause righteous. Most of the disagreements among men arise from a love of money. The laws of inheritance among the Jews differed widely from ours. Precisely what difficulties had arisen in this case it is impossible to tell. The parable which Jesus tells does not imply that the man coveted what did not rightly belong to him. It was covetousness, not coveting—it was a sordid heart, a worldly temper—that Jesus warned his disciples against.

**Verse 13.** *One of the company.* One of the bystanders. *Master, speak to my brother, that he divide the inheritance with me.* The Jews frequently sought the arbitration of their rabbis in questions of disputed ownership; but the ablest and holiest of the rabbis declined thus to act.

**14.** *Man, who made me a judge or a divider over you.* Who so appointed or constituted me? Our Lord speaks with some allusion to the case of Moses (Exod. 2. 14). As in the question about the tribute money (Matt. 22. 21), he declines all jurisdiction in temporal matters. His kingdom was not of this world. But why might not Christ act as judge? (1) Only a few weeks of life remained to him. He had hardly any time even for miracles, and seems to have spent entire days in preaching. (2) His work was not to determine particular cases, but to establish universal principles. Christ does speak to every man concerning his con-

duct toward his brother, but it is to change his heart rather than to direct his specific actions.

**15.** *Take heed.* Forethought. *Beware of covetousness.* Guard yourselves against the grasping tendency. Perceiving that it was covetousness which prompted this man's appeal to him, Jesus turns his discourse to a warning against that sin. Covetousness is not necessarily coveting; it is not merely the wicked desire to possess that which already belongs to another; it is an inordinate desire for wealth. The line between the lawful and the unlawful wish must be drawn by each man's conscience under God's eye. He whose chief aim in life is to get rich is a sinner, whether he be fraudulent or honest. Covetousness is more nearly universal than any other sin, and if one breach of God's law can be worse than another this is morally the worst. "The love of money is the root of all evil." Forgeries, swindlings, op-

pression will be and bewe consisteth his life: ness, and found in to it; but life of God the follow tians som "What wa worth is no virtues. N is, constitu

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18. I will ental countrie caves; someti used; but this have possessed pose. There a his gains, not rusty. Money Men employe without dissem pedantic. The in harmony wit us, whether we ers." My fruit nouns "my" an dative of selfi The rich man speaking of the they were the gi

19. Say to m feed on grain, to satisfy hunge as to satisfy me

pression of the poor, strikes, and lawsuits will be no more when all classes take heed and beware of covetousness. *A man's life consisteth not.* His riches cannot lengthen his life; much less is his true life, blessedness, and the hope of immortality, to be found in riches, as if they were conducive to it; but rather are they destructive of the life of God in the soul, as may be seen from the following parable. And yet even Christians sometimes ask, when a man dies, "What was he worth?" forgetting that his worth is not to be reckoned by dollars, but in virtues. Not what a man has, but what he is, constitutes his true life.

**16, 17. A parable.** A story enfolding a great moral principle. *The ground . . . brought forth plentifully.* This man neither forged a check nor wrecked a bank; he simply gathered in a rich harvest. Where was his guilt? *Thought.* Here is where his sin begins. Literally, he "dialogued" with himself, as if two elements within his nature were engaged in discussion. *What shall I do?* "Other men are perplexed to get wealth; this man is perplexed to know how to dispose of his."—*Whedon, I have no room.* Ambrose centuries ago beautifully wrote, "Yes, thou hast; the bosoms of the poor, the houses of widows, the mouths of infants, these are thy barns." *Bestow.* Gather together. *Fruits.* Produce of all sorts, particularly grain.

**18. I will pull down my barns.** In oriental countries harvests are often stored in caves; sometimes pits like coal vaults are used; but this rich farmer would appear to have possessed buildings erected for the purpose. *There will I bestow.* He would hoard his gains, not use them. "Grain stored grows musty. Money locked up may be stolen. Men employed simply in gaining knowledge without disseminating it grow narrow and pedantic. The innate forces of nature are in harmony with God's law in almost forcing us, whether we will or not, to work for others." *My fruits.* The repetition of the pronouns "my" and "I" in this parable, as indicative of selfishness, is noticed elsewhere. The rich man seems to be represented as speaking of them as his own, forgetting that they were the gift of God (Psa. 49, 11, 12).

**19. Say to my soul.** As if his soul could feed on grain. One might as well attempt to satisfy hunger by reading a daily paper as to satisfy mental and moral longings by

much goods laid up for many years. He forgets who is Master of time. How hard it is for men to believe they are not to live forever! There may be a warning in the language here also; he speaks to his "soul," while he seems to have no thought but of pampering and indulging his body. *Goods.* It is odd that in nearly every language secular possessions have been called "goods." So prone are we to forget the intrinsic worthlessness of wealth and the genuine worth of character. *Take thine ease, cat, drink, and be merry.* That is, Be lazy, gluttonous, drunken, and licentious. Pleasure is always in the future, never quite realized.

**20. God said.** God's voice is an unwelcome interruption to every undevout reverie. God speaks oftener than men hear. *Thou fool.* Or, "Thou senseless one." The word in the original is equivalent to "Nabal" (1 Sam. 25, 25; see Psa. 49, 20; James 4, 13, 14). In the Bible the fool is always the man who lacks moral sense. His folly appears (1) in forgetting God; (2) in false estimates of life; (3) in living for self; (4) in forgetting death. The man whom the world calls wise and prudent is often the man whom God calls a fool. *This night.* Any man's soul may be summoned at any instant, and how foolish not to make preparation for the call. *Thy soul shall be required of thee,* means, literally, "Is required of thee," as if disease and death were God's messengers summoning the man's soul. *Then whose shall those things be, which thou hast provided?* When the rich man contemplated his wealth he regarded it as "my fruits and my goods." God does not say, "the things thou possessest, thy possessions;" he says, "the things thou hast provided."

**21. So is he.** Everybody who lays up treasure for himself in place of laying up for God is such a fool as was this man. The sin is not in having, or in laying up the treasure, but in doing this for self. *Not rich toward God.* He is rich toward God who has those things which God esteems valuable—true character and earnest benevolence.

**22. Therefore I say unto you.** The following discourse is thus connected with the preceding parable. When the Bible was turned into English the word "thought" was used where "anxiety" or "care" would be

now (1 Pet. 5. 7). Not against foresight or reasonable provision for the future does Jesus warn his disciples, but against "worry" and vexation. One of the best ways to "take no thought" for the future in the Bible sense is to "take thought" for it, in our present use of that phrase; Christians must work and eat their own bread, and "provide for their own, and specially those of their own house" (2 Thess. 3. 12; 1 Tim. 5. 8).

23. *Life.* The same word is in other

passages translated "soul." It includes all sides and phases of our lives. He who gave us life and the body will not refuse to give us what is needful for them, when we seek it. The greater benefit is our pledge and earnest for the less. *Meat.* Food of all sorts. "We hear the words of one who speaks to peasants, with simple yet pressing wants."—*Plumptre.* God has pledged himself to care for our soul and body; if you believe in him, anxiety is inconsistent.

## CRITICAL AND HOMILETICAL NOTES.

### A CHARACTER REVEALED.

"Speak, that I may know thee." "As a man thinketh in his heart, so is he." "Out of the abundance of the heart the mouth speaketh." The words which a man speaks bear the image of his soul. The tongue reveals character. The man of this lesson, the younger of two brothers, who inopportunistly broke in upon Christ's discourse, by the request which he presented, made known the manner of man he was. Jesus was speaking to his disciples concerning the trying experiences that were to come to them in the near future, and was exhorting them to an exalted disregard of the ills and losses which might befall them in consequence of their faithful witnessing for him. They would lose all, they would be cast into prison, they would be put to death; but the hairs of their heads should be numbered, the God who forgets not even the sparrows would remember them, and the Son of man would confess them before his Father and the holy angels. All the while this man was brooding over his grievance against his brother, and broke in at last with his sordid request. He was of the earth earthy; his affections were set upon things upon the earth; he was covetous.

### A RIGHT CAUSE BUT A WRONG SPIRIT.

The presumption is that the man's grievance was a real one. His brother was probably treating him unjustly. That was not the primary question with Jesus, but rather the view which both of them took of property. Greed dominated both of them. The older covetously kept back what he should have turned over, the younger covetously sought that to which he was legally entitled. But with both property was the chief thing. That was the primary vice to which the matter of legal right was only secondary.

The man who makes the highest good of life consist in possessions is covetous, avaricious, worldly, unspiritual. He may add to that constitutional vice the collateral, tributary vice of dishonesty or injustice, and he is almost sure to do so, for avarice always has in it the spirit of injustice. But the love of money is the taproot of evil, and fraud, extortion, and all kinds of robbery are its outgrowths. It does not follow that a man has a good heart because he has a good case at law.

### MISCONCEPTION OF CHRIST AND THE GOSPEL.

The man misconceived Christ's mission. He sought to use Jesus for selfish ends. He had no interest in the high spiritual doctrines which Jesus taught; enough if he could use him to compel his brother to divide the inheritance. He wanted to use Jesus against his brother. But Jesus "refused to be the friend of one because he was the friend of both. He never was the champion of a class, because he was the champion of humanity. . . . It is very worthy of remark that in these social quarrels both sides appeal to Christ and the Bible as the champions of their rights, precisely in the same way in which this man appealed to him. One class appeal to the Bible as if it were the great arbiter which decrees that the poor shall be humble, and the subject submissive; and the other class appeal to the same book triumphantly, as if it were exclusively on their side: its peculiar blessedness consisting in this—that it commands the rich to divide the inheritance, and the ruler to impose nothing that is unjust. . . . The Bible takes neither the part of the poor against the rich exclusively, nor that of the rich against the poor; and this because it proclaims a real, deep, true, and not a revolutionary brotherhood" (Robertson).

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## THE MAN OF THE PARABLE.

We should get clearly before us the character of the man delineated in this parable, neither adding to nor subtracting from the picture as Jesus drew it. It is not the picture of a dishonest or an unjust man, but simply of a world-loving man. There is no intimation that he got any part of his goods either by fraud or oppression. He prospered legitimately, his wealth being the products of his fields. God said of him finally not "Thou knave," but "Thou fool." His folly consisted in minding earthly things exclusively. He belonged to the class whom David called "men of the world, which have their portion in this life" (Psa. 17. 14). Dives of the parable of the rich man and Lazarus was another such man. The sin of these men consisted not in being rich, but in finding their highest good in riches. They drowned their souls in their riches. Wealth with them was not a means to higher things, but an end. They were ease-loving, luxury-loving men, who neglected their soul-life, and forgot God, and forgot eternity. There are thousands of such men now, prosperous farmers, and merchants, and professional men, who have gotten every dollar they possess honestly. God's quarrel with them is not with regard to what they have or how they got it, but their absorbing love of it. Such men though they gain the whole world lose their souls, because they let their souls dwarf and dwindle and perish through neglect. When death comes to such men their whole life-system dissolves as a dream, and all that they had regarded as substantial suddenly fades into unreality. And it is important also that we see that a man may be thoroughly world-loving without being in any sense rich. A man who regards material things as the highest good, whether he succeeds or fails in getting rich, is a worldly man. The man who has one dollar and the one who has a hundred million may both and equally be worshipers of the god of this world.

## THE TRUE LIFE, THE TRUE RICHES.

The great truth which the covetous brother's request concerning the division of the inheritance drew from Christ, and which the parable of the rich fool illustrates, is that "a man's life consisteth not in the abundance of the things which he possesseth." What a man is, not what he has, is the measure of

his wealth. Nothing but character counts in God's sight. But that always counts at its full value whether associated with material poverty or wealth. He only is rich who is rich toward God, rich in faith, rich in good works. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." The man who has a good conscience, who knows and loves God, whose eyes and ears are open to spiritual things, who loves the good and hates evil, who knows the secret of prayer and the peace of pardon, who eats of the hidden manna, in whose heart is the wellspring of life, and whose name is written in heaven—he is rich; all others are poor.

## Thoughts for Young People.

## The Worldly Minded.

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

## Teaching Hints for Intermediate Classes.

Introduction: It may be well to again test the pupils as to their understanding of the meaning of the term "parable." Explain this word, and give examples of the Master's use of it. (See Matt. 13.) Make very clear the fact that, while the parabolical is a favorite form of teaching, all of the words of the great Teacher are not parables. Some of them are tremendously real. Verse 21, for example, is not a parable.

I. WHEN? Immediately following the last lesson.

II. WHERE? Jesus was on his last journey

from Galilee to Jerusalem. This parable was given in Perea.

III. WHAT? A parable in four acts. These may be made very impressive:

1. *A rich man thinking about his possessions.* Describe his farm. Picture the fruits and the grain, so abundant that he has no place in which to store them. While others lacked the necessities of life, and were, perhaps, starving, this man had more than he could by any possibility use.

2. *The rich man resolving.* His perplexity is at an end. He knows what he shall do. His resolve is twofold: First, he will pull down his barns and build larger ones, into which he will put his fruits and goods. (There is no thought of the hungry ones all around him.) Secondly, he will have a good time. (Note: He made the mistake into which so many have fallen, of supposing that he could have a good time simply by means of the material things. *He forgot his soul.*)

3. *God speaking.* When God looks he is no respecter of persons (Acts 10, 34). Therefore, because we do not always see as he does, his words often seem to us to be very harsh. "Fool!" How must that word have sounded to the rich man? Then the statement that his soul was to be required that night. How that must have startled him!

4. *Friends surveying the body of the rich man.* For the details of this we may easily and legitimately draw on our imagination. Picture the man's friends coming in, finding him dead, and then pointing to his great stores of goods, asking one another, "Of what use are those things to him now? They must go to some one else: whose shall they be?"

IV. WHY did the Master put forth this parable? Verse 13 gives the reason. A multitude of many thousands had listened to a most searching discourse by Jesus in which he urged them, in spite of earthly loss, to confess him before men, because of the spiritual good that would be theirs. One of this multitude, untouched by the solemn words, demands that Jesus act as judge in a family quarrel concerning property.

V. WHAT THEN? Jesus declares most emphatically (verse 21) that whoever lays up treasures for himself, and is not rich toward God, is like the rich fool, and urges his disciples to think more of the real life than of the body or raiment (verses 22, 23).

VI. WHAT FOR US? Take the Golden Text and press home the question which it asks,

until every member of the class realizes its full and true significance. Then, on their pads, have the pupils write a list of the material things which they would like, or which would be desirable. Make this list as long and as complete as possible, and then ask, "Suppose a person should have all of these things and lose his soul, where would the profit be?"

The question may come up, Cannot a person have many earthly possessions and yet be saved? The answer is, Certainly, if that person is rich toward God. It is when the seeking after, or the enjoyment of, earthly things keeps us from God that we are in danger.

As a preparation for next Sunday's lesson, ask those members of the class who have not yet signed a total abstinence pledge to obtain their parents' permission to do so, and to come to the class next week ready to sign it.

### By Way of Illustration.

*Verses 13, 14. The worldly man and Jesus.* This man unwittingly turns his heart inside out. He was like some people who use membership in the Church to help them in business, who expect the minister to forward their personal interests, and who spend the time when attending church service planning their business ventures. Like the beggars in St. Mark's Cathedral, who are utterly regardless of the beautiful mosaics all about them and who scabble and quarrel over the pittance they can beg, this man had no appreciation of the privilege of having Jesus for his Teacher and Friend. His only thought was for personal gain.

*Beware of covetousness.* In Ahab's case mark the progress of sin from covetousness to discontent, to evil counsel, to lying, to robbery, to murder, to retribution on self, to ruin of family. There are venomous bacilli, very small, that breed millions in an incredibly short time and bring death, but none breed so fast as little sins indulged.

*Specimens of covetous men.* Laban (Gen. 31, 41, 42), Achán (Josh. 7, 20, 21), Eli's sons (1 Sam. 2, 12-17), Samuel's sons (1 Sam. 8, 3), Saul (1 Sam. 15, 9, 19), Ahab (1 Kings 21, 1-4), Gehazi (2 Kings 5, 26, 24), Priests of Israel (Isa. 56, 11; Mal. 1, 10), Judas (Matt. 26, 14-16; John 12, 6), Ananias and Sapphira (Acts 5, 1-10), Demetrius (Acts 19, 24-27), Felix (Act

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24, 25, 26). After studying this list you feel as though you had been shown through a "rogue's gallery."

*Verses 15.* The covetous man is like Midas, king of Phrygia, whom Hawthorne describes in his *Wonder Book*. When the gods promised him anything he would ask, he prayed that everything he touched might be turned to gold. But no greater curse could have befallen him. He soon tired of turning rocks and trees to gold, and, becoming hungry, he found that the food he tried to eat turned to gold before it reached his mouth. He kissed his child and she became a statue of gold. He prayed most earnestly that the gold touch might be removed.

"My barns," "my goods," "my fruits." A prevailing sin of the day and of the Christian Church is selfishness. The parable of the rich man and Lazarus is a good one for us to study in this connection. The rich man is not accused of any vice or the breaking of any commandments. But he was thoroughly and entirely selfish. He fared sumptuously every day and cared not that Lazarus starved at his gate. His utter thoughtlessness and carelessness concerning those who were suffering while he reveled in luxury was the accusation brought against him, which shut him out of the company of the blessed, and consigned him to the condition of the lost.

### Heart Talks on the Lesson.

There are many poor rich people in the world—very, very poor, although they have much goods laid up. There are some rich poor people—millionaires, although they have barely enough of life's necessities. We do not theorize about this. Illustrations are plentiful. I know a lady who has never lacked a comfort or luxury; much admired in her youth, her life was as full of society, travel, wealth as the barns of this rich man were full of grain. She still has all this world can give, but she is no longer young to enjoy it, and she is very unhappy. Among all her possessions there is nothing laid up for her soul, and it is very hungry. I often contrast her with one who lives in a poor little room, is very ill, and has no earthly goods whatever except what her friends supply, but she always assures her visitors she is perfectly contented and "so thankful to the Lord for his goodness." And another, who has plenty of material com-

forts but is never able to leave her bed, yet, because she has invested largely in love and good deeds all her life, is now receiving a fine income of contentment in her own heart and great revenues of love and appreciation from innumerable friends.

It is good to learn in youth the relative value of things. Some one has said the test of a life is the things one is willing to leave out of it. If we are willing to leave out the love and service of God, kindness and helpfulness toward others, and fill it with selfish pursuits of wealth or pleasure, we may be sure it is not the true life and will end in miserable failure.

Treasure in heaven, "riches toward God," is a daily accumulation. Eternal life is the gift of God through faith in Jesus; but as stars differeth from star in glory, so character differs in that future life as it differs here. Everyone shall be rewarded according as his work shall be.

"A man's life consisteth not in the abundance of the things which he possesseth." The wear and tear of getting "things" and keeping them often wears out one's life. O, the folly of spending the years, freighted with golden opportunities, in the turmoil of getting solely for the sake of having. Even the best things are spoiled for us if we get them at the expense of our better self.

Two serious truths should be impressed upon us by this lesson. We have an immortal soul distinct from the mortal body. That soul may be lost through one's own neglect. "Rest, eat, drink, enjoy," was the motto of one whom God calls a fool—that is, senseless, unthinking. He talked of "my" barns, "my" goods, yes, even "my" soul, forgetting that God owned all that he had, even the soul which promised itself many days, ease, and merriment. What an awful awakening to the relative value of earthly and spiritual riches it was that night when God summoned him to account. So is he that layeth up treasure for himself and is not rich toward God. Not only vicious, wicked living, but selfish living just as truly, may cause the loss of the true life on earth and all the bliss of heaven.

### The Teachers' Meeting.

Circumstances: The multitude crowding to hear Jesus; the interruption; Christ's rebuke.... Attitude of illustrious Jewish rabbis toward secular disputes. In what re-

spects Christ is a judge and ruler; the proper attitude of the Christian Church toward secular disputes. . . . Present the parable as a word-picture. . . . Meaning of "covetousness;" difference between "covetousness" and "coveting." . . . Selfishness always sensual. His wealth led directly to four sins, all based on his physical life. Mental activities and spiritual vitality work for others; bodily demands selfish. . . . Men are "fools" or wise according to the measurement of eternity. . . . Life is like money, "loaned on call," liable to be "called in" at any moment. . . . Have this man's sin clearly defined. . . . Number of pronouns and nouns used in this man's soliloquy relating to himself: six "I's," five "my's," etc. . . . Practical lessons which should be learned from this parable. . . . The folly of (1) forgetting God; (2) living for self; (3) indulging worldly lusts; (4) self-ignorance; (5) forgetting death.

#### OPTIONAL HYMNS.

Hasten, sinner, to be wise.  
God calling yet.  
Now is the accepted time.  
Take my life.  
I would not live away.

The Saviour is calling.  
Seek, my soul, the narrow gate.  
And can I yet delay.  
Boast not thyself of to-morrow.  
Vain, delusive world, adieu.

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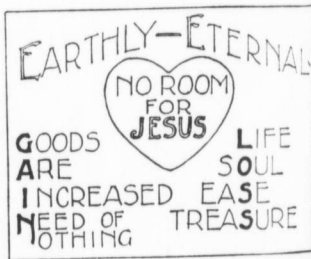
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#### Blackboard.



What folly it is for a man to choose earthly gain when it means eternal loss! Yet he who says, "I am rich, and increased with goods, and have need of nothing," finds when life departs, and his soul is required of him that worldly ease and treasure are forever gone. He may so fill his life with the things that he possesses that he will forget God and

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Luke 12. 35

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heaven, and know not that he is wretched, and miserable, and poor, and blind, and naked, until the things in which he reveled

are taken away. Jesus has no room in heaven for them who crowd him from the heart.

LESSON XIII. THE DUTY OF WATCHFULNESS.

GOLDEN TEXT. Watch and pray, that ye enter not into temptation. [Sept. 21.]

AUTHORIZED VERSION.

(May be used as a Temperance Lesson.)

[Read Luke 12. 35-59.]

Luke 12. 35-46. [Commit to memory verses 43, 44.]

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

REVISED VERSION.

35 Let your loins be girded about, and your

36 lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may

37 straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall

38 come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those

39 servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to

40 be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all?

42 And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their

43 portion of food in due season? Blessed is that servant, whom his lord when he

44 cometh shall find so doing. Of a truth I say unto you, that he will set him over

45 all that he hath. But if that servant shall say in his heart, My lord delayeth his coming: and shall begin to beat the men-

46 servants and the maidservants, and to eat and drink, and to be drunken: the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the

unfaithful.

Time.—Winter of A. D. 29-30. Place.—Perea.

Home Readings.

- M. The Duty of Watchfulness. Luke 12. 35-46.
- Fa. Reason for watchfulness. Matt. 24. 32-42.
- H. Be ready. Matt. 24. 43-51.
- W. Wise and foolish virgins. Matt. 25. 1-13.
- F. Remember and hold fast. Rev. 3. 1-6.
- S. Children of light. 1 Thess. 5. 4-11.
- B. Watch and pray. Luke 21. 25-36.

Lesson Hymns

- New Canadian Hymnal, No. 160.  
I am waiting for the Master,  
Who will rise and bid me come.
- New Canadian Hymnal, No. 161.  
When Jesus comes to reward his servants,  
Whether it be noon or night.

*New Canadian Hymnal*, No. 64.

Yield not to temptation,  
For yielding is sin.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. *Faithful Servants*, v. 35-44.

Against what two sins did Jesus warn the disciples? Verses 1, 10.

By what parable did he warn them against covetousness? Verses 13-21.

What lesson of trust did he enjoy? Verses 22-30.

What did he bid them to seek first? Verse 31.

What servants are always blessed?

How will their master honor them?

How is their faithfulness shown?

How can one secure his house against a thief?

What is everyone's duty, and why?

What question did Peter ask?

With what question did the Lord reply?

What blessings did he pronounce?

What reward would come to that servant?

What reward is sure to God's faithful servant? Matt. 25, 21.

#### 2. *Wicked Servants*, v. 45, 46.

What evil deeds would a wicked servant do?

Why should he thus act?

What counsel is given in the GOLDEN TEXT?

How would he be suddenly surprised?

What fate would befall him?

### Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of faithfulness?

2. The reward of faithfulness?

3. The peril of unfaithfulness?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. *Faithful Servants*, v. 35-44.

How shall Christians live?

What does "girded loins and burning lights" typify?

What do you understand by "waiting for the Lord's coming?"

What does Christ promise those whom he shall find watching?

How may we live this life of "watching?"

Is there any danger of our suffering through want of thought? Verse 39.

When may we expect the "Son of man?"

What question did Peter ask?

Who will the Lord choose for his rulers?

Are not the faithful ones really more blessed here as well as in the life eternal?

#### 2. *Wicked Servants*, v. 45, 46.

What will be the portion of the unfaithful stewards?

Is it safe to forget for one moment?

Is there any danger in this busy life we lead of our doing so?

What do you argue from the ill treatment of the "menservants and maidsens?" Verse 45.

Do you think it has reference to our daily dealings with others?

Are we not expected to glorify God in every act of life?

What judgment is pronounced upon the unfaithful ones?

How may we keep from stumbling? GOLDEN TEXT.

### Practical Teachings.

Where in this lesson do we learn—

1. That we should watch and pray that we enter not into temptation?

2. That the Son of man cometh at an hour when ye think not?

3. That he will bless the faithful servants and punish the unfaithful servant?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus teaching now? *In a village of Galilee.*

What was this one of his stories about?

Are these stories for us?

What should we try to learn from each one of them? *Some lesson that will teach us how to live right.*

How does a good servant watch for his master?

Is the master pleased when he comes home to find the servant watching?

Who is our great Master?

What is each one of us?

What has our Master given us?

How does he want us to use the gifts?

Who has promised to come back again some day?

Do we know when he will come?

What is our business as his servants? *Watch for his coming.*

Who is the servant that is "blessed?"

What is done to the unfaithful servant?

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## THE LESSON CATECHISM.

(For the entire school.)

1. What should we be like? *Like men who wait for their lord.*
2. What does Jesus say about those servants whom the lord when he cometh shall find watching? "*Blessed are those servants.*"
3. What is the GOLDEN TEXT? "*Watch and pray, that ye,*" etc.
4. What does he say about himself? "*The Son of man cometh at an hour when ye think not.*"
5. What will the lord do to the good serv-

ant? *He will make him ruler over all that he hath.*

6. What will he do to the unfaithful servant? *He will appoint him his portion with the unbelievers.*

## NEW CHURCH CATECHISM.

54. How are the ordinances secured in perpetuity in the Church? The ordinances are secured in perpetuity in the Christian Church through men called of God and ordained by the Church; and through the co-operation with them of evangelists, teachers, and other labourers, according to the gift and grace of God.

## THE LESSON OUTLINE.

"Watch!"

## I. AGAINST LOVE OF EASE.

*Loins be girded about.* v. 35.

High time to awake. Rom. 13. 11.

Let us not sleep. 1 Thess. 5. 6.

## II. FOR THE LORD'S COMING.

*The lord when he cometh.* v. 37.

The Lord is at hand. Phil. 4. 5.

The Son of man cometh. Matt. 25. 13

## III. OVER CHRIST'S CHURCH.

*Steward... over... household.* v. 42, 43.

Take heed... all the flock. Acts 20.

28.  
Watch for your souls. Heb. 13. 17.

## IV. AGAINST UNBELIEF.

*My Lord delayeth.* v. 45.

Shall he find faith? Luke 18. 8.

As a thief in the night. 1 Thess. 5. 2, 3.

## V. AGAINST STRIFE.

*Shall begin to beat.* v. 45.

Must not strive. 2 Tim. 2. 24.

Live peaceably with all. Rom. 12. 18.

## VI. AGAINST APPETITE.

*To be drunken.* v. 45.

Not among winebibbers. Prov. 23. 20.

Take heed to yourselves. Luke 21. 34.

## EXPLANATORY AND PRACTICAL NOTES.

It is best to date this lesson from the latter part of the year 29, shortly after the last lesson. The words of both were spoken in Perea, while our Lord was on his last journey to Jerusalem. Phari-sees had been sent down from the capital to entrap him. At a dinner given by a Perea Pharisee their malicious intent became apparent. The exposure, indictment, and denunciation addressed by our Lord to the Pharisaic order constitute the most remarkable after-dinner speech on record. Meantime the crowd, aware of the contest, and expecting a great discourse, had multiplied until it seemed to reach myriads, that is, tens of thousands. The very words now uttered by our Lord were some of them repeated on the afternoon of the Tuesday before the passover, after Jesus had turned from the temple for the last time. The keynote of the warning on both occasions is the word "Watch." He bids his disciples remember that his kingdom was to be like a household whose master is absent, and whose servants are left with their several duties to be done hour by hour until at some moment, unknown or unexpected, their lord returns. So stands Christ's Church in expectant attitude, busy with present duties, but with face uplifted toward the heavens, and ever responding, "Even so; come, Lord Jesus." Faithful servants, says our Lord, shall be so honored by their delighted master that he will do menial service for them as for reserved and beloved guests. Every steward should watch for the time when his accounts shall be called for; every householder should watch for the hour when the thief may come; every Christian should watch for the coming of the Son of man. Mystical language was all this, and Peter wondered whether it contained a general truth or some peculiar revelation to the little knot of disciples. As an answer to his question Christ tells another story, the kernel of which is contained in the startling text, "What I say unto you I say unto all, Watch." In proportion to our endowment and opportunities are our responsibilities.

**Verse 35.** *Let your loins be girded about.*  
Like men ready to take a long journey. East-

ern garments need to be girded before physical activity is begun. *Your lights burning.*

Like servants watching for their master's coming, as explained in the following verses. The "lights" are such lamps or torches as are referred to in the parable of the wise and foolish virgins. Both injunctions mean simply, "Be constantly ready for active service."

**36. Ye yourselves.** Attend to your girdle; attend to your torch; but, most of all, attend to yourselves. *Men that wait.* Here is pointed out the duty of constant expectation, which is one phase of faith. Men that wait, expect. *For their Lord.* Here the duties of reverence and obedience are enjoined. *When he will return from the wedding.* A wedding was almost the only thing which in the Orient would take a man away from his home in the middle of the night. *Open unto him immediately.* Which they could not do were they sleeping or absent or rioting.

**37. Blessed.** "Happy." *The Lord.* The absent master, referred to in verse 36. *Shall find watching.* With all duties done or doing. There is, however, an idle, merely inquisitive watching which is not blessed, but cursed. No "master" is pleased by lack of work. Alertness, diligence, and readiness are the qualities here praised. *Shall gird himself.* One of the most extraordinary of the Lord's promises is this: and none the less forcible because given in a parable and by implication. The returning Master will treat his servants as distinguished guests; for in the East, when a host would do his visitors special honor, he "girds himself" and performs duties ordinarily done by the servants.

**38. If he shall come in the second watch, or come in the third watch.** In the heart of the night. Roman guardsmen were on duty from about six in the evening till nine, from nine till midnight, from midnight till three, and from three till about six in the morning. These were the four "watches." The banquet could hardly be over before the end of the first watch. All watching implies uncertainty as to what the next hour may bring—a truth emphasized in the next verse. Often the Eastern peasant has to go to his plow with the sword hanging on his thigh and a gun slung on his back, "watching" because of enemies who scour the land. But he is not in more imminent danger than are most Christians from their spiritual enemy. And though, in this passage, the coming of the Son of man is given as the prime cause for

watching, the warning looks to the other reasons also. Our duty is not constantly to talk of Christ's second coming, certainly not to refrain from ordinary business, but every moment to do his will, and so to be ready.

**39. This know.** "You cannot know the hour; but you may know this." *The good-man.* The householder. *The thief would come.* Christ repeatedly compares the unexpectedness of his second coming to the approach of a thief, and the apostles use the same comparison (1 Thess. 5, 2; 2 Pet. 3, 10). *His house to be broken through.* Literally, "to be digged through," for in the Orient houses are often built of mud cement, through which a burglar could dig his way more easily than he could force the door.

**40. The Son of man cometh.** How Christ will come, in body or in spirit, we do not presume to say, but that he will come is certain. *When ye think not.* Is it not hazardous, then, for any man to compute either the day, the year, or even the century when Christ will come? But it is far more foolish, in the light of Scripture, to declare that he will not come.

**41. Then Peter said.** The questions of the twelve are often voiced by Peter.

**42. Steward.** A faithful man and wise servant of God will always be more concerned about the will of God than about popular opinion, business expediency, or social recognition. *His lord shall make ruler over his household.* The "lord" does this when he makes him steward. "Whoever by reason of genius, position, or wealth has influence or control over others is in so far placed over them, and is accountable to his Lord for the administration of his trust."—*Abbott. Their portion of meat.* It is the duty of each of us to give of what we have to all about us—of our wealth, of our wisdom, of our love, of our experience.

**43. Blessed is that servant.** He shall be blessed by his own exquisite happiness in having done his Master's will. *When he cometh.* "A workman who is doing well a fine work is pleased to hear the foot-steps of his employer. His appearing may be quite unexpected, but the competent workman is not frightened or embarrassed. He has nothing to conceal. He rather enjoys the close scrutiny of his work by his master. The coworker with God must do thorough work. He cannot dally in secret with what

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he condemns in public. His Employer sees all."—*Gabin*.

**41. He will make him ruler.** Revised Version, "Will set him over all that he hath." Thus in the parable of the talents the faithful servant has his reward. But how can each of the faithful ones be ruler over all? Because in the kingdom of God each recipient enjoys the benefit of all the others' blessings.

**45. Say in his heart.** Evil thinking is simply evil speaking in the heart. *My lord delayeth his coming.* Thinking that his absent master cannot or will not call him to account, he begins to transgress his commands, to neglect duty, to use his position for his own advantage, and to wrong his fellow-servants. Such is the professed disciple of Christ who lives unworthily, or uses office in the Church for his own advantage. *Shall begin to beat the menservants and maidens.* Primarily, the application may be to Church officials who "lord it over Christ's heritage" and wrong "inferiors." But there is a wider

reference to all men, for all men are equally responsible to God, and our fellow-men are our fellow-servants. *To be drunken.* Not only doing wrong to God's cause, but also wasting the opportunities given by God in pleasure, and leading an animal existence. Thus three sins are laid at the door of this evil servant: unbelief, pride, and pleasure-seeking. There have been periods in the history of the Church on earth which answered to this sad picture.

**46. The lord of that servant.** The wicked servant has a lord, even though he does not know it. *Will come.* Men may disbelieve in Christ's coming, but their disbelief will not prevent it. *Will cut him in sunder.* The customs of the ancient world, by which men were sometimes sawn asunder, are used to represent the spiritual penalties which cannot be understood in our bodily state. *His portion with the unbelievers.* Men who pretend to a godliness which they do not possess.

### CRITICAL AND HOMILETICAL NOTES.

#### MOTIVES TO UNWORLDLINESS.

The present lesson is a direct continuance of the thought of the preceding one. The spirit of covetousness or worldliness was exhibited by a man who requested Jesus to use his influence with his brother to induce him to divide the inheritance with him. This drew from Jesus a warning against covetousness, and a statement of the truth that a man's life is more than meat, illustrating it by the parable of the rich fool. Then he went on to show the folly of worldliness and to state the motives to unworldliness. There are at least four distinct reasons why we should not be greatly anxious about material possessions: (1) Such anxiety is inconsistent with trust in God's providence. Such care is the product of a "doubtful mind" (verse 29). The way in which God feeds the ravens and clothes the lilies of the field is a pledge that he will provide for our lower wants. He knows that we have need of food and raiment, and has made provision for supplying us. (2) Our dependence upon God should induce trust. It is folly to distress oneself about things outside of his control (verses 25, 26). We do not control the rain, the sunshine, and the vital processes, but upon these our food and raiment depend. (3) A follower of Christ should not make material possessions the chief object of

his desires, "for all these things do the nations of the world seek after" (verse 30). A Christian should be distinguished from people of the world by motives directed to spiritual and eternal things. (4) The treasures of the kingdom of God represent the highest values, they are enduring, and may not be stolen from us (verses 32, 33).

#### NOBLE AND IGNOBLE ANXIETY.

Does Jesus, then, teach that we shall take no thought for the future? By no means; only he would have us take large, not little, thought of it. There is a noble anxiety and an ignoble anxiety. It is the latter that Jesus forbids; the other he encourages and commands. There is a little to-morrow, the to-morrow of our small personal and selfish needs, the to-morrow that is filled with thoughts of food and raiment; and there is a great to-morrow, the to-morrow of faith, and hope, and aspiration, and prophecy, the to-morrow that will reveal God's great purposes, that carries in it the issues of immortality and eternity. About the first of these to-morrows we should take little thought; but about the great to-morrow we should take constant and most earnest thought. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord."

## THE MORAL USES OF UNCERTAINTY.

God has made it possible for us to know some things in advance with great certainty and exactness. We could prepare tables for the risings and settings of the sun for a thousand years in advance, for the ebbing and the flowing of the tides, for the exact positions of the stars, and the very moment years before the event when the shadow of an eclipse will fall. But with regard to thousands of other things, and things which concern us most importantly, we cannot know an hour in advance. There are no base lines and angles by which we can calculate the distance from us of some great misfortune, no known orbits and rates of motion by which we can tell when the eclipse of some deep sorrow shall fall upon us. The contingent, the uncertain, the indefinite, plays a very important part in the discipline of life. The knowledge that sudden and unheralded emergencies may arise requires continual preparedness to meet them. The effect is, with those who live rationally, that the whole life is keyed up to the emergency tension. The engineer does not know but he may confront some great danger in the turning of any curve; so he is compelled to exercise sleepless vigilance. The expected danger may not arise, but we must be ready for it. An agent in trust may be called upon at any time to render an account; therefore he must always have his books ready for inspection. And the experience of life gives much support to the saying that the unexpected always happens. In the hour we think not the crisis comes. God suspends over us constantly the unknown and the uncertain, and so seeks to stimulate us to our highest efforts. Every day we must set our houses in order as if we were to die, because any day we may die. No man knows the day or the hour when the Son of man shall come; therefore the world ought every day to keep itself in readiness for the coming of its Lord.

## RULERSHIP.

"He will make him ruler over all that he hath." Jesus gave great promises with regard to rulership. Read Luke 22. 29, 30: "I appoint unto you a kingdom . . . sit on thrones." Read Rev. 3. 21, of which Dr. Daniel Steele says, "I have always regarded this as the tallest promise in the Bible." There are two instinctive cravings in the human heart: first, the desire for possession, and, second, the desire for rulership,

ownership, kingship—misconceived, perverted, debased, they are yet the noblest passions of the soul. God's purpose is that men shall be rich, and that they shall be kings. Only we must learn the nature of ownership and the conditions of kingship. Both must be with Christ. Read 1 Cor. 3. 21-23: "All things are yours," but, "ye are Christ's." So we shall sit upon a throne; but it shall be with him in his throne. Joint-ownership, joint-kingship with Christ—there is no other real ownership, no other actual kingship. He who is in right relations with God is in right relations with the universe; and all things serve him who is in right relations with all things; and he whom all things serve is the owner of all things and the king of all things—God "makes him ruler over all that he hath."

## SUSTAINED FAITHFULNESS.

Sustained, constant faithfulness—not occasional or spasmodic faithfulness—faithfulness that runs through the whole life, is emphasized in these teachings of the Lord. The servant who is always in the expectant attitude, listening always for the knock of his returned Lord; the servant found awake and alert through all the watches of the night, and not the servant who fancies his master will long delay his coming and proposes to be faithful only on the eve of that expected return, shall be honored. Duty maintained without relaxation, fidelity without lapses, faithfulness that runs through all the years of life, whether few or many, even unto death, secures the "Well done" and the crown of life.

## Thoughts for Young People.

## "Watch."

1. We should watch for the Lord's coming; not trying to find when he will come, but living always in readiness for his coming.
2. We should watch as servants and stewards of Christ over his cause, which he has left in our keeping. Every one of us is, in some sense, a "ruler over the household" of our absent Lord.
3. We should watch for opportunities of doing good to our fellow-men, especially to those who are our fellow-servants toward Christ.
4. We should watch against unbelief, which is in danger of rising in our hearts because Christ did not come and his cause does not seem to be under his care. To the

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eye of most men the Lord does not seem to watch over his Church.

5. We should watch against selfishness and pride and the spirit of self-seeking, and against regarding the world as made for us, and men as existing for our commands.

6. We should watch against living for pleasure merely. God has placed life in our keeping not for selfish enjoyment, but for the doing of good.

### Teaching Hints for Intermediate Classes.

Introduction: This is a most solemn, but a most necessary lesson. The second coming of Jesus is a truth distinctly taught in the New Testament. As to the details connected with that coming we are left in ignorance (Mark 13. 32-37). Practically, then, the coming of Jesus, for very many, is at the time of their death. If they are prepared for that they are ready for Christ, should he come while they are alive.

I. WHEN? Immediately following the last lesson.

II. WHERE? Jesus was on his last journey from Galilee to Jerusalem. This parable was given in Perea.

III. The WHAT is most impressive and solemn. We must go a little beyond the lesson text to get the complete story. It is illustrated by a double parable, which may be studied and taught as follows:

1. A picture of a faithful steward (verses 42-44). Explain the meaning of steward, not in the official sense, but in the general meaning of the term. He is at work, attending to his duties, so that when his lord cometh he finds him engaged in that which was assigned to him to do and rewards him by promotion in his service.

2. A picture of an unfaithful steward (verses 45-46). This servant understood his duty, but, taking advantage of his Lord's absence, and thinking that he would not soon return, he began to eat and to drink, and when under the influence of drink to play the tyrant over those under him. But suddenly his lord returns, to find his servant betraying his trust, has him severely scourged, and makes him take his proper position among the unfaithful.

IV. WHY was this parable given? To explain the teaching of Jesus (verses 35-41) which he gave concerning his second coming,

and to enforce the necessity for watchfulness on the part of the disciples.

V. WHAT THEN? In verses 47 and 48 Jesus makes the application of his teaching as follows: Punishment for unfaithfulness will be proportionate to knowledge. Unfaithfulness, coupled with little knowledge, will be punished with few stripes. Unfaithfulness, joined to much knowledge, will be punished with many stripes.

VI. WHAT FOR US? This lesson may be taught to impress the necessity for watchfulness, because of the second coming of Christ, or it may be used as a temperance lesson.

With the former thought in mind, have the pupils print on their pads:

CHRIST IS COMING.  
WHEN?  
HOW?  
FOR WHAT?

As the statement and each of the three questions are put down, be ready with the Scripture references, which will give the truths as Jesus taught them, and try to get the pupils to realize the certainty of Christ's coming, and that it is to be suddenly at an unknown time, to bring the world to judgment. Then have the pupils print:

WHERE SHALL I STAND WHEN HE COMES?

Show that there is no possibility of avoiding taking a stand either with Christ, as one of his redeemed followers, or apart from him, among those who refuse his offer of salvation.

The temperance lesson may also be taught along the line of watchfulness. Have the pupils print:

I MUST WATCH AGAINST  
THE FIRST { GLASS,  
SALOON,  
BAD COMPANION,  
WRONG STEP,  
OR I SHALL FALL.

Impress and illustrate each of these thoughts as it is brought out. Have those who have not already done so sign the total abstinence pledge.

By Way of Illustration.

The Second Advent. None of the teachings of Jesus moved the heart of the early Church more than the fact of his second advent.

It was a home welcome (Mark 13. 34), a return of the king (Luke 12. 36), the coming of the bridegroom (Matt. 25. 1), a banquet (Matt. 22. 11). Harriet Beecher Stowe wrote a little story entitled "He Is Coming." It told of a town to which the message had been brought that Jesus was coming that night. A devout woman hears it gladly at prayer meeting and hastens home to tell her husband. He is a selfish, unscrupulous, money-making tyrant. When he hears this news he is alarmed, and says: "I do not want him to come. I have made no plan to meet him, and I do not want to see him." Another woman hears the message and hastens home to tell her little ones. They are poor and live in an attic, but she has been a true follower of Jesus. She tells her little half-starved children that they will not suffer any more, because their King is coming to care for his own. They have a time of great rejoicing.

*Verses 38-40.* A man in the East has to fight for his safety, and such a man well represents the vigilant Christian. Temptation is not an occasional incident in life, but a constant discipline. A man is never in greater danger than when he thinks he is out of danger. No matter where a man may be, there is a road leading from his feet down to death. A sentinel posted on the walls, when he sees enemies coming, does not attempt to attack them himself, but informs the commanding officer of the enemies' approach. So the Christian does not attempt to fight temptation in his own strength. His watchfulness lies in observing its approach and reporting it at headquarters.

*Verses 41-46.* This question was asked at a convention of Christian workers: "What is the greatest danger threatening the Church?" The best answer was given by one who said, "The danger of forgetting that we have an ever-watchful, determined enemy."

We should be like the guard who cares for the lighthouse off Cape May. The light has to be so brilliant on that dangerous coast that it can be seen thirty miles. A lantern twelve feet long and eight feet in diameter, surrounded by glass prisms scientifically arranged, is placed under the care of a man whose fidelity is unquestioned. This lantern when lighted is made to revolve by an immense weight, which must be wound up *every half hour*. During the long, dark, stormy

nights no drowsy guard can be trusted with the care of that light.

*Temperance Application.* An English physician calls strong drink "the devil in solution." Surely that admonition to "watch" applies to temperance workers. The whisky organization is noted for its vigilance. Like Argus, it has a hundred eyes, only two of which ever sleep at once. The temperance cause has lost many a point because it did not watch for opportunities to help on the cause, because it was not watchful against political manipulations, and because it did not watch against the traps which saloons were laying for young feet.—*J. G. Woolcy.*

### Heart Talks on the Lesson.

Jesus never sounded a false alarm. He never spoke of fancied dangers. He knew the real perils of human life, and tried to prepare his disciples, that they might not be taken unawares and overcome. "Watch and pray" is his solemn admonition to us as to them. There are real dangers along your pathway. It is more foolhardy to walk carelessly among moral perils than it would be to go along the edge of a precipice with your eyes shut. "O, I can leave off drinking any time I choose," said a fine young fellow with every chance of a successful life before him. "I take only an occasional glass. I think it is a very weak man who allows himself to be overcome by liquor." But unawares the habit grew, until he became its helpless victim. I say with serious emphasis, Watch against liquor, tobacco, narcotics, stimulants of every kind; for as a snare they come upon all who are not forewarned.

There must be reason for careful watching, for Jesus repeats the warning over and over. "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all. Watch."

As a rule, I think we do not like watching. It is tiresome. There are so many things

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we would rather not see, but must see, when we look soberly and intently upon the world around us. But Jesus says he has given us each our work, and if we are not alert to see what is going on and where help is needed we will miss many opportunities and be sadly surprised when he comes suddenly and finds us sleeping. We have no right to excuse our indifference to the world's sin or sorrow by saying we do not know it. We ought to know. We ought to watch by reading, hearing, and looking out for opportunities for service. It is not pleasant to hear about Sabbath-breaking, liquor-drinking, social wrongs, the sin and misery of the heathen, but "if thou forbear to deliver them that are drawn to death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. 24, 11, 12.) Not only is there need to watch that we may know the evils and avoid them, but there is so much beauty, blessedness, and peace missed in the frivolous, unthinking, careless ways of the world. "My soul waiteth for the Lord more than they that watch for the morning." The sweet dawn, the light of his face, the growth and promise of the day, come to those who "watch" through the shadows of sorrow, and of sin.

The best opportunities and richest experiences come to us not by "good luck," but by "taking heed." A passenger said to the man at the wheel, "You must know every rock and sand bar and shallow by this time." "Not a bit of it," he said, "I do not need to know them." "I thought that was your chief concern; what then do you need to know?" "O," said the pilot, "there's only one thing I know, which I find worth everything else: I know where the deep water is." So we need by a thoughtful, prayerful, considerate mind to learn not so much where every place of danger is as where is the place of safety, the deep water of obedience, faith, and love.

Blessed are you, each one of my class, if every day you are watching for the coming of the Lord to you, in any experience, any book, any friendship—for he comes in many ways; and, above all, blessed will you be if when working at your appointed task he comes suddenly to say it is well done, and makes you ruler over all that he hath.

The Teachers' Meeting.

Show in what senses our Lord used the expression, "Coming of the Lord." ... Find in this lesson and the verses of the context what we are to watch for, and what we are to watch against.... What should be our spirit in looking for the coming of Christ?... How should we act in view of it?... What sins are we warned against in this lesson?... Traits of the true servant: (1) He is watchful; (2) He is faithful; (3) He is wise; (4) He is considerate; (5) He is temperate; (6) He is rewarded.

OPTIONAL HYMNS.

- 87. Holy Spirit, faithful guide.
- 153. Precious promise.
- 156. Guide me, O thou great Jehovah.
- 205. Yield not to temptation.
- 209. Will Jesus find us watching?
  
- 11. Forth in thy name.
- 129. O, sometimes the shadows are deep.
- 142. Whenever trials press my soul.
- 161. Be with me every moment.
- 164. Lead me, O effulgent Light.

Blackboard.



Sometime the Master will surely come, and at an hour when we think not. If we are faithful and wise in performing the duties he has intrusted to our care we can look forward to the day with fearless hope and joy. The unfaithful are ever the un-

prepared, and they would not welcome the Lord at his coming, because while professing themselves to be his servants they strive only to serve themselves. Let us heed the warning while there is yet time, and keep the light of a clear conscience burning, lest he come suddenly and find us unfit and unready to meet him. He will come to all, and says unto all, "Watch."

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## THIRD QUARTERLY REVIEW.

September 30.

### Golden Text.

Be ye doers of the word, and not hearers only, deceiving your own selves. James 1. 22.

### Home Readings.

- M. Jesus Walking on the Sea. Matt. 14. 22-33.  
 Th. Jesus, the Bread of Life. John 6. 22-40.  
 W. Jesus and the Children. Matt. 18. 1-14.  
 Th. The Forgiving Spirit. Matt. 18. 21-35.  
 F. The Man Born Blind. John 9. 1-17.  
 S. Jesus the Good Shepherd. John 10. 1-16.  
 S. The Good Samaritan. Luke 10. 25-37.

### Lesson Hymns

*New Canadian Hymnal*, No. 11.

Take the name of Jesus with you,  
 Child of sorrow and of woe.

*New Canadian Hymnal*, No. 404.

We have heard the joyful sound:

Jesus saves! Jesus saves!

*New Canadian Hymnal*, No. 415.

Standing on the promises of Christ my King,

Through eternal ages let his praises ring.

### REVIEW SCHEME FOR SENIOR SCHOLARS.

I. Recall the TITLES and GOLDEN TEXTS of each lesson.

II. Make a simple outline map of the Jordan River, with the Lake of Galilee near one end and the Dead Sea at the other. A little to the east draw a line to represent the Mediterranean coast.

1. Locate the Plain of Butaiha, where the five thousand were fed; and the middle of the sea where the storm broke on the disciples.

2. Locate Capernaum, which was the scene of the teachings and questions of Lessons II, VI, and VII. Show the direction of the "borders" of Tyre and Sidon, and also Caesarea Philippi.

3. Locate Jerusalem and the Pool of Siloam.

4. Mark the province of Perea, and remember that it and Galilee were the main portions of Herod the Tetrarch's dominions.

III. Trace the journeys of our Lord alluded to in this Quarter's lessons.

IV. State (by the titles) in which lessons are found the scenes here indicated:

1. A robber breaking through the wall of a house.

2. A man strangling another.

3. A shepherd looking for a lost sheep.

4. A man with a plaster of mud on his eyes.

5. A little group of men amid shining clouds on a mountain top.

6. A shepherd passing his sheep into the fold.

7. A woman falling down at the feet of the Saviour.

8. A great storm at sea.

9. A party of men going out into the country in pairs.

10. A man on a donkey discovering a wounded man by the wayside.

11. A man laying up an unusually large quantity of fruits and goods.

**REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.**

1. As in the last Quarter's Review, give the TITLE and GOLDEN TEXT of each lesson.
2. Note the time of each lesson.
3. Note the place of each lesson. For the first

and the last time in his life Jesus went out of Palestine. In which lesson is this journey recorded?

4. Note the miracles of the Quarter?
5. Note the parables of the Quarter.
6. What is the principal lesson which you have learned from the studies of the Quarter?

**REVIEW SCHEME FOR YOUNGER SCHOLARS.**

| No.   | TITLES.           | GOLDEN TEXTS.   | QUESTIONS.  | MY LESSON.   |
|-------|-------------------|---|---|--|
| I.    | J. W. on the S.   | Of a truth thou art the Son of God.   | Where was Jesus now? Whom did he send away? Who were in a storm? Who came to them? How?                   | Jesus, wilt thou come to me, Walking on my little sea?             |
| II.   | J. the B. of L.   | Jesus said unto them, I am the bread of life.   | Whom did Jesus feed? What did the people want? Who is the living bread?                                   | "Bread of heaven. Feed me till I want no more."                    |
| III.  | The G. W.'s F.    | Lord, help me.  | Where was Jesus now? Who came to him for help? What was her trouble? How did Jesus help her?              | Are we in Satan's chains? Or is Jesus our Master?                  |
| IV.   | P. C. and C.'s R. | If any man will come after me, let him deny himself, and take up his cross, and follow me.          | What did Jesus ask his disciples? What did they say? What did Peter reply for all?                        | Jesus, on whose name I call, Thou art King, and Lord of all!       |
| V.    | The T.            | This is my beloved Son: hear him.   | Where was Jesus trans- figured? Who were with him? Who came to talk with him?                             | Help me, Lord, to hear thee; Teach me, Lord, to fear thee!         |
| VI.   | J. and the C.     | Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. | What did some of the disciples want? Whom did Jesus call to him? What lesson did he teach about pride?    | Little children, do you come, Every day to Christ, your home?      |
| VII.  | The F. S.         | Forgive us our debts, as we forgive our debtors.  | How many times did Peter ask, should we forgive? What did Jesus say? What does the Golden Text teach?     | Love and forgiving, Jesus, I would be.                             |
| VIII. | The M. B. B.      | One thing I know, that, whereas I was blind, now I see.   | Whom did Jesus cure? How long had the man been blind? Who can open the eyes of the soul?                  | Poor, and blind, and deaf, and dumb, Jesus, Lord, to thee we come. |
| IX.   | J. the G. S.      | The good shepherd giveth his life for the sheep.  | What does a good shepherd do for his sheep? Who is our shepherd? What does he do for us?                  | Little lambs, Every day Hear the shepherd And obey.                |
| X.    | The S. S. F.      | The harvest truly is great, but the laborers are few.   | What is the heavenly harvest? Who are the laborers? Have we a part to do?                                 | In thy harvest let me be, Lord, a laborer for thee.                |
| XI.   | The G. S.         | Love thy neighbor as thyself.   | Who is our neighbor? What is the law of love? Where may we learn it?                                      | Love is the fulfilling of the law.                                 |
| XII.  | The R. F.         | What shall it profit a man, if he shall gain the whole world, and lose his own soul?                | What did a rich man once do? Why was this ever; earthly things but a foolish? What is worth little while? | Heavenly things last forever; earthly things but a                 |
| XIII. | The D. of W.      | Watch and pray, that ye enter not into temptation.  | Whose servants are we? Who is our Master? What has he left us to do?                                      | Watch and pray; Look for Jesus every day.                          |

## THE LESSON OUTLINE.

### Christ as Revealed in the Lessons.

#### I. THE PRAYING ONE.

*Went up...apart to pray.* Matt. 14. 23.  
*All night in prayer.* Luke 6. 12.  
*He was alone praying.* Luke 9. 18.

#### II. THE SATISFYING ONE.

*I eat the bread of life.* John 6. 35.  
*Come unto me and drink.* John 7. 37.  
*The bread...is my flesh.* John 6. 51.

#### III. THE GRACIOUS ONE.

*The woman was a Greek.* Mark 7. 26.  
*Other sheep I have.* John 10. 16.  
*He is our peace.* Eph. 2. 14.

#### IV. THE DIVINE ONE.

*Son of the living God.* Matt. 16. 16.  
*Thou art my Son.* Psa. 2. 7.  
*Jesus is the Son of God.* 1 John 5. 5.

#### V. THE KINGLY ONE.

*Countenance was altered.* Luke 9. 29.  
*Every knee should bow.* Phil. 2. 10, 11.  
*King of kings and Lord.* Rev. 19. 16.

#### VI. THE LOVING ONE.

*Called a little child.* Matt. 18. 2, 3.  
*Blessed...poor in spirit.* Matt. 5. 3.  
*Suffer little children.* Luke 18. 16.

#### VII. THE FORGIVING ONE.

*I forgive thee all that debt.* Matt. 18. 32, 33.  
*God...hath forgiven you.* Eph. 4. 32.  
*Even as Christ forgave.* Col. 3. 13.

#### VIII. THE LIGHT-GIVING ONE.

*The light of the world.* John 9. 5.  
*That lighteth every man.* John 1. 9.  
*Have the light of life.* John 8. 12.

#### IX. THE GUIDING ONE.

*He goeth before them.* John 10. 3, 4.  
*Shall feed his flock.* Isa. 40. 11.  
*Will set up one shepherd.* Ezek. 34. 23.

#### X. THE MIGHTY ONE.

*I give unto you power.* Luke 10. 19.  
*All power...unto me.* Matt. 28. 18, 19.  
*All things under his feet.* Psa. 8. 6.

#### XI. THE MERCIFUL ONE.

*Go, and do thou likewise.* Luke 10. 37.  
*Unto one of the least.* Matt. 25. 40.  
*Love one another.* John 15. 12.

#### XII. THE UNWORLDLY ONE.

*The life is more than meat.* Luke 12. 22, 23.  
*Seek...things which are above.* Col. 3. 1, 2.  
*First the kingdom.* Matt. 6. 33.

#### XIII. THE RETURNING ONE.

*The Son of man cometh.* Luke 12. 40.  
*I will come again.* John 14. 3.  
*Come in like manner.* Acts 1. 11.

### Heart Talks on the Lesson.

We have been hearers of Jesus's word as we have walked with him through the cities and villages of Palestine these days so full of blessed deeds and heavenly teaching. Has it sweetness and strength distilled, like the dew, into our hearts, bringing forth the fruit of pure, noble living? We practice a fraud upon ourselves if we think we know these things simply by going over them in the class. No truth is our own until we have lived it. Every day brings its opportunity to experience—which means to try out—the lessons.

There have been storms on the sea of your life since we sailed with the disciples on uncertain Galilee. Contrary winds have blown; the night has fallen, and you have been tossed and troubled. Have you seen

Jesus walking on the billows? Have you heard him say, "Be not afraid?" Have you learned, with Peter, not to be too self-confident, nor look at surroundings, but to look and trust to Jesus with a steady faith?

Has your true life been fed with bread from heaven, or has it languished while you have been taken up with "doing" and "getting" the things that perish? Coming to Jesus and believing in him is the way this bread is eaten. Do you come, and believe, every moment?

Overcoming great obstacles and discouragements, have you cried out with such believing importunity, "Lord, help me!" that Jesus could not turn away from your prayer? The trial of the Syrochæonian woman's faith brought her great blessing. I am sure she talked wonderfully to her little daughter of the loving, compassionate

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Saviour after the triumphant outcome of her faith's severe test.

Have you had the revelation of Jesus in your soul, that sweetest knowledge which comes not through the natural mind, but by the whisper of the Spirit in the heart? If so, the Lord says to you as to Simon, "Blessed art thou."

Have you been on the heights with Jesus, beholding his glory and knowing surely, because you have seen it in a vision, that the life beyond is real, its fellowship with earth unbroken, and that the dying of the Lord Jesus is the hope of earth and the joy of heaven? And have you taken this experience into the suffering world and helped it to share your hope?

Have you lived in the kingdom of heaven with childlike love, trust, humility, obedience? Never, never let the picture of Jesus with the fair face against his bosom, and the lesson it teaches, fail to make you more gentle, unworldly, and true!

Have you treasured resentment and revenge against any who have offended you, or can you honestly pray, "Forgive me as I forgive them?"

When you have discovered you were blind as to any moral question, or personal wrong habit, have you, by obediently following the command of Jesus, had your eyes opened so that you can say confidently, "Now I see?"

And O, the Shepherd's voice! Have you known it? Have you followed it, away from the barren places into the green pastures beside quiet waters?

In all your busy activities—what we call "Christian work"—has it been so really Christian that your true rejoicing has been the assurance that your own name is written in heaven? Some very "active" Christians know very little of this superior joy.

Have you found the secret of eternal life, so that you know God as your Friend and yourself the friend of all whom he loves? And what have you been willing to leave out of your life the past three months? Love and service to God and man, or your own ease and worldly profit? Choice determines character; character determines eternal riches.

Are you watchful against temptation? watchful for opportunities to do good, and to improve your own mind and heart?

Rejoice in your youth; take thankfully all that God gives you richly to enjoy; but remember that for everything we must give

account. Be thoughtful, considerate; life is not all playtime; it is the school of preparation for the endless life beyond. Would it not be the sum of folly to deceive ourselves, cheat ourselves out of the best things, by hearing Jesus's gracious words and not "doing" them in a way to make life beautiful and blessed as he intended it to be?

## The Cross Of Stone.

BY MARY CLARKE HUNTINGTON.

There is a strange old legend,  
Tale of the long ago,  
That a monk asleep in the shadows deep  
Of a dungeon, small and low,

Awoke to the sense of a presence,  
Awoke to the smile of a face,  
Which beckoned to him through the  
silence dim,  
And led from the dungeon place;

Led to the upper sunlight,  
Led to the flower-sweet air,  
And left him alone by a cross of stone—  
Left him to sorrow there.

For the voice had said in passing,  
"Take up this cross for me,  
And carry it far as your journeys are,  
Whether by land or sea."

But the monk moaned: "It is heavy;  
I were crushed beneath its weight,  
Better the doom of dungeon gloom  
Than grapple with such a fate!"

So he knelt and mourned in the sunlight,  
Mourned while the birds sang on,  
While the flowers sweet bloomed at his  
feet—  
Till many a year had gone.

Then came to him Death, the reaper,  
A terror of grisly bone—  
The monk upsprang with a cry that rang,  
And lifted the cross of stone!

And, lo! it was light as a feather,  
He scarce could call it weight,  
And he cried with tears, "O wasted  
years—  
I have lifted my cross too late!"

The fetters of sin are riveted in fire,  
and burn as well as bind.

## RESPONSIVE REVIEW SERVICE FOR THE THIRD QUARTER.

*Superintendent.* Give Title and Golden Text for Lesson I.

*Boys.* Jesus Walking on the Sea.  
*Girls.* "Of a truth thou art the Son of God."

*Supt.* Lesson II.

*Boys.* Jesus the Bread of Life.  
*Girls.* "Jesus said unto them, I am the bread of life."

*Supt.* Lesson III.

*Boys.* The Gentle Woman's Faith.  
*Girls.* "Lord, help me."

*Supt.* Lesson IV.

*Boys.* Peter's Confession and Christ's Rebuke.  
*Girls.* "If any man will come after me, let him deny himself, and take up his cross and follow me."

*Supt.* Lesson V.

*Boys.* The Transfiguration.  
*Girls.* "This is my beloved Son: hear him."

*Supt.* Lesson VI.

*Boys.* Jesus and the Children.  
*Girls.* "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

*Supt.* Lesson VII.

*Boys.* The Forgiving Spirit.  
*Girls.* "Forgive us our debts, as we forgive our debtors."

*Supt.* Lesson VIII.

*Boys.* The Man Born Blind.  
*Girls.* "One thing I know, that, whereas I was blind, now I see."

*Supt.* Lesson IX.

*Boys.* Jesus the Good Shepherd.  
*Girls.* "The good shepherd giveth his life for the sheep."

*Supt.* Lesson X.

*Boys.* The Seventy Sent Forth.  
*Girls.* "The harvest truly is great, but the laborers are few."

*Supt.* Lesson XI.

*Boys.* The Good Samaritan.  
*Girls.* "Love thy neighbor as thyself."

*Supt.* Lesson XII.

*Boys.* The Rich Fool.  
*Girls.* "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

*Supt.* Lesson XIII.

*Boys.* The Duty of Watchfulness.  
*Girls.* "Watch and pray, that ye enter not into temptation."

## LESSON I.

*First Single Voice.*

Jesus went up into a mountain to pray. His disciples were in the midst of the Sea of Galilee tossed with waves. In the night he came to them walking on the Sea. They were afraid, until he spoke to them. Peter started to walk on the water to go to

Jesus, but when he saw the wind boisterous he was afraid, and beginning to sink, cried, "Lord, save me." Jesus stretched forth his hand and caught him. And the wind ceased. And they that were in the ship said, "Of a truth thou art the Son of God!"

## LESSON II.

*Second Single Voice.*

The multitude who were fed with the loaves sought Jesus. He told them to labor for the meat which endureth. He said that those who came to him should never hunger nor thirst. He gave them the assurance that those who come to him will in no wise be cast out.

## LESSON III.

*Third Single Voice.*

The Syrophenician woman besought Jesus that he would cast the devil out of her daughter. He answered, "Let the children first be fed: for it is not meet to take the children's bread, and to cast it to the dogs." She answered, "Yes, Lord: yet the dogs under the table eat of the children's crumbs." And he said unto her, "For this saying go thy way; the devil is gone out of thy daughter."

## LESSON IV.

*Fourth Single Voice.*

Peter made his declaration to Jesus, "Thou art the Christ, the Son of the living God." Jesus pronounced a blessing on him and said that on that rock he would build his Church. Later, when he declared that he must go up to Jerusalem and suffer and die, Peter declared, "This shall not be unto thee." Then Jesus rebuked him and said that whosoever would save his life must lose it.

## LESSON V.

*Fifth Single Voice.*

Jesus went up into a mountain to pray, taking with him Peter, James, and John. And as he prayed he was transfigured before them. And behold! Moses and Elijah appeared and talked with him about his death at Jerusalem. Peter wanted to build three tabernacles and stay on the mountain. As he spoke, a bright cloud overshadowed them, and a voice out of the cloud said, "This is my beloved Son; hear him." And when the voice was past, Jesus was found alone.

## LESSON VI.

*Sixth Single Voice.*

The disciples of Jesus asked him who was greatest in the kingdom of heaven. He called a little child and said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." He pronounced a curse on those who would cause one of the little ones to stumble. He spoke of the shepherd who leaves ninety-nine sheep and goes after the one which is lost, and who rejoices more over the one found than over the ninety-nine which went not astray. Even so it is the will of our Father that not one of the little ones should perish.

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## LESSON VII.

*Seventh Single Voice.*

Peter asked Jesus if he must forgive his brother seven times. Jesus answered, "Seventy times seven." Jesus illustrated his law of forgiveness by a parable: A certain king had a creditor who owed him ten thousand talents. He could not pay, and the king commanded his wife and children and all that he had to be sold, and payment to be made. The servant begged for mercy, and the king forgave the debt. Then the servant went out and found a fellow-servant who owed him one hundred pence. Although he begged for mercy, he was cast into prison. When the king heard of it he was wroth and delivered his servant to the tormentors till he should pay all that was due.

## LESSON VIII.

*Eighth Single Voice.*

Jesus and his disciples passing by, saw a man blind from birth. The disciples asked if it was a punishment for sin. Jesus answered that the blindness was permitted in order that the works of God should be made manifest in him. He spat on the ground and made clay of the spittle, and anointed the eyes of the blind man, and told him to go wash in the pool of Siloam. He went and washed and came seeing. The neighbors doubted whether he could be the same one who sat and begged. But he said, "I am he." The Pharisee declared that he who performed the miracle was not of God, because he performed this miracle on the Sabbath day.

## LESSON IX.

*Ninth Single Voice.*

Jesus says a good shepherd is one who

Enters by the door.  
Calls his sheep by name.  
Leads them to pasture.  
Goes before them.

The sheep

Hear his voice.  
Follow him.  
Know his voice.  
Will not follow strangers.

Jesus is the Good Shepherd.

He gives his life for the sheep.  
He knows his sheep.  
They know him.

## LESSON X.

*Tenth Single Voice.*

Jesus appointed seventy disciples to go before him into the cities. They were to carry neither purse nor scrip nor shoes. They were to leave a benediction of peace in the homes which received them. They were to heal the sick and preach the Gospel.

When the seventy returned, saying that even the devils were subject unto them, Jesus told them to rejoice not because the spirits were subject unto them, but because their names were written in heaven.

## LESSON XI.

*Eleventh Single Voice.*

A lawyer asked Jesus what he should do to

inherit eternal life. Jesus answered by asking, "What is written in the law?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said, "Thou hast answered right." He, willing to justify himself, asked, "And who is my neighbor?" Jesus answered by telling the story of the Good Samaritan whose tender care for the wounded, half-dead traveler, contrasts with the indifference of the priest and Levite.

## LESSON XII.

*Twelfth Single Voice.*

Jesus uttered a warning against covetousness, and illustrated it by giving the parable of the rich man, who built larger barns for his harvests, and said to his soul, "Soul, take thine ease, eat, drink, and be merry." But God said, "Thou fool, this night thy soul shall be required of thee." So is he that layeth up treasure for himself and is not rich toward God.

## LESSON XIII.

*Thirteenth Single Voice.*

Jesus enjoins us to be like those servants who are ready for their lord's return from a marriage feast. Those servants shall be bidden to a feast where their lord shall himself serve them.

But if the servant shall say, "My lord delayeth his coming," and shall beat the other servants, and shall eat and drink and be drunken, the lord will come in a day when he looketh not for him, and will appoint him his portion with the unfaithful.

## GEOGRAPHICAL REVIEW.

At the beginning of the Quarter we find Jesus on a mountain on the eastern shore of Galilee, where he preys.

Then he is walking on the sea, where he stills the tempest.

On the western shore south of Capernaum, where he talks about the bread of life.

Across the country of Galilee into the country of Tyre and Sidon, where he heals the Syrochænician's daughter.

The journey from the Sea of Galilee to Cæsarea Philippi, where we have Peter's confession and Christ's rebuke.

To Mount Hermon, where Jesus was transfigured. To Capernaum, where Jesus put a child in the midst and talked about children, and where he talked about forgiveness.

To Jerusalem, where he healed the blind man, and told them of the Good Shepherd.

To Perea, where he sent forth the seventy, and gave the parables of the Good Samaritan, the Rich Fool, and the parables on the duty of watchfulness.

## GENERAL QUESTIONS.

1. What Old Testament characters appear in these lessons?
2. In how many and which lessons of the quarter are allusions made to the crucifixion?
3. Who in these lessons showed the strongest faith in Jesus?
4. Which lesson refers to the children of Israel being fed with manna?
5. What was Peter's prayer when he was sinking?
6. Which lesson reminds us of the twenty-third Psalm?
7. How many parables have we in this quarter?
8. Who is greatest in the kingdom of heaven?
9. On which day of the week was the blind man healed, and what had the day to do with it?
10. What was Christ's example concerning forgiveness?

## PRIMARY TEACHERS' DEPARTMENT.

### Teacher's Miscellany.

ANY Primary Union lacking a library can easily obtain one by determining to take each month a self-denial offering. Small sums, from five to twenty cents, easily find their way into such a fund. This plan attaches a lively interest in the books, more so than if they had been bought outright.

Try having the children memorize the Golden Text after the lesson has been taught. The intelligent interest which the lesson will give them in the text will make it easier for them to learn.

Have you tried the Golden Text links to be made into chains by the children? They both please and help the children. They cost only four cents per quarter, and may be ordered from Ward & Drummond, New York.

Primary teachers, are you decorating your classrooms with beautiful pictures connected with the current lessons? Copies of the world's most famous paintings may be had for one cent each, cabinet size. These, mounted on gray-green cards and fastened up low down, so that the children can stand and look at them when they come early, are very desirable. These pictures are published by the Perry Picture Co., Malden, Mass.

The sandboard is not as much used as formerly. Its occasional use will be found desirable. As often as possible let the lesson story be represented upon it. Use for the people figures cut from the little picture lesson cards. Use Dennison pins for mounting articles used on the sandboard. Read *The Story of a Sandpile*, by G. Stanley Hall, to measure what sand may mean to a child.

A large song sheet, which each teacher can make for herself with or without stencils, is far better than books in the hands of the children. The books are almost useless because the children are not able to find the places. It will be found that many of them can read the words on the song sheet. It is not desirable to print the music on the song sheet, but words only.

The list of books included in the International Primary Training Course is as follows: Dr. Hurlbut's or any of the Normal Outlines mentioned in Bible Study Section, average price about 25 cents; *A Study of Child Nature*, Elizabeth Harrison, \$1; *Sun-*

*day School Teacher's Normal Course*, First Year, G. W. Pease, 25 cents; *The Point of Contact in Teaching*, Paterson Du Bois, 40 cents; *Teaching and Teachers*, H. C. Trumbull, D.D., \$1; *Practical Primary Plans*, Israel P. Black, \$1.

### Rally Day in the Primary Department.

BY ALICE MAY DOUGLAS.

IN case the entire school does not have a Rally Day the Primary Department might have one. It might also be well to have souvenirs of the occasion prepared—a picture card bearing the words, "Rally Day of the Primary Department of the \_\_\_\_\_ Sunday School."

The room should be decorated, flowers and plants being brought by the children. If desired, a number of wax tapers might be lighted to correspond with the number of years the department has been organized. The following program is suggested, the selected songs being from *Song and Study for God's Little Ones*:

Welcome Song.

Psalm 67.

Prayer.

*Superintendent.* Children, why have so many gathered here to-day?

*Class.* Because this is Rally Day.

*Supt.* Why do we have Rally Day?

*Class.* To make us remember that God has watched over us during our summer vacation, that he has put it into the hearts of all who have given us pleasant times while we were away from home, and that we have him to thank for this glad reunion.

*Supt.* Now that our vacation is over and we are home again, what is our duty?

*Class.* To be present at Sunday school whenever possible, to learn our lessons and to do as our teachers bid us.

Singing.

Introduction of New Scholars.

Roll Call.

Cradle Roll Call.

Singing, "The Little Reapers."

Recitations.

Singing, "Only a Parting Word."

MRS. R. ton, now says *The scenger*, w way:

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## A Mother's Social.

Mrs. R. M. ANDERSON, formerly of Trenton, now of Princeton, describes a social, says *The New Jersey Sunday-School Messenger*, which was managed in an admirable way:

"After the mothers had all arrived the assistant stepped to the piano, and without any announcement commenced singing, 'Blest be the tie that binds,' and all joined heartily. Then the superintendent offered an earnest prayer for herself and for the fathers and mothers, and then she held each child up before the Lord for a special blessing, claiming that they were children of the covenant. Who shall say that every mother-heart did not follow her in every word?"

"Hardly had the one prayer died on the lips of the speaker before 'Guide me, O thou great Jehovah,' came from the depths of the heart of the young assistant, some of the mothers still sitting with bowed heads, evidently in prayer.

"Then followed a short talk or word-picture of the time when the mothers of Judea heard that the Master was to be in a certain place at a certain time; so they came from all the country round about with their children, craving a word and a touch of blessing from him. The mothers brought them, and there is no record that Jesus turned a single mother or child away, but every one received a blessing, and Jesus is the same yesterday, to-day, and forever.

"Then followed the sweet old hymn, sung by all:

I think, when I read that sweet story of old,  
When Jesus was here among men.'

Some who were not Christians were visibly affected, because, as they said afterward, they had not heard the song since their mothers sang it.

"Then followed a discussion upon different ways of training children in heavenly things. It was found that only a few mothers were used to praying *with* their children, and with wonderful tact they were led to see how important this was not only for the child, but for the mother as well. One confessed that she was used to giving way to great impatience, and asked for prayers. This request was immediately followed by another, that a husband might be brought to Christ, for the mother found it so difficult to bring her boys up without a Christian father to help her.

"One of the earnest, consecrated mothers,

without being asked, knelt and prayed for these two especial cases, and a real baptism of the Holy Spirit seemed to fall on that little company.

"A committee of willing ones who waited outside now brought in the coffee and cake, and the superintendent and assistant were left free to talk individually with each one present. The pastor came in at this juncture, and in his most genial and kindly fashion shook hands all around, asking after the children by name, and inviting the non-church members to the services and to join the Mothers' Bible Class."

## Prayer in the Primary Class.

BY JULIA H. JOHNSTON.

THE need of teaching reverence, and of instilling a spirit of prayer, cannot be emphasized too often in connection with primary work, for this is among the fundamentals.

The teacher's manner will have much to do in creating an atmosphere of reverence. She must be careful to maintain a devout attitude during prayer time, in connection with the general exercises of the school; if her room doors are open then. There must be a sweet solemnity in the way in which she introduces and conducts the service of prayer, never depressing with gloom or fear, but radiant with the tender seriousness of the occasion. Something quieting by way of recitation may precede the devotional exercise to advantage. The text, "The Lord is in his holy temple, let all the earth keep silence before him," if carefully explained and rightly repeated, has a solemnizing influence. There are little hymn verses too, that may be used, as the one beginning:

"To say my prayers is not to pray,  
Unless I mean the words I say;  
Unless I think to whom I speak  
And with my heart his favor seek."

A few introductory words should frequently precede the prayer, such as, "To whom do we speak? Why do we pray? How do we know he hears? Do we really want him *now* to look into our hearts?"

The special needs of the class should be mentioned, the names of any absent and ill may be repeated, and children may be encouraged to present subjects for prayer and good answers. This makes them thoughtful, and prepares them to join in the petitions. The

pastor, superintendent, and school, as well as the class, should be remembered often. A blessing should be asked upon the money given, and upon the objects for which it is given. The heathen children should be especially remembered, and thanks offered for the privileges enjoyed by those little ones in a Christian land, and in the particular school and class, that young hearts may realize how blest they are. These subjects need not all be mentioned in any one prayer, by any means. It is well to have the children repeat sentence after sentence from the teacher's lips, led by the assistant, that all may speak together. Folded hands and bowed heads should be insisted upon, but let there be no glance to discover if this is observed. A child who saw his teacher open her eyes to watch him would lose the sense of reverence she was trying to impress. If there should be noise or disturbance of any sort evident to the ear, stop a moment quietly and then go on. Speak of it afterward, tenderly and regretfully, and make the little ones feel the loving presence of their Father and Saviour in the room. Be as simple as it is possible to be. One may well make a study of this.

In a small class it is quite possible to train the little ones in offering prayer themselves. We must do this with extreme caution, but we must remember that many come to us from homes where there is no evening petition at the mother's knee, and we must "mother" them in this sweet duty. Let the children kneel about the teacher, or stand quietly, one after another repeating perhaps the same sentence given by the teacher. Or, they may be encouraged to ask for what they wish in their own words. The teacher's arm about a tiny one, while she repeats a few words at a time, for the child to say after her, may be a seed-sowing for eternity, where such mother-care is lacking. Children must be taught and also trained to pray. O the sweetness of it, and the responsibility!

Prayer-songs should be most carefully taught. Much irreverence is begotten of carelessness in singing these. It is much to be deplored, and should be corrected at once. If the children will not sing in the right spirit and with proper observance, stop trying to sing the prayer-song at that time.

It is hardly possible to exhaust this important subject. Let us lay it to heart, and, by way of beginning, ask with new earnestness, "Lord, teach us to pray."

## INTERNATIONAL BIBLE LESSONS, THIRD QUARTER.

### LESSON X. (Sept. 2.)

#### THE SEVENTY SENT FORTH. Luke 10. 1-11, 17-20.

GOLDEN TEXT: "The harvest truly is great, but the laborers are few." Luke 10. 2.

#### Primary Notes.

BY JULIA H. JOHNSTON.



*Introductory: Workers Wanted.* Do you see these words on the board? They are written in the column of truths that we are adding up for this quarter. Workers are those that work, who do something, and help along. There are many kinds of work to be done in this big world, and somehow, although there are enough people to do it all, there are not enough workers—not enough persons who are ready to help.

Once upon a time a farmer who had a great field of wheat to be cut said in the morning, "Now everybody must help to-day. We must finish up the work in that field before it rains." So all the hired men, even those who had been hired for other work, went into the wheatfield, and some men who were spending a vacation in the farmhouse said they would help too; and then the farmer's two boys, who had not been asked to do such work before, thought they were big enough now to help, and as there seemed to be work for all the farmer told them to go. "But," said the youngest one, as he saw his father starting toward the barn, "we want to go with you, father. What are you going to do?" And the farmer said: "I am coming too. Run on to the field, and I'll be there soon. You shall work right beside me." So all the workers, who felt that they were wanted, went to the waiting field.

*The lesson story.* This lesson is about workers wanted, and about sending some out. The Lord Jesus set apart seventy of his friends to go out into the towns roundabout to do his work and carry his message. He told them that the harvest was great and the laborers few. He meant that people

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were ready to believe in him, but there were too few to tell them about him. They were like wheat, all ripe to be gathered in, but waiting for workers to gather it, or harvest it. These men must pray to God, to whom all the harvest, that is, all the souls of people, belonged, that he would send more laborers, or workers, but they must go themselves, too. Then Jesus told them to go without money or extra clothes, trusting to him to care for them, by making people kind to them. When they came to a house where they wished to stay while teaching the people, they should say, "Peace be to this house;" and if the people had peace in their hearts, and love, and were willing to take the messengers in and care for them, then they should go in and stay, making as little trouble as possible, while they were in the town. Then they were to heal the sick by the power Christ would give them, and above all they were to tell them of Jesus the King, and of his kingdom, which means the hearts he rules over, and which are his. Even if people would not hear them, they must tell them the story, give the message, and pass on. Those who refused would be to blame for not hearing and receiving the message, but not the messengers. So the messengers, or workers that were so much wanted, went out to their work. Now let us ask some questions:

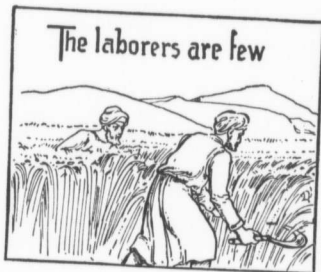
*Who sent them?* Jesus, who had the right to do it, and who had power to help his workers.

*Why did he send?* Because there was so much to do. Are not men worth more than sheaves of wheat? Is it not a pity when wheat is lost and wasted? Is it not much worse when people who might come to Christ if they knew do not know and do not come? Think how many, many there are, in this land and in far-away lands, that know nothing of Jesus, or so little that they do not know how to come to him. Is not the world a big harvest field? O how the workers are wanted, big ones and little ones, like the boys who went out for the first time to help their father. You are wanted. Will you help to do what Jesus wants done? [Here be specific as to work for little workers.]

*Where did Jesus send the workers?* To the places where he meant to come himself. He sent the men two and two, so they would not be lonesome and one could help another, but, best of all, he was coming too, like the

father in the story, and they might be sure that it was worth while to go if Jesus was to follow.

*What was the message?* "The kingdom of God is come nigh unto you." This just means that the King himself was near. All who were willing might belong to his kingdom.



### For the Youngest Children.

BY JOSEPHINE L. BALDWIN.

[Note.—This and the two following lessons may be made a sort of trilogy on Giving.]

**GOLDEN TEXT:** "The harvest truly is great, but the laborers are few."

*Point of Contact.* Children doing errands for their mother.

*Approach.* When Jesus was here there was so much for him to do that he needed help.

*Lesson story.* Sending out of the seventy to do some of the work that Jesus always did and to prepare the way for him.

*Impression.* Jesus needs helpers now, and will give work to those who are ready and willing to serve.

*Expression.* A desire to be ready to serve.

Bessie, Clyde, and Jane were just starting out to play on Saturday morning when their mother said, "O dear, what shall I do? I have cut the flowers for crippled Mary, and have the jelly packed in a basket for poor little John who is so sick at the hospital, and here is a message which says I must come at once to the city. The flowers will wilt and the jelly melt if I don't get some one to take them. I wonder if you children

could do these errands for me?" They all said yes, they were sure they could, and though they were such little folks their mother knew she could trust them. They had often been to the hospital and Mary's house with her, so they knew just what to do, and they were glad to be sent on such errands. They knew they would be doing something for mother, and they loved to help her; and they were glad to take something to two sick children that would make them happier.

When Jesus was here there were a great many sick people who needed his help. He could only go to one place at a time, and in every place what he wanted most to do was to tell the people about his kingdom and to help them to do right. But before he could do that he showed them how much he loved them, and how much power he had to help by healing the sick. All this took a good while, and when Jesus thought of all the people who needed him and how much work there was to be done he said, "The harvest truly is great, but the laborers are few." He was going into some new places then, and wanted the people everywhere to be looking for him and ready to listen to him right away. He had other friends besides the twelve we know about, who had been with him and knew what he did for sick people; and I am sure that these friends had learned to love him so much that they wanted to do something for him. They must have been very glad when Jesus sent seventy of them out, two by two, that they might go into the different towns and tell the people that Jesus was coming. These friends of Jesus had power to heal the sick, so when Jesus went to the places that work was done, and the people were ready to listen when he came to the One who had so much power that he could even give it to others.

When Bessie, Clyde, and Jane did the errands for their mother that morning they were doing just the sort of things that Jesus wants his friends to do for him now. He knew all who loved him would want to do something for him, and so he has told us in his word that whatever kindness we do for anyone because we love Jesus it is just the same as if he were here and we did it for him.

**GOLDEN TEXT FOR THE QUARTER:** "Be ye doers of the word." "Be ready to every good work."

### LESSON XI. (Sept. 9.)

#### THE GOOD SAMARITAN. Luke 10. 25-37.

**GOLDEN TEXT:** "Love thy neighbor as thyself." Lev. 19. 18.

#### Primary Notes.



#### Introductory.

How many of you go to school? Why do you go? What is the use? What lessons do you learn? Would it be worth while to go to school without a teacher? Does it make any difference what sort of a teacher you have? Would anyone do, whether she knew anything or not? Surely it is very important to go to school that we may learn, and learn of a good teacher, too.

What would you think of a scholar who went to a school where arithmetic was the special thing taught, yet never studied arithmetic? Or, suppose one went to a school where drawing was the most important thing, and all the scholars were supposed to learn how to draw plans for houses that were to be built, and yet this scholar never studied drawing at all, but only some other things taught? How strange it would be to leave out the most important thing! But we will not do that, will we? Here we are to-day in the school that Jesus teaches, and the great lesson he wants us to learn is the lesson of loving. We will write it in our lesson column. The story to-day is meant to help us to learn this great lesson, one of the very first lessons of all. And who is it that we must love first of all? O, Jesus, surely, who loved us and gave himself for us. In the Bible story that we have for our lesson we find that a young lawyer came to Jesus and asked—

*Two questions.* The first one was, "What shall I do to have eternal life?" He wanted to know how he could live forever with the Saviour and be happy always. Jesus asked him a question, "What is written in the Bible?" You know they had the first part of the Bible then, called The Law, or the rule for doing right and pleasing God. The man answered, "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind, and thy neighbor as thyself." And then Jesus said to him that this was the right answer, now let him do it. But the

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young lawyer kept on asking questions. He said, "Who is my neighbor?" A very good question, really, if one does not know; for we want to be certain who it is that we are to love just as much as we do ourselves. That means a great deal of love, doesn't it?

*The story.* Jesus answered by a story. We will tell it on the board. See this road? We will write over it, "The Jericho Road," for it leads from Jerusalem to Jericho [see map]. On each side are rocky hiding places for thieves. It is not a safe road, but lonely and dangerous; but if one has to go to Jericho, along this way he must go. Here is a man setting out. He must go from Jerusalem to Jericho, so he takes this road. But out from some of these hiding places some robbers fall upon him, and beat him till he is half dead, and take all he has, leaving him, as we see, here by the roadside. Along comes a priest, going to Jericho, and he sees the poor man, but says to himself, "I can't stop to help him," or, "It isn't safe to stay here with the man; the robbers may come back;" and on he goes, leaving the stranger to take care of himself. Here comes a man called a Levite, one who was called after Levi, his great-grandfather away back. It is his business to help in the temple, and he should have a kind heart, ready to help others; but he, like the priest, looks at the poor traveler and passes by on the other side of the road. But see, who is this bending over the hurt stranger? It is a man from Samaria. He is filled with pity, and shows it by binding his wounds, putting the man on his own donkey, taking him to an inn [explain] and paying the landlord to take care of him, promising to pay more if needed. [Make details vivid.]



*Jesus's question.* Jesus asks the man, "Who was neighbor to the man who fell

among thieves?" There could be but one answer, "The one who was kind to him." "Go and do the same," said Christ. He asks us the same question, "Who is thy neighbor?" Are you a good neighbor? Are you showing kindness? Have you learned the lesson of loving? Love Jesus first, and then love everybody and help everybody that you can reach.

### For the Youngest Children.

**GOLDEN TEXT:** "Love thy neighbor as thyself."

*Point of Contact.* Children in heathen lands.

*Approach.* Are they the "neighbors" of children here?

*Lesson story.* Told without reference to the hatred of Samaritans and Jews for each other.

*Impression.* Anyone who needs help is my neighbor.

*Expression.* Gifts to starving children in India.

I wonder if you know who are the happiest children in the world? Those whose fathers and mothers know about Jesus and love to serve him are the happiest, because people who follow Jesus are kind, gentle, and loving just as he was, and do the very best things for their children. All over the world there are a great many people who never heard of Jesus, and their children have no such happy times as you have. They are made to bow down to great idols of wood and stone, and do not know about the loving heavenly Father who cares for them.

Away over in a country called India there are thousands of little children who are in special trouble now. No rain came to make the grain grow, and so there is nothing for the people to eat. Many fathers and mothers have died and left their children with no one to care for them. Our missionaries who went there to tell those poor people about Jesus want to take care of the children, but they have not money enough to buy food for them. I wonder if there is anything you and I can do for those children? The Bible says, "Thou shalt love thy neighbor as thyself;" but are those children in that far country our neighbors, and ought we to love them as much as we do ourselves?

A man asked Jesus one day, "Who is my neighbor?" Jesus told him this story. Once a man was going down the road from Jerusalem to Jericho. Some robbers were watch-

ing for some one from whom they might steal, and when they saw him they set upon him, beat him until they thought he was dead, took away his clothing and everything that he had, and left him in the road. He was not dead, but he could do nothing for himself and needed help very much. Soon a priest came along that way. He had work to do in the temple, and may have been going to take his place at the altar, but he ought to have known that his heavenly Father would want him to stop and help anyone who needed it so much. He saw the poor man in the road, but crossed over to the other side and hurried by without doing anything for him. Then a Levite came, and he stopped long enough to look at the man, but went on as the priest had done. The next man to come that way was a Samaritan, and he not only stopped and looked, but bound up the hurt places and then lifted the man on the horse he had been riding and took him to a hotel, and paid to have him taken care of until he was well again.

I think Jesus wanted everyone to learn from this story that anyone who needs help is a neighbor. The hungry little children in India are your neighbors just as much as the children who live next door to you, whom you see every day. Would you like to be truly loving neighbors? Then see how much money you can save or earn this week to bring next Sunday, and we will send it to India to help the poor little people who are starving and need help so much.

**GOLDEN TEXT FOR THE QUARTER:** "Be ye doers of the word." "Freely ye have received, freely give."

### LESSON XII. (Sept. 16.)

#### THE RICH FOOL. Luke 13. 13-23.

**GOLDEN TEXT:** "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8. 36.

#### Primary Notes.



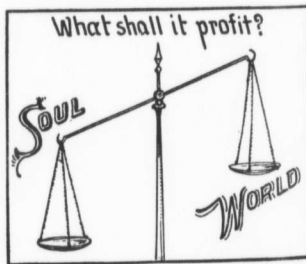
more, of course. Choose, a pretty sugar toy, or a piece of

*Introductory: Riches that last.* Which is worth more, a lovely snow crystal, that melts away in a moment, or a bright, precious diamond, so hard that it will mark on glass? The stone is worth

away from them to tell what he had done with them. Draw scales on board, and

gold, if both were offered you? The gold, certainly, and why? Because it will last longer, and do so much more. We will write in our lesson column, "Riches that last," for to-day we are to learn about a man who was rich, whose riches did not last, and we want to be wiser than he.

*The lesson story.* This will need to be told very carefully. It is a sad story for little children, and the profit rather than the loss should be dwelt upon. Call the man foolish rather than a fool, lest some tiny child think it right to use that word indiscriminately. Give the reason for telling this story, the lesson Jesus wished to teach those who wanted him to settle a quarrel about their money, and their share. Describe the foolish rich man's fertile fields and large harvests, his satisfaction with himself and his goods, and his plan to build bigger barns and hoard what he had, rather than to give anything away. Portray his selfishness and his foolishness, in keeping more than he could use when he might have done good with it which would have made him rich forever. Try to impress even upon baby minds that things to eat and to wear are not the most important of all, and that time is not to be spent simply in getting these. Picture the man talking to himself, while God watched and listened from above. Let no child ever be taught of God's watchfulness in a manner to suggest a fear of the heavenly Father, but let the picture always be most loving and tender. How the Lord must have been grieved at the wrong use this man made of the good gifts which were meant to be shared! How solemnly God spoke to him at last, asking him who should have these good things when he should be called



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show how the soul in its preciousness weighs more, or is worth more, than all the world, which will not last as long as the soul. Explain "profit"—how much better off will a man be if he gain the world but pay his soul for it? We must begin now to lay up treasure that will last. It is not too soon.

*How shall we be rich toward God?* We must give God our precious love, our trust, which is precious too. We must not love ourselves better than we do our Lord. If we love him best we will want to please him first, and whatever he gives us, whether money or time, or a chance to do things, we will use it for him.

### For the Youngest Children.

**GOLDEN TEXT:** "What shall it profit a man, if he gain the whole world, and lose his own soul?"

*Point of contact.* A spring of water.

*Approach.* People who never give are like stagnant pools. We must give to live.

*Lesson story.* About a rich man who tried to keep everything for himself.

*Impression.* The blessedness of giving.

*Expression.* Systematic and regular contributions to the Sunday school.

How many of you have ever seen a spring in the woods where the clear cold water comes out of the ground and starts a little stream. Up on a mountain there were two such springs. All the way down the mountainside the trees and ferns and flowers were calling, "Come this way, little spring, and give us water to drink as you run down to find the sea." One of the springs answered cheerily, "Yes, I am coming," and it wound in and out around the rocks bringing gladness to everything because it gave so freely to all the thirsty plants. There was always plenty of water, for the spring at the top never grew dry, and farther down other brooks joined the generous little stream until together they formed a wide river which could carry great ships on its bosom. The other spring on the mountain, when it heard the trees and ferns call, said, "No, indeed: I am not going to give all my water away—I want it for myself. I am going to lie here and make a lovely pool which will be a mirror for the sky to look into. Those plants can get their help from the rain or some other way. I won't give them anything." So the poor, selfish spring spread itself out in a pool and thought it was going

to have a very happy time. But in a little while great weeds grew up in the stagnant water, a horrid green scum spread over the top, and when some people came that way they said, "That pool must be drained, or everyone will be sick." In trying to keep everything for itself it had spoiled its own life.

Sometimes people don't want to give anything away, but selfishly keep the good things they have just for themselves. Those who do that spoil their lives. Jesus said about them, "What shall it profit a man, if he gain the whole world, and lose his own soul?" and he told about a rich man who had so much more than he could use that he had no place to keep it even. There were people all around who had none of those good things, and yet this rich man never thought of giving to them. He wanted to keep all for himself, and started to build bigger barns to hold his treasures; but that night God called him to leave this earth, and his life, which had never been of any use to anybody, was ended. As the trees, ferns, and flowers called to the spring to give, so [here mention the objects to which the children give through the Sunday school] are calling to you—to give not once in a while, but every week. The Bible says, "God loveth a cheerful giver," and you, I am sure, want to be cheerful and regular givers. [Sing, "'Give,' said the little stream."]

**GOLDEN TEXT FOR THE QUARTER:** "Be ye doers of the word." "It is more blessed to give than to receive."

### LESSON XIII. (Sept. 23.)

**THE DUTY OF WATCHFULNESS.** Luke 12. 35-46.

**GOLDEN TEXT:** "Watch and pray, that ye enter not into temptation." Matt. 26. 41.

### Primary Notes.



*Introductory:* Be ready. See what is written here in our lesson column. What is it to be ready? When you are going out with mother for a walk or a visit, can you go just as you leave

your play, with dusty shoes and dirty dress and soiled hands? No, you must be made

ready to go by being dressed. If you are looking for some one to come to see you, will it do to put off making the room all clean and nice, to put off getting anything for this friend to eat, or will it do to keep on with your work or play till the very minute for your visitor to come, so that you cannot be at the door for the meeting? No, you must be ready for the one that is to come.

And how about the soldier? Will it do for him to forget his gun and his powder and bullets, and leave them, he doesn't know where, till the first gun of the enemy is fired, and he has to rush to battle? No, he must be ready before, and looking out for the enemy, too.

*Jesus's command.* Jesus says that we must be ready for him whenever he comes to us, either to tell us to do something or to call us to be with him, for some day he will come to call us, and every day he comes to tell us what to do. He says, "Watch and pray," because there is an enemy who is always watching, waiting to make us do wrong, and we must be on the lookout against Satan and sin, and pray for help, or we shall not be able to fight our enemy. Jesus tells us in this lesson that we must be like the servants who are watching for their master to come home from a wedding feast. The faithful and good servants do not spend their time in having fun and going where they please, but are on the watch for their master, with the lights burning brightly to welcome him, and when they hear his knock they lose not a minute in opening the door. No matter what time the master comes, early in the evening or late at night, these good servants are watching and ready, and we must be like them, always ready to let Jesus come into our hearts, always watching to keep the wrong things out.

Jesus speaks, too, of a head servant, who is faithful and ready for his master's coming, giving everyone what he needs, and looking after everything as he ought. But if such a head servant should be drunken, and begin to beat his fellow-servants, and say, "My master won't come yet," he would surely be taken by surprise at last, and punished for not watching.

*Be temperate.* Drinking wine and strong drink makes people forgetful and unwatchful. Alcohol steals away a man's senses, so that he is not himself, and cannot watch and pray, cannot do right. Alcohol is our

Master's enemy. We must not let the enemy come in through the lips. The way to keep out of temptation is not to take the first step. The text says we must watch and pray that we enter not into temptation. If you never take a sip of wine you will never drink a glass.



For the Youngest Children.

GOLDEN TEXT: "Watch and pray."

*Point of contact.* Boy whose father and mother were away from home.

*Approach.* Jesus before going away from his friends told them what to do.

*Lesson story.* Paraphrased and simplified.

*Impression.* The way to be ready for Jesus when he comes is to obey him every day.

*Expression.* An obedient and prayerful spirit.

One time little Chester's father and mother went away to see a friend who was very sick. Chester was only six years old, and yet they gave him some work to do while they were gone. They did not know how long they would have to stay away, but they told Chester that they wanted him to feed the little chickens and give the kitten her milk every day, no matter how many days it might be. Chester said that he would, but the next day he was so lonely that he forgot what he was to do, and stood a long time at the gate looking up the road hoping to see the carriage coming back that he had seen going away the day before. After a while his auntie said, "Chester, have you fed the chickens?" "No, auntie," was the answer. "Has kittie had her milk?" "No, I forgot to give it to her." "Well, suppose that carriage you are looking for should come, would father and mother be pleased to find you at the gate when the

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things they asked you to do are not done? and would you be really glad to see them?" Chester hurried off, when he heard that, to feed the hungry chickens and kitten, for he knew he would not want his father and mother to come and find that he had not done the work left for him to do. It was pretty hard to remember to do it just at the right time every day, but he did; and then because he was doing what his father and mother asked him to do he was always ready for them. They stayed away quite a long time, but when they came they found the chickens and kitten looking fat and well, and were very glad that their little boy had been so careful to do what they asked.

The twelve friends of Jesus that we have learned so much about, and others who loved him, could hardly believe that he would really die and go away from them. But Jesus knew that this would happen, and so he told them what he wanted them to do after he was gone. What he said to them was something like this: "When a man who has many servants goes away from home he leaves work that he wants done. If he comes back and finds the work not done he will be much displeased with the servants, and will punish them. But if he comes and finds that all have done their work well he will be very glad, and will reward and honor them. I am going away, but you have work to do for me, and I hope you will do it well every day, for you do not know what day I will come to take you to my home in heaven."

Peter asked him if he was talking just to those who heard what he said, or did he mean it for everyone; and Jesus showed by his answer that he meant to say to all who love him—grown folk and little people too: "Some day I shall come to you and ask you to come home with me. I hope when I come I will find you doing right things; but it is not easy always to obey. You must ask your Father in heaven to help you every day. Watch and pray, and then you will be sure to be ready when I come."

GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word." "Be ye also ready."

#### LESSON XIV. (Sept. 30.)

##### REVIEW.

GOLDEN TEXT: "Be ye doers of the word, and not hearers only, deceiving your own selves." James 1. 22.

Begin with lesson hymn verse for the quarter:

"Lord, may we hear thy word,  
Speak now to us, we pray;  
O may we do thy blessed will,  
And please thee day by day."

[Sing to any suitable short meter tune.]  
Drill upon Golden Text and dwell upon it, and the motto chosen at the beginning of the quarter—"Hear and Do."

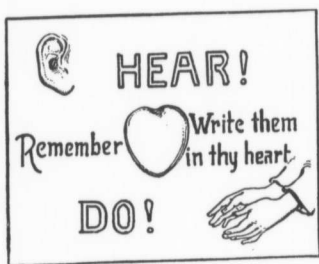
Go over the lessons, with picture roll if possible, and call for the truth in the lesson column, having it repeated till all respond perfectly correct. See how many good things we have learned, that we now must add up. It will not do to drop one, for each truth is worth more than gold and more than precious jewels that sparkle in a king's crown. How rich we will be if we can keep all these things in our memories! Now, what have we for each lesson?

Jesus Walking on the Sea—"Be not afraid." Jesus the Bread of Life—"Come to me." The Gentile Woman's Faith—"Lord, help me." Peter's Confession and Christ's Rebuke—"Take up thy cross." The Transfiguration—"Jesus only." Jesus and the Children—"Jesus loves us." The Forgiving Spirit—"We must forgive." The Man Born Blind—"Believe and obey." Jesus the Good Shepherd—"Hear his voice." The Seventy Sent Forth—"Workers wanted." The Good Samaritan—"The lesson of love." The Rich Fool—"Riches that last." The Duty of Watchfulness—"Be ready."

[Enlarge upon each lesson story, text, and truth sufficiently to impress, but always remember the brevity and variety needful in the conduct of a review. Seek always to recall that which has been taught in the past rather than to introduce many new lessons.]

On the blackboard we will draw an ear, and over it write the word "Hear." How important the ears are in our lessons. How precious our hearing is. Think what it would be not to be able to hear. What a shame to waste the gift of hearing by not listening to what we ought to hear! The ear is a curious little cup, and words and sounds pour knowledge into it, but if the cup is turned away and will not take in the words, of what use is it? Jesus says, "He that hath ears to hear, let him hear"—not forget or refuse to listen, as if ears were not made for hearing.

Suppose we cut our quarter-motto in two and set something in between the first and last words. We will draw a heart, and over it write, "Remember." Under it we will write, "Write them on thine heart." It is a good thing to write down what we wish to keep in our hearts. It seems to write the words inside. We must not only hear, but remember these lessons. But here we will draw a pair of hands. What are they for? We will write "Do" above them. Hands are to work with. Every part of our bodies must be used in doing good work. We must take in and hold the good things given us, but we must give them out, too, by working for others and doing what we are told. A mother told her boy to do something and he heard her, but forgot it. Another time he heard and remembered, but was unwilling to do what he was bid. You see it takes three things to make what we call obedience—Hear, Remember, and Do.



For the Youngest Children.

GOLDEN TEXT FOR THE QUARTER: "Be ye doers of the word."

In a review for very little children we will not, of course, pay any attention to the chronological order of the lessons. That is not with them a matter of any importance, and is entirely beyond their comprehension if it were. If the Leaf-Cluster or other pictures have been used in teaching the lessons, they will help greatly in holding attention and refreshing the memory.

The lessons may be grouped in some such way as this:

1. Three about prayer—the thirteenth, second, and third.

In our lesson last Sunday what did our Golden Text say we must do so that we may

be ready when Jesus comes? Yes, watch and pray.

One time Jesus said to the people, "I am the bread of life." He meant he would give them all the goodness they needed, and he wants us to ask him for goodness every day.

Does he want us to pray for *other people*? Do you remember about a mother who asked him to help her sick daughter? Did he cure her?

2. The fifth, eighth, and first, showing the glory Jesus had in heaven, his power to give sight to the blind, and to take care of his friends who were in danger.

When Jesus and Peter, James and John went up on a mountain one night to pray the three friends saw the face and even the clothes of Jesus change. Do you remember about that? God let them see just a little of the glory Jesus had in heaven, and his voice spoke to them and said, "This is my beloved Son: hear him."

When Jesus saw a man who had been blind all his life what did he do for him? What did the man say when people asked him about it? ("One thing I know," etc.) How can you make people happy when they are sick or in trouble?

When Jesus's friends were in a boat at night and a great storm came up what did Jesus do? What did he say when the disciples were afraid? Why couldn't Peter walk on the water? Will Jesus take care of you?

3. Jesus the Good Shepherd, ninth; his call, "Follow me," fourth; unselfishness, sixth; forgiving spirit, seventh.

What did Jesus say the Good Shepherd would do for his sheep? What did Jesus do for us? Does he want us to obey him as the sheep do their shepherd? Yes, he says, "Follow me."

Who is happier—the selfish child, who always wants the best part in every play, or one who gives up his own way? What did Jesus say about children? ("Suffer the little children," etc.)

When you do wrong do you want to be forgiven? When some one does something to you that you do not like are you ready to forgive? How did Jesus teach us to pray for forgiveness?

Three lessons on giving—tenth, being ready to give service; eleventh, love for our neighbor; twelfth, the blessedness of giving.

When Jesus wanted help were any of

Order of Service

FOR THE PRIMARY DEPARTMENT.

Third Quarter.

*Teacher.* Praise ye the Lord.

*Class.* Sing unto the Lord a new song.

*T.* Let Israel rejoice in him that made him.

*C.* Let the children of Zion be joyful in their King.

*T.* For the Lord taketh pleasure in his people.

*C.* The meek will he beautify with salvation.

DOXOLOGY.

*T.* O come, let us worship and bow down:

*C.* Let us kneel before the Lord our maker.

PRAYER. (It is well to precede the opening prayer by a brief recitation in which all the children may join. The following is a very good one:)

"Before my words of prayer are said,  
I'll close my eyes and bow my head;  
I'll try to think to whom I pray,  
And try to mean the words I say."

SINGING.

BRIEF REVIEW.

BIRTHDAY OFFERING. (All standing, repeat in concert the verse-prayer:)

"Jesus, bless the gifts we bring thee;  
Give them something sweet to do.  
May they help some one to love thee;  
Jesus, may we love thee too!  
For thy dear sake. Amen."

SUPPLEMENTARY LESSON.

CONCERT RECITATION (with motions).

"Two little *eyes* to look to God,  
Two little *ears* to hear his word,  
One little *tongue* to speak his truth,  
One *heart* to give to him now in my youth,  
Two little *feet* to walk in his ways,  
Two *hands* to work for him all my days;  
Take them, dear Jesus, and may they be  
Always obedient and true to thee."

LESSON TAUGHT.

ECHO PRAYER.

SINGING.

CLOSING WORDS.

"Now the time has come to part.  
Jesus, enter every heart.  
Go thou with us as we go,  
And be near in all we do."

MIZPAH.

Friends ready to give it? What did they do for him? What can we do for him?

What story did Jesus tell about a man who was hurt by robbers? Did everyone who knew about him help him?

What children did we hear about that needed help? Did you help them? What happens to a spring that won't give any water away? Does our heavenly Father want us to be like such a spring? To what ought we to give?

[Weave through all the review and impress the thought in the Golden Text for the quarter; but be careful not to tire the children. It would be better to leave out some of the lessons and make a real impression with the others than to so weary the small minds that nothing will be retained.]

Whisper Songs for September.

TENTH LESSON.

Is there a message I may bear,  
A work a child may do?  
O make me faithful, Lord, to thee,  
And keep me kind and true.

ELEVENTH LESSON.

Dear Father, if some little child  
Is sick or sad to-day,  
Give me a kindly thing to do,  
A loving word to say.

TWELFTH LESSON.

How may a little child be rich  
If not in lands or gold?  
I may be rich toward God, who gives  
To me his life to hold.

THIRTEENTH LESSON.

In all my work and all my play  
I would be true to thee,  
And when thou comest for thine own,  
Dear Lord, remember me!

FOURTEENTH LESSON.

If I have learned to say thy word  
Yet love my own way still,  
O teach me, Saviour, how to be  
A doer of thy will.

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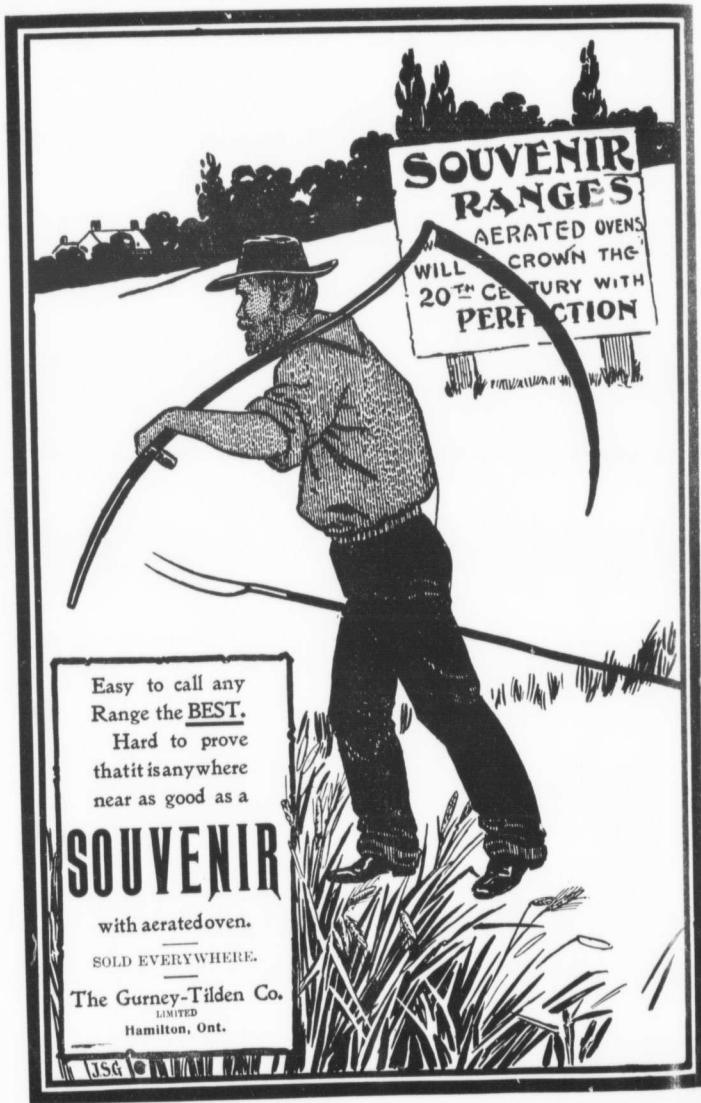
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