

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 29.]

MARCH, 1895.

[No. 3.

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It is designed to afford aid to Sunday-School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

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REV. HENRY POPE, D.D.

One of the Fathers of Methodism in the Lower Provinces, writing to the Hawker Medicine Co., St. John, N. B., under date of March 21st, 1894, says:

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Rev. M. E. Siple, of Whitevale, Ont., writes: "I had suffered indescribable torture for two years or more, that is at times, from dyspepsia. Fearful pain and load in stomach, pain between shoulders, and sensation as of being pulled right in two, in small of back. I dieted, used patient medicines, and different doctors' medicines, all to no use. Your K. D. C., third dose, completely relieved me, and four bottles, I believe, have cured me. A thousand thanks. I can study, preach, and do my work now with energy and satisfaction, as of yore.

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AND
YOUNG PEOPLE.

VOL. XXIX.]

MARCH, 1895.

[No. 3.

The Noisy Seven.

(John iv. 37.)

I WONDER if he remembers,
That good old man in heaven,
The class in the hillside school-house,
Known as "The Noisy Seven"?

I wonder if he remembers
How restless we used to be,
Or thinks we forget the lesson
Of Christ and Gethsemane?

I wish I could tell that story
As he used to tell it then;
I'm sure that with Heaven's blessing
I could reach the hearts of men.

That voice so touchingly tender
Comes down to me through the years,
A pathos which seem to mingle
His own with the Saviour's tears.

I often wish I could tell him,
Though we caused him so much pain
By our thoughtless, boyish frolic,
His lessons were not in vain.

I'd like to tell him how Harry,
The merriest of all,
From the bloody field of Shiloh
Went home at the Master's call.

I'd like to tell him how Stephen,
So brimming with mirth and fun,
Now tells the heathen of China
The tale of the crucified One.

I'd like to tell him how Joseph
And Philip and Jack and Jay
Are honoured among the churches,
The foremost men of their day.

I'd like, yes, I'd like to tell him
What his lessons did for me,
And how I'm trying to follow
That Christ of Gethsemane.

Perhaps he knows it already,
For Harry has told, maybe,
That we all are coming—coming
Through Christ of Gethsemane.

How many besides I know not
Will gather at last in heaven,
The fruit of that faithful sowing,
But the sheaves are surely seven.

—Rev. George F. Hunting.

Childhood's Ideals.

WE grudge children their ideals. There are the much-abused Sunday-school books, which many good people unite to condemn. They are bad enough, many of them; but that which is made the special object of abuse in them, that they describe unnaturally perfect boys and girls, is not necessarily a fault. If the perfect children they describe are only healthy, and not sickly, in their virtue, they just meet, and cultivate that belief in the possibility of perfection which is instructive in a child's heart, and which in a man's is so often, so soon, buried deep under the accumulated conviction of the reality of sin. The present tendency of those who write children's books is to describe not the perfect child, but the children as they are. The old-fashioned way was truer to the child's idealizing nature. For the first feature of a child's religion will be this, which we cannot ignore, that a child will come to God far oftener, and far closer, from love of the good than from hatred of the evil.—Phillips Brooks.

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Sunday School Banner.

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

TORONTO, MARCH, 1895.

Repairing the Wires.

THERE was a heavy windstorm last night. As a consequence there is no responsive voice when the telephone operator tries to get information from the great outside world. "Wire broken somewhere!" is the conclusion. "Possibly a pole overthrown!" Yes, off in a lonely country district several telegraph poles lie prostrate like gigantic warriors suddenly smitten down. The storm wind played a dismal death tune on a wire stretching across a marsh, and then ruptured it. This morning there is a force of repairers going out to search for prostrate poles and severed wires. No delay! There is a country beyond with which communication must be established. Business, official circles, homes, the shipping world demand instant communication, and yonder lineman wriggling up a pole is a sign that something will be done speedily.

Repairing the wires! Do we ever think of the young lives between whom and heaven there may hang a broken wire? Does the Church bear faithfully in mind those who have been connected by prayer with the heavenly world, and yet the life below may show there is a wire down somewhere? There is no department demanding more faithful, while very kindly, inspection than that of the young life

which confessedly is Christ's, but actually may be faulty? There is no relation to the young more important than that of parent, pastor, teacher, whose work it is to find out if the wires may be down or up, if the soul may be in intimate connection with the divine source of blessing or not. In the kindest way bring into communication with heaven the severed lives of all young disciples. They are not unappreciative. One of the first messages echoing heavenward may be the young penitent's cry, "Thank God for a faithful teacher!"—*Sunday School Journal*.

Stand by the International Work.

A WORK so great and effectual as the International Sunday-school work deserves not only the consideration but the financial support of all good citizens. And this matter of supporting the International work deserves more and better consideration by the various State and Provincial Associations. Our State Sunday-school Associations owe their existence and the blessing they are to this same work which is still being done under the auspices of the International Convention, which is composed of delegates from these States and Provinces.

The work done under the direction of the International Committee is simply the work which we all endorse and which every three years we vote to have done. That the affairs of the convention are economically administered and that we believe still greater work should be undertaken by the Committee, is evidenced by our repeated resolves in the International Conventions. The memberships in the conventions as well as of the International Executive Committee comprises some of the ablest business men of this country and Canada. They owe it to themselves and to the great cause in which they bear a special commission from their fellow-laborers to put this International work on as sound a financial basis as they have their own business.

Nor is this so difficult a problem but what a little combined and concentrated attention would solve it. The greatest need after definite recommendation on the part of the Committee is a systematic plan in each State and Province for raising its fair proportion of the necessary fund. Properly apportioned the amount for each association to raise would not be great. Some States are raising and expending a larger sum in their work than is used by the entire International work.

It is incumbent upon the representatives of the work in the several States and Provinces to properly exalt the International work, acquaint the Christian public with the responsibilities and needs of the International Committee and appeal for liberal support.—*International Evangel*.

Memorizing the Bible.

THE habit of marking the Bible while reading is a good one, but if it takes the place of memorizing the marked passages the pages of the Bible should be left clean and the words be transferred to the mind. There is no substitute for this that is its equal. In our Sunday-school study we are now quite content with a recitation of the "golden text" and a reading of the rest. Better often to commit the whole lesson to memory. Single sentences should be treasured like precious pearls—groups of passages bearing upon a single topic should be collected in the mind; but beside this there should be a memorizing of extended chapters. Numerous Psalms, the Sermon on the Mount, the talk of Jesus with His disciples before they went to Gethsemane, the glowing prophecies of Isaiah, historic accounts in the Old Testament, the stimulating instruction of the epistles, should all be stored accurately in the mind. Strong Christians are always Bible men and women, and in spite of the advantages claimed for modern methods of study we should be glad of a return to the former habit of memorizing the Bible. Copies of the Scriptures ought to be in the pews of the church; they should be in the hands of the Sunday-school children instead of the lesson leaflets; they should be in every chamber of the house; each member of the household should have his own copy and all should diligently spend time, good solid time, in carefully committing to memory the words in which God has seen fit to communicate His blessed truth to us. Better teachers and stronger believers would be the fruit of such a revival of memorizing scripture.—*New York Observer.*

Sold for Sixty-one Cents.

IN a certain Sunday-school, which for obvious reasons is not named, the question of lesson helps for the current year was under consideration. "Tempting offers" had been received from a certain publisher, and "of course the school wanted to get the most that was possible for their money," in which the school was undoubtedly right, if the correct view of the subject were taken. The huge amount of difference in price between the issues of the said publisher and the issues of the Denominational House was *sixty-one cents*, precisely that, and the school decided to take the "cheap issues" and save its money. Without actually intending to do so, the school stamped a value

upon itself, and that value was *sixty-one cents*. It was not denied that, intrinsically, the denominational helps were in every way better, but *sixty-one cents* blinded their eyes. Alas, for a school that will deliberately sell itself for so small a pittance! Under such circumstances, why should it not be characterized by poverty of principle, poverty of membership, poverty of strength? What ground of hope can there be for its progress and vigor when *sixty-one cents* is sufficient to shut out some essential portions of God's blessed light? The smallest silver coin is sufficient, if held close to the eye, to wholly exclude the sunlight at mid-day; so far as it is concerned the sun might as well not be shining. What ground of hope for denominational and doctrinal unity can exist when the value of the truth is placed at the exceedingly small sum of *SIXTY-ONE CENTS*?—*Baptist Teacher.*

A Serious Mistake.

WE think the International Lesson Committee, in voting to adopt a separate course of primary lessons, has made a serious mistake.

It divides the family. It divides the Sunday-school. It divides the Church. It breaks the only union in the whole Christian world.

It shuts the primary teachers from the manifold lesson helps which they need to teach the lesson from an overflow.

It shuts many junior teachers out from the benefits of the expositions of the Sunday-school lessons given in many churches, and those given in the primary unions.

It has no permanent advantages.

The lessons must be taken from the same Bible. Not one lesson is ever chosen by the committee but has some verses which can be beautifully adapted to little children. Take the present lessons in Genesis, and how few if any, could well be left out if one were choosing for little folks only. Any lesson from the life of our Lord has precious thoughts for the little ones. We hope this decision of the lesson committee will be speedily reversed, and the little children be permitted to be one with the whole Sunday-school world.—*The Sunday-school Lesson Illustrator.*

EUROPE REVISITED.—Dr. Withrow's Pamphlet of Travel is now ready. It embraces short tours to London and Paris, including three days' drives in each city and all expenses of travel for from \$157 to \$237. Longer tours through England, Scotland, France, Italy, Switzerland, Germany and Belgium are also arranged for. Copies of the pamphlet will be sent free on application.

The Land of Christ.

I. LOCATION.	II. EXTENT.	III. SURFACE.	IV. WATERS.	V. CITIES.	VI. PROVINCES.
a Junction. b Latitude. c Centre of Commerce.	a Coast Line. b Jordan Line. c Area and Distances.	a Maritime Plain. b Mountain Ranges. c Jordan Valley.	a Gennesaret. b Dead Sea. c Jordan, etc.	a Capital Cities. b Commercial Cities. c Sacred Cities.	a Judea. b Galilee. c Samaria. d Perea.

I. LOCATION.

Palestine, the land of Christ, is in the southwestern part of Asia. It is at the junction of three continents—Asia, Europe, Africa.

It is semitropical in location. Jerusalem is about 32° north latitude, and 35° east longitude. It is nearly in the line east and west with Savannah, Ga.

Ancient Palestine, from its splendid commercial position, was the centre of ancient commerce.

II. EXTENT.

The coast line along the Mediterranean Sea, on the west, is about one hundred and eighty miles in length.

The Jordan line, on the east, in air line from Mount Hermon to southern end of the Dead Sea is about one hundred and fifty miles.

The area of Palestine proper (west of the Jordan) is nine thousand square miles; or, with Perea, about twelve thousand.

The distances east and west are: Across Judea, seventy-five miles; across Samaria, fifty miles; across Galilee, twenty-five to fifty miles.

III. SURFACE.

The surface ranges from the highest snow-covered mountains (like Hermon) to a valley thirteen hundred feet below sea level, furnishing every variety of fruit or cereal. There are three clearly defined divisions:

The maritime plain along the Mediterranean coast, ranging from two to twenty miles in width, and extremely fertile.

The mountain ranges, sweeping north and south through the centre of Palestine, broken here and there by transverse valleys, and rising in elevation toward the south until Hebron is reached.

The Jordan valley, running below the sea level, a huge canyon from two to eight miles wide. Beyond this, the high table lands of Perea.

IV. WATERS.

The waters of Palestine are of importance only from their historic connections. Along the western boundary

for four hundred miles is the "Great Sea," or Mediterranean, with two or three insecure seaports.

At the upper end of the Jordan is "Gennesaret," or the Sea of Galilee, eight miles by thirteen in size. In Christ's time it was covered with commerce and surrounded by a population of almost inconceivable density.

At the lower end of the Jordan, thirteen hundred feet below the sea, lay the "Dead Sea," forty-six miles long by ten miles wide, a scene of desolation then and now.



The *Jordan river* was the chief stream, tortuous and swift and narrow, except in time of annual overflow.

V. CITIES.

There were cities, many and populous, beyond our estimate. Josephus states that the population of Palestine at the time of Christ or soon after was six million. Remembering that Palestine proper is about *one-third* the area of *South Carolina*, it is not easy to conceive its dense population.

The *capital cities* were: Cesarea, the Roman capital; Tiberias, on the Sea of Galilee, the capital of Herod the Tetrarch; Samaria, ancient capital of the ten tribes, and nominally of Samaria the province; Gadara, east of the Jordan, capital of Perea.

The *commercial cities* chiefly were: Joppa, Gaza and Ptolemais, the Mediterranean seaports; Capernaum, the chief centre of commerce; and Jericho, "city of palms."

The *sacred cities* were, above all, Jerusalem, the great temple city; Nazareth, seventy miles north of it, the home of Christ; Bethlehem, six miles south of Jerusalem, the place of His birth.

VI. PROVINCES.

Palestine was divided into four provinces—Judea, Galilee, Samaria and Perea, the last named lying east of the Jordan.

Judea, on the south, was the province of Jerusalem, the temple and the priesthood, and was the centre of an exclusive Jewish aristocracy.

Samaria, next on the north, was a small province, with a mongrel Jewish-Assyrian people, despising the Jews and despised by them. They kept the Pentateuch and had their own temple.

Galilee was most populous and cosmopolitan, and chief commercially and politically.

Perea, beyond the Jordan, was nomadic and pastoral, with few large cities and an unsettled population.—*S. S. Magazine.*

It is gratifying to find that the sales of Dr. Withrow's new "Harmony of the Gospels" have averaged about two hundred copies a month ever since its issue, and the demand for it is still active. It is of special advantage in connection with the Sunday-school lessons on the life of our Lord. Price fifty cents, post free. Methodist Book Rooms, Toronto, Montreal and Halifax.

SOME men are so excessively acute at detecting imperfections that they scarcely notice excellencies. In looking at a peacock's train they would fix on every spot where the feathers were worn or the colors faded, and see nothing else.—*Whalley.*

Opening and Closing Services.

FIRST QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Rom. 12, 10-15.]

Supt. Be kindly affectioned one to another with brotherly love;

School. In honour preferring one another;

Supt. Not slothful in business; fervent in spirit; serving the Lord;

School. Rejoicing in hope; patient in tribulation;

Supt. Continuing instant in prayer;

School. Distributing to the necessity of saints; given to hospitality.

Supt. Bless them which persecute you; bless, and curse not.

School. Rejoice with them that do rejoice, and weep with them that weep.

III. Singing.

IV. The Ten Commandments, or the Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

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

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

V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

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

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences. [Psalm 119, 33, 34.]

Supt. Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end.

School. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart.

III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: LESSONS FROM THE LIFE OF OUR LORD.

(Continued.)

A. D. 30.]

LESSON IX. THE RAISING OF LAZARUS.

[March 3.]

GOLDEN TEXT. I am the resurrection, and the life. John 11. 25.

Authorized Version.

Revised Version.

John 11. 30-45. [*Commit to memory verses*
33-36.]

(Study connection in verses 1-54.)

30 Now Je'sus was not yet come into the town, but was in that place where Mar'tha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Ma'ry, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Je'sus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Je'sus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Je'sus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Laz'a-rus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Ma'ry, and had seen the things which Je'sus did, believed on him.

30 (Now Je'sus was not yet come into the village, but was still in the place where Mar'tha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Ma'ry, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Ma'ry therefore, when she came where Je'sus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Je'sus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? Je'sus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Je'sus saith, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Je'sus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God? So they took away the stone. And Je'sus lifted up his eyes, and said, Father, I thank thee that thou hearest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Laz'a-rus, come forth. He that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, which came to Ma'ry and beheld that which he did, believed on him.

TIME.—Latter part of February or early part of March, A. D. 30. **PLACE.**—Bethany. **RULES.**—Herod in Galilee and Perea; Pilate in Jerusalem. **CONNECTING LINKS.**—Jesus was in Perea when a sudden summons brought him to the bedside, or rather the grave, of his friend

Lazarus. **DOCTRINAL SUGGESTION.**—The human sympathy of Jesus.

HOME READINGS.

M. The raising of Lazarus. John 11. 30-37.
Tu. The raising of Lazarus. John 11. 38-45.

- W. The sickness. John 11. 1-10.
 Z. Death of Lazarus. John 11. 11-19.
 F. Hopes and fears. John 11. 20-29.
 S. A child restored. Matt. 9. 18-26.
 S. Triumph over death. 1 Cor. 15. 19-26.

LESSON HYMNS.

No. 200, New Canadian Hymnal.

I know there's a rest that remaineth for me.

No. 197, New Canadian Hymnal.

One by one, our loved ones slowly.

No. 310, New Canadian Hymnal.

Mary to the Saviour's tomb.

QUESTIONS FOR SENIOR STUDENTS.

1. **Mary**, v. 30-32.
 Where was Jesus?
 Where had he come from?
 Why probably had he not entered the village?
 What was the custom of ancient Jews in houses of mourning?
 Why did the Jews who were in the house follow Mary?
 What were some of Mary's characteristics?
 How long was mourning continued in the ancient Orient?
 What did Mary do when she came where Jesus was?
 What suggestion can you find that Mary and Martha had talked about Jesus healing their brother if he only could get to him before his death? (Verses 21, 32.)
 What light does this throw on verse 3?

2. **Jesus**, v. 33-43.
 What aroused Jesus's indignation?
 Why may his enemies have taken the opening of the eyes of the blind as the specimen miracle?
 Wherein did the grave differ from ours?
 How does Martha's expression in verse 39 show that she did not comprehend Jesus's words in verses 25 and 26?

What characteristics does the Lord display in this lesson?
 When had Jesus said to Martha the words used in verse 40?

What evidence that Jesus had prayed some un-narrated prayer for this very occasion? (Verse 41.)

Jesus could have raised Lazarus in any way he chose; why did he call with a loud voice?

3. **Lazarus**, v. 44, 45.
 What after evidence is there that Lazarus was really raised from the dead? (John 12. 2.)

What effect had this resurrection on public opinion?

What effect had it on the life of our Lord?
 Find cases of resurrection from the dead mentioned in the Old Testament.

Find other cases where Jesus raised people from the dead.

In what sense was Jesus's own resurrection the first fruits of them that slept?

What did all these raisings from the dead before Christ's death and resurrection mean?

What does Christ's resurrection mean?

Practical Teachings.

1. Hope for Martha; sympathy for Mary; life for Lazarus. Jesus has for each of us just what we need.

2. "If thou hadst been here." How often we say *if, if, if!* But things had been ordered far wiser for them than their thoughts. So they are for us. The lesson is *believe!*

3. How patient Jesus was with their unbelief! How much he did "that they might believe!" He is the same with us: O, how patient!

4. Life out of death for Lazarus. Spiritual life out of spiritual death for him that believeth. That may be you. Is it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Mary**, v. 30-32.
 What service had Mary done for Jesus? (Verse 2.)
 Why had Jesus delayed his coming to Bethany? (Verse 15.)
 Who first met Jesus near Bethany? (Verse 20.)
 What assurance did Jesus give Martha? (Verses 25, 26.)
 Where was Jesus when Mary sought him?
 Where did the people think that Mary was going?
 What did Mary do when she saw Jesus?
 What did she say to him?
 Who had said the same words before? (Verse 21.)
 Why had Jesus delayed his coming? (Verse 4.)

2. **Jesus**, v. 33-43.
 How was Jesus affected by Mary's grief?
 What did he ask?
 What reply was made?
 How did Jesus show his love for Lazarus?
 What did the Jews say of him?
 What question did they ask about his power?
 Where was the body of Lazarus laid?
 What command did Jesus give?
 Who objected, and why?
 What did Jesus say to Martha?
 For what did Jesus give thanks?
 For whose sake did he give thanks?
 What command did he then give?

3. Lazarus, v. 44, 45.

- What result followed Jesus's command?
 What further order did Jesus give?
 What effect had the miracle on the people?
 What great truth does this miracle illustrate?

(GOLDEN TEXT.)

Who plotted against Jesus, and why? (Verses 47-55.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. The sympathy of Jesus?
2. The love of Jesus?
3. The power of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Jesus often go?
 Who lived there?
 Who was taken sick?
 For whom did his sisters send?
 What do you think they hoped?

Do you know why Jesus did not go at once?
He wanted to teach them and us a lesson.

- When did Jesus come to the home?
 How did he show his loving sympathy?
 What did he want to see?
 Where had Lazarus been laid?
 Who went with Jesus to the tomb?
 What did Jesus tell them to do?
 What did he then say?
 Could Lazarus hear the voice of Jesus?
 Did he answer?
 How?
 What did Jesus say?
 What followed then?
 Do you think the Jews who saw this believed on Jesus?

Think.

If a little brown seed can change into a beautiful plant, do you not think Jesus can make these bodies live again?

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

We study to-day what was perhaps the most astonishing of all the miracles wrought by Christ. The authorities do not agree as to its precise date, but it probably followed the weeks spent by our Lord in Perea, and immediately preceded his arrest and crucifixion. It is not unlikely that the raising of Lazarus was the occasion of the triumphal entry of Jesus into Jerusalem, and of the determination on the part of the ecclesiastics to put him to death. This determination—the culmination of a bitter and long hostility—was brought about by the outburst of applause and reverence with which common people hailed a Prophet who could hush storms, expel demons, and raise dead men to life. Two days after receiving word of the illness of Lazarus, Jesus lingered east of the Jordan; then with his disciples he fords the river, climbs the steep of Judean hills, and on the fourth day of his journey enters the little town of Bethany. The impetuous and lovable Martha rushes forth to her Friend with words in which bitter sorrow, tender reproach, and struggling hope seem all together united. The Saviour makes to her a promise so wonderful that it is not understood. Then comes Mary with her sorrow, deep as Martha's, but silent. The heart of Jesus was torn with an agony that struck wonder into all who witnessed it, and is not fully explicable at this distance. With tears still in his eyes he stands before the sepulcher and calls its inmate back to life. For eighty or ninety hours had Lazarus lain in death; but ears that were deaf to the sobs of his dearest heard distinctly the voice of our Saviour. Life again thrilled his frame, and forth he came to renew his interest in the world's activities. Our moral natures have been as dead as was the body of Lazarus. Christ's voice calls from the death of sin to the life of righteousness. Our bodies also will soon be as dead as his. The voice of Jesus will call us from the silence and night of the grave to the light and the music of heaven.

Verse 30. Into the town. Rather, "into the village." Jesus sought a private interview with the sisters.

31-33. The Jews. This term, which might be applied to nearly all the actors in this scene, John applies to the hostile hierarchy—the leading priests of Jerusalem and their friends. **Comforted her.** Better, "were comforting her." The only sort of comfort this world can ever offer is the mere echo of the wail of a breaking heart. The Jews comforted the bereaved by upsetting chairs and couches, strewing broken crockery around, and crying louder than those who had

most reason to cry. And while we are much more decorous and less demonstrative than Orientals, the best comfort we can give is very much of the same sort. We attend funeral services, and offer formal flowers, and drape ourselves in black, and mingle our tears with theirs; but precious little "comfort" there is in all this. **Followed her, saying.** Better, "thinking." **To weep there.** With much demonstration, as was usual in the East. **Lord, if thou hadst been here.** Exactly what Martha had said. **Weeping . . . weeping.** (1) *The tears of the sorrow-stricken stir our Lord's tenderest sympathy.* The weeping of the

"Jews which came with her" aroused his fiery indignation. For one was sincere; the other false. **Groaned in the spirit.** Better, "was angered in spirit." These Jews were his enemies, and he hated to see their hypocritical or sentimental tears mingled with the heartfelt tears of his loving friends. **Was troubled.** Rather, "he troubled himself." That is, he agitated himself. Probably he trembled from head to foot with emotions he could not repress.

34, 35. They said. "They" are the sisters. **Jesus wept.** That is, shed tears. (2) *Jesus sympathizes with all who suffer.* He always relieves suffering just so far as relief is good for the sufferers.

37, 38. Opened the eyes of the blind. The men who were thus arguing were very evidently Christ's enemies. They refer at once to the miracle which had led to open rupture between him and the Pharisees. **Groaning.** See note on verse 33. **The grave.** A private burying place, which would seem to show that the family was well-to-do. **Stone lay upon it.** Rather, "against it." A circular stone rolled against the entrance to keep wild beasts away.

39. Take ye away the stone. He could have caused it to roll away by a word, but he chose to exercise their faith, and make them, by partaking in the work, believe in the miracle more thoroughly. (3) *We cannot raise those who are dead in sin, but we can remove hindrances which keep Christ from them.* **By this time he stinketh.** She may have thought that he desired as a friend to look upon the face of the dead, and reminds him that this would not be consoling, but rather repulsive, for corruption had already begun its work. Incidentally, her words prove the certainty of Lazarus's death, and therefore make the miracle more manifest.

40. Said I not unto thee. Perhaps this is a reference to the message sent to the sisters in verse 4; perhaps to some unrecorded utterances of Jesus. **If thou wouldest believe, thou shouldest see.** Lazarus was dependent upon the faith of the sisters. Had they not possessed the heart of faith, a willingness to believe Christ, the miracle would not have taken place. (4) *Faith is spiritual insight, and he who believes sees.* **The glory of God.** That is, a miracle which by revealing God's power discloses his glory.

41. Jesus lifted up his eyes. A natural

and expressive attitude of prayer. **Father, I thank thee that thou hast heard.** In this prayer there seems to be a reference to some previous prayer, perhaps on the way to Bethany, culminating in the "groaning" before the sepulcher (verse 33). (5) *There can be no great spiritual triumph without a spiritual struggle.*

42. I knew that thou hearest me always. Would that we might realize that this is as true with us as it was with him. (6) *No true prayer remains unheard or unanswered.* Even when to "our blindfold eye" the answer seems denied, the true and better answer is always given. **Because of the people which stand by.** The thanks were uttered publicly for the people's sake, not for God's; because God knew what was in the heart of his Son, while the people needed to have their thoughts turned from the event at that moment to take place to God, who was about to effect the miracle. **May believe that thou hast sent me.** He said this before the miracle, showing absolute confidence in his own power to work the miracle, and a revelation of his purpose in working it, which was to show to men that he came with a divine authority.

43. He cried with a loud voice. He could have called the dead forth in a whisper, or by an act of his will without a spoken word; but he wished to show to all present—among whom were many unbelievers—that the power dwelt in himself. **Lazarus, come forth.** Literally, "Lazarus, hither! out!" There is no verb in the original.

44. He that was dead came forth. Prompt to obey the call of Christ, as the dead will obey it on the resurrection morning. **Bound hand and foot.** The body was wrapped round and round with long strips of cloth, the **grave-clothes.** It appears to have been the Jewish custom to wrap the dead comparatively loosely in a winding sheet, which would have impeded, though not prevented, arising and walking. **Face was bound about.** A cloth was wrapped around the face, but it is not certain whether it covered it. **Loose him, and let him go.** This command broke the spell upon those around by giving them something to do. The Gospel answers no question about the condition of Lazarus during "those four days," and thus shows its truthfulness, for a fabricator would have invented many stories.

INDUCTIVE NOTES.

BY PROFESSOR HILLARY A. GOBIN, D.D.

It is assumed that the reader has carefully read the preceding twenty-nine verses.

Verse 30. Now Jesus was not yet come into the village, but was still in the place where Martha met him. This was a brief

halt in the journey from Bethabara (John 10. 40) to Bethany. He tarried expecting the bereaved family to come to him so that he could talk with them alone. They came, but the Jews followed and interfered with the privacy. They cannot be

accused of rudeness. They intended simply to wait upon the bereaved and join them in lamentations over their dead.

31. The Jews . . . were comforting her. They performed the usual ceremonies of consolation, loud wailing and a mock frenzy of grief. **Mary . . . rose up quickly**, when quietly called by Martha (verse 28). Probably Jesus asked for Mary. Alford thinks Martha went of her own accord, knowing how much Mary appreciated the words of Jesus.

32. Mary . . . fell down at his feet. Not in adoration, but in an outburst of grief. **Lord, if thou hadst been here.** In their actions the sisters show a difference in temperament, but they use the same salutation of Jesus, "Lord, if thou hadst been here my brother had not died." Evidently, before the death of Lazarus, they had talked much together about Jesus coming, and after his death they repeatedly referred to the calamity of the Master's absence. In our day the bereaved cannot hope for the Christ to come and call their dead back to their homes, but they can believe that through his power they shall see them in a glorification far more desirable than a restoration.

33. When Jesus saw her weeping . . . he groaned in the spirit. The margin reads, "was moved with indignation." This expression has given rise to a great variety of opinions: It was a reaction to throw off overpowering emotions (Godet). He was indignant at himself on account of his agitation (Origen, Chrysostom, Alford). He was vexed over the ravages of death in despoiling a home he loved (Augustine, Melancthon, Keil, Olshausen, Hengstenberg). He was provoked over the unbelief (Erasmus) or the hypocrisy (Weiss, Meyer) of the Jews. The classic use of the Greek word rendered "indignation" suggests other meanings, and Liddell and Scott are probably correct in stating that in this passage it means "deeply moved." Jesus was agitated with sympathy with the sisters, and on account of his great responsibility in the purpose to call Lazarus back to life.

35. Jesus wept. The Greek means not an audible cry, but the silent shedding of tears. A manly emotion. Twice again Jesus was in tears: when he looked upon unbelieving Jerusalem (Luke 19: 41), and in the agony of Gethsemane (Luke 22: 44; Heb. 5: 7). All this emotion indicated the greatness of the spirit of our Lord, and the importance of the events which so excited him.

36. Behold how he loved him! A spontaneous tribute to the depth and sincerity of Christ's affection for his friends. It reflected also upon their own loud and ostentatious mourning. Deep-hearted devotion can be recognized and appreciated by those who do not possess it.

37. Could not this man? There were two classes of Jews present. Some friendly to Jesus on account of his having healed the blind man, and on account of his sympathy with the sorrowing family. Others were too blind and bitter in their prejudices to admit any truth and goodness in him. The latter class may have spoken the words of this verse in jest or disdain, or the former may have used them to express a candid question.

39. Take ye away the stone. Strange blending of the human and the divine! The question, "Where have ye laid him?" the deep emotion, the being troubled, the tears and groans, and this command, are all suggestive of the weakness of the flesh. But they are all preparatory to the revealing of divine power. An orderly attention to such details as human strength can accomplish is a prayer in action for the presence and work of the Holy Spirit (Matt. 3: 10; Mark 6: 39, 40; 1 Cor. 14: 37). **Martha saith, By this time he stinketh: he hath been dead four days.** This statement is important. The death was real. It was not an hypnotic or comatose condition. In later times the spirit of unbelief would have insisted that Lazarus had been an example of "suspended animation," and that Jesus simply restored him to consciousness. But the plain, straightforward assertion of Martha shows that it was a real death.

40. Said I not unto thee. Said in the presence of his disciples to the messenger bringing him word of the sickness of Lazarus (verse 4). Possibly Jesus did not at first decide to bring Lazarus back to an earthly life. He may have purposed to present him to his sisters in a transfigured state like unto his own appearance to Peter, James, and John on "the holy mount." His agitation on reaching Bethany may have been, in part, on account of his indecision as to the best method of revealing divine glory through Lazarus; whether by a transfiguration, a resurrection, or a beatific ascension. On account of the great grief of the sisters, he decides to restore Lazarus to them. While at the beginning he may have been uncertain as to the method, this verse indicates that he was fully decided as to the fact that the death of Lazarus should become the occasion for the display of the glory of God.

41. So they took away the stone. Martha's protest was probably followed by derisive and indignant remarks by the unbelieving Jews. The answer Jesus gave to Martha silenced and comforted her, but did not affect them. The stone was rolled away by the disciples, and after Lazarus came forth they forgot the derision of the hostile Jews when they began to comply with the Master's direction. In later years they could emphasize their testimony as to the reality and manner of this miracle by the assertion, "I helped to roll the stone away from the door of the tomb." I

thank thee. In his eager and anxious desire for the revealing of God's power, he did not forget to be thankful for answers to former prayers. The spirit of true prayer is a very thankful spirit (Phil. 4. 6).

42. Because of the multitude which standeth around I said it. The prayer is to God for the people. It is right to consider the needs of the people as well as the will of God. True prayers, like the miracles of Christ, are intended to reunite lost souls to the divine Father. We cannot conceive of Christ performing a miracle for any mere pride of display; so nothing is so incongruous in Christian worship as manifestation of pride, pedantry, conceit, or vanity.

43. He cried with a loud voice. The voice of earnestness and authority, and also for the sake of the multitude, that all might be impressed with the fact that Jesus had been sent of God to be the Prince of life to all believing in him. His sheep hear his voice even in the depths of the tomb (John 10. 3). **Lazarus, come forth.** Coincident with this call, divine power arrested the decay of the body, set the mechanism of life in motion, and restored the spirit to its wonted place in receiving impressions and directing the activities of the physical, intellectual, and moral nature of the man raised from the dead.

44. He that was dead came forth. The joy of the sisters and the terror of the stubborn and hostile Jews and the excitement of every observer must have been extremely intense. **Bound hand and foot.** The limbs were bound separately and then loosely wrapped in a winding sheet. **Loose him, and let him go.** Another opportunity for close observation and co-operation on the part of the disciples. Another incident to mention in establishing their testimony.

45. Many, therefore, of the Jews believed on him. The immediate effect was tremendous. The triumphal march into Jerusalem could only be made possible by such a miracle. John is the only evangelist who gives an account of the raising of Lazarus, but all the evangelists give an account of its great result, the ovation of the people as Jesus rode into the city. A reaction followed this demonstration which culminated in the crucifixion.

The Lesson Council.

Question 1. *In what respects did the resurrection of Lazarus differ from that of Jesus? How is the latter a clearer pledge of our resurrection than the former?*

Lazarus was raised; Jesus had "life in himself." The instrumentalities used for Lazarus—faith, prayer, "loud voice"—were not needed for Jesus. The first glimpse of the risen Lazarus showed

him helpless in grave bandages; of Jesus, teaching and comforting a disciple. Lazarus's after life was apparently insignificant; Jesus inaugurated the mightiest movement in history. Lazarus died again; Jesus tasted death once.

The raising of Lazarus only postponed the apparently ultimate triumph of death. Jesus's rising, a decisive and permanent victory of humanity through union with divinity, shows that the grave cannot hold anyone whose life is hid with Christ in God.

Question 2. *Was the resurrection of Lazarus like that to which we look forward—the same in kind and substance?*

The resurrection of Lazarus was not intended to teach anything about our resurrection. It was intended primarily to teach the Sadducees, and through them all humanity, that death does not end all. Man is a spirit and has a body. The body is no more a part of the real man than the clothing which he wears is a part of his body. In this material world such a body is useful and necessary to him; in the spirit world it would be a hindrance and an injury to him. The lesson which Christ would teach the world by this event, and which he more fully demonstrated by his own resurrection, was that death does not kill the man, it only removes his body. He says, He that believeth on me does not die at all, and he called Lazarus back to prove the truth of his assertion.

Question 3. *Was the Mary of this lesson Mary Magdalene, or "the sinner" of Luke 7?*

It is neither in harmony with the spirit nor letter of the Gospel to suppose that Mary, the charm of the home of Lazarus, where Jesus so often went for rest and companionship, was the Mary "which was a sinner" (Luke 7. 37), or Mary Magdalene, "out of whom went seven devils" (Luke 8. 2). The breaking of the alabaster box, very precious, is a perpetual memorial of the beloved Mary, and the incidents connected with the other Marys were in harmony with their characters only. In view of the brevity of the Gospel record and the fact that multitudes of important events go unmentioned, it but adds confusion to attempt to identify persons and incidents not necessarily connected.

Question 4. *Did Martha's faith in the resurrection of Lazarus represent the average Jewish belief of the time?*

Martha's was simply the traditional belief of her people. Some rabbis taught that all Jews would be raised; others that the Jews and godly heathen who had kept the seven commands of the sons of Noah; others that only those who had kept the precepts of the rabbis would be raised.

All Jews connected the resurrection with the coming of King Messiah. They believed all would be gathered to their land and their captive dead would be restored. This hope is expressed in Isa. 26, 19: "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead shall live! My [Zion's] dead bodies shall rise!" "The last day" to her faith was this culmination in the Messianic restoration of her people and the resurrection of their dead.

Analytical and Biblical Outline.

Jesus at the Tomb of Lazarus.

I. THE APPROACHABLE ONE.

If thou hadst been here. v. 32.
Come unto me. Matt. 11. 28.
No wise cast out. John 6. 37.

II. THE SYMPATHIZING ONE.

Ground . . . troubled . . . wept. v. 33, 35.
Touched with . . . feeling. Heb. 4. 15.
Wept over it. Luke 19. 41.

III. THE LOVING ONE.

Behold, how he loved him. v. 36.
What manner of love. 1 John 3. 1.
Who loved me. Gal. 2. 20.

IV. THE PROMISING ONE.

Said I not unto thee? v. 40.
Promises . . . are yea. 2 Cor. 1. 20.
Believe also in me. John 14. 1.

V. THE COMMUNING ONE.

Father, I thank thee. v. 41, 42.
I and my Father are one. John 10. 30.
In the bosom of the Father. John 1. 18.

VI. THE ALMIGHTY ONE.

Lazarus, come forth. v. 43.
All power is given. Matt. 28. 18.
All things in subjection. Heb. 2. 8.

Thoughts for Young People.

Friends of Jesus.

1. *The friends of Jesus are "kindred spirits."* Our friends often differ greatly from ourselves in many characteristics, but the governing purpose or sentiment of their lives and ours must be the same, or we will not be friends. So to be truly Jesus's friends, our ambitions, purposes, and affections must point the same way as his. He went about doing good. If we go about doing evil, or "doing nothing," we are not friends of Jesus. "By their fruits ye shall know them."

2. *The friends of Jesus have just as much trouble as other people—sometimes more.* The old prophet said, "Many are the afflictions of the righteous." And Christ himself said, "In the world ye shall have tribulation." But the old prophet continued, "But the Lord delivereth him out of them all;"

and Christ continued, "But in me ye have peace." Temporal evils sometimes come to Christians just because they are Christ's friends. If one were intent on an easy and comfortable life in this world, he might secure it for a few months or years by denying Christ; but when, in the true spirit of friendship, one has identified himself with the Master, enduring privations and pain, he has more reason than ever to depend for comfort on the friendship of Jesus.

3. *The friends of Jesus may always call upon him in trouble, sure of his sympathy.* We need no messenger to tell him of our needs, for he listens to our prayers. To-day in heaven his sympathies are those of our own human nature, for he is the same yesterday, to-day, and forever. He sees every tear that falls, he knows every pang of bereavement, and "in a measure feels afresh what every member feels."

4. *The friends of Jesus cannot always understand his dealings with them.* Providence is a mystery, and to human eyes a tangle from end to end. But we have this comfort: our Friend has said to us, "I am with you to the end of the world." Over all the hard places of the road he will gently lift us; past all threatening dangers he will safely guide us; in hours of weakness he will support us; when other friends fail he will not leave us. And, after all, who cares what the meaning of life is, provided one can only pass safe through it and find death to be the portal of immortal life?

Lesson Word-Pictures.

BY REV. E. A. RAND.

There is a sorrowful grave out in the fields beyond the homes of Bethany. It is a cave, and there is a stone on it. Behind the stone is a body fast bound in graveclothes, and on the tender face presses a napkin. Because people visit the grave, one might think there must be something transient in this case, and not the death that has always held in the grip of its ironlike hand the children of men. Transient? Is it a death whose grasp can be loosened, the iron hand flung back, Lazarus coming forth, the napkin falling from the face, the loving eyes opening, and the tender mouth speaking again?

How the wind has been moaning about the door of stone, as if calling and waiting, hoping for a reply! Then Martha and Mary have often come down through the lonely field, when the dew has sparkled on the grass, and when the silver stars have been shining, as if they thought there could be a rising again.

And now here comes a long train of folk, and among them Martha and Mary again, and how many of their friends and neighbors, all bowed and weeping? Do they think it will do any good? Here,

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too, is that strange man from Nazareth who has so often stopped at Bethany, who loved Lazarus, and he also is weeping. Now they all gather before the door of stone, and moan and groan, and wring their hands, and groan again. Do they think the dead will hear them and get out of his sleep in the dark? Does Jesus think he can do anything? Death, in reply to any hopes, only seems to tighten the grip of its iron hand.

Some think this man Jesus might have healed his friend Lazarus. He opened the eyes of the blind the other day. Why could he not have met death on the hopeful ground of Lazarus' sick room, and there repelled the hand of iron reached out toward Lazarus? He might have done something then. The case is different now. This means that the iron hand is on Lazarus. It will stay there.

Winds from the valley, creeping up to the lonely grave and sighing your remonstrance, cease your lament! And, sisters of Lazarus, gentle friends, kind neighbors, go back through the grassy fields! And, Jesus of Nazareth, another time come in season, come before death, not after it. Back to your lighter tasks, man of wisdom; your desert musings, your teaching of the multitudes, your quickening of a blind man's optic nerves. This case is different. This is death's iron grip.

What? Does Jesus wish to have the grave opened? Yes. "Take ye away the stone!" he says.

It will do no good, not to the friends of Lazarus. Besides, tombs are not places to be opened at this stage. However, they let Jesus have his way. They roll aside the stone!

What a dark, repulsive prison hole!

Can you see the body in death's iron grasp?

Yes, but listen!

Jesus is praying.

O, what a prayer!

The beautiful tones of supplication rise and fall upon the still, sunny air, while the sorrowing group clusters about him.

"Let him pray," death seems to say. "I hold that prisoner."

And then—why, what is Jesus doing?

"Lazarus," he cries, "come forth!"

There he stands facing that open tomb. What a look of command! "But what a mistake also," everybody may be saying. They all bend forward and look intently, but who is expecting anything? Death is the grim jailer.

It is a silent, black hole.

Nothing will come out of it.

But look again, every one!

There is a stir in the silence!

There is a flash of white out of the darkness!

And bound hand, and foot with graveclothes, the napkin on his face, out strides the—"dead Lazarus!"

Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

Dr. Farrar says that the name of the present village of Bethany, *El Azariyeh*, is a corruption of Lazarus, and thus preserves a memorial of the miracle of the raising of Lazarus.

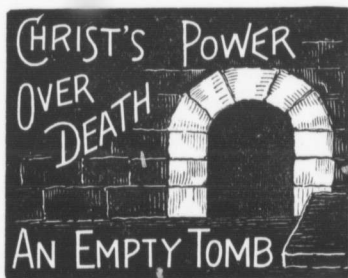
In the village of El Azariyeh is a cave, hollowed out in the middle of a rock, into which one descends by twenty-six steps, which is pointed out as the tomb of Lazarus. Dr. Robinson thinks this claim cannot be established. Dr. Farrar says El Azariyeh is doubtless the site of Bethany, but the grave of Lazarus could not have been in the center of it. It is not easy to establish anything very definitely about such a tomb, as it was probably a private one. Moderately well-to-do people, as well as the rich, had their own private burial places, the larger ones being arranged to hold thirteen bodies. These were not necessarily in what we would call a cemetery, or place where persons promiscuously interred their dead. The common burial places were mainly for the poor. Godet says stones were placed on or before the mouth of the graves, numerous tombs being seen to-day of both kinds around Jerusalem. These stones might be easily removed, being only intended to keep off wild beasts.

Lazarus was doubtless embalmed after the manner of the Jews, not that of the Egyptians. The latter removed the intestines and other portions which were more liable to quickly decay; the Jews only wrapped the body in perfumes and spices, each limb being wrapped separately in loose bandages which would admit of their being freely moved. In later times the dead were buried in their usual garments, specially in clothing which had been worn at some time when they had held a roll of the law in their hands.

Lazarus had been dead four days, and his sister supposed that putrefaction must have begun, which suggests that the embalming did not arrest decay entirely, though it doubtless did to a great extent. Burials in the tropical countries necessarily occur soon after death. One rabbi is recorded to have died at two o'clock, and to have been interred at four and a half o'clock. This would not be an unusual occurrence in many parts of Asia. In India it has often occurred that even Europeans who had attended a funeral in the morning were buried before night in the same cemetery. The Jews had a notion, more or less current among them, that the soul lingered about the dead body for three days after death. Edersheim recalls the superstitious notion of the Jews that the drop of gall which, falling from the sword of the death-angel, had caused death slowly worked its effects, traceable in the changes of the face of the deceased, till the soul took its final leave of the body.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

THE CROWNING MIRACLE.

JESUS'S WONDERFUL WORDS. | WORKS.

"I AM THE RESURRECTION, AND THE LIFE." | "LAZARUS, COME FORTH." [AND HE CAME FORTH.

THE POWER OF DEATH BROKEN.

"Then many . . . believed on him."

A GREATER MARVEL.

THE SPIRITUALLY DEAD RAISED FROM DARKNESS TO LIGHT. EATH TO LIFE.

VICTORY THROUGH CHRIST.

"Death is Swallowed up in Victory."

ONLY BELIEVE.

"He that believeth on him is not condemned."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 30-36. Sympathy means "to suffer with." If you go into a piano warehouse and strike a note on an instrument there, every other piano in tune will vibrate its corresponding note. Such is sympathy when some master hand has tuned our hearts into harmony. Zechariah says: "Thus saith the Lord . . . he that toucheth you, toucheth the apple of his eye." Always the Christ heart "suffers with" the sorrowing heart.

Verses 37. I heard yesterday of some one who had suffered greatly, and when she was spoken to about God, she said, "I do not want to hear anything about him. If he is a God of love, why am I suffering as I am?" Poor woman, without knowing it, she is suffering because he is a God of love. I shall never forget the first time that one of my boys went away to school. He was young and did not want to leave me. As he left I saw a look in his face which said to me, "Mother, mother, how can you send me away from you?" After he was educated he thanked me for that very thing. And we shall thank God for his disciplining after we are educated.—*Margaret Bottoms.*

Verses 39. "Take ye away the stone." If a thousand rocks and mountains had been piled upon dead Lazarus, Christ by his word could still have lifted him up. He hesitates before a single stone to convince us; as Bishop Hall says, "Until our hands do their utmost, his do not move." Until God sees us in "dead earnest," bending our backs, and taking a two-handed grip of all manner of obstructions, he will not move. "Lack of effort," says Dr. Cuyler, "is the stone that stops the blessing, because it shows unbelief." Martha expressed it, "Lord, you have come too late." Jesus saith, "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" Why will you work out your calculations for saving man and leave out this tremendous factor, "I am the resurrection and the life."—*Rev. John McNeil.*

Verses 41-45. "All things are yours . . . or death . . . all are yours." Note that Paul's conception of death completely reverses the average view. "Death is yours," not "You are death's." This would seem to be a difficult position to maintain, for do not men, the most gifted and the bravest and strongest, go down before his blasts? Do we not succumb to his power? Therefore are we not his? No, not according to the Christian philosophy. Our Lord "led captivity captive"—captured death. It was not the custom of ancient conquerors, from whom this figure was borrowed, to immediately destroy their captives. Prisoners were put to service about the court of the conqueror, as Daniel and Nehemiah were. Death

reigns, but he reigns as a slave. Sovereignty is gone—every move is subject to another's will. Doubtless this was ever so, but more manifestly so to us, after Jesus rose from the dead, and passed without further death to immortality. Death is our beast of burden to bear us across the infinite spaces from life to life.

The Teachers' Meeting.

Draw a map illustrating the relative positions of Perea, Bethany, and Jerusalem....State where Jesus was at the time of the lesson, and how he came to be there....Have the lesson story graphically told, bringing to the front Jewish customs, such as manners, stone sepulchers, etc....Ascertain the connection of this miracle with the death of Jesus....Treat the lesson as a study of character: (1) Martha; (2) Mary; (3) The critical Jews; (4) The paid mourners. The family at Bethany is of itself a most entertaining and profitable study.Traits and attributes of Jesus as shown in this lesson: (1) Knowledge; (2) Forethought; (3) Sympathy; (4) Courage; (5) Industry; (6) —; (7) —....Or, conduct the lesson I. *As a picture of Christ*: (1) The High Priest, of whom all other priests were types, whose prayers in our behalf avail with God; (2) The Prophet, of divinely comfort; (3) Incarnate Life; (4) The Anointed One, Christ, Messiah; (5) The Sympathizing Saviour; (6) The Ruler of Nature; (7) The Giver of Life. Or, II. *As a parable*: (1) Lazarus is an illustration of a world dead in sin; (2) Christ is the one who can impart spiritual life; (3) We who cannot give life to dead souls may nevertheless roll away the stone, and make the way ready for our Saviour; (4) When Christ calls the dead soul must obey and come forth from the sepulcher of sin.... Or the lesson may be studied for its incidental teachings: (1) Concerning life's troubles, illness, and death; (2) Concerning the privileges of Jesus's friends.

References.

FREEMAN'S HANDBOOK. (Including connecting verses.) Ver. 9: The hours of the day, 806.

Ver. 16: Double names, 807. Ver. 17: Four days in the grave, 808. Ver. 18: The furlong, 808. Ver. 19: Formal condolence, 810. Ver. 31: Weeping at the grave, 811. Ver. 34: The stone at the sepulcher, 734. Ver. 44: Preparation for burial, 822.

OPTIONAL HYMNS.

No. 1.

Tell it to Jesus.
Jesus, my portion.
O holy Saviour! Friend unseen.
Come, ye disconsolate.
We shall meet.

No. 2.

Sing his praise.
Our Father watcheth o'er us.
Of Him who did salvation bring.
The great Physician.
Go tell it to Jesus.

The Lesson Catechism.

[For the entire school.]

1. How long had Lazarus been buried when Jesus came to Bethany? **Four days.**
2. What did Jesus say to Martha, the sister of Lazarus, in the GOLDEN TEXT? **"I am the resurrection,"** etc.
3. How did Jesus show his sympathy at the grave of Lazarus? **"Jesus wept."**
4. What command did Jesus give? **"Lazarus, come forth."**
5. What followed the words of Jesus? **The dead man came forth living.**

CATECHISM QUESTIONS.

12. What precepts for parents and children? **Ephesians vi. 4. Fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord.**
13. What precepts for masters and servants? **1 Peter ii. 18.**

A. D. 29.] LESSON X. THE RICH YOUNG RULER. [March 10.
GOLDEN TEXT. Seek ye first the kingdom of God. Matt. 6. 33.

Authorized Version.

Mark 10. 17-27. [Commit to memory verses 21, 22.]

[Study connection in verses 13-31.]

17 And when he was gone forth into the way, there came one running, and knelt to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Revised Version.

- 17 And as he was going forth into the way, there ran one to him, and knelt to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, even God. Thou knowest the commandments, Do not kill, Do not commit

19 Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Je'sus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Je'sus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Je'sus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Master, all these things have I observed from my youth.

21 And Je'sus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and 22 come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were amazed at his words. But Je'sus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of 25 God! It is easier for a camel to go through a

needle's eye, than for a rich man to enter into 26 the kingdom of God. And they were astonished exceedingly, saying unto him, Then who 27 can be saved? Je'sus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

TIME.—A. D. 29. **PLACE.**—Perea, east of the Jordan. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The omnipotence of God.

HOME READINGS.

- M.* The rich young ruler. Mark 10. 17-27.
Tu. Hindrance of riches. Matt. 6. 19-24.
W. Temptation of riches. 1 Tim. 6. 9-19.
Th. How to follow Christ. Matt. 16. 24-28.
F. Heirs of eternal life. Titus 3. 1-8.
S. Foolish trust. Luke 12. 13-21.
S. What to seek first. Luke 12. 22-31.

LESSON HYMNS.

No. 117, New Canadian Hymnal.

My body, soul, and spirit.

No. 115, New Canadian Hymnal.

Take my life and let it be.

No. 110, New Canadian Hymnal.

I hear Thy welcome voice.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Terms of the Inheritance**, v. 17-21.
 What incident happened as Jesus started for Jerusalem?

What was the social rank of this young man?

What was the desire of his heart?
 On what did he expect to be told eternal life depended?

On what was he told it depended?

2. **The Inheritance Rejected**, v. 22-27.

Was he a sincere seeker for the truth?

Like what class of society of the present day was he?

Is the same test applicable to every seeker?

What is the final and supreme test for every seeker after eternal life?

Why were the disciples astonished?

What seemingly impossible work can God do?

How may riches help the Gospel?

Practical Teachings.

What are here shown—

1. As the conditions of eternal life?
2. As the crosses required by the Gospel?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Terms of the Inheritance**, v. 17-21.
 Whom did Jesus declare to be heirs of the kingdom of God? (Verses 13-15.)
 What question was asked about eternal life?
 Who was the questioner? (Luke 18. 18.)
 What conduct shows his earnestness?
 What did Jesus say about goodness?
 What about the man's knowledge of the law?
 What was the ruler's reply?
 How did Jesus regard the young man?
 What only did the man lack?

What was he bidden to do?

What does the GOLDEN TEXT bid us to do?

2. The Inheritance Rejected, v. 22-27.

How was the ruler affected by Jesus's words?

What did Jesus say to the disciples?

What did the disciples think of this saying?

What then did Jesus say to them?

What is easier than for a rich man to get to heaven?

How did the disciples receive this saying?

What did they ask one another?

What was Jesus's reply to their question?

What is the real danger from riches? (1 Tim. 6. 9.)

What service is impossible? (Matt. 6. 24.)

What question did Peter ask? (Verse 28; Matt. 19. 27.)

What was Jesus's answer? (Verses 29-31.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. What is our greatest need?
2. What is our highest duty?
3. What is our most serious hindrance?

QUESTIONS FOR YOUNGER SCHOLARS.

Where had Jesus been preaching?

Who had preached there before?

Of whom did he tell them?

What had Jesus started to do?

Who came running after him?

What question did he ask?

What do we know about this young man?

What law did he know and keep?

Can the law save us?

Why not?

What is greater than the law? (Rom. 13. 10.)

What did Jesus tell the young man to do?

What did he promise him?

Did the young man obey?

Do you know why?

Who can take all selfish loves out of the heart?

REMEMBER—

To seek God first is to be obedient, wise, and right. Are you doing it?

"He is God over all."

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Jesus is still passing through the province of Perea, on his way to Jerusalem, when a young man of noble family and abundant wealth, of blameless character and a devout worshiper, comes forth to meet him. So eager is the longing of his soul after the secret of eternal life that he comes running, falls at the Saviour's feet, and reverently asks him by what good deed he can win the joys of heaven. The Saviour refers him back to the Ten Commandments, as if to intimate that in their fulfillment is room for the loftiest virtue. With surprise at the answer the ruler declares, and honestly, that he has kept these from his childhood. A glance into the ardent face, through which shines a sincere heart, awakens the love of Christ, and seeing that the deepest need of his nature was a full consecration to God, and that his sole stumbling-block was his attachment to earthly treasure, the Master bids him abandon his possessions and henceforth follow in the company of the disciples. It was an opportunity to exchange earthly honor for the high privilege of a place in the goodly fellowship of the apostles and a name among the twelve foundation stones of the New Jerusalem (Rev. 21. 14). But his heart clung to earth, and he could not make the surrender; so he turned sadly away. Then Jesus turned from his retreating form to the twelve, and surprised them by the declaration that the most difficult of all divine works is the salvation of one whose heart clings to worldly riches.

Verse 17. When he was gone forth. As Jesus was starting upon his journey from the place of the last lesson. **There came one running.** From the three accounts (see parallel passages) we learn that he was a young man (Matt. 19. 22), that he was very rich (verse 22), and that he was a ruler (Luke 18. 18), probably in the local synagogue. All this would indicate that he was a faithful Jew, zealous in all the observances of worship; while his coming to Christ "running" with such a question indicates that he was not satisfied with his spiritual condition, but was hungering for a better salvation than the law could promise. (1) *There is a yearning of the soul which no outward forms of religion can content. Kneeling to him.* Showing thereby his reverence for Christ

and confidence in him as a religious teacher. **Good Master.** He doubtless regarded Jesus as an eminent rabbi, perhaps a prophet, but was not quite ready to address him as the Messiah of Israel. (2) *There are many such now, who will call Jesus "Teacher," but not "Redeemer."* **What shall I do.** He imagined that eternal life was to be won by some bold stroke, some grand act of righteousness, and he considered himself equal to the task, however hard. **Inherit eternal life.** Salvation in the world to come; showing that, like most of the Jews, he believed in a life hereafter. (3) *The soul of man will pay any price if it can buy its own immortality.*

18, 19. Why callest . . . me good? In this answer Christ shows that he had read the

young man's heart, and observed his studied respect which fell short of regarding him as Christ. As if he had said, "Do you know that your words mean what you are not willing to admit, that I am God?" He asks him, in effect, whether he is prepared to recognize his divine authority and submit to his commands. **Thou knowest the commandments.** According to Matt. 19. 17-19, after Jesus said to him, "Thou knowest," etc., the young man answered "Which?" as if it could not be possible that Jesus would refer him back to the old tables of the law which everybody was supposed to keep, but must have some higher precept of his own. Jesus, in return, quoted in brief the commands relating, not to God, but to man, testing the young man by these simple requirements. (4) *In the Ten Commandments there is scope for the largest virtues.* (5) *He who has fulfilled the law has met the demands of the Gospel.* **Defraud not.** Perhaps a special application of the tenth commandment, "Thou shalt not covet."

20. All these have I observed. An answer which showed his sincerity and past faithfulness, so far as outward acts were concerned; yet showed, at the same time how utterly he failed to apprehend the spiritual import of the law. Christ would show him that there are depths of meaning in these simple words which he had never sounded.

21. Jesus beholding. Looking upon him earnestly, and seeing how ardent, how sincere, how humble he was in his desire to know the truth and to do the right, yet how ignorant alike of his own heart and of God's law. **Loved him.** A graphic touch peculiar to Mark, who oftener than the other evangelists notes the looks and feelings of Jesus. Jesus loved him because he saw what glorious capacities were in him if he could measure up to the Gospel standard of self-sacrifice for Christ's sake. (6) *So Christ sees divine possibilities in every soul.* **One thing thou lackest.** "The one thing is a heart free from the love of the creature."—Bengel. **Sell whatsoever thou hast.** Christ did not mean this as a command to every disciple, but he gave it as the need of that one soul which had declared itself ready to do "some great thing" for eternal life. (7) *Yet every*

one who would follow Christ must give up all by holding his all under the command of his Master. **Treasure in heaven.** "Expecting your rewards not on earth, but in that eternal life for which you claim to be so desirous." **Take up the cross.** The cross is whatever of trial or hardship one may find in fellowship with Christ. **Follow me.** As a disciple, perhaps an apostle. If that was a call to become one of the twelve, what an opportunity he missed! "Almost anybody can be a rich man, but how few have the chance of becoming apostles!"—Dr. Whedon.

22-24. Sad at that saying. Showing that, after all, his earthly possessions were dearer to him than the heavenly rewards. **Went away.** Unwilling to stand the test and submit fully to Christ. **How hardly . . . they that have riches.** Not because God's grace is wanting, but because their hindrances are greater. (8) *The stronger our ties to earth the harder it is to get to heaven.* **Astonished.** "Amazed" (Revised Version). The Jews believed that riches were a mark of the divine favor, and that in the kingdom of Messiah every form of prosperity would abound. **Trust in riches.** Given as an explanation of the former statement, and showing that not the mere possession of the things of earth, but the attachment of the heart to them, hinders men from salvation. (9) *One may trust in riches who has very little riches to trust in.*

25-27. Easier for a camel. A saying over which much ingenious interpretation has been wasted to make it literal. It is a proverbial expression, given in a striking form to make it the more striking, but, like figurative language, not to be taken literally, and means simply that which is attended with great difficulty. **Astonished out of measure.** All the more surprised because they failed to apprehend the spiritual idea involved. **Who then can be saved?** "If a rich man cannot be saved, how can anyone?" was their question; since in their view the rich man was free from many temptations to crime which the poorer classes must meet. **With men . . . impossible.** Impossible as it is by any natural law or by human means to change the heart, yet by divine power even this change may be wrought.

INDUCTIVE NOTES.

Verse 17. As he was going forth. From the house where he had blessed the children. **Into the way.** Resuming his journey to Jerusalem. Some writers think he was north of Jericho, and others think he was setting out from Jericho for Bethany. Lange places this event before the raising of Lazarus, but the general impression is that it took place several weeks later. **Ran and knelt.** These are particulars not mentioned

by Matthew and Luke. **Good Master.** All agree that the applicant used this title. Matthew states that he was "young;" Mark, that he was "rich;" and Luke, that he was a "ruler." It is probable that he used the title "Good Master" in a patronizing sense. If so, it must have been very offensive to Jesus. Nothing is more trying to a man of right spirit than such appellations as "my good man," "your reverence," etc., when used in

an insincere and flippant manner. Jesus does not reject the title, but rebukes the spirit in which it was used. A right understanding of his answer affirms rather than detracts from his divinity. "It is a very pointed rebuke of the very view of Christ which those who deny his divinity entertain."—*Alford*. **What shall I do that I may inherit eternal life?** The similarity between this question and that asked by a certain lawyer, and a few other coincidences (Luke 10, 25), led Strauss to suggest that both accounts originated in the same incident. Stier claims that all plausibility of such an inference is removed by the fullness with which Luke relates both events. Evidently this inquirer had some ceremonial transaction in mind when he asked the question. His Jewish spirit was indicated also in the word "inherit."

18. None is good save one, God. The young ruler asked, "What good thing . . .?" (Matt. 19. 16.) Jesus leads him away from dependence upon a mere "good thing" to the Supreme Good in personality. The look and manner of Jesus gave great weight to these few words. Not in doing things, but in being Godlike (godliness), is the true fitness for eternal life (1 Tim. 4. 8). An earnest effort to be Godlike soon leads to a joyful appreciation of the God-man (Eph. 2. 18).

19. Thou knowest the commandments. It is implied that inquiries about new duties are not consistent when well-known duties are not faithfully performed. In Matthew's account an additional sentence is given, "If thou wouldst enter into life, keep the commandments." The ruler answers, "Which?" He expected Jesus to emphasize some particular one as "the great commandment" (Matt. 22. 36). Jesus quotes the laws of the second table. "With the second table of the decalogue begins our duty to our neighbor. The laws of probity follow the laws of piety, that the river of justice may be derived from the fountain of love to God."—*Farrar: The Voice from Sinai*.

20. All these things have I observed from my youth. The answer suggests that he had mistaken a nominal approval for thorough obedience. Many imagine that they are complying with principles because they admire them.

21. Jesus looking upon him loved him. The Master loved everyone, but for this young man with many excellencies and great opportunities he had an especial interest. He saw that he was in great peril from weaknesses that he did not realize. Jesus regarded him with deep and yearning affection, and longed to bring him up to an estate of strong and holy manhood. **Go sell [all] . . . and come, follow me.** This was the wise and loving prescription for a radical cure. Had this young ruler been resolute enough to obey the Master's order he might have ranked with Peter, John, and Paul as a chief apostle.

22. He went away sorrowful. Too weak

to enter the kingdom of truth and blessedness, in which he might have enjoyed high honor and great usefulness. He turned his back upon a spiritual palace in order to return to his hut filled with the things which amuse a sordid little mind.

23. Jesus looked round about. Evidently with grief and pain. To his discerning eye the bondage of the young ruler to wealth was a soul-tragedy greater than an assassination or a suicide. **The kingdom of God.** This means much more than escaping future punishment and admission into heaven. It means a life beginning now in the realm of divine truth and holiness. To give up spiritual living for temporal riches is like giving up bushels of wheat for handfuls of chaff.

25. Easier for a camel. An oriental proverb, literally meaning an utter impossibility, but figuratively meaning an extreme difficulty.

27. All things are possible with God. Divine grace can enable the rich man to overcome his pride and become an example of all Christ in virtues. Christianity will lead to the sanctification of wealth as well as the extirpation of poverty and cruelty.

The Lesson Council.

Question 1. *Did Jesus mean to deny his own absolute goodness in his answer in verse 18? Why did he give this answer?*

Possibly he accepted the appellation "good," and based upon it a claim to divinity. But probably he did not direct attention to himself at all. The merely polite use of "good" in "good Teacher" gives occasion for correcting imperfect notions of moral goodness: "Why call me good in this shallow way, and fancy that your own good deeds will earn heaven? Only God can claim goodness for himself; your self-assertion is out of place; God requires self-surrender." The important variation in Matthew not only agrees with, but also requires, some such interpretation.

Question 2. *Did Jesus mean that a man may obtain eternal life by obeying the Ten Commandments? Is not this salvation by works alone?*

Eternal life is the gift of God. Obeying the commandments is the condition with which man must comply before God can give him this gift. Christianity is not a substitute for a right life; it is God coming into a new relation to men in order to give them power to live a right life. A righteous life is not necessary to salvation; a righteous life is salvation. Salvation is not remission of penalty; it is remission of sin. The great promise of the Gospel is power to enable men to keep the commandments; that is, to live in harmony with God's will.

Question 3. *Are the Ten Commandments a binding law upon Christians? Are Christians subject to any law?*

God's commandments are not arbitrary; they are "for man." The Ten Commandments were given first to the Jews, but they are so fundamental in their relation to life and character that for any man of any age or race to know them is to become bound by them. Christians are subject to all the moral law. They are free from it only by being filled with that love which freely chooses to fulfill all righteousness. Mercy and love may do more than the demands of justice, but nevertheless, and in so far as the least of his commandments is consciously broken, we are wanting in the love of Christ.

Question 4. *Is it unchristlike (that is, wrong) to be rich?*

If it were not unchristlike to be rich, why should he demand every man who came to him to strip himself of riches? If this young man on whom he looked with "love" could have been saved and have been useful to him as a disciple with his riches, why should the Master put a needless stumbling-block in his way? Would not one rich disciple have broken his line of approach to humanity? Can a man who is Christlike be engaged in "heaping up riches"—hoarding vast wealth—while humanity perishes for want of what he has to give? Our age has fallen on its knees to Mammon. No Christlike man will cling to surplus wealth while Christ has so many needy ones in the world.

Analytical and Biblical Outline.

Young Manhood.

I. ITS TRAITS.

- 1. Impulsiveness.** *One running.* v. 17. Forth with they sprung up. Matt. 13. 5.
- 2. Aspiration.** *Have eternal life.* v. 17. Affection on things above. Col. 3. 2.
- 3. Restlessness.** *What lack?* Matt. 19. 20.

II. ITS NEEDS.

- 1. A Guide.** *Good Master.* v. 17. The guide of my youth. Jer. 3. 4.
- 2. A Law.** *Commandments.* v. 19. What doth the Lord require? Micah 6. 8.
- 3. A Purpose.** *One thing.* v. 21. Wilt be perfect. Matt. 19. 21.

III. ITS DUTIES.

- 1. To Self.** *Go...sell.* v. 21. Let him deny himself. Matt. 16. 24.
- 2. To Others.** *Give to the poor.* v. 21. Ready to distribute. 1 Tim. 6. 17, 18.
- 3. To Christ.** *Follow me.* v. 21. Serve me...follow me. John 12. 26.

Thoughts for Young People.

What Our Lord Jesus Requires.

1. Jesus requires that all who come to him should recognize his divine authority. (Verse 18.) One can hardly read at all in the gospels without observing the emphasis with which our Master makes this demand. He is not like other philosophers—a seeker of truth; not even a "philosopher," that is, a lover of wisdom. He is truth; he is wisdom. "He who hath seen [and heard] me hath seen [and heard] the Father."

2. Jesus requires absolute righteousness. He has done away with the requirements of the old law, but the deep moral principles on which that law was based endure forever. Nobody need pretend to be a Christian who disregards these principles, which are embodied in the Ten Commandments.

3. Jesus goes far beyond the old moral law, and demands love. We must love our neighbors as ourselves.

4. Jesus demands an entire consecration to his service. "Sell whatsoever thou hast,....take up the cross, and follow me."

5. Jesus requires that the kingdom of God shall be the sole aim of life. Riches and beauty and learning and everything else must slip to the background and the kingdom of Christ be all in all.

Lesson Word-Pictures.

The Saviour is out in the highway, and the multitude eagerly follows. Suddenly, who is this that makes his appearance? It is somebody that runs out into the thick of the crowd, presses his way directly up to Jesus, and kneels before him. He has something to say, something probably to ask for.

Look at him.

You like him at the very first glance. He is young. Youth always interests us. Not a streak of gray shades his hair, falling in heavy brown locks upon his shoulders. There is a frankness, an openness of expression that appeals to you at once.

He is in earnest. He came running. He has the enthusiasm of youth. If it had been an old man desiring a favor, he might have hesitated about getting down on his knees in this open, public way. With a youthful impulsiveness he has thrown himself before the Saviour.

And then see how richly he is dressed! Houses and lands, gold and silver, are behind that rich apparel. What charm there is to a little money!

Then, in another place, he is said to have been a ruler! Indeed! Those in high places are getting into a low place before the Saviour. It makes the case all the more interesting.

He must be in great need to come so readily, so publicly, and so humbly to cast himself down before

the Saviour. Perhaps some one at home is sick. We shall soon find out.

Kneeling, his youthful face uplifted, sincerity, earnestness, trust lighting up his features, he cries, "Good Master, what shall I do that I may inherit eternal life?"

His language is suggestive.

He has inherited much earthly property. O, if he might inherit eternal life!

He pleads for it: "What shall I do?"

The Saviour listens.

He searchingly looks.

Has the young man kept the commandments? The Saviour is specifying these.

Yes, from very youth.

How Jesus loves him!

Everybody loves him.

Here is a young man in the midst of temptations that affluence brings, yet denying himself at every point. Yes, the Saviour's heart goes out to him, and then he adds these words: "One thing thou lackest."

What can it be?

The young man eagerly listens.

"Go thy way, sell whatsoever thou hast, and give to the poor—"

What a change comes over that young man's face!

He thinks of his grain fields, that in harvest time the wind ruffles and turns up as if rich folds of golden silk. Give it all away? How can he?

He thinks of his vineyards, where every year the clusters hang down purple and pulpy like goblets of honey. Give them all? How can he?

He thinks of his beautiful home, with its garden-like court, where the fountains tinkle musically; that home, with its rich banquet table, with its soft beds of ease. Give up all these? How can he? And then what?

"And thou shalt have treasure in heaven: and come, take up the cross, and follow me!"

What, go out homeless, and, like one of those twelve weary followers, like one of those infatuated women from Galilee, go round after the Prophet, nowhere to lay his head, society against him, the synagogue frowning, earth rejecting!

He shakes his head.

That is not what he wanted.

He rises. He turns away. He goes back to vineyard and grain field, to his good dinners and his soft beds, and eternal life he leaves behind. It costs too much.

Orientalisms of the Lesson.

The universality of the recognition of the underlying principles of the moral law are abundantly illustrated by our increasing knowledge of the universal conscience of mankind, which shows the law written on the members of the human soul.

The great *Book of the Dead*, the sacred book of the ancient Egyptian, represents the deceased as defending himself at the judgment, saying: "I gave no false testimony in court....I did not place God last....I did not make the poor poorer....I did not slander a servant to his master....I was not foul-mouthed....I was not hot in my speech....I permitted no man to suffer hunger....I pressed forth no tear....I did not kill....I did not lessen the measure of grain....I have not done injustice....I have not been a swaggerer....I have not worked witchcraft....I have not told lies....I have not turned a deaf ear to the words of truth" (chapter 125).

Thus, too, the Buddhist monk, in entering the monastic order, says, "I take the vow not to steal....I take the vow not to lie. I take the vow to abstain from all impurity." That which has been called, though improperly, the "ten commandments" of the Buddhist monk contains obligations: "Not to take life; not to take that which has not been given; not to commit fornication; not to speak falsely." The "Law" lays down ten sins, among which are the taking of life, incontinence, theft, falsehood, slander, abusive language, covetousness, anger, and malice.

Versé 25. "It is easier for a camel to pass through the eye of a needle" was a proverbial expression, very familiar, and much used in the Jewish schools, to indicate anything difficult. The Koran has a similar phrase: "The impious who, in his arrogance, shall accuse our doctrine of falsity shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle." A passage is quoted from the proverbs of India, where the elephant is more familiar than the camel, to show the difficulty of accomplishing anything: "Just as soon will the elephant pass through the spout of the kettle."

By Way of Illustration.

Versé 17. In Bunyan's immortal dream the awakened sinner asks Evangelist whether he shall flee, and Evangelist asks him if he sees in the distance a shining light, and he says, "Yes." Evangelist tells him to flee to the light and knock at the wicket gate. And toward that he starts, running and crying, "Life! life! Eternal life!"

Phillips Brooks at Harvard University said: "The great hunger is for life. Life is indefinable, but we can recognize its results. Life is effectiveness. It enters a tree, and the tree bears fruit. It enters a man, and he accomplishes what no other has done or can do. Christ was not a group of actions. He was a life-giver. Life he calls faith, love, obedience. The thought of obedience has been debased. He who obeys nothing does not live. Obedience is sharing life. When God states a law

he states a necessity of life. Obedience to the laws of God is partaking of the life of God."

Verses 18-20. An Arab chief at Cairo was very ill and went to the missionary, and the missionary gave him a prescription. After a week he found the Arab none the better. "Did you take my prescription?" he asked. "Yes, I ate every morsel of the paper." He dreamed that he was going to be cured by devouring the physician's writing. So with salvation: it is not the plan of salvation which can save; it is the carrying out of that plan in a Christlike life.—*Spurgeon.*

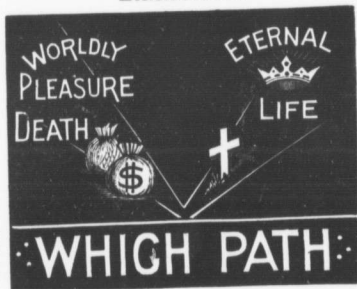
Verses 21. Lord Shaftesbury, of whom the Duke of Argyll said that "the social reforms of the last century have been mainly due to the influence, character, and perseverance of one man—Lord Shaftesbury," had for his family motto, "Love—Serve." It not only adorned his crest and seal, but was embodied in and adorned his life.

What do Christian believers undertake? Simply the imitation of the most intense life the world has known. What does the Founder of our religion demand? Absolutely the surrender of personal preference to his theory of life. Whatever else it is not, it is at least, beyond dispute, a theory of breathless self-sacrifice. A sensible writer has said: "The Christian law is the law of love. Whoever puts the rules of art above the law of love is a pagan. He who habitually seeks to gratify his own tastes rather than to do good to all men as he has opportunity is not a Christian, but a pagan."—*E. S. Phelps.*

Verses 22. A few months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. He passed and re-passed his own cottage to lie down and die almost in range with the light of home. So many who have become awakened and interested turn away and are lost in the full glare of Gospel light—lost almost in sight of the many mansions.—*Epworth Herald.*

Verses 23-25. Some Bible Figures of Riches. *Thorns* (Matt. 13. 7), our Lord's figure of the two extremes which choke the word, "the care of this world and the deceitfulness of riches." *Treasures*, got with toil, kept with care, and always liable to be lost (Prov. 15. 16; 10. 2; Matt. 6. 19; Jer. 49. 4; James 5. 1, 2). *A strong city and high wall*, which the rich man in his "conceit" thinks to be impregnable (Prov. 18. 11). *Thick clay*, with which covetous men load themselves to their own sorrow and destruction. *A snare or pit* (1 Tim. 6. 9), concealed in the ground and covered over. *Deep and dangerous waters*, where sailors are driven upon the rocks and shipwrecked (1 Tim. 6. 9).—*Bowles.*

Blackboard.



INHERITANCE OF LIFE.

SOUGHT BY
THE YOUNG MAN | MANY NOW
THROUGH
GOOD DEEDS.

ONE THING LACKING.

COMPLETE
CONSECRATION.

"He went away grieved; for he had great possessions."

SEEKING AND FINDING
THE TREASURE.

ETERNAL LIFE
FOUND IN SELF-
SURRENDER.

IS IT MINE?

"Seek, and ye shall find."

The Teachers' Meeting.

The young man: (1) His earnestness; (2) His respect for Christ; (3) His character; (4) His aspiration; (5) His opportunity; (6) His failure....
The lessons: (1) Concerning riches (verses 23-26);

(2) Concerning salvation (verses 26, 27)... What the Gospel demands: (1) Earnestness; (2) Submissiveness; (3) Faithfulness; (4) Surrender; (5) Consecration... What the Gospel promises: (1) Eternal life; (2) The kingdom of God; (3) Present tribulations; (4) Present recompense... Concerning riches: (1) How riches may be used; (2) What riches may do for Christ; (3) What riches may do against Christ; (4) The danger of riches; (5) The true riches... Eternal life: (1) Longed for; (2) The way to eternal life; (3) The promises of eternal life... Compare the three accounts of this event... Christ in the lesson: (1) His high claim (verse 18); (2) His deep insight (verses 18-21); (3) His love, sympathy (verse 21); (4) His requirements (verse 21); (5) His knowledge (verses 23-26)... The lesson teaches us to take deep and broad views: (1) Of God's law (verses 18-20); (2) Of the Gospel and its requirements; (3) Of life and its opportunities; (4) Of eternity and its realities.

References.

FREEMAN. (Including connecting verses.) Ver. 13: Benedictions on children, 680. Ver. 25: The "needle's eye," 681.

OPTIONAL HYMNS.

No. 1.

All for thee.
Whiter than snow.
Lord, I care not for riches.
Child of a King.
Take up the cross.

No. 2.

Heavenly Father, grant thy blessing.
Abba, Father.
Hark! the voice of Jesus calling.
Calling, pleading, waiting.
Ready for labor.

The Lesson Catechism.

[For the entire school.]

1. What did a young man ask Christ? **How to find eternal life.**
2. What did Jesus tell him to do? **To keep the commandments.**
3. What did the young man say to this? **"All these have I kept."**
4. What did Jesus then command him? **To sell all and follow him.**
5. How did he receive this? **He went away sad.**
6. Who did Jesus say find it hard to enter God's kingdom? **Those who trust in riches.**
7. What is the GOLDEN TEXT? **"Seek ye,"** etc.

CATECHISM QUESTION.

14. What does it teach about obedience to magistrates and governors?
Romans xiii. 1. Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God

A. D. 30.]

LESSON XI. ZACCHEUS THE PUBLICAN.

[March 17.]

GOLDEN TEXT. The Son of man is come to seek and to save that which was lost. Luke 19. 10.

Authorized Version.

Luke 19. 1-10. [Commit to memory verses 8-10.]

[Study connection in Luke 18. 35-19. 28.]

- 1 And *Je'sus* entered and passed through Jeru's-cho.
- 2 And behold, *there was* a man named Zac-che'us, which was the chief among the publicans, and he was rich.
- 3 And he sought to see *Je'sus* who he was; and could not for the press, because he was little of stature.
- 4 And he ran before, and climbed up into a syc-amo-re tree to see him; for he was to pass that way.
- 5 And when *Je'sus* came to the place, he looked up, and saw him, and said unto him, Zac-che'us, make haste, and come down; for to-day I must abide at thy house.
- 6 And he made haste, and came down, and received him joyfully.
- 7 And when they saw it, they all murmured, say- ing, That he was gone to be guest with a man that is a sinner.
- 8 And Zac-che'us stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the

Revised Version.

- 1 And he entered and was passing through
- 2 Jeru's-cho. And behold, a man called by name Zac-che'us; and he was a chief publican, and
- 3 he was rich. And he sought to see *Je'sus* who he was; and could not for the crowd, because
- 4 he was little of stature. And he ran on be- fore, and climbed up into a sycamore tree to
- 5 see him; for he was to pass that way. And when *Je'sus* came to the place, he looked up, and said unto him, Zac-che'us, make haste, and come down; for to-day I must abide at thy
- 6 house. And he made haste, and came down, and
- 7 received him joyfully. And when they saw it, they all murmured, saying, He is gone in to
- 8 lodge with a man that is a sinner. And Zac-che'us stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any

poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold.

9 And Je'sus said unto him, This day is salvation come to this house, forasmuch as he also is a son of A'bra-ham.

10 For the Son of man is come to seek and to save that which was lost.

9 man, I restore fourfold. And Je'sus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of A'bra-ham.

10 For the Son of man came to seek and to save that which was lost.

TIME.—A. D. 30. **PLACE.**—The confines of Jericho. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—Salvation through Christ.

HOME READINGS.

- M.* Zaccheus the publican. Luke 19. 1-10.
Tu. Call of Matthew. Luke 5. 27-32.
W. Christ's care for the lost. Luke 15. 1-10.
Th. A publican's prayer. Luke 18. 9-14.
F. Call to repentance. Isa. 55. 1-7.
S. The far away coming first. Matt. 21. 28-32.
S. Sent to save. 1 John 4. 7-14.

LESSON HYMNS.

No. 20, New Canadian Hymnal.

Oh, precious words, that Jesus said!

No. 29, New Canadian Hymnal.

Sinners Jesus will receive.

No. 33, New Canadian Hymnal.

Seeking the lost, yes, kindly entreating.

QUESTIONS FOR SENIOR STUDENTS.

1. The Sinner, v. 1-4.

What momentous journey was Jesus now closing?
 By what route had he come from Galilee?
 State salient points in the history of Jericho.
 Of what profession were many of its inhabitants?
 State what you know of the peculiar Roman method of collecting taxes.

How, probably, had Zaccheus amassed his wealth?

What circumstances had tended to greatly increase the throng about Jesus as he passed through Jericho?

What motive may Zaccheus have had back of his desire to see Jesus?

2. The Saviour, v. 5-7.

Had this throng any of the features of a royal procession?

How would Jesus's princely self-invitation probably impress Zaccheus?

How would it undoubtedly impress the supercilious priestly observer?

What did Zaccheus do?

What did the priestly critics say?

What is the full implication of this epithet "sinner" as applied to Zaccheus?

3. Salvation, v. 8-10.

What was the first impulse of this reformed sinner?

What was his second determination?

What was the Roman law concerning restitution of gains ill gotten by taxgatherers?

In what sense did Jesus declare Zaccheus to be a son of Abraham?

Was this rich taxgatherer regarded as a lost soul by his neighbors of Jericho?

For what is the Son of man come?

Practical Teachings.

Where in this lesson do we learn—

1. That Christ sees those who are looking for him.

2. That Christ brings salvation to those who receive him?

3. That Christ honors some whom others despise.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Sinner, v. 1-4.

Through what city was Jesus passing?

What miracle did Jesus perform near the city? (Luke 18. 35-43.)

What man eagerly sought to see Jesus?

What was Zaccheus's calling?

What hindered him from seeing Jesus?

How did he finally succeed?

What is God's promise to every earnest seeker? (Prov. 8. 17.)

2. The Saviour, v. 5-7.

Who saw Zaccheus in the tree?

What did Jesus say to him?

What was Zaccheus's response?

Who complained of Jesus's act?

What did the people say?

On what other occasion did they complain? (See Luke 5. 29, 30.)

3. Salvation, v. 8-10.

What did Zaccheus say to Jesus?

What did the law require of evildoers? (Exod. 22. 1.)

What was Jesus's reply?

Why had the Son of man come? (GOLDEN TEXT.)

What parable did Jesus then utter? (Verse 11-27.)

Teachings of the Lesson.

Where in this lesson may we find—

1. An earnest seeker after Jesus?
2. A sincere penitent before Jesus?
3. A joyful believer in Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus going?
 To what place had he come?
 Who were with him?
 Where were they all going?
 What do you know about Jericho?
 Who had been healed by Jesus near there?
 (Luke 18. 35-43.)
 Who had climbed into a tree by the roadside?

What kind of a tree was it?
 Who was Zaccheus?
 What do you know about publicans?
 Do you know why Zaccheus climbed the tree?
 (Verse 3.)
 How did Jesus surprise him?
 What did Zaccheus do?
 What effect has it to receive Jesus into the house?
 Have you received him? **Answer to yourself.**

Think!

Zaccheus was glad when Jesus spoke to him.
 WERE YOU?
 Zaccheus received Jesus joyfully, and at once.
 HAVE YOU? WILL YOU?

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

After his journey through Perea Jesus probably came to Bethany, near Jerusalem, where he raised the dead Lazarus to life. Such an excitement was created by this event that the Jewish leaders formally resolved to put Jesus to death as a disturber of the people. As his hour was not yet come he withdrew from the vicinity of the capital and secluded himself for a few weeks in the village of Ephraim or Ephron, near the Samaritan border. Shortly before the passover he left this retreat. Having recrossed the Jordan he passed through Jericho on his way to Jerusalem. At the gate of Jericho he healed Bartimeus, the blind beggar, and in its streets he met Zaccheus, the rich publican. He entered his house as a guest, and was received into his heart as a Saviour.

Verses 1, 2. Passed through Jericho.

"Was passing through." He was on the way to Jerusalem from his retirement in or near the Jordan valley. **Chief among the publicans.** The publicans assessed and collected the taxes which they paid to their chief, who was in turn subordinate to the receiver-general of the province. **Rich.** "Perhaps the fruit of his false accusation (verse 8)."—*Lange*. The fees of a publican were large, and extortions often made them larger.

3, 4. Sought to see Jesus. His was more than mere curiosity to behold the man whose name was on every tongue. It was a desire to know him who declared himself to be the friend of publicans and sinners, and in him to seek satisfaction for the hunger of his soul. **Who he was.** Which person in the mingled and confused crowd which was thronging the streets of Jericho. **Press.** Two crowds jostled each other—Galilean pilgrims now on their way to Jerusalem, hundreds of whom probably flocked about Jesus, and the sightseers of Jericho. Christ passed his earthly life in the excitement and strain of a throng which was ever expecting to hear wonderful words and to witness wonderful works. **Little of stature.** As a publican he would likely be hindered and perhaps abused in his endeavors to penetrate the crowd that swayed around the Prophet. **He ran before.** The only chance

the little man would have. Many finding obstacles in their way to find the Master would have given up the effort and gone home. Suppose Zaccheus had become discouraged; what then? He would have lost the spiritual opportunity of a lifetime. (1) *When Christ is near men should make the most of their opportunities to find him.* **Climbed up.** A simple action, but it showed (1) determination; (2) skill to employ expedients; (3) courage in withstanding probable jeers and taunts; (4) a sacrifice of some dignity in one so rich taking a place so humble. (2) *Those who desire to see Jesus must not be repelled by any difficulties that may arise.* **Sycamore tree.** The Egyptian fig, a very large tree.

5, 6. Saw him. Out of all the crowd the Master's eye rested upon him. He knew his name, read his history at a glance, and appreciated his rising faith. (3) *Christ sees everyone whose thoughts are turned toward him.* **Said unto him, Zaccheus.** (4) *There is great power in direct individual address.* One fervent personal word will outweigh a whole sermon addressed to an assemblage. Notice from the beginning of this last southward journey Jesus had acted as a monarch; he no longer enjoins secrecy upon his apostles, and this command to Zaccheus is in keeping with the triumphal entry to Jerusalem which was so soon to follow. **Make haste.** (5) *Souls must not be slow in obeying the commands of Christ.* **Abide**

at thy house. An unexpected honor. (6) *Jesus always bestows on seeking souls more than they expect from him. Received him joyfully.* Which he would not have done if he had not previously longed for him. (7) *Let us joyfully receive him who comes to bring us joy.*

7. **They all murmured.** Till a man is converted he can never be reconciled to the way God dispenses his favors. There were almost as many priests dwelling in Jericho as in Jerusalem, and they doubtless molded public opinion. This religious teacher seemed to countenance an agent of Roman tyranny, and his lofty motives were lost sight of. Really he went to the home where he could do the most good. (8) *Let us not be surprised when our good efforts are reported as evil.* (9) *Let us be careful not to mistake and despise the good deeds of others. A sinner.* In our sense of the term, but more also. He was regarded as a traitor to his nation, an unscrupulous official, a grinder of the poor, and a social outcast. Probably there was not a man in the crowd who did not hate him.

8. **Behold Lord.** He makes a pledge for immediate fulfillment. (10) *You are valuable in*

the degree to which they are kept. The half of my goods. Jewish teachers recommended that a fifth of the income be employed in charity; this convert consecrates half his means. **If I have taken.** If Zaccheus's fortune had been piled up mainly by fraud, his pledge to compensate fourfold after having given half to charity would have been absurd. (11) *Liberal donations will not cover unjust gains.* (12) *The poor are with us and belong to us, to be aided by us. Fourfold.* The Roman law obliged publicans to make fourfold restitution when it could be proved that they had abused their power.

9, 10. **Salvation come to this house.** Christ had been present in homes where salvation does not seem to have come, but here a soul was ready to be saved. **A son of Abraham.** Doubtless Zaccheus was a Jew, and therefore descended from Abraham, but this phrase would seem to imply something deeper. His faith had brought him into spiritual kinship with the father of the faithful. **To seek and to save.** (13) *The seeking shows his love, the saving shows his power. Lost.* For this reason he had visited the publican; he saw in him one lost who might yet be saved.

INDUCTIVE NOTES.

This visit with Zaccheus is recorded by Luke alone. It is singular that it is not mentioned in the gospel of Matthew, who also had been a publican. Several interesting events occurred between the last lesson and this one: (1) The parable of the laborers in the vineyard; (2) Christ's private conversation with his apostles about his sufferings, death, and resurrection, soon to take place in Jerusalem; (3) The appeal of Salome for her two sons, James and John, to have the chief places in the new kingdom; (4) The healing of two blind men (Matt. 20. 30), of whom one was Bartimeus (Mark 10. 46).

Verse 1. Was passing through Jericho. Literally, having entered Jericho, he was passing through it. **Jericho,** "The city of palm trees" (Deut. 34. 3), is about six miles from the Jordan and about fifteen from Jerusalem. It was from a mountain opposite to it that Moses viewed Canaan (Deut. 34. 1). When taken by Joshua the site had been cursed (Josh. 6. 26), but in the reign of Ahab, Hiel of Bethel defied the curse and rebuilt the city (1 Kings 16. 34). Its water supply came from a copious spring "healed" by Elisha (2 Kings 2. 19-22). It was enriched and adorned by its palms and balsams:

"I shot upward like a palm tree on the seashores,
And as a rose plant in Jericho" (Eccles. 24. 14).

At the time of our Saviour it was a prosperous town, the residence of many priests and Levites, and therefore Christ's fellowship with a publican would excite special attention.

2. **Zaccheus.** A Hebrew name with a Greek ending, meaning "Pure" (Ezra 2. 9). According to the Clementines he became a disciple of Peter and bishop of Caesarea. **A chief publican.** Taxes were a source of private speculation as well as of public revenue. A Roman knight or general was appointed, often as a reward for distinguished services in the army, to supervise the revenues of a province. For liberal sums, to be paid in advance, rich men would purchase the right to collect the taxes in particular districts. These men would have many employees, or inferior publicans, to make the collections from the people. It was natural that great oppression and extortion should attend such a system. Zaccheus, as "a chief publican," had charge of the district of Jericho. **He was rich.** There was a large custom house here, and on account of the exports of balsam, fruit, and other products, the percentage of a chief publican would amount to quite an income. Here was cultivated the famous balm of Gilead, said to have been introduced among the presents made to Solomon by the Queen of Sheba. Here Cleopatra obtained some of the plants for her garden at Heliopolis. The government held strict watch over its production and export. Zaccheus was probably rich when he purchased the valuable district, and by good management rapidly increased his wealth.

3. **Sought to see Jesus.** The Greek implies continued and repeated action. As an official he had heard many things about Jesus from traders and merchants. As Jericho was on a much trav-

eled highway between Perea and Jerusalem, and the residence of many influential Jews, the excitement here about Jesus was greater than in any other city except Jerusalem. **Could not for the crowd.** Not much consideration would be given to a publican by the kind of people in a street throng in Jericho.

4. Sycamore. The Greek means a fig mulberry. Its fruit was a species of figs, and its leaves were like the mulberry. Its short trunk and low branches made it easy to climb, and its full foliage of large leaves afforded a seclusion for the eager observer.

5. Jesus . . . saw him. Some writers think that Jesus knew him by supernatural wisdom.—*Olshausen*. Others think there was a previous acquaintance.—*Meyer*. Others that some one in the crowd pointed to Zaccheus, or mentioned him to Jesus.—*Paulus*. He was probably noticed by Jesus and others in a perfectly natural manner.—*Van Oosterzee*. As Jesus knew Nathanael under the fig tree, so he knew Zaccheus in the sycamore tree. And like Nathanael, Zaccheus recognized him as his Lord. And as Jesus pronounced Nathanael "an Israelite indeed," so here he pronounced Zaccheus "a son of Abraham."—*Whedon*. **Make haste.** A very hearty salutation. Possibly the crowd began to make sport of the publican in his peculiar position. The fact that one was disliked by the multitude aroused the spirit of chivalry in Christ (John 8, 3-11). **To-day I must abide.** Probably the remainder of the day and over night. "There is no time to lose. I shall never come this way again." It also implies the joy of the Saviour in finding a soul eager to find him. No hospitality of prince or priest could compare with that of a sinner ready to receive salvation.

6. And he made haste. The same zeal which made Zaccheus run ahead and mount a tree for a look at Jesus would make him quick and joyful to receive him into his own house. Each incident shows the increasing love of both host and guest for each other.

7. They all murmured. The criticism and opposition of the crowd were doubtless incited and maintained by the priests. Caste prejudice is one of the greatest barriers to religious progress, and the chief reason is that the officers of religion are peculiarly tempted to yield to it. The antecedent life of any inquirer ought not to exclude him from the counsels of the ministry and the church.

8. Zaccheus stood. A very brief summary of the conversation is given. As Jesus saw the one thing lacking in the young ruler, and gave him the right directions for the completing of his character (Mark 10, 21), so in this case of the publican he set before him the duty of making restitution of every ill-gotten gain. Unlike the ruler, the publican joyfully accepts the Master's order. In the

heartiness of his declaration he rises and stands while he makes it. **The half of my goods I give to the poor.** A purpose, not a past habit.—*Farrar*. Fifty per cent to benevolence is "hilarious" giving. And he a publican! **If I have wrongfully exacted aught of any man.** Excellent authorities (*Meyer*, *Olshausen*, *Alford*, *Whedon*) construe this statement as an expression of guilt and a determination to pursue a radically righteous course in the future. The Greek verb *eukophantasa*, literally, "fig shower," from which we get our word "sycophant," originated in the work of detecting the smuggling of figs. The detectives by lying charges against innocent persons soon became worse than the smugglers, and the word came to mean "accusing falsely." It occurs in John the Baptist's advice to the soldiers (Luke 3, 14).

9. To-day is salvation come to this house. The opportunity of salvation comes to every house Jesus enters, but the reality of salvation comes only with such faith and obedience as Zaccheus possessed. **He is a son of Abraham.** A great rebuke to the murmuring crowd, containing, doubtless, many Pharisees. He was a son of Abraham in his nationality, but much more in his spirit of faith and purpose of righteousness. If Zaccheus kept his vows, as tradition claims he did, he now rejoices as a son of God.

The Lesson Council.

Question 1. *Why did Jesus give Zaccheus this special call?*

Because Zaccheus had special need for it and was ripe for it. He needed a special call because the contempt of his neighbors shut him out from ordinary helps toward goodness and God. His best possibilities could be called out only by his perceiving that some one still expected good of him. Jesus probably learned Zaccheus's character from some one in the crowd, and may have inferred his ripeness for the invitation from the tree climbing eagerness and the expression of face and eyes. Every true teacher understands such signs.

Question 2. *Was Zaccheus's declaration a statement of a purpose for the future, or a rule in the past?*

A careful and impartial reading of the narrative must, I think, lead us to the conclusion that this is the statement of a purpose to be pursued in the future. 1. Because Christ states that it was only that day that salvation had come to his house. 2. Because for him to say, "During all my past life I have been in the habit of giving half of my goods to feed the poor," would to me appear meaningless if not impossible. How could any man be continually giving half his goods to feed the poor?

3. In the tenth verse Christ seems clearly to indicate the class to which Zaccheus belonged.

Question 3. *Why is emphasis laid upon the fact that Zaccheus was "a son of Abraham?" Did the salvation of Zaccheus depend upon his descent from Abraham?*

Zaccheus was chief among the oppressive tax-gatherers, and was despised by his own countrymen as the representative of aliens. Christ emphasizes that he is a true son of Abraham and on his way to Abraham's bosom. His neighbors ought to rejoice rather than murmur that salvation had come to his house, for they were all children of one father. His salvation, however, did not depend upon his ancestry, but his repentance and faith in the Son of God. All who believe are children of faithful Abraham, and heirs according to the promise.

Question 4. *What is meant by the title "the Son of man," as applied to Jesus? Why is that title used in this place?*

1. By his self-chosen title, "the Son of man," he owns his parentage in the human race. As surely as he was the "Son of God," so surely and deeply was he the Son of humanity. The race has only produced one such Son. As a Son he was devoted beyond all others to his Father in heaven; as the Son of humanity he was equally devoted and faithful to the race of man. Moses was faithful as a servant in all his house; but Jesus as Son in the house of humanity was beyond measure obedient and true. 2. Because the Jews had sunk the manhood of Zaccheus in their dense prejudice against his occupation. By this "title" Jesus touches him into life with a drop of true brotherliness. Zaccheus instantly responded to the touch.

Analytical and Biblical Outline.

A Son of Abraham.

I. HIS HINDRANCES.

1. *Chief among the publicans.* v. 2.
Eateh . . . with publicans. Luke 7. 34.
Sinners to repentance. Matt. 9. 13.
2. *He was rich.* v. 2.
How hardly . . . that have riches. Luke 18. 24.
Temptation and a snare. 1 Tim. 6. 9.

II. HIS EARNESTNESS.

1. *Sought to see Jesus.* v. 3.
With my whole heart. Psalm 119. 10.
2. *Ran . . . and climbed up.* v. 4.
Do it heartily. Col. 3. 23.

III. HIS PROMPTNESS.

1. *Make haste . . . came down.* v. 6.
Made haste and delayed not. Psalm 119. 60.

2. *Received him joyfully.* v. 6.

Gladly received his word. Acts 2. 41.

IV. HIS LIBERALITY.

The half of my goods. v. 8.

Charge them that are rich. 1 Tim. 6. 17.

More blessed to give. Acts 20. 35.

V. HIS JUSTICE.

If I have taken . . . restore. v. 8.

To do justly. Micah 6. 8.

Learn to do well. Isa. 1. 16, 17.

VI. HIS SALVATION.

Salvation come to this house. v. 9.

They which are of faith. Gal. 3. 7.

Came to save sinners. 1 Tim. 1. 15.

Thoughts for Young People.

Conditions of Friendship with Jesus.

1. *Friendship with Jesus is not conditional upon respectability of character.* For Zaccheus's reputation was evidently bad, and his business was so shameful as to make him a social outcast.

2. *Friendship with Jesus is not conditional upon precious purity of heart.* For Zaccheus had been unscrupulous in the collection of taxes, and nobody would have thought of him as being the purest man in that "city of priests." The pure Christ chose him, nevertheless, to be his host.

3. *Friendship with Jesus is not always initiated by public demonstrations.* "Kneeling at the altar" and similar manifestations are unspeakably helpful as steps toward that friendship; but it is a thing of the heart, and begins in one's inner consciousness far beyond the range of others' eyes. "Publicans" and "sinners," whom we despise, may, at this very moment, unseen by us, be eagerly climbing into positions whence they may see the Lord when he shall "pass that way."

4. *No one can win the friendship of Jesus who does not feel his lost condition.* Christ came to seek and to save the lost. The self-righteousness of the Pharisee practically excludes him from the circle of Jesus's friends.

5. *No one can win the friendship of Jesus who does not greatly desire it.* With what haste Zaccheus descended the tree and ran to his home to welcome the Lord! Our Lord's friendship is not thrust upon anyone against his will.

6. *Friendship with Jesus cannot be maintained without conformity to his lofty law of justice.* It was a matter of course that the repentant and saved Zaccheus returned, with lavished interest, the wealth he had unjustly taken. A true Christian man cannot consciously wrong others.

7. *No true friend of Jesus can be unsympathetic, or stingy, or self-centered.* Benevolence to the needy was as direct an outcome of Zaccheus's conversion as was justice to his business associates.

Lesson Word-Pictures.

A great King is to enter Jericho and dine with one of its favored inhabitants this very day.

A great King, a great King!

Hark!

Look down that road and listen!

Can you not hear the din of trumpets? Can you not catch the rumble of chariot wheels? Can you not see a host in sturdy armor and under brilliant flags?

That road is empty and dusty and hot and still.

No sign of the coming of this King, says somebody.

But he is coming nevertheless.

He will be entertained by one of Jericho's citizens. Yes, under one of the goodly sycamore trees of Jericho the host and his kingly guest will meet, and then will go to the banquet room together.

Which fine sycamore is it? Before what great man's door does it throw out its honored branches? Hilkiah lives in that house over there behind a noble sycamore. He is the richest man in Jericho. He has the biggest banquet hall. He serves the finest dinners. The King will be likely to stop with Hilkiah. Then there is Amminadab, the ruler of the synagogue. He is a very influential man. Under the fine tree before his door may be this expected memorable conference.

"There is another sycamore worth noticing," says a proud son of Abraham, "but I just saw Zaccheus, the publican, the rascal, rogue, villain, squirming up into it. That dishonors it. The King coming, if not a Jew, ought to be. He ought to be the Messiah we have been expecting, and he will be a Jew, and no Jew would stop under a sycamore that bears a publican as fruit, and then go to his house as guest. Jews associate only with the sons of Abraham."

Yes, that other sycamore is a noble tree, and up its trunk something has just sprung, squirrel-like.

Zaccheus, was it? The little man! Lucky for him that there was a branch low down. He says a crowd is coming, coming by this very tree, and it is a crowd curious to see and follow one Jesus, and Zaccheus would give more to have a look at Jesus than to see great Cæsar himself. He must, will have a look at Jesus. So up into the sycamore this publican-squirrel has leaped.

"Let him go!" says the haughty son of Abraham. "Squirrel? He is a fox, a wolf! Let him go!"

"Let him go! Don't notice him!" cries Hilkiah. "He is not a son of Abraham!" And Hilkiah is echoed by Amminadab. "Let him go! He is not a son of Abraham!"

And there he is, the publican-squirrel, up in the

tree, his bright, sharp, kindly eyes peering down. And there is the crowd coming nearer!

O, what if the King be in the crowd! But there are no chariots, no flags, no trumpets, only a great, curious crowd, eager to see that man walking at its head. But what a majestic, kingly gait he has!

O, Jericho, that is your King! It is Judea's King, the world's King!

Forward, Hilkiah! Stand under your sycamore! Let a Jew receive this greatest of Jews!

No, he goes by Hilkiah's tree.

Out then, Amminadab, and stand under your sycamore. A son of Abraham, receive Abraham's Lord!

No, he, the King, passes by this sycamore also. Where will he halt then?

There is only one other worthy sycamore, and Zaccheus, that publican-fruit, "rascal," "rogue," "villain," is hidden among its branches. And under that polluted tree halts the King!

He looks up.

He spies Zaccheus.

And now hear his kingly voice: "Zaccheus, make haste, and come down; for to-day I must abide at thy house!"

O, how quickly Zaccheus slides down that sycamore trunk!

How joyfully he receives his guest! How gladly he makes ready the feast!

O wonderful day in the house of Zaccheus! What a long look at his Lord he had, and what joyful recognition he received as a true son of Abraham!

The King goes on, on to Jerusalem, there to die for Zaccheus, there to hang on a tree that sinners everywhere may have a look at their sacrifice and be saved.

Orientalisms of the Lesson.

A very vivid picture of what oriental taxation is may be gotten from two or three pages (57-59 of vol. 2) of Schuyler's *Turkistan*, describing the method of raising revenue of the Khan of Khokand. The public works are first and foremost built and maintained by pressed labor, for which nothing is paid, not even food being supplied, and the parties who shirk are whipped, and sometimes whipped to death, while others have been buried alive. Even collectors of brushwood reeds and grass are obliged to deliver one half to the government. Then every cartload of reeds or brushwood must pay five cents on entering the town where the market is held, and add eleven cents at the market itself. Cattle, horses, asses, and other animals, when sold, must be taxed on the sale. Even leeches must pay a cent each. This is a tax on the right of selling in the bazaar, and extends to everything brought in or going out by sale. Even monkeys and other

animals taken into the market for amusing the crowd must pay. When a new teacher (Imam) is appointed to a mosque, he must pay a tax of a dollar or more. When a family has any feast or a religious ceremony, the master of the house must give a gown and from four to ten dollars to the governor. We cannot specify farther, but give this as a hint of what these exactions are.

Dr. Klunzinger, in his *Upper Egypt*, says, after describing a similar oppression of the Fellah, that the manner in which the tax is levied is worse than the oppressive tax itself. When the government treasury is low the people are ordered to pay in a given amount within a stated time. The officer politely "requests" the richer citizens to make advances, and they borrow the money, if needs be, and exact immediate payment from the taxpayer. If he cannot or will not do this he is treated to the lash, which he often endures not only till the blood flows, but till all the flesh of his body is made tender with the raw hippopotamus hide, when possibly he slowly drops the coin out of his mouth, where he had it concealed. (See *Upper Egypt*, pages 67-71.)

The Publicani to which Zaccheus belonged were, at one time, middlemen, contractors, to whom the revenues were sold at auction, including salt mines and other parts of the public domain, as well as the taxes from lands and income. They did not belong to the government as officers of it, nor to the people, properly speaking, but were buyers from the government of the right to impose and collect rates. These were not merely taxes as we know them, but as we have found them described in Turkistan. Of course wherever this kind of tax system exists there is great opportunity and temptation to oppression and wrong. But when the Roman Empire was inaugurated these middlemen were disallowed, and the officer of the government came into direct touch with the people, and he might become, personally, far more obnoxious in this capacity than as a tax contractor. The same chances for wrongdoing existed and were used, notwithstanding the provision of a penalty of double the sum extorted, and fourfold if it was exacted with threats or violence. There were duties at harbors and at gates of cities; house taxes and a great variety of other sorts in Jericho. The tax revenues from the balsam and palm industry at Jericho were so great that Anthony gave them as a source of revenue to Cleopatra, and Herod the Great bought them back for himself. When it is said (verse 2) that Zaccheus was "chief among the publicans," it may possibly mean that he belonged to the "chief" order of the publicans. Under the empire the taxes or revenues were divided into classes, the first and highest of which was the collection of the regular one-tenth of the crop of sown land, and one fifth of the products of plants and trees. The next class or order was

the revenues from the government works in mines, etc., where all the profits belonged to the state. The agriculturists would often find it difficult to meet their payments, and the tax collector, the publican, would advance money at high rates, and thus become the banker and tax receiver both; thus the ratepayer would come under double burden, and the publican would grow "rich," as Zaccheus is said to have done.

All this collision with the people made the class of publicans unpopular, but if he were a Jew he was doubly so, because in addition to the inquisitorial proceedings and unscrupulous exactions, most Jews thought it unlawful to pay tribute to a heathen. When then, as sometimes happened, and as was the case with Zaccheus, the publican or tax collector was a Jew, he was esteemed a traitor, a "sinner," and a heathen. The rabbis declared that as one robber or murderer disgraced his whole family, so a Jew who became a publican degraded all who were related with him. No promises were to be kept with a murderer or a thief or a publican. No alms were allowed to be received from him in synagogue or temple, and it was unlawful in anyway to partake of his wealth. Hence the outrage to Jewish feeling when Jesus was recognized as the "friend of publicans," and when he now, self-invited, went to be a guest of this "sinner."

By Way of Illustration.

Verses 1-4. "Seek, and ye shall find." Moody says: "Show me one earnest soul who has desired to know Jesus and has been turned away." An evangelist opening services in a new district had his attention directed to a young man who had walked five miles to attend the service. "That young man will be converted," said the evangelist, and sure enough he was converted at the first meeting, and became an active worker. We read of the Prodigal Son that he arose to come to his father, but while he was yet a great way off his father saw him and had compassion, and ran and fell on his neck and kissed him.

Verse 5. "Zaccheus." A friend of General Havelock's asked him how he gained such influence over the men of his regiment. He said: "I keep close to them. I have personal contact with each man and know each man's name." "This desire to have one's name and personality remembered," says Bishop Ninde, "is a noble desire, as it is universal and was designed to work good for us." Talk about a personal Christ if you would win souls to him. Thousands of people like Mary have cried, "Master!" when a personal Christ spoke to them through his word or through some disciple of his. It means that he knows all about your peculiar trials and surroundings and temperament,

and that he who fashioned no two blades of grass alike can adapt himself just to you.

Verse 5 and 6. Lord Shaftesbury, who worked so much in the slums of London, tells about giving a magic lantern entertainment of scenes of Christ's life to a ragged school, about four hundred being present. He says: "The last picture represented our Lord standing beside a closed door, and the text at the foot of the picture was, 'Behold, I stand at the door and knock.' The effect was startling, and when I said, 'What you see there is going on at the door of every house in Whitechapel,' they were moved to tears. It was a revelation to them, and when I told them that if they would throw open the door, he would 'come and sup with them,' there was something so cozy and comfortable to them in the idea of it that they came pouring round me and thanking me. Poor, dear souls! They do not care much for outward forms; they like their religion to bring comfort."

Verse 7. The outcasts of Christ's time were not the men with stains upon their garments and with shame upon their brows; they were the men and women who did not know that they had sins to be forgiven. I have read stories of men who were walled up in some dungeon castle and left to die there, and as I look out into life I think we are in danger of that very doom; we are in danger of walling up ourselves in our own self-satisfaction and smothering to death. It is at the door of the person who thinks he is rich and increased with goods and has need of nothing, and knows not that he is miserable and poor and blind and naked, that Christ declares that he knocks.—*Lyman Abbott.*

Verse 8. "I thought on my ways and turned my feet." This verse in Psalms describes a practical thinker. He turned his feet. I am going to-day through London, and I find, as I often do, that I am going the wrong road, and somebody tells me the way to go. He says: "Sir, you are going in a completely wrong direction." Well, what would you think of me if, after I am convinced that the man is right and I am wrong, I said to myself, "I will think about that," and still walk along the wrong road thinking about it? There is no good done until I not only think, but turn my feet and go in the right direction.—*Rev. John McNeill.*

Verse 10. John Newton, who in his earlier life was guilty of almost every sin and crime, but who after conversion wrote some of the most beautiful hymns of the Church, lost his memory as he grew old. He said, however, he could remember two things: That he was a great sinner; that Jesus was a great Saviour.

References.

FREEMAN. (Including connecting verses.) Ver. 2: The publicans, 759. Ver. 13: The "pound," 785. Ver. 20: Valuables wrapped in cloths, 268.

Blackboard.



A SINNER'S SALVATION.

ZACCHEUS
WOULD SEE JESUS.

HE SOUGHT EARNESTLY,
HE RECEIVED JOYFULLY,
HE BELIEVED FULLY.

HE SOUGHT AND FOUND.

"It is not the will of your Father . . .
that one . . . should perish."

PRESENT SALVATION.
NOW.

THE LORD SAYS TO
ZACCHEUS, | ME,
MAKE HASTE, | BEHOLD,
COME DOWN. | I STAND AT
THE DOOR AND
KNOCK.

ZACCHEUS IS | SHALL I BE
SAVED?

"If any man . . . open the door, I will
come in to him."

The Teachers' Meeting.

Environments of the lesson: (1) Make a sketch-map showing Perea, Jericho, and Jerusalem; (2) Describe Jericho, "the city of priests;" (3) Define a "publican;" draw out from the class why publicans were despised; (4) Time in Christ's life when this took place.... Teachings of this lesson as to (1) The character of Christ; (2) The way of salvation; (3) The duty of a Christian.... Characteristics of Zaccheus as a sincere seeker of Christ: (1) His sense of need; (2) His sincerity; (3) His determination; (4) His promptitude; (5) His sorrow for sin; (6) His righteous endeavors.... Characteristics of Jesus as a divine Saviour: (1) He notices individuals; (2) He chooses those that need and desire him; (3) He calls those he chooses; (4) He is merciful toward those who seek him; (5) He saves to the uttermost.... Additional practical lessons: (1) Change of heart is evidenced by change of life; (2) Reparation of wrongs is a Christian duty; (3) Jesus is no respecter of persons; (4) The presence of Christ makes us conscious of our moral condition.

OPTIONAL HYMNS.

No. 1.

I'm poor, and blind.
All for thee.
My Jesus, as thou wilt.
I heard the voice of Jesus.
Lead me, precious Saviour.

No. 2.

Jesus, thou everlasting King.
The name of Jesus.
The Saviour calls.
I will follow thee.
Jesus Christ is passing by.

The Lesson Catechism.

[For the entire school.]

1. What means did Zaccheus take to see Jesus? **He climbed into a sycamore tree.**
2. What did our Lord tell him he intended to do? **To abide in his house.**
3. What did Zaccheus say he would do for the poor? **He would give to them the half of his goods.**
4. What would he do for those whom he had wronged by false accusation? **He would restore them fourfold.**
5. What did Jesus say? **This day is salvation come to this house.**
6. For what did the Son of man come? **GOLDEN TEXT: "The Son of man,"** etc.

CATECHISM QUESTION.

15. How are we taught to behave to ministers of the gospel?

Hebrews xiii. 17. Obey them that have the rule over you and submit to them; for they watch in behalf of your souls, as they that shall give account.

A. D. 60 (?).

LESSON XII. PURITY OF LIFE.

[March 24.]

GOLDEN TEXT. Abstain from all appearance of evil. 1 Thess. 5. 22.

Authorized Version.

Rom. 13. 8-14. [Commit to memory verses 10-12.]

8 Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness: not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

Revised Version.

- 8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.
- 11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
- 13 Let us walk honestly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

TIME.—A. D. 60, or 58. **PLACE.**—Written by Paul while at Ephesus. **RULER.**—Nero, emperor of the Roman world. **DOCTRINAL SUGGESTION.**—The authority of God's law.

HOME READINGS.

- M.* Purity of life. Rom. 13. 8-14.
Tu. Dead to sin. Rom. 6. 11-18.
W. A living sacrifice. Rom. 12. 1-9.
Th. Be separated. 2 Cor. 6. 11-18.
F. Resist. James 4. 1-10.
S. Be ye holy. 1 Peter 1. 13-23.
S. For Christ's sake. 1 Peter 4. 1-7.

LESSON HYMNS.

No. 121, New Canadian Hymnal.

Saviour! Thy dying love.

No. 124, New Canadian Hymnal.

Oh, for a heart to praise my God.

No. 126, New Canadian Hymnal.

Lord Jesus, I long to be perfectly whole.

QUESTIONS FOR SENIOR STUDENTS.

1. The Perfect Law, v. 8-10.

- What is the meaning of the word temperance?
 How is temperance a part of the law of love?
 What does a man's duty to his neighbor demand of him in daily life?

What do statistics show in regard to the crimes mentioned in verse 9?

Is it part of the fulfilling of the law to keep men from committing such crimes?

What should the Church teach concerning self-indulgence of any kind?

Does a man violate the principle of verse 10 if he gratifies his own appetite without regard to his neighbor?

2. The Vital Force, v. 11-14.

How should one live who desires to fulfill the law of love?

Is there any proof at present that the night of temperance is far spent?

What is the duty of those who live in the breaking day of the temperance reform?

What is the armor of light in this work? (Verse 14.)

What sins of the times does Paul recognize and exhort against?

What should be the one aim of the Christian disciple? (Verse 14.)

Practical Teachings.

Temperance means self-restraint in all directions.

A man has no right to do that which will harm his neighbor. Self-indulgence of any sort is a harm to my neighbor.

Drunkness is not possible when one walks "honestly."

Quarrels, riots, brawls, impurity of all kinds, are the attendants of drunkenness.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Perfect Law, v. 8-10.

- What is the only debt that we should owe?
 Who fully keeps the law?
 What five commandments are cited in verse 9?
 What covers all the other commandments?
 What does James call this saying? (James 2. 8.)
 What will love keep one from doing?
 How does Paul define love?
 How does John define love? (1 John 4. 16.)
 What does he say about loving a brother? (1 John 4. 20.)
 Can a Christian, then, countenance liquor selling?

2. The Vital Force, v. 11-14.

- What is it high time to do?
 What reason is given for this?
 What is nearly gone, and what is near by?
 What should be put off, and what put on?
 How ought we to walk?
 How should we not walk?
 Whom ought we to put on?
 For what should no provision be made?
 What should we carefully shun? (GOLDEN TEXT.)
 What should be our rule about eating and drinking? (1 Cor. 10. 31.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. What law will keep us from strong drink?
2. What law will keep us from tempting others?
3. What will make our example always safe?

QUESTIONS FOR YOUNGER SCHOLARS.

- Can you tell the story of the young ruler?
 What did he know?
 What did Jesus say he lacked?
 What will love not do?
 What is love?
 Who is love? (1 John 4. 8.)
 Why should we begin to do right now?
 What should we cast off?
 What is one of the works of darkness?
 What does love tell us to do?
 Why?
 How should we walk in this life?

How can we "put on" the Lord Jesus Christ?
By loving and serving him.
 What is the right question to ask?
 Shall we ask it of ourselves?

Remember—
 That great trees grow from little seeds.
 That great sins grow from little self-indulgences.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

When to the Roman Christians Paul wrote the vigorous verses we study to-day, neither he nor they were beset by the modern "liquor question." Nevertheless the digest of Christian morals here given is one of the best of all temperance lessons. These five or six moral precepts, if followed out, would banish from the community all selfish indulgence of appetite. Paul says, "Owe no man anything" (verse 8); "Love thy neighbor as thyself" (verse 9); Do no harm to any (verse 10); Arise from lethargy (verses 11 and 12); Behave with rectitude and discretion (verse 13); and Be enveloped and coated and cloaked with the Lord Jesus, just as an ancient soldier was covered all over by his armor (verses 12, 14). Think how utterly contrary to all this is the intoxication which piles up debts on the individual and the community; which sows the seeds of hatred of our neighbors; which works more "ill" and harm than any other force in modern society; which affects the community with a sort of moral stupor, and seems at times to befool even Christian consciences; which is the most fruitful source of vice and "works of darkness;" which so fastens its shackles about a man that the slavery of its victims is more readily seen than the Christian armor of those who oppose it. The Epistle of Paul to the Romans is the most elaborate production of the apostle's pen. While it is one of the profoundest theological treatises ever composed, it is written in headlong and off-hand style, and from beginning to end it is characteristically a letter. Its date is probably A. D. 58, the fourth year of Nero's reign.

Verse 8. The apostle has just spoken (verses 1-7) of the Christian's duty to the civil government, and his words on this subject come to us with increased force when we remember the viciousness of the government to which he urged loyalty. From the duties of a citizen he passes to the duties of a neighbor, and his first injunction has been interpreted by some fanatics to forbid the credit system in trade. **Owe no man anything, but to love one another.** There is no doubt that in modern merchandise the credit system is so strained and misused that it has become a readier ministrant to acute "panics" and chronic fraud than any other element. But the apostle is here handling much profounder principles than any laws of trade. The debt of love underlies and precedes all other debts. We are to love the man from whom we purchase, the man to whom we sell, and the man who neither sells nor buys from us; not to like them, selecting them from all the rest of the world because of their harmony to our tastes, but to love them, holding ourselves in constant readiness to sacrifice our own convenience and preference for them. This is the spirit of the Lord Jesus; and if it be not good business policy, that is simply because "business," as generally conducted, is pagan and not Christian in spirit. Temporary indebtedness is often a necessity, and is directly conducive to the prosperity of both seller and buyer; but, (1) No man has a right by any sort of indebtedness to forfeit his moral independence; (2) No man has a right in any business relation to transgress the Golden Rule—to do what, under similar circumstances, he would not cordially like to be done to him. Dr. Moule wittily says that the debt of

love to our neighbor is not like a forgotten account which is owing to the seller, but is rather like interest on capital which is constantly owing to the lender. **Hath fulfilled the law.** "The law" merely puts into language what a loving heart does spontaneously. "Fulfilling" is filling full. It is as if every precept and command of the Mosaic law was a cup, of no value whatever until filled to overflow with the love to carry which it was fashioned.

9. This verse shows that the "Thou shalt not" of the second half of the Decalogue mean simply, "Thou shalt love thy neighbor as thyself." Each prohibition is the negative statement of a positive command. How complete is the self-abnegation which the Gospel enjoins may be seen from the phrase **as thyself.** Remember, "love is holiness spelled short."

10. Love worketh no ill. A negative statement again. **Love is the fulfilling of the law.** See note on verse 8. Men and women are often kept back from the simple, pure love which characterized the early Christians, and which is God's ideal for all his children, by foolish conventions which are the outgrowth of selfishness.

11. And that. Better, "and this;" our love to our neighbor is made active by a consideration of the time. **High time to awake out of sleep.** This becomes especially true when we make use of the passage as a temperance lesson. Now is the time to think and talk and work and vote on this burning question, which makes every other question petty when compared to it. **Now is our salvation nearer than when we believed.** This is the reason for the holy promptitude to which Paul exhorts. But in what sense is

salvation now nearer? The simple answer is that Paul refers to the coming of the Lord, which he confidently expected in his own time. Those who explain the "high time" to be the Gospel time, and the "sleep" to be the sin and ignorance from which Christianity called the world, and those who hold, with Dr. Whedon, that the apostle merely means that we are now midway between our first earthly salvation and our final heavenly salvation, that it figures as a night, and the engrossments of life as a sleep, death and salvation as a dawn, and eternity as a blessed noonday, can find much in the context to favor their interpretation, and either explanation brings noble, moral suggestions; but I prefer the simple explanation with which we started. It does not to the slightest degree lessen the divine authority of Paul to hold that not every future fact and deed was revealed to him, and the natural inference from his epistles is that he expected the second coming of Christ "straightway."

12. This verse is a continuance of the figure introduced in verse 11. The method of interpretation which we adopt for that verse will control our understanding of this. **Works of darkness.** Deeds of wickedness that men seek to hide under cover of night; wickedness itself, however, is a state of spiritual darkness. **Cast off.** As those who rise at dawn of day cast off their night garments. **Armor of light.** Better, "Armor of the light." Such armor as is worn by soldiers in the daytime.

13. Honestly. Decently, becomingly. **Rioting.** Reveling. **Drunkenness.** The excess of the ancient feasts was great. **Chambering.** Sensual sins. In this case, as in many, precipitated by strong drink. **Wantonness.** A broader phrase including all those crimes and wicked practices that belong especially to the nighttime. **Strife and envying.** The evil tempers which naturally and inevitably succeed licentiousness.

14. Put ye on the Lord Jesus Christ. Clothe yourselves with the moral disposition and habits of Christ. **Provision.** "Forethought, purpose."—*Whedon.* **To fulfill the lusts.** "The heathen Gentiles," says Dr. Clarke with painful accuracy, "lived and labored, bought and sold, schemed and planned for the flesh. It was the business of their lives to gratify sinful lusts. Their philosophy taught them little else, and the whole circle of their deities, as well as the whole scheme of their religion, served only to excite and inflame such passions and produce such practices." One of the blessed results of the coming of Christ is that vice has been made disreputable, even among the vicious. And yet in the year of our Lord eighteen hundred and ninety-five multitudes (churchgoers, too, and regular Sunday school attendants) do systematically make provision for the flesh, "to fulfill the lusts thereof." These things ought not so to be.

INDUCTIVE NOTES.

Verse 8. Owe no man anything. The context (verses 6, 7) plainly shows that this does not refer merely to financial indebtedness. Fulfill your obligations. "Now we that are strong ought to bear the infirmities of the weak," therefore if the strong withhold their help they are not paying a debt which is due. We owe to the inebriate and his family the best possible protection and assistance we can give. **He that loveth his neighbor hath fulfilled the law.** In the world's "code of honor" the demand for revenge and satisfaction often amounts to a law. But it is not the law of wisdom or love. All retaliation is destructive. Love conserves, edifies, and ennobles. The law points the way and love gives the strength to achieve all blessedness.

9. Thou shalt not injure thyself or thy neighbor by mistreating, taking, or inordinately desiring anything that is his. Thou shalt love. One might keep the "shalt not" of the law and still be indifferent to the welfare of his neighbor. But the law comprehends the positive and active virtues also. Love means a strong and persistent affection seeking expression in conferring practical benefits. **As thyself.** Not as one does love himself as a mere animal to be comfortable and well-fed, but as he ought to love himself

as an immortal spirit created for a mission of holiness in this life and eternal joy in the life to come.

10. Love worketh no ill to his neighbor. Love cannot talk of the rights and interests of a community, and then do or "work" the things which result in harm to his neighbor. Love is consistent. Love will not let anyone else work ill to his neighbor if he can prevent it. Love will not allow old evils to work ill to his neighbor simply because they are old. This applies to all social, commercial, and political abuses which injure the young, the weak, or the unfortunate. What a strange violation of this principle the saloon system presents! We are sending our money by the millions to convert heathen nations, and yet tolerate an institution in our own country which involves more folly, sin, cruelty, and shame than all the abominable idolatries and superstitions of the pagan world.

11. It is high time to awake out of sleep. Lust, avarice, and other forces of evil are increasing in their activity. Christian philanthropy is not dead, but it is dull, drowsy, and indolent compared with the agents of intemperance and licentiousness. "It is high time," for the apathy of the Church respecting these evils is a great source of unbelief and alienation from Zion.

Now is salvation nearer to us. There is more light, more knowledge as to the nature and extent of home-destroying vices. The evidences are conclusive that if we give to our neighbor the protection we owe him we must do it by prompt, united, and vigorous effort. **Nearer.** The salvation is at hand, but not secure unless we awake to the duty of private, public, and incessant action.

12. Let us cast off the works of darkness. This was written to believers. Strange employment for "the children of light!" (1 Thess. 5. 5.) It must mean that we are to cast off all alliances or entanglements with dark and pernicious things. We are not to hold any relations with evil-doers which will promote their sinful employment. **The armor of light.** Even love has to fight, but not with carnal weapons (2 Cor. 10. 4). This is the armor which is "mighty through God to the pulling down of strongholds." "Armor of light," an impressive expression which indicates the origin, spirit, power, and success of Christian methods of promoting the welfare of mankind (Eph. 6. 11-18).

13. Honestly. Paul uses the Greek for this word in its classic sense, "With grace and dignity, like a gentleman" (Aristotle, *Ethics*, N. 1. 12). It means honorably as well as justly. **Not in open vice or secret sin or selfishness.**

14. Put ye on the Lord Jesus Christ. Having put off the evil, the surest way to put on the good is to accept him who is "full of grace and truth" (John 1. 14, 16). **Make not provision for . . . lusts.** Trifle not with the books, papers, pictures, entertainments, conversations, or company which ministers to unholy appetites or passions. Provide for the flesh as to health, strength, and nobleness, that it may minister to your redeemed and sanctified spirit (1 Thess. 5. 23).

Analytical and Biblical Outline.

The Man of God.

- I. AN HONEST MAN.
Owe no man anything. v. 8.
Withhold not good . . . due. Prov. 3. 27.
- II. A BROTHERLY MAN.
To love one another. v. 8.
The royal law. James 2. 8.
- III. A HARMLESS MAN.
Love worketh no ill. v. 10.
Charity suffereth long. 1 Cor. 13. 4-7.
- IV. A THOUGHTFUL MAN.
Knowing the time. v. 11.
Watch and be sober. 1 Thess. 5. 6.
- V. A TEMPERATE MAN.
Not in . . . drunkenness. v. 13.
Take heed to yourselves. Luke 21. 34.

VI. A PURE MAN.

Not in . . . wantonness. v. 13.
Whatever things are pure. Phil. 4. 8.

VII. A PEACEABLE MAN.

Not in strife and envying. v. 13.
First pure, then peaceable. James 3. 17.

VIII. A CHRISTIAN MAN.

Put ye on the Lord Jesus Christ. v. 14.
To me to live is Christ. Phil. 1. 21.

Thoughts for Young People. Putting on the Lord Jesus Christ.

1. There is a Lord Jesus Christ. Let us remember, as if it were a new thing, that he, the Christ of prophets, evangelists, and apostles, is a Fact. Not that he was, but that he is. Sure as the existence now of his universal Church; sure as the observance of the historic sacrament of his death; sure as the impossibility of Galilean or Pharisæic imagination having composed instead of photographed the portraiture of the incarnate Son; sure as is the glad verification in ten thousand blessed lives to-day of all that the Christ of Scripture undertakes to be to the soul that will take him on his own terms—so sure, across all oldest and all newest doubts, lies the present fact of our Lord Jesus Christ.

2. We can put on the Lord Jesus Christ. We may use him as a mantle or dress or suit of armor wrapping us all up, defending us against all hostilities. He has in his word used almost every possible figure to teach how near he is to us—the literal partaker of our nature; the sacrifice made on our behalf; our Righteousness, "through faith in his blood;" the Head and Life-spring, to which we are united in an indescribable union, of deep, calm tide of life, spiritual and eternal, ready to circulate through our being. We can "put him on" as our panoply of light. We can put him on as the Lord, surrendering ourselves to his absolute, while most benignant, sovereignty and will. We can put him on as Jesus, clasping the truth that he, our human brother, "in all points as we are," yet divine, saves his people from their sins (Matt. 1. 21). We can put him on as Christ, our head anointed without measure by the eternal Spirit, and now sending of that same Spirit into his happy members, so that we are indeed one with him, and receive into our whole being the resources of his life.

3. It is our duty to put him on. Across all the realities of sin Paul writes this, "Put ye on the Lord Jesus Christ." Here is that by which you can be more than conquerors. Take our iniquities at the worst, this can subdue them; take our surroundings at the worst, this can emancipate us from their power. It is the Lord Jesus Christ and the putting on of him.

Lesson Word-Pictures.

"Love-His-Neighbor," that is a good name for him. They say he is peculiar; he hates a debt. May his peculiarity be a catching one! The only obligation he likes to feel is to love everybody. How his life shines with the proofs of this! Watch that life! Watch it in its relations to the neighborhood, and in his dealings with others what sin of anger or slander, theft or injustice, will Love-His-Neighbor commit? One neighbor has a fine garden and another has a fine house. You can see the one towering up in its fine proportions, and how brilliant and fragrant is the other! Those neighbors are very delicate ware to handle. One you might call Mr. Sensitive and the other Mr. More-than-Sensitive. What a big chance for anger and a long quarrel there was with each one day, when from different quarters they looked over the garden wall, and each unfairly accused Love-His-Neighbor of trespass! What an opportunity for a hot fire burning away all kindly relations, but Love-His-Neighbor quenched every spark with his careful, kindly words.

He might have reported each neighbor's injustice. He might have blown it about through a big trumpet of defamation to right and left, on the street, in the market place, in the church conferences. He thinks of his neighbors' good and keeps the story to himself.

He has another neighbor, Mr. Slow-to-See. Love-His-Neighbor has business dealings with Slow-to-See. How easy it would be to give a rosy flush to a mercantile venture and tempt Slow-to-See into a barren financial desert! For Love-His-Neighbor the desert would prove a garden. How careful he is to color the desert as a desert, and not look at it through Slow-to-See's poor eyes, who was rushing into it as a garden!

When Love-His-Neighbor lies down at night, how sweet his rest! A good conscience has made his bed. His pillow is stuffed with happy memories. He takes into his dreams that pleasant companion, a love for all humankind. He himself is always slow to speak of his spiritual attainments, but the recording angel that night, when making up the books, must write of Love-His-Neighbor that he has fulfilled the law by living out the loving spirit of Jesus.

He awakes early. How suggestive is the hour!

He sees the dawn flushing the walls of his chamber. He thinks the night of his probation is almost over. The day of his reward is close at hand. Yes, he recalls the apostle's thought in this chapter. The watches of the night of earth will soon end, and eternity will dawn!

Another life, a better life, a life visibly with Christ, will soon be his. Any work of darkness he cannot fellowship. Eternity's light will soon be about him. He rises. He echoes the cry of

the apostle to put on the armor of light. He has risen, too, in season for communion with God. The armor of light, the strong, beautiful armor, he must put it on.

He fastens on truth's girdle and the breast-plate of righteousness, the sandals of peace and the helmet of salvation. He grasps faith's shield, and now he opens the old Bible. He reads, he wields the sword of the Spirit. He kneels, he prays, he rises gloriously appareled in the armor of light.

What a warrior for God!

He goes out. Through the day his conduct is that of the children of light, the soldiers of Jesus. He is tempted. The intoxicating cup solicits him. "The world, the flesh, and the devil" press upon him. He resists, he routs them. He cannot give any countenance to wrong. The very look of evil he avoids. He is the child of God. He has put on the Lord Jesus Christ. He is the heir of heaven. An eternity with God is his birthright. An imperishable crown shall be his reward. Will he give heed to things of sense and time, and make them first and final? Never.

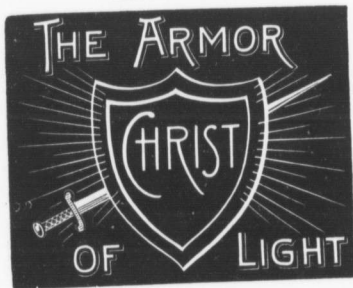
Orientalisms of the Lesson.

Verses 12. Putting on "the armor of light" recalls that the Roman armor was of two kinds, the heavy armor being distinguished from the light. The heavy is almost, if not entirely, alluded to in Eph. 6:17. It omits the spear. The light armor had no breastplate nor shield, but consisted of a covering of skins, leather, or cloth; and instead of a sword or spear, darts, stones, bows and arrows, or slings. It thus included the covering of the entire person, and the suggestion of being armed becomes one of being fully covered or clothed with light.

Verses 13. The allusion to drunkenness and wantonness finds many illustrations in oriental life. The drunkards among the Israelites preferred the strong medicated wines to all others. Like oriental debauchees, they rose early in the morning to revel. The Mishna seems to show that the Jews drank to intoxication at the feast of Purim. When wealth and luxury had increased among the Romans it was customary to make the supper a course dinner, as we would say, served in three courses. The first was honeyed wine, salad, sausages, and eggs; the second was the heavy dinner, which was varied, and might consist of several dishes; the third was pastry, nuts, and fruits. After the dinner wine was brought and all drank freely. Then female dancers, singers, and buffoons were introduced, and dice were played, if the parties so liked.—*Ætæl.* Most abominable practices, named by Paul in the first chapter of Romans, are also mentioned by Seneca, and are found in all heathen countries. When the mis-

sionaries read this chapter in the streets of Calcutta, the heathen said some one had been revealing their bad habits to the missionary. Dr. Curry calls attention to the confirmation of all these pictures of the vices and sins of the Romans by recently discovered memorials.

Blackboard.



RIGHT LIVING
IS
FULFILLING THE LAW.
LOVE TO GOD MAN FULFILLS.
WAKE
TO RIGHTEOUSNESS.
WORK
DEEDS OF LIGHT.
WALK
HONESTLY.
PUT ON THE LORD JESUS CHRIST.

PURITY.
PUT OFF
WORKS OF DARKNESS.
RUNKENNESS.
PUT ON
WORKS OF THE LIGHT.
LORD.
ABSTAIN FROM
ALL APPEARANCE OF EVIL.
"No man liveth unto himself."

By Way of Illustration.

Verses 8-10. Love is a compound thing. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, and it has come out on the other side of the prism broken up into its component colors—red and blue and all the colors of the rainbow—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. The spectrum of love has nine ingredients: Patience, "Love suffereth long;" kindness, "And is kind;" generosity, "Love envieth not;" humility, "Love vaunteth not itself, is not puffed up;" courtesy, "Doth not behave itself unseemly;" unselfishness, "Seeketh not her own;" good temper, "Is not easily provoked;" guilelessness, "Thinketh no evil;" sincerity, "Rejoiceth not in iniquity, but rejoiceth in the truth." You will notice that all are in relation to men, to life. We hear much of love to God; Christ spoke much of love to man. Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world.—*Drummond.*

Verses 11 and 12. The devil held a great anniversary, at which his emissaries were convened to report the results of their several missions. "I let loose the wild beasts of the desert," said one, "on a caravan of Christians, and their bones are now bleaching on the sands." "What of that?" said the devil, "their souls were all saved." Said another, "I drove the east wind against a ship freighted with Christians, and they were all drowned." "What of that?" said the devil, "their souls were all saved." "For ten years I tried to get a single Christian asleep," said a third; "and I succeeded and left him so." Then the devil shouted, and the night of hell rang with joy.—*Luther.*

"The armor of light," I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon.*

Verse 13. At the entrance of one of our college chapels lies a nameless grave; that grave covers the mortal remains of one of its most promising fellows, ruined through drink. A few weeks ago a wretched clergyman came to me in deplorable misery, who had dragged down his family with him to ruin. What had ruined him? Drink. When I was at Cambridge one of the most promising scholars was a youth who years ago died in a London hospital, penniless, of delirium tremens,

through drink. When I was at King's College I used to sit next to a handsome youth, who grew up to be a brilliant writer; he died in the prime of life, a victim to drink. An eloquent philanthropist went down under this curse. These tragedies are daily happening because "drink is one of the surest of the devil's ways to man, and of man's ways to the devil."—*Archdeacon Farrar.*

Verse 14. Clothe yourselves with the mind of Christ. If a thing reflects no light, it is black; if it reflects part of the rays, it is blue, or indigo, or red; but if it reflects them all it is white. If we are like Christ we shall seek not to absorb, but to reflect upon others the light which falls from heaven upon us, and thus we shall become pure and spotless, for this is the meaning of the "white robes" which the saints wear in glory.

The Teachers' Meeting.

For a convenient teaching outline of this lesson turn to the General Statement. Consider the whole theme as **CHRISTIAN MORALS**; and show how each of the six exhortations, (1) Pay your debts; (2) Love your neighbor; (3) Do no harm to others; (4) Awake out of sleep; (5) Live decently; (6) Put on the Lord Jesus Christ, has a special and emphatic application to the temperance question. Another method is prepared as an Analytical and Biblical Outline. It includes the characteristics of **THE MAN OF GOD**: (1) Honest (verse 8); (2) Loving (verse 8); (3) Harmless (verse 10); (4) Faithful (verse 11); (5) Temperate (verse 13); (6) Pure (verse 13); (7) Peaceable (verse 13); (8) Christian (verse 14)... Temperance means self-restraint in all directions... Drunkenness makes honesty and decency impossible... The tendencies of intoxication are to quarrels, riots, impurities of all kind.

OPTIONAL HYMNS.

No. 1.

Yield not to temptation.
Dare to do right.
Earnestly fighting for Jesus.
We'll help the cause along.
The sparkling rill.

No. 2.

He was not willing.
Look up, lift up.
Temperance rally.
Help the erring.

The Lesson Catechism.

[For the entire school.]

1. Who fulfills the law of Christ? **"He that loveth another hath fulfilled the law."**
2. What will such love make men do? **It will make men "walk honestly as in the day."**
3. What does that man do who indulges himself

at the risk of injuring his neighbor? **Breaks the law of love; for "love worketh no ill to his neighbor."**

4. How may one show that he is awake to the duty of the present hour? **By avoiding "riot-ing and drunkenness, . . . strife and envy-ing."**

5. What is the only sure safeguard against the dangers of intemperance? **By putting "on the Lord Jesus Christ."**

6. What is the GOLDEN TEXT? **"Abstain," etc.**

CATECHISM QUESTIONS.

16. What end does the law of God serve?

The law of God serves, in the first place, as the rule of our conduct; and in the second, to convince us of sin.

17. Are all transgressions of the law equally great?

Not equally great; for some sins in themselves, and by reason of the way in which they are committed, are worse in the sight of God than others.

FIRST QUARTERLY REVIEW.

March 31.

GOLDEN TEXT.—Take my yoke upon you, and learn of me. (Matt. 11, 29.)

HOME READINGS.

- M.* Five thousand fed. Mark 6, 30-44.
Tu. Christ, the bread of life. John 6, 25-35.
W. The great confession. Matt. 16, 13-23.
Th. Christ and the children. Matt. 18, 1-14.
F. The good Samaritan. Luke 10, 25-37.
S. The man born blind. John 9, 1-11.
S. Raising of Lazarus. John 11, 30-45.

LESSON HYMNS.

No. 225, New Canadian Hymnal.

Weary pilgrim on life's pathway.

No. 86, New Canadian Hymnal.

Come, ye sinners, poor and needy.

No. 83, New Canadian Hymnal.

Art thou weary, heavy laden?

REVIEW SCHEME FOR SENIOR AND INTERMEDIATE STUDENTS.

I. THE LESSON FRAMEWORK.

[A body or a building requires a frame to insure symmetry and stability. Our lessons must have bone and sinew if they are to be better than a jellyfish or a balloon. Commit these TITLES and TEXTS thoroughly; they are the framework of the temple which we seek to build.]

TITLES.	GOLDEN TEXTS.
1. J. B. B.	Fear not them which kill— [gry—
2. F. F. T.	He hath filled the hun-
3. C. B. L.	He gave them bread—
4. T. G. C.	Thou art the Christ—
5. T. T.	This is my beloved Son—
6. C. and C.	It is not the will—
7. T. G. S.	Thou shalt love thy—
8. C. M. B. B.	I am the light—
9. T. R. L.	I am the resurrection—
10. T. R. Y. R.	Seek ye first the king- dom—
11. Z. the P.	The Son of man is come—
12. P. of L.	Abstain from all—

II. FINISHING AND FURNISHING.

[Both body and building need more than frame-work. Skeletons are not welcome at feasts unless properly clothed. Clothe these lessons with the flesh of fact, that they may abide with you as welcome guests.]

1. Recall a man in prison (who? where? why?); a feast (occasion?) a dance (by whom?); a promise (what?); a ghastly gift (what? to whom? why?).
2. Recall a tired company seeking rest; an eager multitude; a gracious teacher; a hungry people; an unexpected feast; an abundance left over.
3. Recall a command to labor (for what?); what is the work of God; who gives true bread; who is the bread of life; what comes from eating this bread.

4. Recall whom men said Jesus was; what a disciple said; a promise about the Church; a story of suffering; two rebukes.

5. Recall four men on a mountain (who? why?); two strange visitors (who? why?); three drowsy disciples; an eager request; a cloud and a voice (what?); and who then was seen?

6. Recall a question about greatness; a child in the mid-st; cutting off hands and feet; angels in heaven; a wandering sleep.

7. Recall a lawyer's question; what says the law? a man in trouble; two men neglecting; one man helping; a question and its application.

8. Recall a blind man by the wayside; a question and answer; a strange ointment; a pool and sight; perplexed neighbors; a frank confession.

9. Recall a sorrowful woman; a weeping friend; a tomb opened; thanksgiving; a command; the dead raised; who believed on him?

10. Recall an eager ruler; an earnest question; six commandments obeyed; a new command neglected; "how hard to enter?" a camel and a needle; "who then can be saved?"

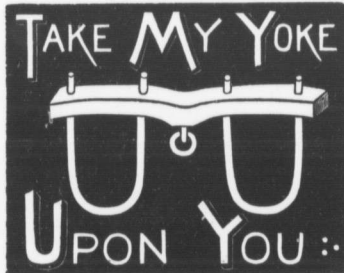
11. Recall a seeker hind-red; hindrance overcome; a call, a response, a complaint; a penitent's promise; a blessed assurance.

12. Recall how we should be in debt; the sum of all the commandments; a definition of love; what we should put off and put on; how we should walk; for what we should not provide.

REVIEW SERVICE FOR YOUNGER SCHOLARS.

NO.	TITLES.	GOLDEN TEXTS.	GOLDEN LESSONS.
I.	John the Baptist Beheaded.	Fear not them which kill the body, but are not able to kill the soul. Matt. 10. 28.	Here and there, God doth care For his own Who do and dare.
II.	Feeding the Five Thousand.	He hath filled the hungry with good things. Luke 1. 53.	A child helped Jesus to feed the multitude. And <i>you</i> may help him now!
III.	Christ the Bread of Life.	He gave them bread from heaven to eat. John 6. 31.	Bread of heaven we may eat; It is found at Jesus' feet.
IV.	The Great Confession.	Thou art the Christ, the Son of the living God. Matt. 16. 16.	We may confess Christ by word, by look, and by act.
V.	The Transfiguration.	This is my beloved Son, in whom I am well pleased; hear ye him. Matt. 17. 5.	Do you know Where is heaven here below? 'Tis where Jesus is!
VI.	Christ and the Children.	It is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. 18. 14.	There's a place for the children every one. In the kingdom fair of God's dear Son.
VII.	The Good Samaritan.	Thou shalt love thy neighbor as thyself. Lev. 19. 18.	If we walk in God's own way We shall do some good each day.
VIII.	Christ and the Man Born Blind.	I am the light of the world. John 9. 5.	Be quick to do what Jesus saith.
IX.	The Raising of Lazarus.	I am the resurrection and the life. John 11. 25.	When we wake Or when we sleep, God doth still Our spirits keep.
X.	The Rich Young Ruler.	Seek ye first the kingdom of God. Matt. 6. 33.	The things that are not seen are eternal.
XI.	Zaccheus the Publican.	The Son of man is come to seek and to save that which was lost. Luke 19. 10.	The home of the heart that opens to Jesus is a place of blessing.
XII.	Purity of Life.	Abstain from all appearance of evil. 1 Thess. 5. 22.	God's eye can see, Whoso'er we be, Each thought of sin That enters in.

Blackboard.



SHARING CHRIST'S YOKE.

YOKE AND BURDEN

E	Y	L	I	H
A	S	G		T

LEARNING OF HIM.

- (1.) **S**TEADFAST LIKE **J**OHN.
 (2.) **S**YMPATHETIC LIKE **J**ESUS.
 (3.) **S**EAK THE HEAVENLY **F**OOD.
 (4.) **S**TAND ON THE ROCK **F**OUNDATION.
 (5.) **L**OOK TO **H**IM ONLY.
 (6.) **L**IVE IN **H**UMILITY.
 (7.) **L**OVE TO BE **H**ELPFUL.
 (8.) **L**IGHT **G**UIDE.
 (9, 11.) **L**IFE **I**NHERITANCE.
 (10.) **L**OVE **T**HY **S**URETY.
 (12.) **I**N ALL THINGS **P**URE.

Reading the Bible—An Experiment.

BY PROFESSOR F. S. GOODRICH.

A NEW YORK newspaper once reported a clergyman as saying that the number of words in a Sunday newspaper is very nearly equal to the number of words in the New Testament. There are many, however, who feel that they have abundant time to read the paper, but plead the lack of time as their one great excuse for not reading the Bible. The paragraph suggested to me the question: How much time is actually necessary in order to read the Bible through? I then formed

the plan of noting down the amount of time required to read the different books through at an average rate, pausing now and then to make brief memoranda. The intention was not at all to see how much could be read in a given time. I do not believe in hurrying through the Bible as one would hurry through a storybook, but it is my belief that in order to get the full force of a book (in the Bible or out of it) one should read it straight through, and as much of it at a sitting as possible. Reading the whole of Matthew is the best preparation for understanding the last two lines; of Job, for the realization of the triumph of faith; of Ruth or Esther, to get those marvelous stories in all their matchless beauty. Spend two hours some Sunday afternoon in reading the entire glorious prophecy of Isaiah; follow that with an hour and a half with Matthew, and see how the prophecy was fulfilled.

This consecutive reading need not preclude careful and prayerful study of special passages, nor does it militate against reading the same books more slowly with note and comment. One of the greatest foes to an appreciation of the Bible as literature is scrappy, inconsecutive reading. Once, at least, and as often as possible thereafter, read every book in the Bible through from beginning to end with the fewest possible delays and hindrances. Such reading, especially if begun with the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," will enable you to appreciate more thoroughly the word of God as literature, to gain new revelations of its inexpressible tenderness, its deep pathos, and its unequalled beauty, manifesting the love of God and teaching us his will. You will find some things in the Bible which you didn't know were there.

In my experiment I found that the reading of the first five books of the Bible required an average of one hour thirty-four minutes each; the books of Samuel, Kings, and Chronicles, an average of one hour twenty-nine minutes each; the Psalms, two hours forty-three minutes; Mark, one hour; Luke, one hour forty-two minutes; John, one hour; Acts, one hour thirty-seven minutes; while such books as Second and Third John, Jude, Philemon, Titus, and some of the prophetic books required only from one to six minutes each. The amount of time required for the entire Old Testament was thirty-eight hours twenty-seven minutes; and for the New Testament, eleven hours thirty-four minutes. . . .
 —*Epworth Herald*.

Responsive Review Service for the First Quarter.

Supt. Give Title and Golden Text of First Lesson.

Right-hand half of the School. John the Baptist Beheaded.

Left-hand half. "Fear not them which kill the body, but are not able to kill the soul."

Supt. Second Lesson.

Right-hand half. Feeding the Five Thousand.

Left-hand half. "He hath filled the hungry with good things."

Supt. Third Lesson.

Right-hand half. Christ the Bread of Life.

Left-hand half. "He gave them bread from heaven to eat."

Supt. Fourth Lesson.

Right-hand half. The Great Confession.

Left-hand half. "Thou art the Christ, the Son of the living God."

Supt. Fifth Lesson.

Right-hand half. The Transfiguration.

Left-hand half. "This is my beloved Son, in whom I am well pleased; hear ye him."

Supt. Sixth Lesson.

Right-hand half. Christ and the Children.

Left-hand half. "It is not the will of your Father which is in heaven, that one of these little ones should perish."

Supt. Seventh Lesson.

Right-hand half. The Good Samaritan.

Left-hand half. "Thou shalt love thy neighbor as thyself."

Supt. Eighth Lesson.

Right-hand half. Christ and the Man Born Blind.

Left-hand half. "I am the Light of the world."

Supt. Ninth Lesson.

Right-hand half. The Raising of Lazarus.

Left-hand half. "I am the resurrection, and the life."

Supt. Tenth Lesson.

Right-hand half. The Rich Young Ruler.

Left-hand half. "Seek ye first the kingdom of God."

Supt. Eleventh Lesson.

Right-hand half. Zaccheus the Publican.

Left-hand half. "The Son of man is come to seek and to save that which was lost."

Supt. Twelfth Lesson.

Right-hand half. Purity of Life.

Left-hand half. "Abstain from all appearance of evil."

Supt. Give the facts of Lesson I.

First Single Voice.

John the Baptist had rebuked Herod for marrying Herodias, his brother Philip's wife, which angered Herodias and caused Herod to cast him into prison. Herod feared John and would have spared him, but when he made a supper to his lords and Herodias's daughter came in and danced and pleased them, the king said, "Ask what thou wilt, and I will give it thee." Herodias told her to ask for the head of John the Baptist on a charger. Then the king was sorry, but for his oath's sake he sent an executioner and beheaded John in prison. And his disciples buried his body.

Supt. What does Lesson I teach us?

School. That we may need to suffer persecution for conscience' sake.

Supt. Give the facts of Lesson II.

Second Single Voice.

Christ and his disciples, finding that they had no leisure so much as to eat, departed into a desert place. The crowd followed them, and when the day was far spent they had nothing to eat. Christ asked his disciples how many loaves they had. They answered, "Five and two fishes." He commanded all to sit down, and blessing the bread he gave to the disciples to give to the multitude. All did eat and were filled, and twelve baskets full of fragments were taken up.

Supt. What does Lesson II teach us?

School. The Lord will provide.

Supt. Give the facts of Lesson III.

Third Single Voice.

Christ told the crowds that they followed him, not because they saw the miracles, but because they had eaten of the loaves. He urged them to labor for the meat that endureth. When they asked how they might work the works of God, he said that the work of God was to believe on him whom he had sent. As their fathers in the wilderness had received bread from heaven, so now Christ was the bread of God to give life to the world.

Supt. What does Lesson III teach us?

School. Whosoever cometh to Christ shall never hunger, and he who believes on him shall never thirst.

Supt. Give the facts of Lesson IV.

Fourth Single Voice.

Christ asked his disciples, "Whom do men say that I am?" They answered, "John the Baptist, Elias, Jeremiah, or one of the prophets." He asked, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Christ answered that upon the rock of this confession he would build his Church. He foretold his crucifixion and suffering, and when Peter declared that such things could not be, Christ rebuked him.

Supt. What does Lesson IV teach us?

School. The importance of confessing Christ.

Supt. Give the facts of Lesson V.

Fifth Single Voice.

Christ took Peter, John, and James to a mountain for prayer, and as he prayed his countenance and raiment shone white and glistening. Then Moses and Elias appeared to talk of his decease at Jerusalem. The three disciples awaking from sleep saw the transfigured Christ with the two men, and Peter said, "It is good to be here: let us make three tabernacles, one for thee, one for Moses, and one for Elias." A cloud overshadowed them, and a voice said, "This is my beloved Son; hear him."

Supt. What does Lesson V teach us?

School. The divinity of Christ.

Supt. Give the facts of Lesson VI.

Sixth Single Voice.

The disciples of Christ came asking, "Who is greatest in the kingdom of heaven?" He called a little child into the midst and said, "Except ye become as little children ye shall not enter into the kingdom of heaven." He pronounced a woe on whosoever should cause a little one to stumble. He said that he had come to seek and to save that which was lost, and illustrated it by telling of the shepherd, who, having a hundred sheep, if he loses one, leaves the ninety-nine to seek the lost one.

Supt. What does Lesson VI teach us?

School. Christ's love and care for children.

Supt. Give the facts of Lesson VII.

Seventh Single Voice.

A certain lawyer asked Christ, "What shall I do to inherit eternal life?" He answered, "What is written in the law?" to which the lawyer replied, "Thou shalt love the Lord with all thy heart, soul, strength, and mind, and thy neighbor as thyself." Jesus said, "Thou hast answered right." Then the lawyer asked, "Who is my neighbor?" which Christ answered by telling the parable of the good Samaritan.

Supt. What does Lesson VII teach us?

School. Those in need are our neighbors, and to them we owe loving service.

Supt. Give the facts of Lesson VIII.

Eighth Single Voice.

Christ passing by saw a man blind from his birth. He mixed clay with spittle, anointed the eyes of the blind man, and told him to go and wash in the pool of Siloam. He obeyed and received sight. The neighbors could hardly believe that this was the same man, and asked how his eyes were opened. He said, "A man that is called Jesus anointed my eyes, and told me to wash in Siloam, and I obeyed and received sight."

Supt. What does Lesson VIII teach us?

School. Jesus is the Light of the world.

Supt. Give the facts of Lesson IX.

Ninth Single Voice.

As Christ approached the home of Lazarus, after he had died, he sent for Mary, who, when she saw him, said, "Lord, if thou hadst been here my brother had not died." Christ asked where he was laid, and, coming to the grave, he wept. He asked that the stone be taken away, saying that if they believed they should see the glory of God. He called, "Lazarus, come forth." And he that was dead came forth bound in grave-clothes. Jesus said, "Loose him and let him go." And many who saw believed on Christ.

Supt. What does Lesson IX teach us?

School. Christ is the resurrection and the life.

Supt. Give the facts of Lesson X.

Tenth Single Voice.

A rich young ruler came running to Christ, and kneeling, asked, "Good Master, what shall I do that I may inherit eternal life?" Jesus referred him to the commandments. He answered that he had kept them from his youth. Jesus, loving him, said, "Go sell what thou hast, give to the poor, and take up the cross and follow

me." And he went away grieved, for he had great possessions.

Supt. What does Lesson X teach us?

School. They who trust in riches cannot enter into the kingdom of God.

Supt. Give the facts of Lesson XI.

Eleventh Single Voice.

Jesus passing through Jericho beheld a man named Zaccheus, a chief publican, and rich. Wishing to see Jesus, and being short of stature, he climbed into a sycamore tree. Jesus said, "Zaccheus, make haste to come down, for to-day I must abide at thy house." Zaccheus received him joyfully, and said, "Half of my goods I give to the poor, and if I have wronged any man, I will restore him fourfold." Some murmured because Jesus had gone to be the guest of a sinner.

Supt. What does Lesson XI teach us?

School. Jesus came to save sinners.

Supt. Give the facts of Lesson XII.

Twelfth Single Voice.

Paul wrote to the Romans that in loving our neighbor we fulfilled all the law. He urged them to put on the armor of light and walk honestly.

Supt. What does Lesson XII teach us?

School. To put on the Lord Jesus Christ will give us purity of life.



A BLIND BEGGAR OF JERUSALEM.

Book Notices.

Parables and Sketches. By ALFRED D. KNIGHT.
Edinburgh: Oliphant, Anderson & Ferrier.
Toronto: William Briggs. Price 50 cents.

The author of these parables and allegories exhibits a good deal of originality of style. The sketch of Uncle John and the transition of the old miser "Hug Money" under the spell of a little child into "Dear Uncle John," is as good in its way as Dickens. The illustrations are excellent.

The Lord's Day Our Sabbath. By JAMES H. POTTS, D.D. New York: Hunt & Eaton.
Toronto: William Briggs. Price, 25 cents.

This essay, by the accomplished editor of the *Michigan Christian Advocate*, was presented before the Ministerial Union of Detroit, and by it requested for publication. The Sabbath question is a most important one; moral deterioration first begins with the breaking-down of respect for the Sabbath. Dr. Potts discusses the subject judiciously, treating the Jewish Sabbath and its abolition, the institution of the Christian Sabbath, its place in history and claims of our observance.

Oonikapun; or, How the Gospel reached the Nelson Indians. By EGERTON RYERSON YOUNG. New York: Hunt & Eaton.
Toronto: William Briggs. Price \$1.00.

No Canadian books of the sort have won such wide recognition and large sale in Great Britain, the United States, and Canada, as the Rev. E. R. Young's "By Canoe and Dog-Train," and "Indian Wigwams and Northern Camp-fires." To this he now adds a touching story of Indian life. Our young readers will be delighted with it. It is full of incident and adventure, bear and catamount stories—that ferocious creature on page 147 is a terror—and tales of missionary adventures. The portraits, pictures and sketches are very realistic. These three books should be in all our Sunday-school Libraries. They will create an increased interest in the fascinating story of Indian Missions.

A Lost Ideal. By ANNIE S. SWAN (Mrs. Burnett-Smith), author of "Aldersyde," "Maitland of Laurieston," "Carlowrie," etc. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: William Briggs.

The "Ideal" that was lost in this story is that of a woman for the man she loved. Only after painful discipline, and separation, and sorrow, which, under divine grace, burned out the selfish and evil nature of a wayward, is it restored. This is, we judge, one of the most strongly written of Annie Swan's vigorous stories. Her inimitable delineations of Scotch life, which we expect in all her books, are not wanting here. In addition, we have

glimpses of baronial life in Germany and literary life in London. Madame Douglas, mother of the Laird of Broadyards, indulges in some crisp criticism of the Sage of Chelsea: "A thraven deil that writes books, and that thinks the world was made for him to write his books in—books his ain mither canna read. The crater thinks the Almighty made the universe for him, an' nae ither body."

Martha's Mistakes. By MRS. M. E. BRADLEY.
New York: Hunt & Eaton. Toronto: William Briggs. Price, \$1.25. 348 pages.

This is a story of city and country life, with illustrations of the fact that "the way of the transgressor is hard;" but that pardon and peace may be found by coming to the great Sin-bearer, who taketh away the sins of the world. The lesson of the book is that the Christian must gird on his armour as a soldier; he must breast the wave as a sailor; he must flee to the Christ as a refugee when "other refuge there is none." "Martha is a New York city girl, the type of thousands of daughters in a refined family where mouth are many and money scarce. She is inclined to quarrel with her fate, and envy her more fortunate neighbours, while from the heights of her superior virtues she criticizes their moral weaknesses. Just then a little incident interrupts her course of life. She has her small temptation, falls, and is plunged into remorse. The description of her struggle to overcome herself is drawn with much skill."

In the Apostolic Age. The Churches and the Doctrine. By ROBERT A. WATSON, M.A., D.D. London: Charles H. Kelly. Toronto: William Briggs.

This is one of the admirable series of books for Bible students issued by the Wesleyan Conference Office, and edited by the Rev. Arthur E. Gregory. The story of the beginnings of Christianity is a theme of undying interest. It has its lesson for each new age, and will be stated over and over till the end of time. In this valuable hand-book the author sets forth the beginnings and progress of doctrine and of the Primitive Church, the enlargement of Christianity, institutional development, the conciliation of Israel, disorders and heresies, the message and work of St. John, the Gospels in the Church. From this it will be seen how comprehensive is the scope of the work, while it is remarkably concise in its treatment.

The author draws an interesting parallel between the beginning of Methodism in England and that of the Christian Church in Jerusalem. The Church of England corresponds to the Jewish Church with its ancient traditions, its sacerdotalism and prestige; the Christian Church began as a society within the Church, as Methodism did within the Church of England; but the persecution of the both led to the establishment and enlargement of a new Church.

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