

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 24.]

SEPTEMBER, 1890.

[No. 9

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## The Sunday-School Banner

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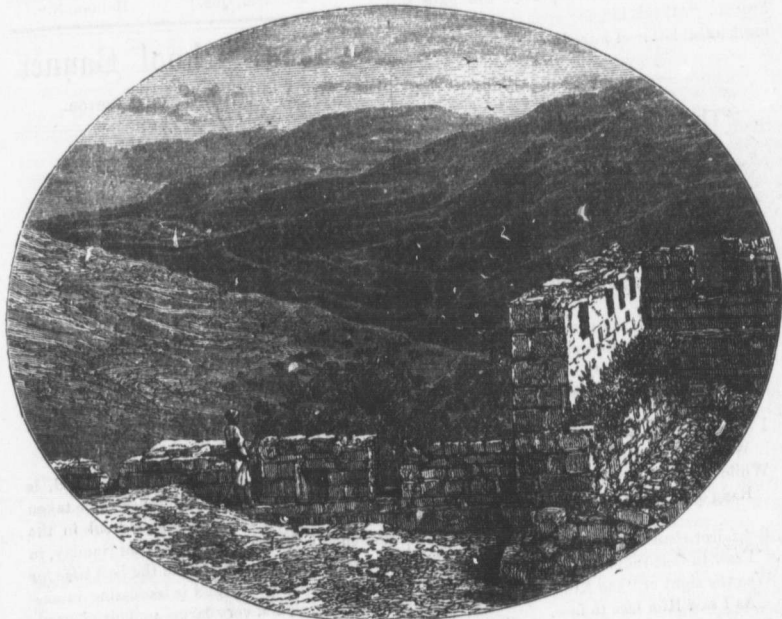
# SATURDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXIV.]

SEPTEMBER, 1890.

[No. 9.]



MOUNTAINS ROUND ABOUT JERUSALEM.

## A Shield Which You May Throw Around Them.

BY MARGARET MEREDITH.

WHEN young people of your acquaintance go off to new homes, especially young men or boys going to the city, try to introduce them to a pastor and church. I have but recently felt

the great value of this simple piece of care. One of my Bible-class, an attractive country lad, went to seek his fortune in Philadelphia. Even in his country home he had not been very church-going, and the bold and taking-for-granted tone in which I planned with him to write a letter to the pastor of the church which should prove to be nearest him when he got settled was not quite in accord with my inward.

fears that he would hardly carry out his part of the arrangement. But after some time he wrote that on the whole he preferred Mr. Brown's church, and would I send Mr. Brown that letter which I had promised?

Long months passed, and no news came from him—a case in which, remembering the vast temptations of his position, “no news” was far from “good news”—when suddenly a nice long letter dropped down upon me. Mr. Brown had made friends with him at once; he had been all this time in constant attendance at church; he belonged to “a splendid Bible-class;” he delighted in the Y. M. C. A., and more than all—and for this the letter came—these influences had not been in vain. The city life which might so likely have been to him the broad road to ruin, seemed to have proved the gate to heaven. All this hinging upon that little, easy, mechanical letter of introduction.

### The King in His Beauty.

BY KATIE A. CLARKE.

I WANDERED, one night, in spirit  
To the land that is far away,  
The earth was sleeping in darkness,  
But my path was light as day.

I passed through the pearly portals,  
And entered the heavenly fold,  
'Mid a host of angel welcomes  
I stood on the street of gold.

I took my place in glory  
With the happy white-robed throng,  
While the golden bells of heaven  
Rang out the glad new song.

But fairer than all the brightness  
I saw in that radiant place,  
'Was the sight of “the King in His beauty,”  
As I saw Him face to face.

And sweeter than all the music  
That angel choirs could sing,  
'Was the well-known voice of Jesus,  
My own Redeemer, King.

Bring the great of every nation  
All treasure rich and rare,—  
Heaven would not be heaven  
Without my Jesus there.

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## Sunday School Banner.

W. H. WITFROW, D.D., EDITOR.

TORONTO, SEPTEMBER, 1890.

### REMEMBER THE S. S. AID COLLECTION

ON

REVIEW SUNDAY.

SEPTEMBER 28TH.

This collection, it will be remembered, is ordered by the General Conference to be taken up in each and every Sunday-school in the Methodist Church; and the Review Sunday, in September, is recommended as the best time for taking it up. This fund is increasing in usefulness, and does a very large amount of good. Almost all the schools comply with the Discipline in taking it up. In a few cases, however, it is neglected. It is very desirable that every school should fall in line. Even schools so poor as to need help themselves are required to comply with the Discipline in this respect, to be entitled to receive aid from the fund. Superintendents of Circuits and Superintendents of Schools will kindly see that—in every case—the collection is taken up.



It should, when taken up, be given in charge of the Superintendent of the Circuit, to be forwarded to the District Financial Secretaries who shall transmit the same to the Conference Sunday-school Secretary, who shall, in turn, remit to Warring Kennedy, Esq., Toronto, the Lay-Treasurer of the fund. The claims on this fund are increasing faster than the fund. We need a large increase this year to even partially meet the many applications made. Over four hundred new schools have been started in the last three years by means of this fund. No fund of this comparatively small amount is doing more good.

### Bible Study.

WE have received the following communication from the Rev. A. M. Phillips, M.A., which we cordially commend to our readers, especially to the great army of Sunday-school teachers. One of the most encouraging signs of the times is the increased attention given to Bible study. During a recent visit to the American Chautauqua we were profoundly impressed with this fact. The Canadian Chautauqua at Niagara has also largely introduced the same important features, and is building up a summer school for thorough Bible study.

In addition to Bro. Phillips' comprehensive plan—not as a substitute for it—we urge the claims of the Epworth League as a co-worker in the same lines of study, especially adapted for the more general use of our young people. Nearly 150 leagues are already formed; courses of reading and study in Bible topics are prepared; examination papers will be furnished, and many readers have sent in to the Secretary of the League (Rev. Dr. Withrow, Toronto), their answers to these papers. The expense will be only nominal—10 cents for a set of examination papers. The extensive use of these and of the course of Bible study of the League, will prepare the scholars in our schools and the young people who cannot be induced to take up the larger scheme described by Mr. Phillips, to make a beginning, and to gradually work up to the profounder study of the Book of books.

THE editor of the BANNER greatly enjoyed, and was greatly benefited by, his visit to the International Sunday-school Convention at Pittsburg, Pa. He has given, in *Home and School*, an account of the Convention in its principal aspects, and the noble services rendered by our distinguished Canadian representative, the Rev. Dr. Potts, on that occasion.

### Bible Study in Connection with the American Institute of Sacred Literature.

ONE of the characteristics of the present day is an increasing interest in the Word of God. The age is an age of Bible study. Never was the Bible so intelligently read and studied by so many people. This fact arises largely from the adoption of the International Series of Sunday-school Lessons, and the better education of the masses in general knowledge. This study has proven the Book to be an inexhaustible mine, yielding more wealth the more it is worked—an exhaustless treasury of truth. All Christians should hail with delight, and practically encourage every effort to induce a systematic study of the Word of God. Not only should it be thoroughly and scientifically studied by preachers and teachers because of their work, and by the young because scholars, but by parents and adults, that they too "need not to be ashamed, rightly dividing the word of truth." As the Spirit's instrument of conviction, of regeneration and of sanctification, the Bible should be experimentally studied by all, by old and young, by persons in all conditions of life, as the best means of a practical application of Divine truth to daily living.

Have Methodists been pre-eminently distinguished as a Bible-studying people? Are we now distinguished for our knowledge of Scripture? Is it not possible for us to become a Church of Bible students? Is there any book that should be studied more, both spiritually and intellectually? Many do a good deal of desultory reading of the Bible, but how many systematically, independently and comprehensively study, with the definite purpose of finding out the mind of the Spirit, for spiritual results? How much Scripture do we know *verbatim et literatim*? Of how many books of the Bible have we a definite idea as to their aim and their relation to the whole? How many of us could pass a creditable examination on the life of Christ? Such a knowledge of God's Word as is here indicated ought not to be confined to theological students or Bible-class teachers, but be sought by all, both men and women, and each one could, in some degree, attain such a standard without a very great expenditure of time, means or strength.

Every Christian should feel that the systematic study, not mere reading, of the Bible is never completed. We should begin a course of Bible study that will only be stopped by death; undertake a curriculum, the completion of which means matriculation into the celestial university, the graduation diploma of which is the crown of life. Availing ourselves of the ripest scholarship and best helps of the day, we should pour the electric light of modern learning upon the old Book, so that we may arrive at the most correct knowledge possible concerning the "mind of the Spirit" in revealing the Divine will. How many thousands are there in the congregations and schools of the Methodist Church in Canada and Newfoundland, who,

with such a purpose will enter a "People's University" for the systematic study of the Bible? How many boys and girls, young people, adults, old people, will try to give a portion of each day to definite Bible work under enrolment and direction, with a view to an annual examination? If the thousands of our people would heartily enter into such a scheme the results to Christian life and work would be incalculable. There are none too old, too busy, or too unlearned to undertake it. The ability to read the English Bible with persistent application is the only requirement for entering this Biblical college. Every circuit, station and mission in our Methodism should have its students.

## CORRESPONDENCE SCHOOL.

To accomplish such a desired end, most thorough, systematic organization is required. Such organization is found in the "American Institute of Sacred Literature," which "has been organized with the single purpose of furnishing aid toward a more general and a more accurate knowledge of the sacred Scriptures. Everything which bears directly upon the subject of the Bible will be included within the scope of its work. It is an out-of-college course, designed for home-college work, and may be taken up by any one who desires a systematic study of the English Bible according to the inductive method, or seeks a knowledge of the Scriptures in their original languages. Any one, more, or all of the courses, may be taken until finished. Only a fair education is required to begin; the recitations and examinations are conducted in writing at home, and helpful criticism and progressive assistance is given by experienced instructors as required. The enrolment fee is \$1 per year, which makes each person a member of the Theological Union, and entitled to the *Canadian Methodist Quarterly* for the current year. The tuition fee is \$8 per course for the Hebrew or Greek, which covers forty lessons, and \$5 for each course in English, which covers twenty-four lessons, and pays for the instruction sheets in each case. Students may enrol at any time and progress as rapidly as they desire, provided they do satisfactory work and pay the fee for each course. The courses do not necessarily run concurrently with the calendar year, but may begin or end at any time. All fees must be paid to the undersigned, from whom applications for enrolment, also prospectus, detailing methods, books used, etc., may be obtained on application. All present paid-up subscribers to the *Canadian Methodist Quarterly* for 1890 need only send tuition fee.

The Theological Union has also arranged with the Institute, for the purpose of encouraging Bible study, to conduct an examination on the life of Christ according to the Gospel of Luke, for all who will take it, whether they are reading the other courses or not, and whether members of the Union or not. Examinations will be held for individuals, classes, schools, or groups on four grades of examination papers: "Advanced," for those who have done close and critical work; "Progressive," for members

of adult Bible-classes; "Intermediate," for junior Bible-classes; and "Elementary," for those under fifteen years of age. First-class certificates will be granted in each grade for all who obtain a minimum of eighty-five per cent., and second-class to those securing seventy per cent. A complete list of all who pass and obtain certificates will be printed and mailed to each person who takes the examination. Local examinations will be held under the supervision of special examiners on Tuesday, December 30th, to last for two hours, the answers to be in writing. The careful study of the International Sunday-school Lessons for the year ought to be sufficient preparation for the Elementary, Intermediate, and Progressive grades and the course on Luke in the Correspondence School Department for the advanced grade. Thorough study, however, by any method will prepare a student for the examination. To cover the great expense of conducting these examinations, the following schedule of fees has been adopted, which covers all cost to the student:

1. For individual examinations, \$2.
2. For groups of two to five, \$1 each.
3. For groups of six to ten, seventy-five cents each.
4. For groups of eleven to fifty, sixty cents each.
5. For groups of fifty and above, fifty cents each.

What we want is to get all our ministers and every Sunday-school superintendent interested in this work, and voluntarily to undertake to form groups of two or more who will prepare themselves for examination, and also to consent to act as "special examiners" to be present during the examination, collect the papers at its close, and forward them to the undersigned. The special examiner does not read and pass judgment on the papers, but will receive the certificates of those who have passed, and report to the individuals of his group; and also receive the enrolment and fees of students, and forward as above. If an examiner cannot attend to the details of working up a group and supervising the examinations, it will be sufficient to assume the general responsibility and appoint some person to do the work. The Institute is undertaking to secure 100,000 examinations. Why should not our Theological Union, in the interests of Bible study, obtain 10,000 of these? It seems a very large number, but it is less than an average of ten for every station, circuit and mission in our work. We want at once 1,000 who will act as special examiners. If you approve of the scheme, do not wait, but send in your name as an examiner and receive specimen examination papers and other information. We desire to have at least one examiner for every station, circuit and mission in Canada and Newfoundland by September 1st. Help us, brethren, to reach the grand results that would follow from such an examination. Individuals or groups who desire to take the examination, will forward to the undersigned, at the earliest possible date, either directly or through the special examiner

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of the locality, their names, addresses, and grade of examination desired, also fees, not later than December 1st. Do not wait until December before enrolment, but decide and begin work at once.

It would be a grand thing to have 10,000 certificates from the American Institute of Sacred Literature held by our Methodist young people, and at least 1,000 ministers and laymen students in the Correspondence School. As an incentive to definiteness of aim in Bible study, and as a means to thoroughness and the husbanding of results, both schemes must have the hearty support of all lovers of the Word. We should be glad to know how many commend them. By arrangement with the Institute all Methodist students for the schools, or candidates for the examination must enter through our Theological Union. Address all inquiries, therefore, to the General Secretary,

A. M. PHILLIPS.

11 Avenue Place, Toronto.

### Teachers, Use your Pens.

WE wish we could persuade Sunday-school teachers among our readers to make more use of the pen than probably they do in preparing themselves to meet their classes. Perhaps, however, it is encouragement, more than persuasion, that they need. Persuaded, if they are, they already are, but want to be encouraged.

We encourage you, dear brothers and sisters. We have had some experience with the pen, and we assure you the use of it is not so very impracticable. Go at it, and will see for yourselves. We know what you will say. We know, because we say the same thing sometimes ourselves. You will say you have nothing to write. That is our own experience often, exactly, and because you have nothing to write is the reason why you should write. For, if you have nothing to write, you also have nothing to say, and the result will be that when you meet your class you will say nothing. Of course you will talk, but you will say nothing.

And you should always say something when you talk—at least when you talk to your Sunday-school class. And it is really a very good plan also when you talk generally. Therefore practise preparing yourself for your Sunday-school lesson with the use of the pen. (Get yourself a good pen. A bad pen is a great provocative of temper, and a very poor provocative of thought.)

You will be surprised, when you have actually set yourself about it—you will be surprised and delighted—to find that you can put at least a question down in black and white. Well, that will be a help. Not unlikely that very question will be the best thing to begin teaching your lesson with. The point on which you yourself need information will be the very point on which your class will need information also. But your class will not be aware

of their need until they are confronted with the question.

Begin, then, with setting down the question that has occurred to you. Now you have a point to look up in your lesson helps. We hope you have not examined said lesson helps beforehand. Examine first your lesson, raise questions, and then with your questions in mind go to your helps for your answers—unless you can think your answers out for yourself, which is much the better way.

Having found the answer, or thought it out, set the answer down in a good fair hand. There now, look at that! That is your handwriting. You have made a beginning. "Well," you remark to yourself with some satisfaction, "this thing is not so impossible. I rather like this. Now I shall have something worth while for my class."

So you will, dear friend. But go on stoutly to the end. And having reached the end, stop. That is one advantage, by the way, of using the pen. You are more likely to stop when you have got done.

Now, of course, you will not think of producing this written preparation of yours before your class. That would be next to as bad as reading from print, which no good teacher will permit himself to do. No, go over and over your points. If you have time for it, rearrange them into the best order. Then, with your mind full of matter, and with your heart full of love, go to your class and teach them. God bless you, dear teacher, and give you joy of your painstaking preparation.—S. S. Journal.

### Mistakes of Teachers.

1. The very ignorance of his pupils often tempts the teacher to neglect all preparation and study. He thinks that at any rate he will know much more of the lesson than the children can, and counts that he will find something to say about it, or, that at worst, his ignorance will pass unnoticed.

2. Some teachers assume that it is the pupils' work, not theirs to study the lesson; and that with the aid of the book in hand, they will easily enough be able to ascertain if the children have done their duty.

3. Others look hastily through the lesson, and conclude that though they have not mastered it, nor, perhaps, one thought in it, they have gathered enough to fill the brief hour, and they can, if needful, eke out the little they know with random talk or story. Or, lacking time or heart for any preparation, they carelessly dismiss all thought of teaching, fill the hour with such exercises as may occur to them, and hope that, as the Sunday-school is a good thing, the children will get some good from mere attendance.

4. A more serious fault is that of those who, failing to find anything in the lesson, try to graft something upon it, and make it a mere cart to carry their own fancies on.

Thus a majority, perhaps, of teachers go to

their work either wholly without the requisite knowledge, or only partly prepared for their task. They go like messengers without a message, and all wanting in that power and enthusiasm which fresh truth alone can give; and so the grand fruits we look for from this great army of workers seem long in coming, if not beyond hope. Let this first great fundamental law of teaching be thoroughly obeyed, or even as fully as the circumstances of our teachers will permit, and there will come to our schools an attractive charm which would at once increase their numbers and double their usefulness. The school-rooms, now so often dark and dull, would glow as with a living light, and teachers and pupils, instead of dragging to their weary task, would hasten to their meeting as to a joyous feast. It would be as if in place of the poor, empty-handed teachers who now come straggling in, God's great truths, a bannered host, should march in with grand resounding tread, and the splendors of the old Shekinah should reveal themselves again.—*Pilgrim Teacher.*

### The Quiet Hour.

A LITTLE rest in the twilight  
After my work is done,  
A little time with the Master  
At setting of the sun.

The day has been one of trial,  
Of failure oft, and tears;  
But Jesus knows all my weakness,  
He knows my doubts and fears.

All sordid thoughts I can banish,  
And let my spirit fly  
Above the earth and its sorrow  
To God's white throne on high.

The door of a place of refuge,  
A palace of quiet rest,  
Is near, and my soul is longing  
To find that portal blest.

I come with my heavy burdens,  
I come with all my sin,  
I knock, and the door swings open,  
And Jesus lets me in.

My sin departs, and my trouble  
Is lost in blissful calm;  
This quiet hour with my Saviour  
Has soothed my heart like balm.  
—*Eliza H. Morton.*

THE chief work of the Church is to save sinners, and to use the saints in the saving of them.

WE may stand and knock at men's hearts till our own ache, but no opening till Christ come. He can fit a key to all the cross wards of the will, and with sweet efficacy open it, and that without any force or violence to it.—*Flavel.*

### Opening and Closing Services.

#### OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Service.  
*Supt.* The Lord is my shepherd;  
*School.* I shall not want.  
*Supt.* He maketh me to lie down in green pastures;  
*School.* He leadeth me beside the still waters.  
*Supt.* He restoreth my soul;  
*School.* He leadeth me in the paths of righteousness for his name's sake.  
*Supt.* Yea, though I walk through the valley of the shadow of death, I will fear no evil;  
*School.* For thou art with me; thy rod and thy staff they comfort me.  
*Supt.* Thou preparest a table before me in the presence of mine enemies;  
*School.* Thou anointest my head with oil; my cup runneth over.  
*Supt.* Surely goodness and mercy shall follow me all the days of my life;  
*School.* And I will dwell in the house of the LORD forever.
- IV. Singing.
- V. Prayer.

#### LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting)

#### CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.  
*Supt.* Truly my soul waiteth upon God; from him cometh my salvation  
*School.* He only is my rock and my salvation; he is my defense; I shall not be greatly moved.  
*Supt.* My soul, wait thou only upon God; for thy expectation is from him.  
*School.* He only is my rock and my salvation; he is my defense; I shall not be moved.
- III. Dismissal.

#### APOSTLES' CREED.

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

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



# INTERNATIONAL BIBLE LESSONS.

## THIRD QUARTER: STUDIES IN LUKE.

A. D. 30.]

LESSON X. JESUS AND ZACCHEUS THE PUBLICAN.

[Sept. 7.]

**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 7-10.]

- 1 And Je'sus entered and passed through Jer'i-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 sycamore-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, saying, 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 poor; and if I have taken any thing 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.

**Revised Version.**

- 1 And he entered and was passing through Jer'i-cho.
- 2 And, behold, a man called by name Zac-che'us; and he was a chief publican, and he was rich. And he sought to see Je'sus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore-tree to 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 house. And he made haste, and came down, and received him joyfully.
- 7 And when they saw it, they all murmured, saying, He is gone in to lodge 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 poor; and if I have wrongfully exacted aught of any 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. For the Son of man came to seek and to save that which was lost.

**TIME.**—30 A. D. **PLACE.**—The confines of Jericho.  
**RULES.**—Same as before. **DOCTRINAL SUGGESTION.**—Salvation for lost sinners.

### HOME READINGS.

- M. Jesus and Zaccheus the publican. Luke 19, 1-10.  
 Th. The call of Levi. Luke 5, 27-32.  
 W. Receiving Christ. John 1, 6-14.  
 Th. The last first. Matt. 21, 28-32.  
 F. Whosoever. Rom. 10, 1-13.  
 S. A son of Abraham. Gal. 3, 1-9.  
 S. To the uttermost. Heb. 7, 19-25.

### LESSON HYMNS.

- No. 76, New Canadian Hymnal.  
 Softly and tenderly Jesus is calling.  
 No. 79, New Canadian Hymnal.  
 Come, ye disconsolate, where'er ye languish.  
 No. 78, New Canadian Hymnal.  
 God calling ye! shall I not hear?

### DOMINION HYMNAL.

Hymns, Nos. 85, 82, 86.

### QUESTIONS FOR SENIOR STUDENTS.

1. Seeking, v. 1-4.  
 What momentous journey was Jesus now closing?  
 By what route had he come from Galilee?  
 State some salient points in the history of Jericho.  
 Of what profession were many of its inhabitants?  
 State what you know about the peculiar Roman method of collecting taxes.  
 How, probably, had Zaccheus amassed his wealth?  
 What circumstances 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. Sought, 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 observers?

What did Zaccheus do?

What did the priestly critics say?

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

3. Saved, 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 tax-gatherers?

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

Was this rich tax-gatherer regarded as a lost soul by his neighbors of Jericho?

For what is the Son of man come?

### Practical Teachings.

A "publican and sinner," a self-made outcast, enriched by dishonorable means, is the first man who swings open his door to welcome this impoverished Messiah, who has not where to lay his head, and whose doctrine is universal self-denial.

Our Lord passed by the hundreds of homes of priests and Pharisees and reputable people to enter the house of the man whose heart he could enter. If he came in physical form to your city would he be compelled, for want of a hearty welcome, to depend upon open manifestations of repentance, such as kneeling at the altar, baptism, and "joining the Church." But human eyes cannot see the heart yearnings which often exist where they are least expected. Doubtless Zaccheus was a seeker before he found a Saviour.

There are unsaved men, from natural impulse generous, but, being unconverted, unjust; and there are unsaved men who are from natural impulse just, but, being ungrateful by nature, not generous. Perhaps there are some men who without conscious change of heart are to a large degree both just and generous. But one thing is certain: no man is a true follower of Christ who has not both these qualities; and Zaccheus, in his decision to give half his goods to the poor and restore fourfold to his ill-gotten gain, was not acting like an extraordinary saint, but as every body must act who is touched by the Spirit of Jesus.

Jesus came to seek and to save no one except the lost

### Hints for Home Study.

Get the light which you can on the character of publicans from the gospel record:

- (a) One of the twelve disciples who was a publican.
- (b) The parable of the Pharisee and the publican.
- (c) The frequent reference to publicans and sinners, etc.



## QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Seeking**, v. 1-4.  
Through what city did Jesus pass?  
What prominent man sought to see him?  
What calling did Zaccheus follow?  
What difficulty did he find in trying to see Jesus?  
How did he overcome the difficulty?  
What is God's promise to every earnest seeker? Jer. 29, 13.
2. **Sought**, v. 5-7.  
Who discovered the publican in the tree?  
What did Jesus say to him?  
How did Zaccheus respond?  
What did the people think of Jesus's act?  
What did they say about it?  
On what other occasion did they make the same complaint? See chap. 5, 29, 30.
3. **Saved**, v. 8-10.  
What did Zaccheus promise to the poor?  
How would he repair his wrong-doing?  
What did the law require of wrong-doers? Exod. 22, 1.  
What blessing did Jesus say had come to him?  
For whose sake did Jesus come to the world? (GOLDEN TEXT.)

## Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus knows those who seek him?
2. That Jesus honors those who seek him?
3. That Jesus blesses those who seek him?

## Home Work for Young Bereans.

Find an occasion on which Jesus had before spoken words similar to those contained in our tenth verse.  
What had Jesus told another seeker for the truth to do with his property?

## QUESTIONS FOR YOUNGER SCHOLARS.

- To what city was Jesus going? **To Jerusalem.**  
Through what city did he pass? **Through Jericho.**  
Who was the chief of the publicans in that city?  
**Zaccheus.**  
What was a publican? **One who took taxes and tithes.**  
Why were the publicans despised? **Because many of them were dishonest.**  
What did Zaccheus much desire? **To see Jesus.**  
What hindered him from seeing Jesus? **The great crowd.**  
What did he climb, to get a sight of the Master? **A sycamore-tree.**  
What did he not think? **That Jesus would notice him.**  
What did Jesus do? **He called him to come down.**  
What did he tell him? **"I must abide at thy house."**  
What did Zaccheus do? **He received Jesus joyfully.**  
Of what did the Jews complain? **That Jesus ate with sinners.**  
Why did Jesus choose Zaccheus? **Because Zaccheus chose him.**  
What did Zaccheus do? **He gave up all his sins.**  
Whom did Jesus come to seek and save? **The lost.**

## Words with Little People.

*A seeking Saviour.*—Jesus is seeking all the lost ones. What for? To save them.  
*A seeking sinner.*—The one that wants Jesus will be sure to find him.  
Have you sought Jesus?

## Whisper Prayer.

May I come, so poor and weak?  
Yes, for sinners Thou dost seek.

## 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 Ephraim, or Ephron, near the Samaritan border. Shortly before the passover he left this retreat. Having regressed 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 street he met Zaccheus the rich publican. He entered his house as a guest, and was received into his heart as his saviour.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 1, 2. Passed through Jericho.** He was on the way to Jerusalem from his retirement in and 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."—*Langc.* 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—Gallean pilgrims now on their way to Jerusalem, hundreds of whom probably flocked about Jesus, and the sight-seers 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 crowds 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 every one 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) *Vows 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.

### CRITICAL NOTES.

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

The Perea ministry, which Jesus had decided upon when there remained no more that he could do in Galilee, has now come to an end. His prediction concerning his own death, to which he had given threefold utterance in the presence of his disciples when in the far north, and of which he had in the Perea period more than once reminded them (13. 33-35; 17. 25), he now again with fearful distinctness reiterates, as he is about to cross the Jordan toward Jerusalem. 18. 31, 33. A poet or historian noting this prediction would look for some token of the coming crisis among the subordinate events immediately following or accompanying so solemn an utterance. Such a token all three of the synoptic writers detect in that popular messianic cry which, when raised months before by the Galileans, had led Jesus to immediate disavowal and retirement (John 6. 15), but which now, though within but a day's march of the capital, he as conspicuously allows and approves. 18. 39. To Luke we owe yet another token of this kind in the characteristic and peculiar episode which forms the subject of our present lesson. It is quite like our third evangelist, who is always in so close doctrinal sympathy with Paul, to connect the thought of the "desecration which Jesus is about to accomplish at Jerusalem" (9. 31), with the salvation of one who as a chief of publicans would be esteemed as far removed from the blessings of the Abrahamic covenant as any Gentile.

**Verse 1. Was passing through.** Luke is still thinking of the destination which Jesus had announced in 18. 31. He wishes his reader to think of this incident, like that of 18. 35-43, as incidental to the accomplishment of something of greater moment.

**2. And behold.** This is a Hebrew rather than a Greek method of introducing a new character in a narrative, and may indicate that Luke is reproducing the contents of an Aramaic tradition, written or oral. **Chief publican.** The taxes which were due in a province were sold at public auction in large blocks to wealthy capitalists, usually of the equestrian order. The buyer employed natives to collect the taxes. A chief publican was an employe who had several tax-gatherers under his direction. If the Jewish public detested the ordinary collector it can be easily imagined in what esteem they would hold his chief. **Rich.** He had pursued this hated vocation sedulously, and not without success.

**3. Sought to see.** The imperfect tense suggests various futile attempts. **Who he was.** Which one of the persons in the great throng was Jesus. He may have listened to the preaching of John the Baptist in the Jordan valley three years before, and laid to heart the

injunctions given to some of his own subordinates. See 3. 12, 13. He had certainly heard with great interest that Jesus, though a Jewish rabbi, instead of spurning and denouncing the publicans as a class, had on more than one occasion eaten with them; nay, more, had chosen one of their number as a disciple. No rabbi had ever shown any interest in his soul; how does a rabbi look who has shown such interest in publicans? **Could not.** The tense points to repeated failure to catch any glimpse of Jesus.

**4. Ran on before.** He revealed thereby not only his present earnestness, but also a permanent trait of his character. It was such determination and quickness to overcome difficulties which had without doubt made him a chief of the publicans. **Sycamore-tree.** Not our buttonwood-tree, which is often called the sycamore, but the Egyptian fig, as the first syllable of the word implies. This tree has low and far-spreading branches which might well reach over the road, or street, along which Jesus was to pass. **That way.** There was probably no intersecting road, or street, between the point where Jesus then was and the tree under whose branches he would in a few moments pass.

**5. Looked up.** This was more than the chief publican had anticipated. He had thought he should be content if only he obtained a look at Jesus. Jesus always had a quick eye for those who sought him. **Zaccheus.** He may well have been as agreeably surprised to hear himself addressed by name as Nathaniel was, John 1. 48. **Make haste.** He had thought it worth his while to make haste for the sake of a glimpse at Jesus; how much greater reason to hasten if Jesus is to speak to him. Note the heartiness of the Master's salutation. He gives the publican his whole hand, and not merely his fingertips. There is no suggestion of patronage in his tone. What an astonished man Zaccheus must have been!

**To-day.** The emphasis of the original is well indicated by the position of these words. Did Jesus think of the goal of his journey as he said "To-day?" **Must abide.** The words seem to suggest a stay over night. Jesus uses the unreserved language of familiar friendship. He must permit himself to enjoy the privilege of Zaccheus's hospitality.

**6. Received him.** Received him as his guest, **Joyfully.** The unexpected and conspicuous honor and the opportunity of learning more about the way of salvation gave him joy.

**7. All murmured.** The pharisaic feeling pervaded the masses of the priestly city. Whatever favorable impression the teaching and miracles of Jesus had

made upon the people of Jericho was disturbed by his recognition of so conspicuous a social outcast as the chief publican. Like offense had been given in Galilee. See 52, 29-32. **Aslmer.** On account of his occupation Peter had to answer a somewhat similar accusation years afterward. Acts 11, 3. On the present occasion Peter may well have shared the misgivings of others.

**8. Stood.** Suiting his action to the gravity and earnestness of his words. Luke does not explain to Theophilus the psychological and spiritual processes by which a rapacious chief publican came to such a resolution. Theophilus was as familiar with the effects of divine grace doubtless as are we. He understood without explanation how the condescension of Jesus had as suddenly and miraculously moved the stony heart of Zaccheus as his majesty had awed the intrepid soul of Saul on the Damascus road. **I give.** I am going hereafter to give. "Faith working by love." Gal. 5, 6. **The half of my goods.** One half of my property. **If I have.** This is probably a milder way of saying, "wherever I have." **Wrongfully exacted.** Demanded more tax than I was entitled to receive. **I restore.** I am going to restore. **Fourfold.** The Mosaic law would require in such cases no more than the restoration of the principal and twenty per cent. additional. Num. 5, 7.

**9. To-day.** This was perhaps said with the other "to-day" of verse 5 in mind. This prompt reception of the Son of man and this genuine repentance is the beginning of a new life for Zaccheus and his family. **He also.** Quite as truly as any of those who despise him. **Son of Abraham.** Entitled to the fulfillment of the covenant promise of salvation. He had on another occasion claimed the Abrahamic blessing for still another believer in him. 13, 16.

**10. For.** Salvation has come, since I have brought it. **Seek.** To search among the despised and outcast. **Lost.** Devoid of the life of God. Without God and hope.

### The Lesson Council.

**Question 10.** To what extent should the conduct of Zaccheus be regarded as our example?

1. In studying the divine methods and keeping himself in accord with them; he learned the place Jesus would most likely pass and was on the spot at the right time. 2. In allowing no obstacle to contravene his purpose. 3. In giving thoughtful attention to a public movement even though it must have been unpopular to him; namely, a homeless pauper preaching self-denial. 4. In recognizing the crisis of his life, which came, as usual, unheralded. 5. In making no quibble over technicalities but offering as compensation for an unproved fraud all that the Roman law demanded for a fraud when proved. 6. In making no capital of extenuating circumstance and no screen of his business, which he might have done, since Roman law demanded restitution only of stolen goods from a publican. 7. In sacrificing that which must have been dear to him, since in order to secure it he had been willing to forfeit the good-will of his fellow-men.—*Rev. J. Heston Wiley, B.D., Ph.D. Chestertown, Maryland.*

1. As showing an eagerness to see and know the Saviour. He who will find Christ must desire to find him. 2. The man who has defrauded his fellows must restore his ill-gotten gains. Divine pardon of the debtor does not leave the creditor to suffer; otherwise it would be indorsement of the wrong-doing. Without the spirit of honesty there is no salvation. 3. He who in his supposed regeneration does not become interpenetrated

with a spirit of liberality, or love to others, may well doubt the genuineness of his conversion. Christlikeness leads us to love our neighbors as ourselves.—*Rev. L. R. Fiske, D.D., President Albion College.*

Zaccheus was a rare man; independent, generous, conscientious. Of an ancient line and wealthy, he was able to secure the collectorship of customs and taxes. Fanatical Jews hated him for it; but he was worth a million of them. They hated Jesus too. Zaccheus discharged his official duties scrupulously; made the acts of his subordinates strictly his own; required fourfold every extortion, just as if he had personally robbed the sufferers. His wealth enabled him to spare half his income for the poor—an impossible proportion to men of moderate means, but a noble example for the prosperous, and suggestive for all. His frank and manly bearing filled Jesus with admiration.—*C. S. Harrower, D.D., New York city.*

### Analytical and Biblical Outline.

#### A Son of Abraham.

#### I. HIS HINDERANCES.

1. Chief among the publicans. v. 2.  
"Why eateth your Master 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.  
"Fall into temptation . . . snare." 1 Tim. 6, 9.

#### II. HIS EARNESTNESS.

1. Sought to see Jesus. v. 3.  
"With my whole heart have I sought." Psa. 119, 10.
2. Ran before and climbed up. v. 4.  
"Whatsoever ye do, do it heartily." Col. 3, 23.

#### III. HIS PROMPTNESS.

1. He made haste and came down. v. 6.  
"I made haste, and delayed not." Psa. 119, 60.
2. Received him joyfully. v. 6.  
"Gladly received his word." Acts 2, 41.

#### IV. HIS LIBERALITY.

- The half of my goods I give. 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, . . . I restore. v. 8.  
"To do justly." Mic. 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 conditioned 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 conditioned upon previous 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 unhelpful 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 any one 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 lavish 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.

BY REV. E. A. RAND.

What is all this stir in the streets of Jericho? It is the passing of the great caravan going up to passover at Jerusalem, a long, weary column moving on to see the paschal lamb slain and the door-posts sprinkled with blood.

And One of this great moving throng is going up himself to be the Paschal Lamb, going up to die at Jerusalem! He will die for the Jews, and will any Jew detain him as guest ere he goes out of Jericho? He will die for sinners, and will any sinner offer him food, water, shelter? Will any tender be made by those men who have just been saying their prayers and still bear ostentatiously on arm and forehead their phylacteries? Not they, indeed! They think this Prophet from Nazareth has already had too much attention paid him. Not they, ha, ha!

"But who is that," they ask, "running on to meet the advancing crowd? Somebody in a great hurry!"

Can't you see him? That short man who has just girded up his loins for a run, his turban bobbing up and down, his black eyes flashing?

"If that isn't Zaccheus!" cries one of the watching group.

"The old renegade!" says another; "a son of David a tax-gatherer for Cæsar!"

"And if he isn't going to climb that sycamore-tree!" says a third.

Yes, he is wriggling up the trunk. He is small but spry, and is soon creeping along a big limb that hangs directly over the high-way.

Those Jews are still watching for him, and when they discover his legs dangling down as he strides the limb they joke about the funny fruit growing on that limb. What if somebody should come along and pick it off!

"I'll tell you what he is up there for," suddenly says one. "He wants to see the crowd and that Jesus of Nazareth, the Prophet. Just the one to interest that kind of sinners!"

Their guess is right. A wave of rumor had reached the tax-gatherer's head-quarters; saying that Jesus would pass through Jericho. Zaccheus said, "I must see him. The crowd will cover me up, but there is a big tree down the street, and I'll climb that. I don't care what people will say. I must have a look at Jesus. Only a look!"

"If the Nazarene only knew what a sinner was up in that tree he would not go under," says one of Zaccheus's critics.

Does Zaccheus hear?

He hears nothing; not even the tramp and talk of the crowd now jostling under him. He only sees—sees one man coming with the crowd—sees his compassionate, loving face, as he moves on to Jerusalem.

"Can't take my eyes off from him!" says Zaccheus, eagerly looking down. "He is right under me! Wonder where he is going; where he will stop to dine and rest! Lucky house! However, I have got a good chance to see him if my legs are short—wish I could see his face—"

Suddenly the face of Jesus is lifted. He halts. His clear voice rings up among the branches:

"Zaccheus, make haste, and come down; for to-day I must abide at thy house!"

If one of those carping Jews had raised a pole, and, thinking Zaccheus must be a lump of fruit, had knocked him off the limb, Zaccheus could not have been more astonished.

"Coming to my house!"

Why, Zaccheus can hardly crawl back on the limb. But return he does, and what if the crowd laugh to see him wriggle down the old trunk? Zaccheus does not care.

He asked for a look, and now he will have the great Teacher for a guest at his very house, the whole of him, all to himself! Hardly with composure can he lead off in the bustling procession that digresses to his doors. It would be like Zaccheus to be the servant, the very slave to unloose the sandals of this dear Master's feet, to bring water, to bathe, to cool, to refresh him. And then he, Zaccheus, the master of the house, leads his royal Guest to the chiefest couch, as if it were Cæsar himself that had come.

But such a murmur of disapprobation as followed this notice by the Saviour of Zaccheus in the tree, this welcome of the Prophet by the publican! Gone to be guest with a sinner! The murmur becomes an angry outcry, and Zaccheus hears it all. He hears it to ay over a short creed of mercy's daily doing, of honor's upright dealing. And then Zaccheus looks up to see the loving face, to hear the words of his Saviour in blessing. Yes, on his way to Jerusalem to die for poor sinners, Jesus stops to seek and to save that which was lost.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

"I restore him fourfold," A business man was earnestly seeking favor with God, but without success. He had had difficulty with two men, and the courts had decided in his favor. But he knew that he had wronged both of them, nevertheless. When he attempted to pray these cases stared him in the face. He arose from his knees, and, going to one of them, said, "Mr. A., I have wronged you and I want to set it right." The matter was soon settled, with tears on both sides. He then sought the other man with like success. Then he felt the assurance, "This day is salvation come to this house."

At a prayer-meeting "down East" a man noted for his failures to meet business obligations arose to speak. The subject was, "What shall I do to be saved?" He commenced slowly to quote the words, "What shall I do to be saved?" He paused, looked around and repeated the words, when a voice from the assembly in clear and distinct tones replied: "Go and pay John Williams for that yoke of oxen." A great many people before they can be saved or guide others to the Saviour.



will have to "go and pay John Williams" the money they honestly owe him.

There were two infidels in New England who were great friends. One of them was converted and sought the other, who received him with a sneer. But he grew respectful when the converted skeptic said: "Six years ago four of your sheep came to my fold. I saw your mark on them. I effaced it and put my mark on them. I knew you inquired for them diligently. They are in my field. Put me in prison or fine me, as you will." "No, no, you may have the sheep; only go away," said the other. The converted man counted out the value of the sheep with interest, then doubled the amount, laid it down and went away. As a result the other infidel was soon found in the prayer-room. Confession and restitution were arguments not to be gainsaid.

"To save that which was lost," Lady Huntingdon was trying to lead the despondent brother of Whitefield to Christ. To her urgent entreaties he answered, "O, it is of no use! I am lost, I am lost!" "Thank God for that," said she. "Why!" exclaimed the man in astonishment. "Because," said Lady Huntingdon, "Christ came to save the lost; and if you are lost he is just the one who can save you."

"God would build for himself a palace in heaven of living stones. Did he go to the rich, pure quarries of Paros? No, ye saints. So far from being stones that were white with purity ye were black with defilement, unfit to be stones in the spiritual temple which should be the dwelling-place of the Most High. Goldsmiths make exquisite forms from precious material. God maketh his precious things out of base material. He hath not selected the best, but the worst of men, to be the monuments of his grace; and when he would have a choir in heaven he sent man to earth to find out the dumb and teach them to sing."—*Spurgeon*.

A colporteur left a Bible in a godless house. As the man began to read day after day he felt its power and said: "If this Bible is true we are certainly lost." He read still further, and through the darkness the light began to break as he caught a glimpse of the cross and his Saviour, and at last he said with great joy: "If the Bible is true we may be saved."

### The Teachers' Meeting.

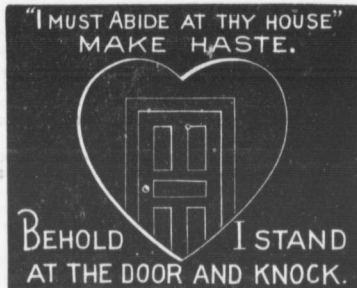
Environments of the lesson: 1) Make sketch-map showing Perea, Jericho, and Jerusalem; 2) Describe Jericho, "the city of priests;" 3) Define a "publican;" draw out from class why publicans were despised; 4) Time in Christ's life when this event took place. ... Teachings of this lesson as to 1) The character 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.

### References.

FREEMAN'S HAND-BOOK. Ver. 2: Tax-gathering, 750.  
FOSTER'S CYCLOPEDIA. Vers. 1-16: Poetical, 4110, 4111,

Ver. 8: Prose, 5018-5022. Ver. 10: Prose, 1836, 3379, 3673, 3785, 3917, 9152, 9153, 9136, 10322, 10594, 10014, 5322, 5206, 224, 232, 655, 656, 659, 1435, 1430, 1765.

### Blackboard.



REVIEW SUGGESTIONS. *Zaccheus*. Where he lived; his occupation; nature of occupation; his characteristics and his condition in life. *Zaccheus* seeking Jesus; his motives; obstacles in the way; hinderances overcome. Jesus passing by; the Saviour seeking the lost; his greeting to *Zaccheus*; the response and welcome; conversion and consecration.

APPLICATION. Jesus is passing by now; he is looking at me; he wants to abide at my house [point to the board], and he is knocking at the door of my heart. Have I opened the door? Have I made haste? Have I received him joyfully? Sing closing hymn:

Who at my door is standing,  
Patiently drawing near,  
Entrance within demanding,  
Whose is the voice I hear?

Chorus. Sweetly the tones are falling,  
"Open the door for me,  
If thou wilt heed my calling,  
I will abide with thee."

Door of my heart, I hasten,  
Thee will I open wide,  
Though he rebuke and chasten,  
He shall with me abide.

### Primary and Intermediate.

BY MARTHA VAN MATTER.

LESSON THOUGHT. *Wanting to see Jesus*.

INTRODUCTORY. Talk about seeing Jesus. Tell story of a child who saw General Washington. There was a great crowd to see the hero, but he stopped to speak to the little child. Tell that she never forgot it, but when she was an old lady loved to tell how the great man spoke to her.

Tell that wherever Jesus went great crowds followed him. Where was he going now? Yes, to Jerusalem. Point out Jericho on the map. This was a city in Christ's time, built among groves of beautiful trees. Jericho means "city of the moon," or, "place of fragrance." It was in Jericho that Jesus made blind Bartimeus to see. Now he was leaving the city, and crowds of people were all along the roadside, eager to see the wonderful man who could do such miracles as curing the blind and raising the dead.

What do boys do in a crowd when they want to see



somebody very much? They try to climb to a place from which they can look over other folks' heads. There was a little man in this crowd, no bigger than some boys. His name was Zaccheus, and he was very rich. What makes a person rich? A great deal of money, fine houses and lands? Tell that Zaccheus was both rich and poor, for, although he had a great deal of money, he had a heart which did not know and love Jesus. Tell that Zaccheus was a publican, or tax-gatherer, and explain why the Jews disliked the publicans so much.

Make a very large heart on the board. Inside print "Money," "Self," "The World." Tell that the things one loves show the character; Zaccheus loved these things. Ask if he was the kind of man that would please Jesus?

But Zaccheus was not happy. He wanted something better than these things. When he heard that Jesus was coming that way he said, "I must see Jesus."

Teach that Satan tries to make us satisfied with the poor things of this world. But there is always a good Spirit trying to make us want to see Jesus. Describe graphically the eager way in which Zaccheus pushed his way through the crowd to see Jesus. He was not afraid of being laughed at, for he climbed a tree, just as the boys did! We must really care about seeing Jesus if we want to find him.

Get the children eager to know if Zaccheus saw Jesus, after all his trouble. Then tell that Jesus saw Zaccheus. Teach that Jesus knows every one who wants to see him, and that every move we make toward him is a prayer which he will surely answer.

What made Zaccheus try to see Jesus? The Holy Spirit! The very same good Spirit that makes us want to seek Jesus and please him. If Zaccheus had not obeyed the voice of the Spirit he would not have heard Jesus calling his name!

Make haste. Jesus called Zaccheus to come down quickly, for he wanted to go to his house. Jesus wants to come into some child's heart to-day, to abide, and he is calling, "Willie, Mary, Susie, make haste, and let me in to-day." What are you going to do? What did Zaccheus do?

Make a square to stand for the house in which Zaccheus lived. Make an open door, and inside, with brown crayon, some broad criss-cross marks to stand for rubbish. Picture Zaccheus leading Jesus to the door. But he cannot get in over all this rubbish! Tell that the heart is the house in which Jesus wants to abide. What did we say was in Zaccheus's heart? What must he do? Yes, get it all out of the way!



Tell how Zaccheus joyfully made a way for Jesus. He was willing to give up his money, his self-love, his worldly possessions for Jesus' sake. All this was rubbish, and he cleared it away to make room for Jesus. Erase the words from the heart, and print in place, "Love" in large enough letters to fill the space. Call for the Golden Text. Print "Was lost—found," leaving blank spaces for names. Tell name of some child who was proud, selfish, disobedient. The Holy Spirit made him want to see Jesus. When he saw Jesus he saw that he was "lost." Then he let Jesus find him. Print the name in first and last blank spaces, Jesus in second, and ask who will put away the rubbish of sin from his heart and let Jesus come to abide there?

**OPTIONAL HYMNS.**

I'm poor, and blind,  
Who'll be the next?  
All for thee.  
My Jesus, as thou,  
I heard the voice,  
Blessed assurance,  
Take up the cross,  
Jesus, Lover of my soul,  
Gather them in.  
Lead me, precious.

**The Lesson Catechism.**

[For the entire school.]

1. What means did Zaccheus take to see Jesus? **Climbed up 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 four-fold.**
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.**

10. What is regeneration or the new birth?  
It is the work of God in the soul, by the Holy Spirit, which begins the new life in Christ Jesus.

A. D. 30.]

**LESSON XI. PARABLE OF THE POUNDS.**

[Sept. 14.]

**GOLDEN TEXT.** Unto every one which hath shall be given. Luke 19. 26.

**Authorized Version.**

**Luke 19. 11-27.** [Commit to memory verses 12, 13.]

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had

**Revised Version.**

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith, till I come. But his citizens hated him, and sent an ambassador after him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money,

given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and repeatest that thou didst not sow.

22 And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and repeating that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and repeatest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and repeating that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given: but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

**TIME.**—A. D. 30. Following soon after the last lesson. **PLACE.**—The neighborhood of Jerusalem. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The judgment to come.

#### HOME READINGS.

- M. Parable of the pounds. Luke 19, 12-27.  
 Tu. The talents. Matt. 25, 14-23.  
 W. The talents. Matt. 25, 24-30.  
 Th. Spiritual gifts. 1 Cor. 12, 1-11.  
 F. Variety of gifts. Rom. 12, 1-8.  
 S. Service despised. Mal. 3, 13-18.  
 S. Faithful service. Luke 12, 41-48.

#### LESSON HYMNS.

- No. 213, New Canadian Hymnal.  
 Be it my only wisdom here.
- No. 215, New Canadian Hymnal.  
 Lead me to Jesus, my soul is so weary.
- No. 859, New Canadian Hymnal.  
 God be with you till we meet again.

#### DOMINION HYMNAL.

Hymns, Nos. 122, 123, 117.

#### QUESTION FOR SENIOR STUDENTS.

- The Nobleman**, v. 11-15.  
 What expectation had the great multitude that followed Jesus on this visit to Jerusalem?  
 What contemporary incident in Jewish history bore an analogy to this parable?  
 What did the nobleman intrust to ten of his servants?  
 How much is a pound in modern currency?  
 Wherein does this story contrast with that of the 25th chapter of Matthew?  
 What was the older meaning of the word "occupy"?
- The Good Servants**, v. 16-19.  
 What "per cent." did the first servant gain by trading?  
 What was the nobleman's estimate of his faithfulness?  
 What was his reward?  
 Did the second servant receive reward in the same proportion?
- The Unprofitable Servant**, v. 20-27.  
 What had the third servant done with his pound?  
 What is an oriental "napkin"?  
 Why did this man say he feared his lord?  
 How did the nobleman settle his case?

Did he acknowledge that he was an austere man?  
 What phrase would we use in modern English instead of bank and usury?  
 Who were "they that stood by"?  
 What bearing had his story on the rejection of Christ by the Jews?  
 What bearing has it upon the disciples of Christ everywhere?

#### Practical Teachings.

The very gist of Christianity is fidelity—faithfulness. Our frequent technical use of the word faith in religious meetings tempts us to forget that there can be no faith without faithfulness.

Men are not estimated by God according to their talents, but according to what they do with them. The sweetest singer is not the one who has the sweetest voice and knows best how to use it, but the one who has done the best he can with the voice he has. The best speaker is not the one who is most eloquent and popular, but the one who has made the greatest effort. The largest giver is not the one who gives the most money, but the one who has made the largest sacrifice.

#### Hints for Home Study.

- Prepare a list of the incidents of this last journey of our Lord to Jerusalem that indicate increasing recognition of his royalty.
- Gather the incidents of a trip made by Archelaus, son of Herod the Great, to Rome, which resemble those of this parable.
- Find what each figure of this parable symbolizes.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Nobleman**, v. 11-15.  
 For what two reasons did Jesus speak this parable?  
 About what journey does the parable tell?  
 What charge did the nobleman give to his servants?  
 How did the people regard him?  
 What message did they send after him?  
 How was Jesus regarded by his own people? Joh 1, 11.  
 On the man's return what command did he give?  
 What did he wish to know?
- The Good Servants**, v. 16-19.  
 What report did the first servant make?  
 How did the master commend him?  
 What did the second servant report?  
 What reward was given to him?  
 Why were these servants trusted with more? Chap 16, 20.

**3. The Unprofitable Servant, v. 20-27.**  
 What use had another servant made of his pound?  
 Why had he kept it hidden?  
 By whose words was he judged?  
 What question was asked him about the money?  
 To what loss was he subjected?  
 What did the by-standers say?  
 By what law was the act justified? (GOLDEN TEXT.)  
 Who would lose all that he had?  
 What judgment was passed on the master's enemies?

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That each of us has a trust from God?
2. That we must give account of that trust?
3. That we shall be rewarded according to our faithfulness?

**Home Work for Young Hereans.**

Find another parable similar to this.  
 Find how many miracles were performed during Christ's journey to Jerusalem.  
 Think of some reasons why the people generally expected that the "kingdom of God" should now appear.

**QUESTIONS FOR YOUNGER SCHOLARS.**

- Where was Jesus at this time? **On the way to Jerusalem.**  
 What did the people expect him to do? **Reign as king.**  
 What did Jesus want to teach them? **That he was going away.**

What else did he want to show them? **That he would return.**

By what parable did he teach this? **The parable of the pounds.**  
 Who went away to receive a kingdom? **A certain nobleman.**

What did he leave to ten of his servants? **To each a pound.**  
 What did he want them to do with it? **Use it for him.**

When he came back a king what did he ask? **An account of the money.**  
 What had two of the servants done? **Increased the money.**

What had another done? **Hidden his lord's money.**  
 How was this servant punished? **By the loss of his pound.**  
 How were the others rewarded? **By giving them more.**

Who is the king that is meant? **Jesus Christ.**  
 What will he expect from each of us? **An account.**  
 Whom will he reward? **His faithful servants.**

**Words with Little People.**

**QUESTIONS TO ANSWER.**

- Has Jesus Christ given me something to keep for him?  
 Am I keeping it so as to please him?  
 Will I be glad when he comes to question me?

**Whisper Prayer.**

Help me, Lord, to use for thee  
 All that thou hast given me.

**General Statement.**

Jesus is journeying toward the final acts of his life at Jerusalem. He is passing out of the city of Jericho, where he has given sight to Bartimeus and reclined as a guest at the table of Zaccheus. An eager multitude throngs about him, expecting the instant establishment of the Messianic kingdom, with honors and offices for all Christ's followers. He alone of all that company knows how soon the hosannas will be turned into curses. Within ten days will come the agony of Gethsemane, the crown of thorns, and a death of shame. Centuries must pass before his kingdom, with its weapons, not carnal, but spiritual, will conquer the hearts of the world. To open the dull eyes of his disciples he relates this parable, the imagery of which would be peculiarly suggestive to the oriental mind.

**EXPLANATORY AND PRACTICAL NOTES.**

**Verse 11. Because.** Jesus told this parable to correct his followers who believed he would somehow carve his way to the throne when he reached Jerusalem. **Nigh.** About nineteen miles distant, by a steep road up the mountains. **They thought.** The only conception of a kingdom which the Jews of that day could frame was such a one as Alexander captured or Cusar organized. (1) *How easy is it to err in our interpretations of Scripture and our theories of salvation!*

**12, 13, 14. A certain nobleman.** "A certain man well born." A fitting type of Him who was both the son of David and the Son of God. **A far country.** Representing heaven, where our Redeemer awaits the hour for his return as universal King and Judge. (2) *We have a King, even though the world sees him not, neither knows him. To receive a kingdom.* It was usual for kings of tributary provinces to go to Rome and obtain the sanction of the emperor and senate to their claims. Nearly all the Herods had visited Rome for this purpose. **His ten servants.** Rather, "ten of his slaves." (3) *We are ever to keep in mind that we belong to our Master, who has bought us with his own blood. Ten pounds.* "Ten minas." The mina was a Greek and Roman coin worth about seventeen dollars. The pound represents every man's endowment of opportunity in the service of Christ. This is in one sense equal with all men, for it is proportioned to each one's ability. (4) *Remember that God gives you the power to do something in his cause. Occupy.* "Trade with this." A peddler used to be called an "occupier." (5) *Our work is to increase our Lord's kingdom. His citizens.* Here representing the Jews. **Sent a message.** Literally, "an embassy." Just so the Jews had sent a counter

petition against Archelaus, asking to be released from his rule and annexed directly to the empire. **We will not.** "We are determined not." Already the shadow of his rejection by his own at Pilate's bar was creeping over the Saviour's soul. (6) *That which makes men enemies of Christ is a rebellious will.*

**15, 16, 17. When he was returned.** The parable now sweeps across all human history from the ascension of Christ until his return. (7) *How lightly does the divine eye look over the rise and fall of empires and the transactions of time! Called.* Every follower of Christ will be called upon to render an account for all his endowments, opportunities, and possessions. **Gained by trading.** The word in the original is the same with that translated "occupy" in verse 13. **Gained ten pounds.** Notice that while the lord speaks of what the servants had gained, the faithful servant says, "thy pound hath gained." (8) *It is God's grace working in us that accomplishes good among men. Ten cities.* As greatly as a city surpasses seventeen dollars so shall our reward rise above our endeavor.

**18, 19. Five pounds....five cities.** As there are degrees of zeal on earth, so there will be degrees of reward in heaven, yet every faithful follower will receive a more than abundant compensation for his endeavors. (9) *Every vessel will be alike full, but not alike large.*

— *M. Henry.*

**20, 21. Lord, behold.** This servant represents professed followers of Christ who make no use of their talents, gain, and influence. **I have kept.** The unfaithful servant is the only one to tell what he has done; all the others modestly mention what their lord's money has gained. **Napkin.** A kind of kerchief. **I feared three.** A rebellious fear, as of one looking up to a hated

authority. **Austere.** That is, "hard." The servant misunderstood the character of his master and falsely deemed him unjust, forgetting that pound and servant alike were his. (10) *How many frame a false conception of the divine character, and then hate God? Take up... layedst not down.* Demand a service to which he had no right.

**22, 23. Out of thine own mouth.** "By your own principles of judgment." (11) *Judged even by his own standard every sinner must be condemned. Wicked servant.* (12) *There is wickedness in leaving duties undone, not less than in doing evil. Thou knowest.* To be read interrogatively: Did you know that, indeed? **Wherefore gavest thou no?** Since he thought he knew so well the character and rigorous judgment of his lord, why did he not prepare to meet it? (13) *Every man is in duty bound to live up to his own view of his accountability before God. The bank.* The table of

the money-changer, by whose means the money might be invested and increased. **Usury.** The produce of the invested money.

**24, 25. Them that stood by.** The guard. **Take from him.** Mental endowment, time, spiritual power—none of them bring any gain unless utilized, and all are lost by neglect. **Give to him.** It is God's law that he who makes the most of privileges receives more. Strength grows by exercise; knowledge by study; usefulness by activity. **They said.** The by-standers.

**26, 27. Hath... given.** The whole drift of the parable shows that this means, "He that makes use of what he hath." **Those mine enemies.** (14) *There is a wide gulf between even the unfaithful disciple and the open rebel.* One meets rebuke and loss of honor; of the others the Lord says, **Slay them before me.** Let us shun both of these terrible experiences.

### CRITICAL NOTES.

Jesus having permitted Bartimeus to address him as Messiah without challenge or reproof (18, 39) had defied his association with the publican class as being the proper spiritual duty of a Messiah who should seek and save the lost. Yet even so he was understood by neither friends nor foes, since both alike surmised he was on his way to Jerusalem to begin a political revolution. Ver. 11. Once more he deemed it necessary, therefore, to emphasize the spirituality of his mission by the use of parabolic language, in which he postpones the time of establishing his kingdom until after his own death and resurrection (ver. 12), which events he had so recently foretold (18, 31-34); admonishes his disciples to be faithful to duty in his absence (vers. 13, 15-20); and warns those who reject him of the ensuing consequences. Vers. 14, 27.

The parable of the talents (Matt. 25, 14-30) is probably another and subsequent adaptation of the same fundamental theme to a somewhat different occasion.

**Verse 11. They.** The people who followed Jesus to the house of Jairus. **These things.** Especially what is recorded in verses 9 and 10 as to his Messianic duty toward the chief publican as a child of Abraham. **Parable.** This form of speech was adapted to the mixed character of the company to be addressed. **Kingdom of God.** By this the people generally understood the restoration of the temporal sovereignty of the Jewish people, which they expected would be accompanied by such signal divine interferences as had signaled the passage of the nation from Egypt to Canaan. The present journey of Jesus to the passover was thought by many to plainly indicate an intention on his part to seize the reins of government.

**12. Therefore.** To check these mistaken temporal expectations. **Nobleman.** This title was used in allusion to his dignity as the Son of God. It corresponded also to well-known contemporary history; for Archelaus, the son of Herod the Great, had gone to Rome to solicit the royal dignity from Augustus. **A far country.** A reference to his own ascension to heaven. **A kingdom.** Jesus began to receive his kingdom when from heaven he sent the Holy Spirit at Pentecost. See Acts 2, 33.

**13. Ten servants.** There is no significance in the number ten. It represents the fewness of his professed followers at that time. **Ten pounds.** One for each. The Attic mina here called "pounds" was worth somewhat less than seventeen dollars in our money. As each one of the ten received an equal amount, the reference is to that knowledge of himself which each of his followers had received. The knowledge given them in trust would prove a test of their characters. **Trade.** This is

what the word "occupy" formerly meant. They were to make such constant use of the revelation given them that it would develop. **Till I come.** Their faithfulness was to be that of servants who momentarily expect their master's return. 12, 35-40.

**14. Hated him.** Archelaus was gully of an extraordinary cruelty which aroused the common hatred of his Jewish subjects. Jesus could truthfully say at least of the ruling classes of his day, "They hated me without a cause." **Sent an embassy.** Such a deputation of Jews was sent to Augustus to prevent Archelaus's succession to his father's throne. Almost from the first hour of Jesus's public appearance the nation's religious leaders had protested against the authority which he assumed. **We will not.** The official voice of the nation at last uttered the fatal cry, "We have no king but Cæsar." **Reign over us.** If Jesus had only promised to establish a temporal kingdom the people would have gladly made him king. But for a spiritual kingdom they had no wish.

**15. Come back again.** This points to a period which is still in the future. **Received the kingdom.** Having been invested with authority and power. **To be called to him.** "For we must all be made manifest before the judgment-seat of Christ." 2 Cor. 5, 10. **What they had gained.** What use they had made of their spiritual opportunities. The Greek word suggests the phrase "carried on the business."

**16. Thy pound.** He promptly acknowledges that the money is not his own. The truth as it was in Jesus was a revelation, not a discovery. So Jesus told Peter, Matt. 16, 17. **Hath made.** He meekly leaves himself out of account. So Paul speaks of the grace of God. 1 Cor. 15, 10. He knows and loves God more than he did at first.

**17. Good servant.** The goodness spoken of means that he has done what a servant ought to do. Paul was fond of calling himself the servant of Christ. **Ten cities.** The figure harmonizes with the political tone of the parable. It illustrates a law of the spiritual kingdom, that faithfulness enlarges opportunities for usefulness. Paul by doing his duty at Damascus, Tarsus, and Antioch was unconsciously preparing himself to be an apostle to the whole Roman empire.

**19. The omission of the "well done,"** and "good servant," indicates that this person had not done as much with his knowledge of the truth as he might have done. Yet even he does not lose his reward.

**20. Thy pound.** He had found no such capacity for increase in it as the others had. He had had no enthusiasm over the deposit. **Laid up.** This is no word for

hiding at possible future date of Jesus' investiture ever, he

21. F I should servants which for Egyptian reasonable will give

23. B the truth could? too great make a equal to kingdom

24. T deterior counted disciple Acts 5.

26. F fullness doing s embarr ability

27. T outset believe 8, 24.

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It spol par

holding and hoarding either capital or truth. It was impossible for Peter, James or John to have the same estimate of Jesus and his kingdom ten years after Christ's ascension which they had now. To some believers, however, he did not increase in majesty.

**21. Feared thee.** Feared I could not satisfy thee if I should venture into trade. **Ausiere.** In holding thy servants to a rigorous account. As the defining clauses which follow show, he means that the master, like the Egyptian task-masters, would not be satisfied with any reasonable success he might achieve. **Own mouth.** I will give you credit for speaking truth.

**23. Bank.** If you could not make proclamation of the truth, why did you not commit it to some one who could? When the work of the Lord at Antioch seemed too great for Barnabas he had the thoughtfulness to make a journey to Tarsus to find a man who would be equal to it. Acts 11. 25. **With interest.** The law of the kingdom is progress and increase. Col. 1. 6; John 13. 2.

**24. Take away.** Talent and opportunity unused deteriorate. Ananias and Sapphira, wishing to be accounted disciples without undergoing the sacrifice of discipleship, had their pounds taken away from them. Acts 5.

**26. Unto every one that hath.** Activity and faithfulness in the Lord's work enlarge one's capacity for doing such work. The addition of another pound is no embarrassment to the servant who has shown his ability to trade with ten pounds so well.

**27. Mine enemies.** The official class who from the outset plotted to kill Jesus. **Slay them.** "Except ye believe that I am he, ye shall die in your sins," John 8. 24.

### The Lesson Council.

**Question 11.** Is this the same parable as that of the talents? If not the same, wherein does the purpose of this parable differ from that of the talents?

It is not the same parable. This parable of the pounds was spoken to correct the misapprehension that Jesus was going up to Jerusalem formally to organize his kingdom. To his disciples a trust is to be committed, and when he comes he will settle with them. The parable of the talents was not called forth from the existence of the error in regard to the early establishing of Christ's kingdom, but was spoken to enforce the duty of every one to employ his powers, whatever they may be, in his service. By this parable in Luke—the parable of the pounds—we are to occupy till he comes. We have here given the relation and office of the Church to the final glorious Messianic reign. In the parable of the talents there are presented our individual duties to glorify God in the employment of our faculties, be they great or small.—L. R. Fiske, D.D.

These two parables are quite different, although both relate to the administration of the kingdom, the rewards of fidelity, and the punishment of neglect. In "The Talents" we have two servants placed under different circumstances, but being equally faithful they are equally rewarded. In "The Pounds" the servants are all situated precisely alike, but, displaying different degrees of capacity or faithfulness, they receive accordingly different rewards. Utter neglect in both cases brings utter ruin; while great capacity nobly used brings increasing honors at the hands of the King.—C. S. Harrower, D.D.

It is not the same. 1. The parable of the talents was spoken to the disciples; this to the multitude. This is the parenthesis of the recalcitrant citizens. 2. This paren-

thesis was intended to teach that his reception at Jerusalem would be different from what they had begun to expect. 3. In this the amount entrusted to each servant is the same, to illustrate different degrees of improvement of the same advantages; in the other the amounts vary to indicate responsibility in the weakest. 4. The talent is two thousand dollars, the pound is thirty dollars; that gift which is common to all is brought to the level of the lowest. Some may lack the talent; all must have the pound. 5. The nobleman was looking for future officers; he gave small sums, as marked success with these would indicate more skill, more carefulness of detail, more faithfulness in few things. 6. In the talents the faithful servants are equally rewarded; in this the reward is according to the gains. Fidelity, not ability, is the way to spiritual preferment. The future is to be decided less by equal use of unequal endowments than by unequal use of equal endowments.—Rev. J. Heston Willey, B.D., Ph.D.

### Analytical and Biblical Outline. The Kingdom of God.

#### I. ITS KING.

1. *A certain nobleman.* v. 12.  
"The brightness of his glory." Heb. 1. 3.  
"Went into a far country." v. 12.  
"I ascend unto my Father." John 20. 17.
2. *To receive.... a kingdom.* v. 12.  
"Who is gone into heaven." 1 Pet. 3. 22.
3. *And to return.* v. 12.  
"Behold, he cometh." Rev. 1. 7.

#### II. ITS SUBJECTS.

1. *His ten servants.* v. 13.  
"As many as received him." John 1. 12.
2. *His citizens hated him.* v. 14.  
"His own received him not." John 1. 11.

#### III. ITS STEWARDSHIP.

1. *Delivered them ten pounds.* v. 13.  
"Stewards of the manifold grace." 1 Pet. 4. 10.
2. *How much.... had gained?* v. 15.  
"Much is given.... much required." Luke 12. 48.

#### IV. ITS JUDGMENT.

1. *These servants to be called.* v. 15.  
"We must all appear." 2 Cor. 5. 10.
2. *Mine enemies.... bring hither.* v. 27.  
"The Lord's vengeance." Isa. 34. 8.

#### V. ITS REWARDS.

1. *Thou hast been faithful.* v. 17.  
"Serve me.... my Father honor." John 12. 26.
2. *Have thou authority.* v. 18.  
"If we suffer, we shall also reign." 2 Tim. 2. 12.

#### VI. ITS PENALTIES.

1. *Take from him the pound.* v. 24.  
"Beareth not fruit.... taketh away." John 15. 2.
2. *Mine enemies.... slay them.* v. 27.  
"Depart from me, ye cursed." Matt. 25. 41.

### Thoughts for Young People. The True Test of Worth.

1. In this life it is talent that tells. How many "pounds" have been invested in you? You cannot enter "society" without inquiries being made concerning your "family;" and your social standing will be determined at the outset by your inherited social prestige. So in the business world—chances of success are largely enhanced when one starts life with a rich financial endowment. In the world of letters and art he who lacks intellect and education has little chance of eminence. There is no field of effort in which success is not largely



secured by talents, and according to your dowry of talents are you graded.

2. *In the Christian life not talent, but the use of talent, determines one's standing.* There are some "natural laws" that do not hold over in the "spiritual world." God does not estimate his creatures according to the talents with which he has endowed them, but according to what they do with those talents.

3. *Christians should form their judgments upon Christian principles.* When we leave the stand-point of a selfish world, and pass over to the divine point of view, we recognize the best performers in those who make the most faithful endeavor. She who has tried most earnestly to sing inspiringly for Jesus, not she who was endowed with the best soprano voice, is the sweetest singer. The widow's mite is the richest gift to the heavenly treasure. The trembling, hesitant word of the young convert in praise of his new-found Lord is the most eloquent sermon preached for the Master.

### Lesson Word-Picture.

"Only a pound!" he says, and standing off at a little distance he looks at it slightly. The longer he looks the smaller it seems. Then he recalls the wonderful scene when his Lord and Master told his ten servants he was going away. He commits certain stewardships to them, distributing ten pounds among them, bids them occupy till he come again, and leaves. Yes, this servant thinks it all over; the going, too, of his master, how his long camel-train passed over the distant hills, and then how many grumbled about him and openly rebelled, now that he was out of sight.

"Will he ever come back?" wonders his servant. He shakes his head doubtfully.

"If he should come back," he inquires, "will it be worth the while to do any thing with this pound?"

If the Master had given him ten pounds—a fortune, a fine person, a commanding voice, a magnetic influence—it might have been worth while to cultivate his opportunities, but—this—one pound!

He sneeringly contemplates it. He thinks of his small ability, his poor voice, his unimportant presence; and what does it all amount to?

"So much trouble to cultivate your small gifts!" he grumbles. "Such little crops!"

"Then my Lord may never come!" he adds.

He looks about him.

He hunts for a hole, a box, a shelf, a—he spies a napkin!

"Ah, I will wrap my pound in that," he murmurs, "and lay it away, and if my master come—but he may never come!"

The days go by.

That servant leads a careless life. There is no husbanding or extending of his influence. There is no gathering of interest about the pound, only an accumulation of dust. It lies undisturbed, almost forgotten, in its napkin.

"I have nothing to fear," reasons the servant. "The master has long been gone. He will never come."

But one day a messenger's quick steps are heard down at the door. The dust of travel is upon his robe. The tan of the sun is on his face. He breathlessly says, "The-master—is coming—he—is almost here!"

Yes, the long camel-train is quickly back again. The servants gather to receive their lord. Those who hate, as well as those who love, stand before him to give in the account of their stewardship.

Ah, that man coming up promptly, proudly, happily, he brings ten pounds that his one has gained. O joy to

hear the master's "Well, thou good servant!" Such joy also to receive ten cities!

Here, too, is a steward who has gained five pounds. He is made happy with his master's smile and the reward of five cities.

But who steals forward trembling, with ashy face, with hesitating voice, and holds out a gangrened lump in a rotten napkin?

And what is he confusedly muttering—something about the master as an austere man?

How swift and just the reply of the master, and O how poor, indigent, beggarly feels the faithless steward as his one pound goes into the golden heap of the faithful steward that won ten pounds!

### By Way of Illustration.

"*Faithful in a Very Little.*" You have all heard of the artist who made a window out of bits of glass picked up from the refuse of the factory—a window of the rarest beauty, which rivaled the work of the great artists who had at command all the glass they needed. Perhaps you have heard of the weaver who had no wool and silk for his tapestry, but used ordinary thread and twine so skillfully as to make a curtain coveted by the King. Use the little bits of time and service and talent for Him, and the result will surely please the King.

Many years ago an invalid lady visited a large city in August. She was appalled at the large number of sick children and mothers dying for fresh air. "I cannot save all," she said, "but I may save one. There is room in my home for one mother and child." This interested a woman who could not do so much even as that, but she said, "I can at least tell others of it." So she wrote an account of it for a New York paper. A third woman read the story and sent a thousand dollars to the editor with a request that he should open a fund for this noble purpose. The Fresh Air Charity which has saved thousands of lives and has now taken root in England is the result. If the woman who thought of it on that torrid day as she passed, sick and weary, through the slums had decided, "I cannot save all, why should I trouble myself with one?" how many lives that might have been saved would have been lost!

The benediction at the last is not, "Well done, good and successful servant, but "Well done, good and faithful servant."

There had been a flower show, and there was one beautiful geranium which took the prize. It belonged to a poor little girl away in the east of London. The judges could hardly believe that the plant belonged to her. She said the flower had been given her when very small, and they told her it could not live unless it had plenty of sunshine. The sun did not shine much in the court where she lived, but she got up early and put her flower in the sun, and as the sun went round she moved her plant and so kept it in the sunshine. And she won the prize. Our gift may be very small, but if we keep it near the Sun of Righteousness it is sure to grow. Ask Christ to bless our talent, and we may gain a prize which others with greater talent may miss.

"*Unto Every One that Hath [gained] shall be Given.*" William E. Dodge, of New York, whose contributions to missions amounted to hundreds of thousands of dollars, was a poor boy when in school at Cornwall. In the same school was a boy from the Sandwich Islands, to be educated as a missionary to his own people. Young Dodge proposed to two of his classmates that they should take their pocket money, buy potatoes, plant them, and,

n the fall, give the proceeds to the Sandwich Islander for his mission. In later years Mr. Dodge said, "From that time it seemed as if every thing I touched prospered."

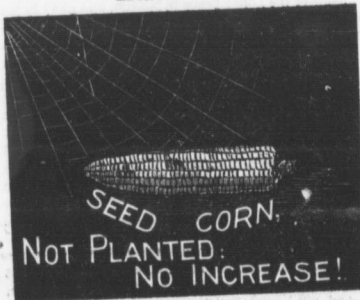
**The Teachers' Meeting.**

Notice the difference between this parable of the pounds and that of the talents. Matt. 25, 14-30: 1) In time of delivery; 2) In characters; 3) In endowments; 4) In rewards; 5) In aims.... The pictures of the parable: 1) The King; 2) The faithful servants; 3) The unfaithful servants; 4) The enemies.... Teachings concerning the kingdom of Christ: 1) It is real, though the King be not visible; 2) The day will dawn when it will be recognized before the universe; 3) It is a kingdom of work, and not of ease; 4) It has its enemies; 5) It will have its day of account, which friends and foes alike must face; 6) Its rewards are proportioned to the use of opportunities.... Additional practical lessons: 1) What Christ expects of his followers; 2) What Christ promises his followers; 3) What Christ's enemies may expect.... There is a final account which each of us must make: 1) It is an account with the King; 2) It is personal; 3) It is universal; 4) It is an account of privileges which we have enjoyed; 5) Faithfulness will be rewarded; 6) Neglect will bring penalty.

**References.**

FREEMAN. Ver. 13: The "pound," 735. Ver. 20: Valuables wrapped in clothes, 263.... FOSTER'S CYCLOPEDIA. Prose, 10780. Ver. 13: Prose, 2072, 2073, 6960, 6549, 10217, 8385, 11442. Ver. 14: Prose, 5941, 7176. Ver. 17: Prose, 1617, 2288-2299, 4698, 5083, 9494, 3647-3650, 2152, 10147, 10151, 10159; Poetical, 2157, 3031. Ver. 20: Prose, 3112-3120, 9276. Ver. 21: 7170, 11749. Ver. 25: Prose, 11800, 4695.

**Blackboard.**



The blackboard presents an illustration of neglect of duty, and its simplicity makes plain the teaching of this parable. God gives to each one of us opportunities for usefulness, and expects that the means given will be used. The blackboard endeavors to illustrate this by an ear of corn and a cobweb. Suppose that each one in this school had been given by the master a certain amount of seed to plant, and was expected to raise flowers or fruits or grain, just according to the seed that had been given. The faithful ones go to work and plant the seed, and tend the young plants, and carefully gather in the harvest, but the unprofitable one takes his ear of seed corn and lays it away where the spider-web of neglect covers it, and after wasting his life thus, when the master comes he brings out his ear of corn and says, "Here is thy pound." If he had planted it the increase

would have been great, and so would have been his reward.

APPLICATION. Our wasted opportunities.

**Primary and Intermediate.**

LESSON THOUGHT. *How to Use God's Gifts.*

REVIEW. Jesus was in Jericho. Where was he going? At whose house was he stopping? What kind of a man was Zacheus? How did he receive Jesus? What difference did a sight of Jesus make to Zacheus? Who came to save the lost? Who are the lost? Make a simple outline of a Jewish house, built around a court in which many people could gather. While Jesus stayed at the house of Zacheus many people came to see him and hear him talk. We do not know all that he said, but we have for a lesson to-day a parable which he told. See if children understand what a parable is. Imagine Jesus sitting with many around him, teaching a story-lesson.

*The story.* Tell the story simply, making sure that you secure interest sufficient to hold in mind the framework of the story. It will help to use the crayon. Make a long straight mark to stand for the nobieman; many marks to represent his servants. Make ten marks in a little group and say that when the master was going away he chose these to take care of some of his property during his absence. Each one had a pound—about eighteen or twenty dollars of our money, and their master told them to use it so as to gain more money. Many children will understand the "talent money," as it is often called, but others will not, and it may be well to explain some ways of doubling money for missions, etc. Then, one day, the master came back. He wanted to have his money back again. He sent for his servants. Here comes one. He had one pound. Make "1-10." The servant had been busy using the money, and so was able to give it back ten times as large as he received it. Then the master made him ruler over ten cities, because he had been a faithful servant. For the next, "1-5," and for the last, "1-1," telling the story clearly, and bringing out strongly the master's displeasure with the one who had been too lazy to try to do any thing with his pound.

*The lesson for us.* Print "God, my Master." Below, in large letters, "My pound." Teach that each child is a little servant of the great Master, God. What has God given us to use for him?

Have children rise and repeat with appropriate gestures:

"Two little eyes to look to God,  
Two little ears to hear his word,  
Two little feet to walk in his ways,  
Two hands to work for him all my days,  
One little mouth to speak his truth,  
One little heart for him now in my youth,  
Take them, dear Jesus, and let them be  
Always obedient and true to thee."



Print under "My Pound," "Eyes," "Ears," "Feet," "Hands," "Mouth," "Heart," and underneath, "All for Jesus." Ask all who can see to raise their hands. Talk about the wonderful organ of sight. God made your eyes, Willie, and gave them to you to use for him. How can Willie use his eyes for Jesus? Tell how looking at an evil thing forms an image of evil in the mind, and vice versa. The child who use

his eyes for Jesus will turn away from the sight of evil and look for the good. He will "look up, and not down;" up to God and the angels, not down to self and sin.

By question, anecdote, and illustration, help children to understand how they can use ears, hands, feet, mouth, and heart for Jesus. Tell a story about a boy who had used his eyes to see sinful sights, his ears to hear sinful words, his hands to strike and steal, his feet to run on Satan's errands, his mouth to speak bad words, and his heart to be a place where naughty thoughts and feelings were welcome. Some day he will have to answer to the Master for the way he has used his gifts. Tell that this boy had learned about God in the Sunday-school, but he chose to be Satan's servant, not God's.

Print "Well done" on the board. We all love to be praised when we have done well. God praised the good servant who used his gifts in the right way. That was not all; he rewarded him. Tell how, in using his gifts in the right way, they increased. But if we do not use them they come to nothing, and God will be displeased.

#### OPTIONAL HYMNS.

He leaeth me,  
Seeds of promise.

Work, for the night.  
Some work to do.  
To the work.  
The call for reapers.  
Jesus bids us.  
Beautiful the little.

#### The Lesson Catechism.

1. What did the nobleman give to each of his ten servants? **A pound.**
2. What did the first two gain by trading? **Ten and five pounds.**
3. What did the nobleman give them in reward? **Authority over ten and five cities.**
4. What did the third servant do? **Kept the pound wrapped in a napkin.**
5. What did the nobleman say? **Take it from him and give it to him that hath ten pounds.**

#### CATECHISM QUESTION:

11. What follows from our regeneration or being born again?

Our new life being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

A. D. 30.]

#### LESSON XII. JESUS ENTERING JERUSALEM.

[Sept. 21.]

**GOLDEN TEXT.** Blessed be the King that cometh in the name of the Lord. Luke 19. 38.

##### Authorized Version.

**Luke 19. 37-49.** [Commit to memory verses 37, 38.]

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Phar'isees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple and began to cast out them that sold therein, and them that bought;

46 saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and scribes and the chief of the people sought to destroy him.

48 And could not find what they might do: for all the people were very attentive to hear him.

##### Revised Version.

37 And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Phar'isees from the multitude said unto him, Master, rebuke thy disciples.

38 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

39 And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now

40 they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep

41 thee in on every side, and shall dash thee to the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

42 And he entered into the temple, and began to cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer; but ye have made it a den of robbers.

43 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

S. Destruction foretold. Matt. 24. 1-8.  
S. Reproof. Luke 13. 31-35.

Sept 21

#### LESSON HYMNS.

- No. 265, New Canadian Hymnal.  
Children, loud hosannas singing.
- No. 271, New Canadian Hymnal.  
Arise, go forth to conquer.

**TIME.**—Sunday of passion week. April 2, A. D. 30.  
**PLACES.**—The Mount of Olives and the temple at Jerusalem.  
**RULERS.**—Same as before.  
**DOCTRINAL SUGGESTION.**—The foreknowledge of Christ.

#### HOME READINGS.

- M. Jesus entering Jerusalem. Luke 19. 37-48.  
Tu. The entry. Matt. 21. 1-9.  
W. The children. Matt. 21. 10-16.  
Th. Cause for rejoicing. John 12. 12-19.  
F. The temple cleansed. John 2. 13-22.

No. 262, New Canadian Hymnal.

When, His salvation bringing.

DOMINION HYMNAL

Hymns, Nos. 7, 5, 6.

### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Prince, v. 37-40.**  
What change is noticeable in Jesus's attitude during his last journey to Jerusalem?  
What dignity did the exultant crowd that followed him believe he was about to assume?  
Did the priests and Pharisees also believe that he now intended to proclaim himself king?  
How many days before his crucifixion did the triumphal entry occur?  
What sudden scene on the road constrained the thankful hearts of the disciples to utter song and praise?  
From what did they quote this refrain?  
What was implied by this chorus, which led to the indignation of the Pharisees?  
What is the meaning of the proverb Jesus quoted in reply?

- 2. The Prophet, v. 41-44.**  
What was the immediate occasion of this outburst of grief?

What dreadful experiences did Christ foretell?  
What does Jesus give as the cause of the destruction of Jerusalem?

- 3. The Purifier, v. 45-48.**

Who introduced the traders to the temple?  
On what needs did their business thrive?  
What special corruption did this trade cover?  
Why did the traders submit to this expulsion?  
From what Scripture did he quote?  
How did his words and works affect the haughty aristocracy?  
How did they affect the common people?

#### Practical Teachings.

Christ's Messianic character had its kingly as well as its priestly side. The multitude of his admirers had all along been too ready to declare the temporal glory of their mystic sovereign. The climactic hour approaches, and he no longer restrains them. Before he dies for the sins of the world he will show by words and deeds that in sober truth he claims to be King of kings and Lord of lords.

A glimpse of the city, with its towers of marble and gold-covered domes, stirs the heart of the multitude to jubilant song; for here comes a worthy king for that splendid capital. A similar glimpse melts Jesus's heart to tears, for he sees that this superficial adulation only temporarily hides his rejection and their consequent overthrow.

Christ and fraud cannot dwell together in Hebrew temple, or court of justice, or Christian church, or human heart.

#### Hints for Home Study.

1. Find the Old Testament texts quoted in this lesson.
2. Find particulars of a preceding expulsion of traders from the temple.
3. Write down different forces, mutually hostile, which were now nevertheless combining to bring about Jesus's death.  
What class of people were probably the leaders in this jubilation?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Prince, v. 37-40.**  
What prince is here meant?  
Near what city was he?

Who greeted him with rejoicing?  
What did they say? (GOLDEN TEXT.)  
Who found fault with this joy?  
What was Christ's answer to the Pharisees?  
What does Isaiah say about this Prince? Isa. 9, 6.

- 2. The Prophet, v. 41-44.**

How was Jesus affected as he drew near the city?  
On what other occasion did he weep? John 11, 35.  
What ignorance did he lament?  
What dangers of evil did he predict?  
What desolation would the enemy cause?  
What shows that the destruction would be complete?  
Why would this sorrow come?  
What did Moses say about this prophet? Deut. 18, 15.

- 3. The Purifier, v. 45-48.**

Where in the city did Jesus go?  
What work of cleansing did he do?  
What did he say about God's house?  
In what was he daily engaged?  
Who plotted to do him harm?  
Why did they fail of their purpose?  
What did Malachi say about this purifier? Mal. 3, 1-3.

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That Christ's coming brings peace?
2. That Christ's coming brings judgment?
3. That Christ's coming brings purity?

#### Home Work for Young Bereans.

Find out when Jesus had previously cleared the temple of traders.

Find out from what psalm this passage in honor of the King was taken.

What was the real reason which led the priests and scribes to decide on Jesus's death?

### QUESTIONS FOR YOUNGER SCHOLARS.

What city was Jesus about to enter? Jerusalem.  
What did the disciples with him begin to do? To rejoice and praise God.  
What did they expect soon to see? Jesus crowned as king.

What displeased the Pharisees? The songs of praise.  
What did Jesus do when he came in sight of the city? He wept.

What did he know? That the people would kill him.

Was he weeping for himself? No; he wept for them.  
What is the greatest of all sins? Rejecting Christ.  
What does sin always bring? Sorrow and suffering.  
What did Jesus see for Jerusalem? Great trouble.  
What did he feel for the people? Great love and pity.

Where did he go when he entered the city? Into the temple.  
What did he begin to cast out? The buyers and sellers.

What did he say the Lord's house should be? A house of prayer.  
Who sought to kill Jesus? The chief priests and scribes.

Who were glad to listen to his teachings? The people.

#### Words with Little People.

Jesus comes to look into my heart. What does he see there? If he sees sin which we love, and mean to hold fast to, he is sorry, for he knows what trouble it will cause us.  
Let us give up sin and take Jesus.

#### Whisper Prayer.

Make me sorry, Jesus, too,  
For the evil things I do.

#### General Statement.

This lesson closely follows that studied last Sabbath. As the procession approached Jerusalem, it took more and more the characteristics of a triumph. When they reached Bethphage and Bethany Jesus sent two of his disciples for an ass's colt "whereon yet never man sat." Mounting this colt, and being preceded, surrounded, and followed by a rejoicing multitude who cast their garments and branches in the way, the Lord exactly fulfilled certain details of prophecy, and in doing so must have deeply impressed all who witnessed his entrance to Jerusalem.

### EXPLANATORY AND PRACTICAL NOTES.

Verse 37, 38. He was come. Surrounded by a splendid capital city was visible. The mount of Olives. A ridge of rather more than a mile in length, running north and south on the eastern side of Jerusalem.



lem. The central summit of this ridge has at its foot the garden of Gethsemane; from its top our Saviour ascended to heaven, while half-way up is the place of his lament over Jerusalem. **Multitude of the disciples.** "Crowd of followers." All degrees of sincerity and nearly all grades of devout fervor were probably to be found in this crowd. **Began to rejoice.** Led thereto by the splendid panorama suddenly spread before them and by the thought that they were soon to pass through the city walls as the triumphant host of a conquering King. **Praise God.** Which they did in thoroughly Hebrew fashion by chanting fragments of the Psalms. **With a loud voice.** No Oriental can quietly express his emotions. **All the mighty works.** What each had seen would soon be communicated to the others and become the property of the entire multitude. Probably few, if any, besides the twelve, saw many of Jesus's miracles or heard many of his discourses; but few, if any, in all Jewry were without a general knowledge of his wonderful words and deeds. (1) *If we praised God, as we should, for all his mighty works that we have seen, our tongues would never be silent.* **Blessed be the King.** They were singing venerable and sacred hymns, but so national in character that we can scarcely wonder that the secular authorities regarded this movement as a serious political threat. If not the first step in revolt. Probably both words and melody were as familiar to this crowd as "My country, 'tis of thee," would be to a concourse of modern patriots.

**39, 40. Some of the Pharisees.** These men were in nearly the same attitude with those nominal Christians who to-day deny the divinity of Jesus. **Among the multitude.** In the crowd, but out of sympathy with it. **Master.** A term of mere courtesy. **Rebuke thy disciples.** The Pharisees felt this demonstration to be a sort of threat. **The stones, etc.** A Hebrew proverbial phrase.

**41, 42, 43, 44. He beheld the city.** The road

turns from that point at which the multitude burst into song as they caught the first glimpse of Jerusalem, and now a second turn brings the procession directly in front of its temple and palace. **Wept.** The sight which made the disciples rejoice affected Jesus to tears. **Thine enemies.** Jesus foresaw the Roman besiegers. **Cast a trench.** Titus literally fulfilled this prophecy. **Lay thee even with the ground.** Few capitals have been more utterly destroyed than was Jerusalem. **The time of thy visitation.** If even yet they would but recognize their King they should have glory and prosperity instead of infamy and ruin.

**45, 46. Went into the temple.** Doubtless accompanied by the singing multitude. **Them that sold therein.** This was the second time Jesus expelled the traders from the temple. It would not be an unpopular action, for the custom was recent, and was generally credited to the cupidity of the high-priestly family. **Them that bought.** This was the exercise of an authority that overtopped that of the priests and of the Roman procurator; but at this moment Christ's popularity was so great as to preclude any hostility on their part. **A den of thieves.** This was as true, figuratively, of the entire Jewish priestly system as it was literally true of the temple courts.

**47, 48. He taught daily in the temple.** Knowing that "his hour" was now "fully come," Jesus is more emphatic than ever in the proclamation of the truth. The temple courts were the most public part of Jerusalem. **Chief of the people.** The rich and conservative elements of society would instinctively array themselves against our Lord. **Sought to destroy him.** It was definitely agreed that he should be killed; the only question was how. **Could not find.** They found a traitor soon, however. **All the people were very attentive.** They listened in a kind of awful suspense, for almost every one expected some kind of *coup d'état* on his part.

#### CRITICAL NOTES.

The plain declarations of Jesus that he was going up to Jerusalem to die (18, 31-33), and that he should not obtain the kingdom until he had gone into the far country (19, 11), have not proved sufficient to repress the newly awakened Messianic enthusiasm of his disciples. It is enough that he has at last allowed such a salutation as that of Bartimeus at Jericho (18, 38), and that he has chosen a method of approaching and entering the capital whose symbolism is not equivocal. Hear, ye heavens! Give ear, O earth! The Messiah is at hand!

Nor can Jesus refuse the ovation proffered by the disciples, as the cynical Pharisees bid him do; for is he not the only true Messiah who will ever enter the holy city? And will not his disciples understand when his death and resurrection have dissipated their political dreams, how timely, after all, their acclamations were? John 12, 16.

While he therefore permits the disciples' joy to run its course unchecked his own soul is nevertheless oppressed with profoundest sorrow over the fateful consequences which his Messianic advent is to bring upon his ancestral city through its obdurate unbelief. The tragic, quite as much as the joyous, significance of his entry, therefore, justifies whatever attempts at celebration his disciples have made.

The solemn paragon ended, Jesus sends no call to arms through the crowded streets, but like a true Messiah addresses himself at once to spiritual tasks. He cleanses the temple and teaches the people.

**Verse 37. Nigh, To Jerusalem.** See ver. 28. **At the descent.** The mount of Olives lies between Beth-

any and Jerusalem. Where the road reaches its highest point and turns round the shoulder of the mountain, the temple and the city, the goal of Jesus's journey, would begin to come in sight and the moment would seem opportune for the beginning of Messianic acclamations. **Multitude of disciples.** Luke also notices the large number of his disciples at the Sermon on the Mount, Chap. 6, 17. Of all others his disciples believed most firmly in his Messiahship, 9, 20; 24, 21. They had been permitted to witness more of his power as a teacher and miracle-worker than others. Not a few disciples had been added in Perea, perhaps; one who had been gained at Jericho was no doubt in the procession, 18, 43. **Began.** Prompted by the first glimpse of the capital and temple. **Mighty works.** Miracles. Could they forget the water turned into wine and the feeding of the multitudes; the stilling of the storm and the transfiguration; the raising of the widow's son and the ruler's daughter? Would not the raising of Lazarus be as fresh in their minds as it was in that of many in the multitude? John 12, 17. Like Nicodemus (John 3, 2), they were convinced that none but a true messenger from God could perform such miracles.

**38. The King.** It is altogether probable that all the disciples still thought of the establishment of a new political government by Jesus, as they repeated these words of the familiar passover psalm. The royal dignity which their Master had refused by the sea of Galilee (John 6, 15) he seems now to have assumed. **In the name of the Lord.** They would see in these words an appropriate application to his miracles. **Peace in heaven.**



In the Greek the emphasis is on the word "heaven." The felicity of earth in the coming of the true Messiah is thought of as so inexpressibly great that the heavenly world itself is represented as sharing it, as it does the joy there is on earth when a sinner repents. This is the sublimity of the loftiest poetry. **Glory in the highest.** An echo of the preceding thought, after the manner of Hebrew poetry. The joy on earth awakes praise in the highest heavens.

**39. Pharisees from the multitude.** John 12, 18, 19 would lead us to suppose that these members of the ruling party had followed the multitudes which went out to meet Jesus, and that they saw as yet no way of checking the popular enthusiasm for Jesus. **Master.** They simulate respect in using this title. **Rebuke thy disciples.** Rebuke them for so rash, so absurd, so dangerous a salutation. Thus the Pharisees attempt to conceal their fear by effrontery. **Master,** thou certainly dost not aim at revolution. How, then, will the Roman governor in the Pretorium yonder regard so vociferous a proclamation of regal claims?

**40. I tell you.** He meets their solemnity with yet graver solemnity. **The stones will cry out.** The paving-stones of the street will feel and utter truth to which your hearts are callous and which your tongues refuse to acknowledge.

**41. When he drew nigh.** A little further from the summit which had just been passed at a point where the whole sweep of the eastern wall came into view. **Saw the city.** With its encircling walls and stately buildings and the noble temple inclosure in the foreground. **Wept over it.** The Greek means that he wept aloud. His eyes were not only filled with tears, but his voice was choked with irrepressible overwhelming emotion. According to 13, 33-35 he had even in Perea distinctly foretold the hostile and deadly attitude of Jerusalem toward him. He now sees that hostility embodied in the cynical criticism of the members of the ruling class who have just addressed him.

**42. In this day.** When the true Messiah comes to thee. **Even thou.** Like the disciples who are now acknowledging his Messiahship. **Peace.** Spiritual, as the foundation of political, well-being. **Hid.** Because the ruling party refuse to see, they are smitten with judicial blindness. **Cast up a bank.** A military palisade fixed on the top of a bank to afford shelter to the besiegers. Such a palisade was actually erected by Titus during the siege of Jerusalem in A. D. 70. **Keep thee in.** Vast numbers perished from famine during the investment of the city.

**43. Dash thee to the ground.** Shall raze the buildings and slaughter the inhabitants. **Thy visitation.** The word is used in the favorable sense. He refers to the proffers of mercy which came to the Jewish people in his ministry.

**45. Entered.** On the next day, as we learn from Mark. In this and the two following verses general statements take the place of circumstantial details given in the other gospels. **The temple.** The court of the Gentiles. **Began to cast out.** The form of expression anticipates the surprise of the reader. This certainly was no very effectual method for beginning a political revolution. **Sold.** Sold animals and birds for the appointed sacrifices and exchanged money.

**46. It is written,** Isa. 56, 7 and Jer. 7, 11. He quotes an authority which they all acknowledged.

**47. Teaching daily.** Luke is still thinking of the Messianic entry, and the disappointment which its sequel gave to the hope that he would establish a temporal kingdom. He organized no military force; he only taught. **Chief priests.** The religious leaders

knew that he had no political ambition, but they hated his doctrine. They have great influence with the people and will yet find a way to make it effective against Jesus. **Principal men of the people.** The chief priests would find these their most efficient agents among the masses. **All.** In Greek, all without exception. See John 12, 19. **Hung upon him.** Six months before the officers of the Pharisees had found his words so fascinating that they were unable to arrest him. John 7, 46.

### The Lesson Council.

**Question 12.** Did Christ have any special purpose in his triumphal entry into Jerusalem? Was the event of marked importance in his life?

Nothing in all his life was more significant than this entry into Jerusalem on Palm Sunday. He had privately declared his character to the woman of Samaria and to Peter and the disciples repeatedly. Also before his townsfolk at Nazareth he had appropriated a notable prophecy most positively. Now he was ready to do the same thing still more formally and publicly. The occasion was favorable, strangers thronged the city and its suburbs. They should see him assume the role of Messiah in a spectacle never to be forgotten. "Zion, behold, thy King cometh!" Next to the day of his death it was the most unmistakable scene in his whole career.—C. S. Harrouer, D.D.

In this entry into Jerusalem Jesus made an emphatic announcement of his kingship. No longer did he leave his disciples or the world to doubt. The time had come to proclaim by an unmistakable act that a kingdom was to be set up. And in the exercise of his rights of kingship he cast forth from the temple those who were making it a den of thieves. This triumphal entry, with its attendant events, brought to a final culmination the growing hatred of the Jews. It prepared the way, as he expected it would, for his arrest and crucifixion.—Rev. L. R. Fiske, D.D.

Jesus had never officially offered himself as the Messiah. A Son of the Law at twelve years of age at the passover, inaugurated into the priesthood at his baptism, he now formally announces himself as candidate for the Messiahship: 1. By fulfilling well-known prophecies; 2. By revealing in symbol the spirit of his kingdom: 1) A King, yet for triumphal car an unbroken coil, and for retinue a few hundred unarmed men. 2) A Conqueror, yet welcomed by palm-branches. 3. By harmonizing in one act the Messianic-theories of Israel: at once the Lion of the Tribe of Judah and the Lamb led to the slaughter; the Conqueror from Edom and the Prince of peace.—Rev. J. Heston Willey, B.D. Ph.D.

### Analytical and Biblical Outline. Christ in Five Aspects.

#### I. CHRIST AS A KING.

*Blessed be the King,* v. 38.

"Behold, thy King cometh." Zech. 9, 9.

"The King of glory shall come in." Psa. 24, 9.

#### II. CHRIST AS A MAN.

*He beheld the city, and wept,* v. 41.

"Touched with the feeling," Heb. 4, 15.

"How shall I give thee up?" Hos. 11, 8.

"O Jerusalem, Jerusalem," Matt. 23, 37.

#### III. CHRIST AS A PROPHET.

*The days shall come,* v. 43.

"Not . . . one stone upon another." Matt. 24, 2.

"Left unto you desolate," Matt. 23, 38.

## IV. CHRIST AS A REFORMER.

*Cast out them that sold.* v. 45.

"Shall suddenly come to his temple." Mal. 3. 1.

"Shall purify the sons of Levi." Mal. 3. 3.

## V. CHRIST AS A TEACHER.

*He taught daily in the temple.* v. 47.

"Never man spake like this man." John 7. 46.

"Wondered at the gracious words." Luke 4. 22.

### Thoughts for Young People. A Royal Entrance.

1. *Jesus is King.* He was literally of royal blood, and had a right to reign as king in Jerusalem if he chose so to do. He is to-day the rightful sovereign of every human heart, and should be received by us as enthusiastically as he was by the multitude on Mount Olivet.

2. *Jesus is pleased with a royal reception.* It was only because of wide-spread misconceptions that in the early days of his ministry he suppressed the loyal applause of his adherents and bade them "tell no man." Now, when the hour of his glory approaches he no longer restrains them. And so he is pleased to-day when Christian hearts, over whose passions he reigns supreme, exultingly confess his sovereignty.

3. *Merely superficial loyalty distresses our King.* The multitude rejoiced and sang as they came within sight of the capital city. Jesus wept, for his divine eyes saw through and behind the splendors of the hour into the cruel hearts of his enemies who would not have him to reign over them.

4. *Jesus will not reign where fraud and irreverence are welcome guests.* If he goes into the temple the traders must "go out." If, to-day, he presides, as he should preside, in Congress, in supreme court, in church, in home and heart, his enemies must first be expelled.

### Lesson Word-Pictures.

A king coming into Jerusalem this very day, and a Jewish king? How exciting the news! Judea's own coming to the throne this very day! No more Roman governors frowning in the judgment-hall, or Roman soldiers haughtily tramping in the streets! O day long prophesied in Hebrew Scripture, day that kings desired to see, wise men have described, and all patriots have longed to enjoy! The king will come on an ass, even as the prophecy has said. He will come with a crown upon his head, stately guards about his person, columns of fighting men pressing and following. What a day! Break forth into singing, O heavens! The Lord's Anointed, David's heir, Israel's Messiah, will ride into Jerusalem this very day!

And there comes the procession! You can hear the shouts and see the people. You can watch them pouring over Olivet, a stream of triumph descending into the valley—no, it halts! There, where the city bursts into view, the jubilant throng stays their eager feet. He whom they honor would look off awhile upon the holy city crowning the rocky hills.

The king would contemplate his chief city. But—he that man, in his plain every-day garb, be the king? No crown on his head, no scepter in his hand, no guards about his person, no fighting men in his train?

He, the expected king? And look! He weeps! Why, this vision of the royal city should provoke to psalms of praise, to a fervid exultation. Jerusalem, its walls, towers, roofs, its stately, superb temple—this should arouse to a patriotic enthu-

iasm, to an appreciation of its strength, to a rhapsody over its perennial glory! And now this man weeping because it is doomed to destruction? This man crying because enemies will trample on its beauty and its pride? O strange, strange action in a king! He ought to bow beneath his feet those enemies.

But the procession moves on. The hosannas start again. The palm-branches wave. The great exultant crowd reaches the city gate and sweeps proudly in. The streets are blocked. All trade ceases. Any other procession in the street is forced back. The hosannas grow louder and more jubilant. The triumphal train lengthens. But whither dare this man on an ass go? A king should move to the Roman castle. He should thunder at the gate for its surrender. Rome's eagle should come down; Judah's lion should go up in supremacy. The king should drive out the Roman soldiers and take possession of Pilate's judgment-seat. What, the procession passes by all these things, and moves to the temple? Perhaps then it is for coronation. No, the man on the ass makes a scourge and drives out the money changers! That is all! He should have scourged out of Jerusalem the Roman soldiers. And then when the day is over, when the hour of sacrifice comes, when the Levites may sonorously chant some Messianic psalm, this man of the ass steals quietly out of Jerusalem and recrosses Olivet.

Why, the people wanted to make him king. They would have fought for him. They would have made a body-guard, van guard and rear guard, for him, and under him would have crowded the Romans out of the holy city, or died for him.

No, those at the gates see him quietly moving away, perhaps on foot, no ass carrying him. The strangest of strange days!

He will come again to-morrow—only as teacher though, and conquer nothing more serious than men's hearts. Such a subsiding of the great demonstration on the first day of the week! Such an utter fading out of the glory of that triumphal entrance! Scowls now; threats from priest and ruler; the wrath of a night of storm shutting darkly down.

He will be lifted again in the eyes of all, this strange man, but not on the back of an ass; on a cross only, and that will be the high throne of the king. A higher, grander one he could not have had.

### By Way of Illustration.

"Blessed be the King." "We read that on a pyramid in Egypt the name and sounding titles of the king in whose reign it was erected were blazoned on the plaster facing, but beneath that transitory inscription the name of the artist was hewn, imperishable, in the granite, and stood out when the plaster dropped away. So, when all the short-lived records which ascribe the events of the Church's progress to her great men have perished, the one name of the true Builder will shine out and to the name of Jesus every knee shall bow."—*Alexander McClaren.*

Some fifty years ago a Methodist local preacher, named William Dawson, was preaching on the divine offices of Christ. He had a vivid imagination which enabled him to control large audiences. When he spoke of Christ as King he drew the picture of a coronation pageant. The great procession was arrayed. Prophets and patriarchs, apostles and martyrs moved grandly on. At the climax of the thought the preacher suddenly broke from his ordinary tone and sang with startling effect "All hail the power of Jesus' name." The result was overwhelming. The crowd sprang to their feet and

sang the hymn with a feeling and a power which seemed to swell higher at every verse, while they joined the multitude saying, "Blessed be the King that cometh in the name of the Lord."

When President Garfield was brought to Elberon the car-track had to be laid right through a beautiful flower-garden. So when the King comes into our lives we must give up our best for him and let him use it as he will.

"Wept over it." The noblest heart on earth is but a trickling stream from a faint and shallow fountain compared with the ineffable heart of God, the everlasting Father. The pity of God is like a father's in all that is tender, strong, and full, but not in scope and power. For every one of God's feelings moves in the sphere of the infinite."—*Beecher*.

A celebrated preacher on his way to church one Sunday was seen to step out of a path and linger by the wayside. Soon it was discovered that he had placed a lame butterfly out of the reach of danger. Greater even than this is the compassion of Christ, who stooped to save you. "He careth for you."

"Went into the temple." The traders in the temple were too busy to help the coming of the King, and soon they were banished from his presence. There is a legend that when the wise men, led by the star, passed on their way to seek the infant Saviour, they stopped in a house where a woman was at work. "Come with us," they said, "and find the Christ so long looked for by men." "Not now," she replied, "I will follow on by and by when my work is done." But when her work was done the wise men had gone, and the star in the heavens which went before them had disappeared. She never found her way to the Saviour.

"As the king when he enters a town finds the streets clean and his palace adorned, so much more ought we whom God hath chosen for his temple, purify ourselves from uncleanness and adorn the place of his habitation with heavenly virtues."—*Candry*.

### The Teachers' Meeting.

Briefly survey Jesus's journey from Perea, or from the village of Ephraim to Jericho, and from Jericho to Jerusalem.... Make plain the historic relations of the triumphant entry to the crucifixion.... Causes for misapprehensions on the part of this exultant crowd.... Make word-picture on frame-work of the Lesson Outlines: 1) The Prince; 2) the Prophet; 3) the Purifier.... Compare this expulsion of traders from the temple with the former one.... Trace the temporary union of hostile forces in the Jewish Church and nation which, from a human point of view, may be said to have brought about Christ's death.... Draw out from class circumstances in which each text quoted in this lesson was first uttered.... Practical lessons: 1) The real royalty of Jesus; 2) The untrustworthiness of popular applause; 3) Christ's pleasure in sincere worship; 4) Christ's abhorrence of hypocrisy; 5) Abuses of the house of God. See Thoughts for Young People.

### References.

FREEMAN. Ver. 45: The temple-market, 688.... FOSTER'S CYCLOPEDIA. Vers. 37-41: Poetical, 3567. Ver. 38: Prose, 4509, 4511-4513, 4515, 4530. Ver. 40: Prose, 4619, 6465. Ver. 41: Poetical, 3590, 3618; Prose, 5615, 5616, 7396. Vers. 41, 42: Prose, 11991. Ver. 42: Poetical, 583; Prose, 3570-3572, 6106, 9568, 9991, 10828-10834, 4517.

### Blackboard.



DIRECTIONS FOR COLOES. The crown white; rays yellow; words around the crown in bright red touched with green.

A Bible reading may be had as a part of this lesson by having the classes, or scholars, read the following selections. The subject is "Christ our King." Briefly review the lesson, and then have the girls read all the selections under "he was," and the boys read those under "he is."

### CHRIST OUR KING.

HE WAS	HE IS
Meek. Matt. 11. 29.	Merciful. Heb. 2. 17.
Guiltless. 1 Pet. 2. 22.	Holy. Heb. 7. 26.
Tempted. Heb. 4. 15.	Perfect. Heb. 5. 9.
Obedient. Phil. 2. 8.	Exalted. Acts 2. 33.
Oppressed. Isa. 53. 7.	Glorious. Isa. 49. 5.
Rejected. Isa. 53. 3.	Mighty. Isa. 63. 1.
Betrayed. Matt. 27. 3.	Glorified. Acts 3. 13.
Condemned. Mark 14. 64.	Justified. 1 Tim. 3. 16.
Revised. 1 Pet. 2. 23.	My Lord. John 13. 13.
Scourged. John 19. 1.	My Example. John 13. 15.
Wounded. Isa. 53. 5.	My Redemption. 1 Cor. 1. 30.
Smitten. Isa. 53. 4.	All in All. Col. 3. 11.
Crucified. Matt. 27. 35.	My Risen Saviour. Lu. 24. 6.

### Primary and Intermediate.

LESSON THOUGHT. *Sin cannot stay where Jesus is.*  
Have several pictures or emblems on the board covered with papers at the beginning of the lesson. A picture of a procession; of a child, or children, carrying palm-branches; a gilt crown; some bars of music with the words, "Blessed be the King;" a whip—any or all these will help in making the lesson vivid to the children.

Draw from the class the time, place, etc. Ask why so many people were going to Jerusalem just now. Try by questioning to get the story of the finding of the coil upon which Jesus rode. Uncover the picture of the procession and by a little talk bring out the fact that a procession is always in honor of some person or event. Who was the honored one here? Show the crown. Was Jesus truly a king? Show that he was more truly a king than if he had worn an earthly crown. Tell that his disciples thought he was going to be an earthly king, and that he was now entering Jerusalem to take his seat upon the throne. Was he? No; Jesus knew that he was going to Jerusalem to be crucified; by his death to open the door of the heavenly kingdom to us. But the people shouted for joy and sang songs of praise [uncover music], and even little children joined in the glad chorus. Ask why children ought to praise Jesus now, and let

them sing a verse or two of "Praise him, praise him all ye little children."

**Finding fault with Jesus.** Tell that not all the people praised Jesus that day. Some Pharisees were there who loved themselves so much that they could not find room in their hearts for Jesus. When we follow Jesus and praise him there will always be some one to find fault. But we must not stop for them. Jesus wants us to praise him with glad hearts.

**The sorrow of Jesus.** Tell very tenderly how Jesus, the King of heaven and earth, wept over Jerusalem. It was a beautiful city. The great temple was there, and God had revealed himself in wonderful ways there. Yet Jesus knew that in a few days they would kill him, their best Friend! And when he looked at the city which was soon to reject him he wept for sorrow. Explain that his sorrow was not for himself, but for the sinful people who turned away from him.

Impress the thought that Jesus is grieved now when he sees one little heart that will not listen to him and obey him. He is sorry for that child, because he knows that, just as trouble came upon Jerusalem, so trouble will come upon the child who rejects him. Sing "Come to Jesus just now," and, "Don't reject him."

**Jesus casting out sin.** Describe Jesus in the temple, casting out the money-changers and those who bought and sold in the temple. Talk about the Church, what it is for, etc., and take this opportunity to impress the sacredness of God's house. Children are often irreverent in the Lord's house because they do not clearly understand that it is his house and that he really dwells there.

Make several small hearts on the board. Above print "God's Temple." In one print "Pride," in another "Selfishness," etc. What will Jesus the King do when he comes to these hearts? Yes, he will cast out all these sinful things, for sin cannot stay where Jesus is. Who want him to come to their hearts?



With flat crayon make two paths on the board starting out together, but diverging soon, one taking an upward, the other a downward direction. Make many marks in each, and tell that there is always a procession in each of the world-paths following a king. Whom do these

follow who are in the upward path? With yellow crayon make sun's rays at the end of the path, and a crown. Yes, these follow King Jesus, and he will put away sin from their hearts and bring them to live in his happy home some day.

Teach very seriously that these in the downward path are the proud, self-loving, self-willed ones who will not have Jesus for their King, but choose Satan instead. It is over such that Jesus weeps. Shall we let him weep over us? or shall we make him glad by giving him our hearts now? Sing "I will follow Jesus."

#### OPTIONAL HYMNS.

The song of the children.  
When his salvation.  
Marching to Zion.  
Onward, Christian soldiers,  
I love thy kingdom.  
Jesus shall reign.  
Tell it out.  
Come, with rejoicing.  
Our glad jubilee.  
Swell the anthem.

#### The Lesson Catechism.

[For the entire school.]

1. What did the disciples and the multitude sing when they first caught a glimpse of Jerusalem? **GOLDEN TEXT: Blessed be the king,** etc.
2. What did Jesus say would happen if the multitude held their peace? **The stones would immediately cry out.**
3. What did Jesus prophesy? **The downfall of Jerusalem.**
4. What did Jesus say the priests had made out of the house of prayer? **A den of thieves.**
5. Who had determined to kill him? **The chief priests and scribes.**
6. What was the attitude of the people? **They were attentive to him.**

#### CATECHISM QUESTION.

12. What is sanctification?  
**It is the work of grace which purifies the soul from the defilement of sin, and consecrates it to God.**

When does sanctification begin?  
**When our sins are pardoned, and we are born again we are at the same time sanctified.**

### THIRD QUARTERLY REVIEW.

Sept. 28.

#### HOME READINGS.

- M.* The great supper. Luke 14, 15-24.  
*Tu.* Taking up the cross. Luke 14, 25-33.  
*W.* The prodigal son. Luke 15, 11-24.  
*Th.* Prevailing prayer. Luke 18, 1-14.  
*F.* Entering the kingdom. Luke 18, 15-23.  
*S.* Jesus and Zaccheus. Luke 19, 1-10.  
*S.* Jesus entering Jerusalem. Luke 19, 37-48.

#### REVIEW SERVICE FOR SENIOR STUDENTS.

1. These lessons do not follow each other in strict chronological order, nor can the exact time of each incident be given; but nearly all these miracles and parables were wrought and spoken during the last journey of Jesus to Jerusalem, while the plots for his death were thickening. His surroundings, doubtless, molded his utterances and deeds, and should be kept closely in mind in this review.
2. Through what province did Christ pass on this journey?
3. What parables have been studied during this quarter?
4. What great thoughts underlie all these parables?
5. What miracles were performed?
6. Recite all the GOLDEN TEXTS in order.
7. Recite all the titles of lessons.
8. What occurrences have we studied which appear to be "strategic" in Jesus's life—to have stood as pivots on which the rest of his life seems to turn?
9. In what lesson is the triumphal entry to Jerusalem described?
10. In which does Jesus tell the story of a nobleman who went to a far country?
11. In which lesson do we see a little man in a tree?
12. In which are we told that Jesus wept?
13. In which are Samaritans mentioned?
14. In which are publicans mentioned?
15. In what lesson did Jesus expel the traders from the temple?
16. In which does Jesus bless little children?
17. In which does he receive a sincere inquirer?
18. In which are we told the story of a poor beggar?
19. About nine thankless Jews?
20. Two men praying?
21. A persistent appeal from a widow?
22. A miracle wrought on the Sabbath?
23. The story of a great feast?



**REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.**

I. Recall the **Titles** and **GOLDEN TEXTS** by means of the following catch-words:

- |                             |                                |
|-----------------------------|--------------------------------|
| 1. <b>L. W. on the S.</b>   | <b>Wherefore it is lawful—</b> |
| 2. <b>The G. S.</b>         | <b>Blessed is he —</b>         |
| 3. <b>T. up the C.</b>      | <b>Whoever doth not hear—</b>  |
| 4. <b>L. and F.</b>         | <b>There is joy —</b>          |
| 5. <b>The P. S.</b>         | <b>Father, I have sinned—</b>  |
| 6. <b>The R. M. and L.</b>  | <b>How hard is it—</b>         |
| 7. <b>The T. L.</b>         | <b>Were there not—</b>         |
| 8. <b>P. P.</b>             | <b>He that humbleth—</b>       |
| 9. <b>E. the K.</b>         | <b>Whoever shall not—</b>      |
| 10. <b>J. and Z. the P.</b> | <b>The Son of man—</b>         |
| 11. <b>P. of the P.</b>     | <b>Unto every one—</b>         |
| 12. <b>J. E. J.</b>         | <b>Blessed be the King—</b>    |

II. State the main facts of each lesson as suggested by the following hints:

1. A crippled woman healed in church.
2. Strange guests at a feast.
3. Disciples told to hate their friends.
4. A man and a woman diligently seeking.
5. A foolish son learning wisdom.
6. A poor rich man and a rich poor man.
7. Ten prayers; one thanksgiving.
8. A poor widow; a proud Pharisee; a humble publican.
9. Children coming; a young man going.
10. A little man receiving a great blessing.
11. Faithful servants and a faithless servant.
12. A joyful people; a sorrowful King.

III. State what we are taught in each lesson:

1. About the Sabbath day.
2. About our gospel privileges.
3. About what every disciple must do.
4. About joy over penitent sinners.
5. About how to find pardon.
6. About the danger of great riches.
7. About acknowledging God's mercies.
8. About true prayer.
9. About entering God's kingdom.
10. About whom Jesus seeks.
11. About our gifts and duties.
12. About receiving Jesus.

**REVIEW SCHEME FOR YOUNGER SCHOLARS.**

**GOLDEN TEXTS.**

- |                        |                          |
|------------------------|--------------------------|
| 1. Wherefore it is —   | 7. Were there not ten—   |
| 2. Blessed is he that— | 8. He that humbleth—     |
| 3. Whoever doth not —  | 9. Whoever shall not—    |
| hear—                  |                          |
| 4. There is joy in—    | 10. The Son of man—      |
| 5. Father, I have—     | 11. Unto every one—      |
| 6. How hard is it for— | 12. Blessed be the King— |

LESSON I.—Where did Jesus teach on the Sabbath? In a **synagogue**. Whom did he heal that day? A **sick woman**. How long had she been sick? **Eighteen years**. Who was displeased at this? **The ruler of the synagogue**. Who is the Lord of the Sabbath? **He who made all days**.

LESSON II.—In whose house did Jesus dine one day? In a **Pharisee's house**. What parable did he tell them? **The parable of the supper**. What does this parable

teach? **God's call to us**. What is his call? **"Come."** What do many people do? **Make excuses**. Who are welcome to the heavenly supper? **All who will come**.

LESSON III.—What did Jesus bear for us? **The cross**. What does he bear for him? **His cross**. How can we bear his cross? **By denying self**. What must we forsake to follow Jesus? **Our own thoughts and ways**.

LESSON IV.—How did Jesus sometimes teach? **By parable**. What parable teaches God's love for the sinner? **The parable of the lost sheep**. What other parable teaches the same lesson? **The lost piece of silver**. Who seeks the lost sinner? **God**. Who rejoices when he is found? **God and the angels**.

LESSON V.—What did Jesus tell to show God's love for sinners? **The story of the prodigal son**. Who is the meant by the Father? **Our Father, God**. Who is the prodigal son? **The one who wanders away from God**. How does God receive penitent sinners? **Joyfully**. Who will always be in want? **Those who stay away from God**.

LESSON VI.—Who was Lazarus? **A poor good man**. Upon what was he fed each day? **Crumbs from a rich man's table**. What kind of a man was the rich man? **Very wicked**. Where did Lazarus go when he died? **To heaven**. Where did the rich man go? **To hell**. Was Lazarus allowed to go there to help him? **No**; **"a great gulf" was between them**.

LESSON VII.—Through what country did Jesus go on his way to Jerusalem? **Through samaria**. Who met him on the way? **Ten lepers**. What did they ask Jesus to do? **To heal them**. To whom did he send them? **To the priest**. What happened as they went? **They were cleansed**. How many went back to thank Jesus? **One**.

LESSON VIII.—How did Jesus teach a lesson about prayer? **By parables**. What was the first parable about? **A widow's prayer to a judge**. What does this parable teach? **Not to get tired of praying**. What was the second one about? **The Pharisee and the publican**. What does this teach? **Humility**.

LESSON IX.—Whom did Jesus take in his arms? **Little children**. Why does he welcome children to him? **Because he loves them**. Who asked Jesus how to get eternal life? **A rich young ruler**. What stood in his way? **His riches**. What did Jesus call him to do? **To follow him**. How did the ruler feel? **Very sad**.

LESSON X.—Through what city did Jesus pass? **Jericho**. What rich publican lived there? **Zaccheus**. What did he want very much? **To see Jesus**. What did Jesus know? **His desire**. To whose house did Jesus go? **To the house of Zaccheus**. What came to his house that day? **Salvation**.

LESSON XI.—What did a probleman give to his servants? **Money to use for him**. What did he do then? **He went away**. What was he when he returned? **A king**. What did he ask of his servants? **An account**. Who is the king that is meant in this story? **Jesus Christ**. What ought we to use for him? **All his gifts**.

LESSON XII.—How did Jesus enter Jerusalem? **Like a king**. What sad thing did he know? **That he would be rejected**. What made him weep for Jerusalem? **His love and pity**. What did he find in the temple? **Sayers and sellers**. What did he say God's house should be? **A house of prayer**.

B. C. 538.]

**TEMPERANCE LESSON.**

[Sept. 28.]

**GOLDEN TEXT.** And be not drunk with wine, wherein is excess. Eph. 5. 18.

Authorized Version.

Dan. 5. 1-6.

1 Bel-shaz'zar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Bel-shaz'zar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Neb'u-chad-nez'zar had taken out of the temple which was in Je-ru-sa-lem; that the king and his princes, his wives and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Je-ru-sa-lem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Revised Version.

- 1 Bel-shaz'zar the king made a great feast to a thousand of his lords, and drank wine before the
- 2 thousand. Bel-shaz'zar, while he tasted the wine, commanded to bring the golden and silver vessels which Neb'u-chad-nez'zar his father had taken out of the temple which was in Je-ru-sa-lem; that the king and his lords, his wives and his concubines,
- 3 might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Je-ru-sa-lem; and the king and his lords, his wives and his concubines,
- 4 drank in them. They drank wine, and praised the

5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

gods of gold, and of silver, of brass, of iron, of 5 wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the 6 hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another.

**TIME.**—538 B. C. **PLACE.**—The royal palace in Babylon. **DOCTRINAL SUGGESTION.**—The folly of strong drink.

#### HOME READINGS.

- M.* The great supper. Luke 14. 15-24.  
*Tu.* Taking up the cross. Luke 14. 25-33.  
*W.* The prodigal son. Luke 15. 11-24.  
*Th.* Prevailing prayer. Luke 18. 1-14.  
*F.* Entering the kingdom. Luke 18. 15-23.  
*S.* Jesus and Zaccheus. Luke 19. 1-10.  
*S.* Jesus entering Jerusalem. Luke 19. 37-48.

#### LESSON HYMNS.

- No. 334, New Canadian Hymnal.  
 Hark! the temperance bells are ringing.  
 No. 335, New Canadian Hymnal.  
 Homes there are of want and sorrow.  
 No. 337, New Canadian Hymnal.  
 Friends of temperance, onward go.

DOMINION HYMNAL.  
 Hymns, Nos. 239, 291, 296.

#### QUESTIONS FOR SENIOR STUDENTS.

- The Profane Feast, v. 1-4.**  
 Who was Belshazzar?  
 What sort of people lived in Babylon?  
 What danger now threatened it?  
 What were some of the characteristics of this feast?  
 What vessels did Belshazzar order to be used?  
 In what condition was he when he gave this command?  
 Was this action of the king an intentional affront to Jehovah?
- The Hand of God, v. 5, 6.**  
 What did the king see upon the wall?  
 To what "candlestick" may this allude?  
 What did the hand write?  
 What was the true cause of the king's terror?  
 What doom befell him and the other carousers?  
 Who interpreted the writing?  
 Is God ever tolerant of profane carousal?  
 Why does drunkenness lead directly to blasphemy?

#### Practical Teachings.

Sobriety is the strongest defense for governments and private citizens.  
 Drunkenness is defiance of God's law, and leads directly to blasphemy.  
 Drunkenness leads to licentiousness and open violation of common propriety.  
 God no longer needs to write on walls—his warning to all drunkards has been plainly sounded forth.  
 Those who thus sin in the nineteenth century are infinitely worse sinners than Belshazzar.

#### Hints for Home Study.

- Ascertain all you can about Belshazzar's ancestry, and the circumstances of Babylon on this historic night.
- Ascertain what you can concerning the condition of the Jewish captives in Babylon, and especially of Daniel's history up to this night.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Profane Feast, v. 1-4.**  
 Who made this feast?  
 In what city was it given?  
 What guests were present?  
 What profane command did the king give?  
 To what use were the holy vessels put?  
 What led the king to this folly?  
 To whom did the revelers offer praise?  
 Against whom was this an insult? ver. 23.  
 What law should govern our eating and drinking?  
 1 Cor. 10. 31.
- The Hand of God, v. 5, 6.**  
 By what was the feast suddenly interrupted?  
 What did the strange hand do?  
 Who saw the hand and the writing?  
 What was the writing on the wall? ver. 25.  
 What did it mean? ver. 26-28.  
 How was the king affected by the sight?  
 What kingdom is every drunkard sure to lose?  
 1 Cor. 6. 10.

#### Teachings of the Lesson.

Where in this lesson are we taught—

- That drunkenness leads to folly?
- That drunkenness brings sure punishment?

#### Home Work for Young Bereans.

Read God's message to Saul announcing his overthrow.  
 Find God's message to Solomon dividing his kingdom.  
 Read God's threat to Nebuchadnezzar himself, and see how it was fulfilled.  
 Recall the doom of Herod the Great.

#### QUESTIONS FOR YOUNGER SCHOLARS.

- Who reigned in Babylon after Nebuchadnezzar?  
**Belshazzar.**  
 What kind of a man was he? **Proud and unbelieving.**  
 From what countries did armies come to besiege Babylon? **From Media and Persia.**  
 Who commanded these armies? **Cyrus.**  
 To whom did Belshazzar make a great feast? **To his lords.**  
 What did they do? **They drank wine and feasted.**  
 What did Belshazzar command to be brought? **The holy vessels.**  
 From what place in Jerusalem had these been taken? **From the temple.**  
 How did they make use of these sacred vessels? **They drank wine from them.**  
 Whom did they praise as they drank? **Their false gods.**  
 Who was looking down upon them? **The great God.**  
 What did Belshazzar see upon the wall? **A man's hand writing.**  
 Why was he afraid? **His conscience troubled him.**  
 What did the writing mean? **That destruction was coming.**  
 What will come upon all sinners? **Destruction.**  
 To what does drunkenness always lead? **To sorrow and suffering.**

#### Words with Little People.

"Look not upon the wine." Sin and sorrow are in the cup. It sparkles with beauty, but destruction goes with it!

#### Whisper Prayer.

O that we may early learn  
 From all sinful ways to turn!



not be understood by these sinners in the hour of their terror. They were drunk.

5. *Drunkenness excludes from the kingdom of God.* It is not strange that when the interpretation of the mysterious message came, borne by a prophet of the most high God, it was found to be a sentence of dishonor and death passed on all these sinful revelers. They were drunk.

#### By Way of Illustration.

*Sixteen lost, one saved.* At a public dinner given to General Harrison when he was a candidate for the presidency of the United States one of the guests rather conspicuously "drank to his health." The general pledged his toasts by drinking water. Another gentleman offered a toast and said: "General, will you favor me by drinking a glass of wine?" He begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said: "Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Though you press the matter ever so much not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The sixteen other members of my class now fill drunkards' graves, and all from the pernicious habit of wine-drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you urge me to break it now?"

The Hon. Chauncey M. Depew said in a recent address: "Twenty-five years ago I knew every man, woman, and child in Peckskill. I was up there last fall and began to count them over. It is remarkable that every one of those who drank is dead; not one living of my age. Barring a few who were taken off by sickness every one who proved a wreck and wrecked his family did it from rum and no other cause. Of those who were church-going people, steady, industrious, and frugal, every one, without an exception, owns the house in which he lives and somewhat laid by for a rainy day. When a man becomes debased with gambling, or drink, he doesn't care; all his finer feelings are crowded out."

Admiral Farragut, a naval hero in the late war, says that when he was ten years old he was with his father on board a man-of-war. He was already an adept in wickedness. One day his father said to him:

"David, what do you mean to be?"

"I mean to follow the sea."

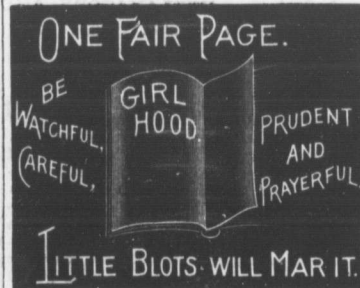
"Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast; to be kicked and cuffed about the world and die in some fever hospital in a foreign land. No, David, no boy ever stood the temptations of a sea-faring life who began by swearing, drinking, and gambling." This set young David to thinking, and he resolved that he would be a different sort of sailor from that.

#### The Teachers' Meeting.

Describe Babylon and Belshazzar.... Call attention of older scholars to singular confirmations of Holy Writ constantly being discovered by oriental exploration.... 1) Tell complete story, or, better, draw it out from the class; 2) Describe the persons named or alluded to in this lesson, and the facts of secular history relating to them; 3) State the various sins for which Belshazzar was condemned; 4) Inquire into meaning and prophetic import of words of the writing; 5) Accomplishment of this prophecy. (Some such careful consideration of the context is necessary to a thorough understanding of the lesson, but do not spend too much time

upon it.).... Drunkenness leads to 1) Profanity; 2) Licentiousness; 3) Practical folly; 4) Inability to trace the leadings of Providence; 5) Cowardice and contempt. (See Thoughts for Young People.).... God's righteousness asserted by 1) Degradation of Jews and profanation of their holy things, which they had neglected in their prosperity but now longed for; 2) Fall of Babylon; 3) Divine recognition of Daniel's holy character.

#### Blackboard.



There are many lessons made to apply directly to the boys, and but few to the girls, so the blackboard to-day instead of a review lesson has given to the school a design especially for the girls. The superintendent may render it more effective by having a sheet of clean writing-paper and a bottle of ink and a pen, or small brush. The white sheet of paper represents the page on which the daily record of a young girl's life is written. In reviewing the lesson speak of the little faults that creep into one's life, and as they are mentioned dip the pen or brush in the ink and blot the paper with small blots, so that when the lesson is over the page will be disfigured by these little faults, or bad habits. *Illustration.* Chewing tobacco by a man is a filthy habit. Chewing gum by a girl is a foolish and unbecoming habit. Remember "it is the little foxes that spoil the vines," and every one should "lay apart all superfluity of naughtiness."

#### OPTIONAL HYMNS.

I lay my sin,  
Yield not to temptation  
Dare to do right,  
Will Jesus find us?  
When the King comes,  
Rescue the perishing.  
No compromise.  
We'll help the cause,  
God speed the right,  
The sparkling rill.

#### Topics for the Young People's Prayer-Meeting of the Epworth League.

10. Sept. 7. *Make Room in Your House for Christ.* Luke 19. 5, 6; Gen. 18. 3; John 14. 23; Rev. 3. 20; 2 Cor. 6. 16; 1 John 1. 3; Eph. 3. 17.

11. Sept. 14. *Rewards to the Worker for Christ.* Luke 10. 16, 17; Matt. 23. 21; 1 Cor. 3. 7, 8; John. 4. 36; 1 Thess. 2. 19, 20; 1 Cor. 15. 41; Dan. 12. 3.

12. Sept. 21. *The King Coming to His Own.* Luke 19. 38; Isa. 63. 1; Psa. 45. 3, 4; Matt. 28. 18; Psa. 24. 9, 10; Heb. 12. 22-24; Rev. 14. 1; Psa. 2. 6.

13. Sept. 28. *Temperance Prayer-meeting.* Isa. 5. 11; Prov. 23. 1; Heb. 2. 15; Luke 21. 34; 1 Cor. 6. 10; Gal. 5. 21-23; 1 Cor. 9. 25.



Responsive Review Service for the Third Quarter.

BY MRS. LILY LATHBURY.

TOPIC FOR THE QUARTER—The New Kingdom.

GOLDEN TEXT FOR THE QUARTER.—“Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ.” Rev. 12. 10 (Rev. Ver.).

LESSON I.

Lawful Work on the Sabbath.

Supt. What was Jesus's custom on the Sabbath day?  
School. To teach in the synagogue of the Jews.  
Supt. Who came to hear him?  
School. A woman who had been bowed together eighteen years.  
Supt. What did Jesus do when he saw her?  
School. He called her to him and healed her.  
Supt. Who found fault with Jesus?  
School. The ruler of the synagogue.  
Supt. For what reason?  
School. Because it was done on the Sabbath?  
Supt. What was Jesus's reply to the ruler?  
School. “It is lawful to do well on the sabbath days.” (Golden Text.)  
Supt. What true way of keeping the Sabbath did Christ thus establish for us?  
School. That of worshipping in the sanctuary and doing kind deeds to the needy.

LESSON II.

The Great Supper.

Supt. To what did Jesus compare the kingdom of heaven?  
School. To a rich and abundant feast made ready by God.  
Supt. Who were first invited to the feast?  
School. The friends of the master of the feast.  
Supt. Whom did these friends represent?  
School. The Jews, God's chosen people.  
Supt. How did they receive the invitation?  
School. “They all, with one consent, began to make excuse.”  
Supt. What did the Master say when he heard of their excuses?  
School. He was angry, and said, “None of those men which were bidden shall taste my supper.”  
Supt. Whom did he then invite to the great supper?  
School. The poor and the maimed, and the halt and the blind, and every one in the streets and lanes of the city.  
Supt. What does this mean?  
School. That all the people in the world are invited to the feast.  
Supt. What of those who accept the invitation?  
School. “Blessed is he that shall eat bread in the kingdom of God.” (Golden Text.)

LESSON III.

Taking up the Cross.

Supt. Why followed Jesus?  
School. Great crowds of people.  
Supt. Of what did he teach them?  
School. Of the way to become his true followers.  
Supt. What did he say about cross-bearing?  
School. “Whosoever doth not bear his cross, and come after me, cannot be my disciple.” (Golden Text.)  
Supt. What about self-denial?  
School. “Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.”  
Supt. What did he urge them to do?  
School. To count the cost, even as a man carefully counts the cost of building a tower.

Supt. How did he tell them to prepare for difficulties and trials?  
School. Like as a king with an army of ten thousand plans to battle against his enemy's force of twenty thousand.  
Supt. To what did Jesus compare his true disciples?  
School. “Ye are the salt of the earth.”

LESSON IV.

Lost and Found.

Supt. Who sought Jesus, to listen to his teaching?  
School. Many publicans and sinners.  
Supt. Who found fault with Jesus for receiving them?  
School. The scribes and Pharisees.  
Supt. What was his reply to their murmuring?  
School. The story of the lost sheep and the lost coin.  
Supt. What did these parables reveal to the scribes and Pharisees?  
School. Christ's love for sinners and his desire to save them.  
Supt. What did Christ afterward declare of himself?  
School. “I am the good shepherd, and I lay down my life for the sheep.”  
Supt. Who rejoices when Christ finds his lost sheep?  
School. “There is joy in the presence of the angels of God over one sinner that repenteth.” (Golden Text.)

HYMN.

Weary and, by sin oppressed.

LESSON V.

The Prodigal Son.

Supt. What was the prodigal's first step in wandering from his father?  
School. The desire to live independently of him.  
Supt. What was the second step?  
School. Wasting his living.  
Supt. What followed?  
School. A mighty famine in a far country.  
Supt. What was the first step in the prodigal's return?  
School. Coming to himself.  
Supt. What was the second step?  
School. Consciousness of sin.  
Supt. What was the third step?  
School. The return to his father with the confession, “Father, I have sinned against heaven, and before thee.” (Golden Text.)  
Supt. What followed?  
School. The kiss of forgiveness, the welcome home, the feast of joy.  
Supt. What is the teaching of the parable?  
School. God's love and welcome for his wandering children.  
All. “Let us search and try our ways, and turn again to the Lord.”

LESSON VI.

The Rich Man and Lazarus.

Supt. What did we learn of the rich man in this world?  
School. That he was worldly and selfish and heedless of the suffering of others.

*Supt.* What did we learn of Lazarus?

*School.* That he was poor and sick, though rich in faith toward God.

*Supt.* What of the rich man and Lazarus in the other world?

*Boys.* "In Hades he lifted up his eyes, being in torment, and seeth Abraham far off, and Lazarus in his bosom. And he cried and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame."

*Girls.* "But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from thence to you may not be able, and that none may cross over from thence to us."

*Supt.* What did Jesus say of those who trusted in riches?

*School.* "How hardly shall they that have riches enter into the kingdom of God" (Golden Text.)

#### LESSON VII.

##### The Ten Lepers.

*Supt.* What afflicted company met Jesus on the way to Jerusalem?

*School.* Ten lepers, standing afar off.

*Supt.* What did they do when they saw him?

*School.* They said, "Jesus, Master, have mercy on us."

*Supt.* What was Jesus's answer to their prayers?

*School.* "Go and show yourselves unto the priests."

*Supt.* What revealed their faith in him?

*School.* Their obedience to his command.

*Supt.* How was it rewarded?

*School.* They were healed on the way.

*Supt.* What did one do?

*School.* "And one of them, when he saw that he was healed, turned back, glorifying God. And he fell upon his face at his feet, giving him thanks."

*Supt.* What new blessing did he receive?

*School.* The cleansing of his heart from the leprosy of sin.

*Supt.* What did Jesus say of the others?

*School.* "Were not the ten cleansed? but where are the nine?"

#### LESSON VIII.

##### Prevailing Prayer.

*Supt.* What parable on prayer did Jesus speak to his disciples?

*School.* The parable of the unjust judge.

*Supt.* For what reason?

*School.* To teach them "that they ought always to pray and not to faint."

*Supt.* What parable on prayer did Jesus speak to the scribes and Pharisees?

*School.* The parable of the Pharisee and the publican who went up into the temple to pray.

*Supt.* For what reason?

*School.* Because "they trusted in themselves that they were righteous, and despised others."

*Supt.* What was the teaching of the parable?

*School.* "He that humbled himself shall be exalted." (Golden Text.)

#### LESSON IX.

##### Entering the Kingdom.

*Supt.* What did Jesus say of the young children who were brought to him?

*School.* "Of such is the kingdom of God."

*Supt.* What did he tell his disciples?

*School.* "Whoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." (Golden Text.)

*Supt.* Who came to Jesus seeking to enter the kingdom?

*School.* A rich young ruler.

*Supt.* How did Jesus instruct him?

*School.* "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me."

*Supt.* What did Jesus say when he saw the sorrowful disappointment of the young ruler?

*School.* "It is easier for a camel to enter into through a needle's eye, than for a rich man to enter into the kingdom of God."

*Supt.* What did he promise every one who sacrificed money, home, or friends for his sake?

*School.* "Manifold more in this present time, and in the world to come life everlasting."

#### HYMN.

All for thee.

#### LESSON X.

##### Jesus and Zaccheus the Publican.

*Supt.* Who was Zaccheus?

*School.* Chief among the publicans of Jericho and a rich man.

*Supt.* What did Zaccheus desire?

*School.* To see Jesus when he passed through Jericho.

*Supt.* How did he obtain his desire?

*School.* He climbed up into a sycamore tree by the wayside.

*Supt.* What did Jesus say to Zaccheus when he saw him?

*School.* "Make haste, and come down; for to-day I must abide at thy house."

*Supt.* What did Jesus bring to Zaccheus and his house?

*School.* The joy of salvation.

*Supt.* What proof did Zaccheus give of his salvation?

*School.* "And Zaccheus... said unto the Lord... the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

*Supt.* Why did Jesus dine and abide with sinful men like Zaccheus?

*School.* "The Son of man came to seek and to save that which was lost." (Golden Text.)

#### LESSON XI.

##### Parable of the Pounds.

*Supt.* What led Jesus to speak this parable?

*School.* The expectation of the people that he was about to establish a great earthly kingdom.

*Supt.* To whom did he compare himself?

*School.* To a nobleman going into a far country to receive his kingdom and to return.

*Supt.* What did he leave with his servants during his absence?

*School.* Money to use and increase until his return.

*Supt.* What did he demand of them when he returned?

*School.* A strict account.

*Supt.* Whom did he richly reward?

*School.* His faithful servants.

*Supt.* Whom did he severely punish?

*School.* His unfaithful servant.

*All.* "Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away." (Golden Text.)

#### LESSON XII.

##### Jesus Entering Jerusalem.

*Supt.* How did Jesus enter Jerusalem on the last Sunday of his life?

*School.* Amid the shouts and rejoicing of the people.

*Supt.* How did they greet him?

*School.* As a king, saying, "Blessed be the King that cometh in the name of the Lord." (Golden Text.)

*Supt.* Of what was this triumphal procession a type and a prophecy?

*School.* Of the time of Christ's sovereignty, when every knee shall bow and every tongue proclaim him king.

*Supt.* How was Jesus affected when he came within sight of the city?

*School.* He wept over it.

*Supt.* What did he foresee?

*School.* Its awful destruction for the rejection of its King.

*Supt.* What did Jesus do soon afterward?

*School.* He cleansed the temple from those who were defiling it.

*Supt.* Who sought to destroy him?

*School.* The chief priests and scribes and principal men of the city.

*All.* "Thou lovest righteousness and hatest wickedness; therefore God... hath appointed thee with the oil of gladness above thy fellows."

#### HYMN.

Once was heard the song.

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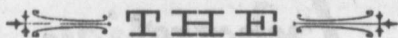
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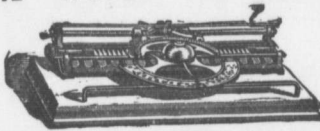
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renders the partaking of needful bodily sustenance a matter of pleasure. Whenever the appetite fails, you may be sure the stomach and liver have become deranged, and need to be corrected by the use of Ayer's Pills. C. Danly, Belton, Texas, writes: "I have taken Ayer's Pills for various affections arising from derangements of the liver and digestive organs, and find them to be a powerful corrective." If your

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is impaired a good cathartic medicine may aid you. Miss M. Boyle, Wilkesbarre, Pa., writes: "I use no other medicine than Ayer's Pills. They are all that any one needs." Dr. W. J. Talbot, Sacramento, Cal., writes: "The curative virtues of Ayer's Pills commend them to all judicious practitioners." Dr. Charles Alberts, Horicon, Wis., writes: "Last year I procured from you the formula of Ayer's Pills, and have since prescribed them with decided benefit." No poisonous drugs are

# Found in

the composition of Ayer's Pills. Dr. A. A. Hayes, State Assayer, Boston, Mass., certifies: "I have made a careful analysis of Ayer's Pills, with the formula of their preparation. They contain the active principles of well known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It insures activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skilful combination." Ayer's

taken in connection with Ayer's Sarsaparilla, have effected thousands of wonderful cures.