

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 21.]

NOVEMBER, 1887.

[No 11

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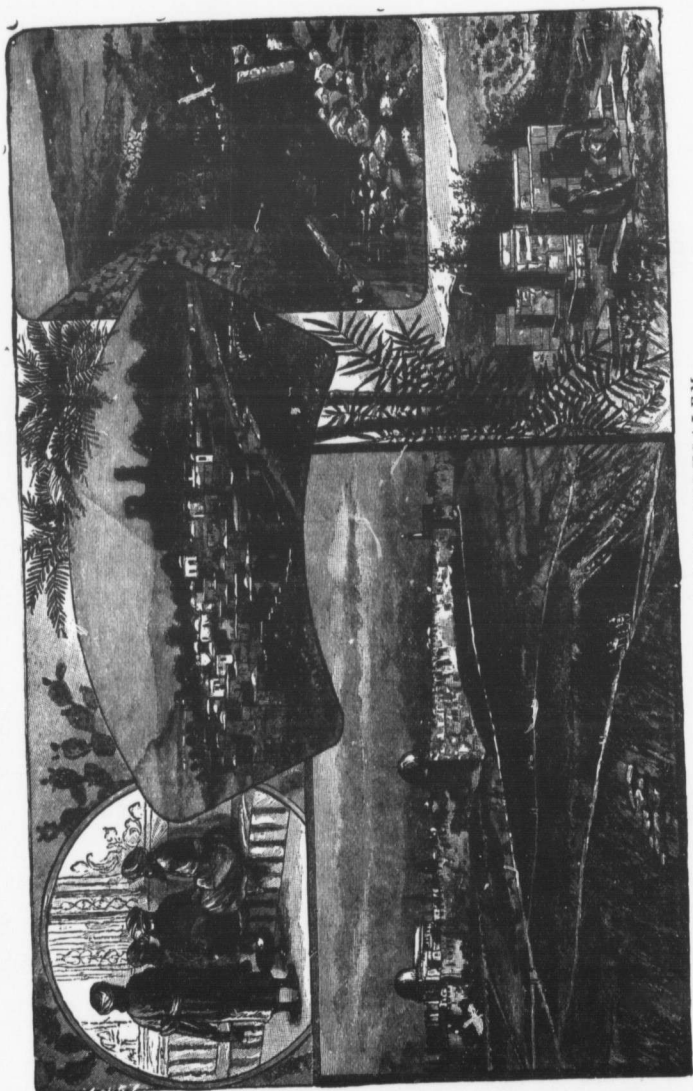
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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXI.]

NOVEMBER, 1887.

[No. 11.]

## "Speak not to Him a Bitter Word."

WOULDST thou a wanderer reclaim,  
A lost and reckless spirit tame,  
Check the warm flame of youthful blood,  
And guide a lost one back to God?  
Pause: If thy spirit's wrath be stirred,  
Speak not to him a bitter word.  
Speak not; that bitter word may be  
The stamp that seals his destiny.

If wildly he has gone astray,  
And dark excess has marked his way,  
'Tis pitiful; but yet, beware,  
Reform must come from kindly care.  
Forbid thy parting lips to move  
But in the gentlest tones of love;  
If widely his young thoughts have erred  
Speak not to him a bitter word.

His hardened spirit will not brook  
The stinging tooth of sharp rebuke;  
His wounded spirit will not hear,  
Thy venom'd chidings will not bear.  
Thou wouldst not goad the reckless steel  
To calm his fire and check his speed;  
Then let no angry tones be heard;  
Speak not to him a bitter word.

Go gently to him, make him feel  
Your heart yearns deeply for his weal;  
Tell him the dangers thick that lay  
Along his wide and devious way.  
So shalt thou win him, call him back  
From pleasure's smooth, seductive track,  
And warnings thou hast kindly given  
May guide the wanderer up to heaven.

THOMAS MORGAN.

TORONTO, ONT.

## Round About Jerusalem.

OUR frontispiece shows us some of the most interesting places in the vicinity of the Holy City. The lower left hand view is one of the walls of the city from the south-east, on the road to Bethany. In the foreground is the Vale of the Brook Kedron. The upper middle cut is a view of Bethany itself, about two miles from the city, with its touching memories of Mary and Martha and Lazarus. In the right upper corner is the pool of Siloam—now a sacred spot alike to Moslem, Christian and Jew. The other pictures of the manner of eating and of the custom of mourning at the graves explain themselves.

REV. DR. NELLES, of Victoria University, states that there is an unusually large number of students at the opening of Victoria College. Among those to attend are twelve young ladies, as against only four last term. The ladies are not at all averse to the hard work of student life, and undertake the heaviest and driest subjects as readily as the young men. There is already one student from Japan in the college and another is coming for this term. These young foreigners became aware of the existence and advantages of Victoria through Canadian Methodist missionaries working in Japan. They come of their own motion and at their own expense. The Japanese now in the college is fitting himself for public life in connection with the statecraft of his native country. The one who comes this year is a scion of a noble Japanese family.

## OUR PUBLICATIONS.

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## Sunday School Banner.

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

TORONTO, NOVEMBER, 1887.

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### Our Own vs. Foreign Sunday-School Papers.

We beg to call attention to the paper read by the Rev. W. J. Little at the Strathroy District Sunday-School Convention, and printed on another page. That paper was written and read without our knowledge, but it expresses such sound views on what should be the great aim of all Sunday-school literature that we are glad to bring it prominently before our Sunday-school workers. That aim is not merely to interest or amuse the young people, not even, chiefly, to instruct them; but above all things to lead the children and youth of our schools and households to the Saviour, to mould their young lives on the model of Christian character, to cultivate in their young hearts Christian principles, to teach them to love their God, their Church, their Queen, their country, to be loving and dutiful to their parents and guardians and teachers and friends, to grow in sympathy with missions and mission work, to avoid all evil habits, words and associations and all pernicious reading and amusements, and to loathe and abhor all intoxicating liquors, and the scarce less injurious use of tobacco in any form. If our own Church papers accomplish *this* pur-

pose—and it is the ceaseless endeavour of the editor to do so—then they should have the support of our schools even though rival claimants were apparently cheaper than ours.

#### WHICH IS CHEAPER?

We are prepared to show that our own papers are positively much cheaper than any others in the market, and believe that the uniform opinion will agree with Brother Little's testimony that for all the high aims of religious teaching and inspiration they are incomparably better.

For many years we have laboured to prepare a line of Sunday-school papers which would make it unnecessary for our Sunday-schools in Canada to go outside of their own country for their supplies. Our efforts have met with a very remarkable success, but there are still some schools which, from a false idea that the rival publications of a Chicago firm are cheaper than ours, persist in using these (as we believe) inferior and dearer papers. We propose to point out by a comparison that our papers are the cheapest, and a glance will reveal that our publications are immeasurably superior in mechanical get-up and illustrations.

#### A COMPARISON.

PLEASANT HOURS and HOME AND SCHOOL are each published fortnightly on alternate Saturdays, so that a school desiring a weekly paper can, by subscribing to the two papers, have its demands supplied. The price of these papers in clubs of twenty copies or more to one address is 22 cents per year each; or the two papers, constituting a weekly paper, 44 cents a year. Each issue contains EIGHT PAGES of carefully selected reading matter, beautifully illustrated. The price of the *Weekly Magnet*, published by the Chicago firm referred to is 30 cents per year. It is published weekly, but contains only FOUR PAGES, printed on common paper and with smaller and inferior illustrations. It will thus be seen that if this paper was on the same size as ours the publishers would, on the basis that they now calculate, charge 60 cents for what we only charge 44 cents.

Our junior Sunday-school papers—SUNBEAM and HAPPY DAYS—are published in the same manner as the PLEASANT HOURS, and HOME AND SCHOOL, each fortnightly, but alternating so that the two papers will constitute a weekly paper. The price of each of these papers in quantities of twenty copies to one address is

12 cents per year, or 24 cents for a weekly paper. Each issue consists of FOUR PAGES, be beautifully printed and illustrated. *Dev-Drop*, published by the Chicago firm, is very much smaller than our papers, and is 22 cents per year. It is published weekly. The same firm also publish four monthly papers of about the same size as our HAPPY DAYS and SUNBEAM. By taking the four papers, a school would have a paper every week except four times a year when five Sundays would come in one month. The price of these papers in clubs is 6½ cents per year each, which would be 26 cents for the 48 numbers, against 24 cents for the 52 numbers of our papers.

The above is a fair comparison of the only publications that in any way approach ours in price. We think that when these facts are clearly pointed out to the officers of our schools they will at least give our papers a trial, and once we have them introduced we have no fear of the result. Moreover, our papers are distinctly Canadian and Methodist. They are saturated through and through with loyalty to Queen and country, and to the doctrines and institutions of our Church. While these Chicago papers are foreign and un-Methodist, if not anti-Methodist. The profits of our Church Sunday-school papers, after cheapening their production as much as possible, are devoted to the Superannuated Preacher's Fund, to which the Toronto Book Room contributed last year \$6,000. The profits of the inferior foreign papers go into the pocket of a private speculator, who is strenuously striving to get his wares introduced into our schools—even to the extent of offering premiums to teachers who will aid in getting them introduced. Now our papers are published so cheap that we can offer no private premiums or commissions for their introduction. The object in publishing them is

NOT TO MAKE MONEY, BUT TO DO GOOD,

to furnish the best possible paper for our schools at the lowest possible price. As their circulation increases—as it is increasing very rapidly—the constant endeavour will be to improve their quality, and, if possible, to still further reduce their price. An enlightened self-interest as well as connexional loyalty, alike urge the patronage of our own Church papers.

While the Chicago graded *Quarterlies* may be cheaper than the BANNER if each grade be taken

separately, yet the BANNER, containing all the grades together, is much cheaper than the Chicago several grades taken together. And some marked improvements in the BANNER are contemplated for the ensuing year.

Our greatest joy is that these Sunday-school papers—which go into many thousands of humble homes all over this great country, from the fishing villages of Newfoundland and Nova Scotia to the far off shores of the Pacific Ocean, often where no other religious reading, or indeed, reading of any sort is found—carry with them the message of salvation to many, many souls. An editor seldom comes in personal contact with his readers or hears directly from them, but in a recent visit to the Maritime Provinces we had the great pleasure of hearing frequent testimony as to the good they were doing. We even found them at the extreme eastern extremity of the mainland of Nova Scotia, in the seats of the railway cars. We also receive very many letters, that often touch our eyes to tears, of thankful appreciation of our earnest efforts for the welfare of the young people of our Church. The great world may think this is not very high literary art, but we believe it is the most useful work of our life, and that the full and final result thereof shall only appear at the great day of account. Our most earnest endeavour shall be that our Sunday school papers may continue to merit the kind commendation given them by Brother Little, that twenty out of every twenty-five articles, or four-fifths of the whole, shall be found religiously helpful, and such as "will delight the Christian reader, as in the Spirit of Christ; now a word to the sinner, now to the penitent, now to the backslider, now to the happy and now to the toiler, and all in the spirit of Christ. Such a paper is a witness for Christ, living and consistent."

Our Sunday-school papers have, we believe, a much larger circulation than any others of any description in the country. Of PLEASANT HOURS we are printing 55,000 copies, and of HOME AND SCHOOL 48,000, or 103,000 of the two. Let us continue to roll up the circulation till each paper has a circulation of 100,000 copies.

### The Ryerson Statue.

The large model of the statue of the late Dr. Ryerson is complete, and has been inspected and accepted by the Ryerson Memorial Committee. It will require from \$750 to \$1,000 more than has yet been subscribed to enable the committee to have the statue completed and erected in its appropriate place. The treasurer of the committee, W. S. Lee, Esq., 70 Church street, will receive subscriptions.

## Course of Home Reading for Young People.

It will be remembered that the last General Conference gave directions for the preparation of a Course of Home Reading for the Young People of our Church. Such a course was laid down, and a considerable number of young people entered upon it, although it was not announced till near February. It has been thought best not to make much change in that course this year, but to urge as many young people as possible to take it up early and follow it up regularly. Even very young people, from 12 to 14, who have not the time to take up the fuller Chautauqua course, can manage this, and will find it much shorter and less expensive. We hope that Sunday-school superintendents and teachers will organize reading unions among the young people and induce as many of them as possible to take it up. It will be found, we think, both interesting and instructive. It will make them more familiar with the Word of God and with the evidences of our holy religion, with the evils of the drink habit and with a rational foundation for total abstinence, and with the romantic history of their own country. It will give them a taste for good reading and a disgust for the trashy reading on which many waste, and worse than waste, their time. There are no fees nor expenses of any sort except the price of the books.

The resolution of the General Conference says, among other things:—

Whereas there is good reason to believe that thousands of young people in connection with the various churches might be induced to undertake such a course of home study, if laid down under the auspices of their Church, who would not otherwise be benefited by any similar educational agent, therefore be it resolved: That it is expedient to prepare a course to be known as "The Course of Home Reading for Young People."

A large and representative committee was appointed to carry out that purpose. That committee, after full deliberation, reports the following organization:

1. Name of organization: "Canadian Home Reading Circle."

2. Objects: To promote habits of home reading in approved courses of religious and secular literature.

3. Methods: It proposes to encourage individual study in lines and by text-books which shall be indicated, and by local circles for mutual help and encouragement in such studies.

4. The Course of Study shall consist of a series of compendious and inexpensive text-books, to be selected year by year by a committee appointed for that purpose by the General Conference.

5. Course for 1887-8: The following books are recommended by said committee for home reading during the year 1887-8:—

- (a) Assembly Bible Outlines, J. H. Vincent, D. D. . . . . 12c.
- (b) Richardson Temperance Lessons . . . 25c.
- (c) Canadian History and Literature, Withrow and Adams . . . . . 50c.
- (d) Christian Evidences, J. H. Vincent, D. D. . . . . 12c.
- (e) What is Education? By Prof. Phelps and Socrates. By Prof. Phelps . . . 12c.

The complete list will be supplied for \$1.15 net.

NOTE.—These books can be procured at the prices marked, from William Briggs, Methodist Publishing House, Toronto; C. W. Coates, 3 Bleury Street, Montreal; and S. F. Huestis, Methodist Book Room, Halifax.

Supplementary illustrative readings will appear in successive numbers of *Home and School*.

The following is the recommended Order of Study for the year 1887-8:—

### NOVEMBER AND DECEMBER.

Canadian History, Literature, and Assembly Bible Outlines.

### JANUARY AND FEBRUARY.

History continued, and Richardson's Temperance Lessons.

### MARCH AND APRIL.

History continued, and What is Education? By Prof. Phelps.

### MAY AND JUNE.

History, etc., concluded. Christian Evidences, by J. H. Vincent, D. D.

### LOCAL CIRCLES.

In order to carry out as efficiently as possible the directions of the General Conference, the Committee urgently solicit the hearty co-operation of all our ministers and Sunday-school superintendents and teachers in organizing, in connection with all our congregations and Sunday-schools, of local Home Reading Circles.

The Committee recommend the following form of constitution for Local Circles:—

1. *Name*.—The —— Home Reading Circle.

2. *Membership*.—All young people who will agree to faithfully pursue the course of reading laid down by the Central Committee are eligible for membership.

3. *Officers*.—The officers of the Local Circles shall be:—

(a) A President, who shall preside over the meetings, and shall have the general oversight of the work of the Circle, and shall give such aid and instruction in the course of reading as he may deem necessary.

(b) A Vice President, who, in the absence of the President, shall perform his duties.

(c) A Secretary, or Secretary-Treasurer, who shall keep a record of membership and business of the Circle.

4. The officers shall be elected at the first meeting of each "Circle" year.

5. Where practicable, regular meetings may be held as frequently as may be agreed upon, for review and for instruction in the course of reading.

#### ORDER OF BUSINESS.

1. Opening with devotional exercises.
2. Reading of minutes of previous meeting.
3. Proposals for membership, and admission of new members.
4. Conversation on specified subjects of reading, and, where necessary and practicable, instruction therein.
5. Questions and answers.
6. Miscellaneous business.

N. B.—The Secretary of each Local Circle is requested to report to the General Secretary, the Rev. W. H. Withrow, Toronto, the organization and membership of said Circle, in order that the said General Secretary may be able to communicate with the Local Circles on all subjects in which their interests are concerned.

WE congratulate the editor and publishers of the Montreal *Christian Advocate* on the success which has attended it. It is now to be published every fortnight under the time-honored name of "The Methodist." The first number contains an interesting sketch of "a Primitive Methodist Worthy," by the Rev. Dr. Antliff, vigorous editorials by our old friend Rev. A. Campbell, and choice selections. We have admired the sturdy Protestant ring and Methodist zeal of the *Advocate*. We anticipate for it, under its new name, increased usefulness and success. Price 75c. a year; to ministers and teachers, 50c.

## Loyalty to our Methodist Sabbath-school Publications.

BY THE REV. W. J. LITTLE.

[THE accompanying paper was read at the Strathroy District Sunday-school Convention, and unanimously resolved to be sent to the Editor of the Sunday-school periodicals. We have pleasure in publishing it in abridged form. We hope our schools will send for specimens of our S. S. papers for personal examination before purchasing elsewhere.—ED.]

Methodist Sabbath-schools exist because Methodism cannot ignore the little ones; and the Spirit of Christ, dwelling richly in human hearts, begets tender solicitude for the child's well-being. They aim at development of similar character in children. To bring souls to Christ and to build them up in Christ is their purpose. In a word, to render them "wholly the Lord's," is the aim of Methodist Sabbath-schools.

Methodist Sabbath-school publications must coincide in aim with the motto of Methodism, as wrought out in Sabbath-schools, and as it may be translated into child life. Crested and water marked with "Holiness unto the Lord" must every sheet of paper under such caption be. Our business, therefore, is to consider the loyalty of our Methodist Sabbath-school publications to the Methodist ideal, questioning whether any competitors in the field out-do us in our own work. We will not be loyal to traitors. We will have no King but Christ. Such considerations as, the retention of children in the Methodist communion; connexional benefits arising from profits on the sale of publications; maximum reading matter at minimum price, may seem weighty in argument, but, really, can but occupy a secondary place. We must confine ourselves to a review of Sabbath-school papers at this time.

This subject premises disloyalty. This disloyalty may be manifested in two ways. 1. We may not use our Sabbath school publications, nor any other. 2. We may occupy their place with others. You do not ask me to demonstrate the need of Sabbath-school papers, nor, as a consequence, to demand that our publications be used, I fancy. But you assume that some kind of papers are used. You deprecate the use of others instead of, or with our own—of others instead of our own, because ours are the best, for our purpose, published within reach; of others with our own, because ours are quite sufficient for their purpose. You do not claim perfection on either score. You only assert that ours are more perfect than all competitors in every way, and ample enough for their place. I am in agreement in this principle and in the fact assumed.

The most formidable competitor in common opinion is *D. C. Cook's Publishing House*. Let us compare his Sunday-school papers with our own. He publishes fourteen,—we have four—of his fourteen, eight are monthlies, and the



balance are weeklies. Mr. Cook's choice is the weeklies. The quality of paper, printing, cuts, and articles are similar throughout. The reasons given for his choice of the weeklies are, that they are the monthlies omit four weeks in each year. Mr. Cook prides himself on his "grades" and "serial stories." His six weeklies are professedly graded—four of them are, in addition, serial story papers—the non-serial are called "Juvenile." They are juvenile in composition, undoubtedly; no "toddler" could enjoy them. They are made up of passages of Scripture and Scripture history catechism, pretentious enough for manhood, and are filled out with some characterless stories. We have none to compare with them, and we never will. They are unneeded, and in such form are useless.

Then Mr. Cook has four serial weeklies, graded, he asserts—they are thus intended for children from six to nine, from nine to thirteen, from thirteen to eighteen, and from eighteen years of age upwards. Such artificial grading is needless, there is none such in human mind. Two grades are quite sufficient to cover the years from seven to fourteen and from fourteen upwards. These we have, and four is extravagance.

Our papers are superior in quality, are about equal in quantity; our printing is large and beautifully clear. Mr. Cook's is small and unreadable, save by keen-sighted, and will damage the eyes that use it continually. Mr. Cook's wood-cuts are crude, blurred, old-fashioned, untrue, more resembling caricatures than illustrative pictures—our own have all the excellence of cabinet photographs, and are quite new and reliable.

Now as to the quality of contents. If Mr. Cook's articles are religiously better than ours for our purposes, then every argument against his must come to this: Sabbath-school reading must be designed to bring children to Christ; not to furnish reading matter, but to aim at conversion of children and their healthful growth as Christians. Here our publications signally triumph. Mr. Cook's average in twenty-five articles is four that lead in thought and sentiment to Christ; ours is twenty in twenty-five. If you will add four articles in Mr. Cook's on natural history subjects, you will still have seventeen articles to account for. To say the least, I call them "filling up." The first four commended are extracts, illustrations, culled from sermons of well-known men. The second four are "exchanges." The work of his boasted staff lies in the uncommended seventeen articles. These seventeen are principally short and serial stories, professedly moral in trend; the short stories are bits of gossip, crudely invented, with a text affixed, or prefixed, but always attached (and yet easily detached), to savour them; the serials are of a similar order. Much as we deplore the cheap fiction of our day, it must be asserted that these stories are not equal intellectually, or as physico-logic studies to the ordinary tale found in the hands of the gentleman who travels from Chicago to New York in a smoking-car. It

may also be charged, that no uniform purpose is manifest in these papers; they are truly "broad-gauge," calculated first and at least, to offend no one.

How different are our own; twenty out of twenty-five articles will delight the Christian reader, as in the Spirit of Christ. It seems as if some man stood there and spoke out for Christ to men—now a word to the sinner, now to the penitent, now to the backslider, now to the happy and now to the toiler, and all in the spirit of Christ. Such a paper is a witness for Christ, living and consistent. If any evangelist of our day picked up our paper, he would read each article with growing pleasure, and thank God for such right, manly, fresh, Christian sentiment, argument, and illustration. Mr. Cook's are not up to the backslider for a score of years, but yet had a respect for goodness.

The only argument in favour of Mr. Cook's papers is *apparent* cheapness. That can hardly be called cheapness which is a lower price for a very inferior article. We must be economical, but economy has no affinity with meanness and worthlessness. As articles of commerce, Mr. Cook's publications will not long find sale among the intelligent. As motives to godliness, they are ridiculous.

Tested by the ideal of Methodism, the surpassing excellences of our Methodist Sabbath-school publications is apparent. It is to be deplored that competing publications are so sadly wanting in good points, but it is not to be excused, nor is it Christian to patronize them.

Methodism exists to lead men to Christ and to make them perfect in Him—Methodist Sabbath-schools are a branch of this operation. Its publications are to augment its efficacy an *étio* give vent to its spirit. Our issues in Sunday-school papers are, as far as man can judge, conceived and imbued with this purpose. Then, until Methodism abolishes its ideal, or its publications fall below such purpose, Methodists ought to be loyal to their ideal in doctrine, experience, institution and agency.

SUPPOSE no new translations or revisions of the Bible had been made since the days of Tyndale, we should now be reading such English as this: "He answered and sayde, it is not good to take the children's breed, and to cast it to whelpes. She answered and sayde: trithe Lord; nevertheless the whelpes eat of the crommes which fall from their master's table. Then Jesus answered and sayde unto her, O woman, great is thy faith, be it to thee, even as thou desirest. And her daughter was made whole even at that same houre." Or this, according to Wycliffe: "Whiche answered and seide, it is not good to take the breed of children: and cast to houndis! and she seide, yhis Lord, for whelpis eten of the crommys, that fallen down fro the bord of hir lord; thanne ihesus answered & seid to hir, O womman, thi feith is greet, be it doon to the as thou wilt, & hir douyter was hllid fro that our."

## A Lecturer from the Holy Land.

THE Rev. G. Branch Howie, is a native of Mount Lebanon, and a graduate of Edinburgh. He left Jerusalem in July, 1880, arrived in Canada in April, 1885, and ever since has continued to lecture to large assemblies of interested listeners. He is a minister in good standing of the Presbyterian Church. During last month Mr. Howie travelled 400 miles by rail, 100 by stage, and 30 by water, preached fifteen sermons, and delivered ten lectures in eight different places. In this case, at least, blindness is not helplessness. His lectures have been favorably noticed by the press. The *Toronto Globe* says:

"The Rev. G. Howie, the blind native of Mount Lebanon, Palestine, gave a most interesting and instructive address Friday night on the "Hill of Calvary" in Richmond Hall. The building was packed. As the speaker has not always been blind he was able to describe the many places which are so familiar to the Bible student and in connection with the last days of Christ upon earth. He described the manner of crucifixion, which brought his hearers to see the sight for themselves, and then concluded by appealing to the careless and indifferent to submit to the One who mounted the cross for them."

Mr. Howie's address is Willard Tract Depository, Toronto, where more information respecting him will be supplied.

## Book Notices.

*Word Studies in the New Testament.* By MORVIN VINCENT, D.D. Vol. I. Price \$4. New York: Charles Scribner's Sons. Toronto: William Briggs.

This work is a commentary rather than a grammar or lexicon, but no other regular commentary can render it unnecessary. It supplies to the reader the exact force of the important words in the Greek Testament, so that one who knows of the Greek only sufficient to read the words, can, with the aid of this book, form a correct idea of the hidden meaning of a passage, as well as the critical Greek scholar. It does a better work for the student of the Bible than the most perfect lexicon and grammar can do. Its aim is to restore to the reader much that is lost in the translation of the New Testament from Greek to English. There are many examples of such loss. For example, the word "net" is used as the translation of three Greek words wholly different in origin and form, and therefore in meaning, only agreeing in the one thing, that each describes an instrument for catching fish. A new meaning and beauty must be found in these passages when once these Greek words are known.

"Whosoever shall compel thee to go a mile." There is nothing satisfactory in what the English word "compel" suggests. But the idea contained in the Greek word is that of a traveller impressed into the service of the Government for the carrying of important messages.

The book labors very successfully with the meanings of words, and will be of incalculable value to those who desire the real meaning of the word of God.

It has full indexes of the words in an English translation which are traced to the original, and of the Greek words explained; and also lists of Greek words used exclusively by each New Testament writer. The present volume covers the first three Gospels, the book of the Acts, and the Epistles of Peter, James and Jude. There can be no question of the great value of such a work to the earnest student, and no other author has attempted the same work on a plan so comprehensive.

*In Back and Gold.* By JULIA MCNAIR WRIGHT. Boston: Congregational Publishing Society. Toronto: William Briggs. Price, \$1.50.

This story sets forth with wonderful power the terrible thralldom of those who are fascinated by gambling and by drink. No arraignment of the first of the vices named has appeared which begins to compare with this in vivid depiction of its horrors and in portraying its evil consequences. Once let the drink and gambling fever be aroused, and there is small possibility of its ever being allayed. They will burn on and on until every noble emotion is burned out. It does seem as if this volume were well adapted to put young men so into hostility with the twin evils that there would be but little danger of their ever being seduced by them.

*The Royal Service; or, the King's Seal.* By KATE W. HAMILTON. Boston: Congregational Sunday-school Society. Toronto: William Briggs. Price, \$1.00.

This is a book for boys, and is one that they will relish. Johnny Nelson heard an address in which the speaker referred to the fact that the marking of beautiful pieces of china and services of silver with the royal arms showed that they were intended for the king's use. His application was that all Christians, whether old or young, should so work that they could stamp their service with the royal seal of King Jesus. This thought took hold of Johnny's heart, and the book tells how he struggled to do everything "FOR HIS SAKE." He was too real a boy not to fail often and to get discouraged, but he made progress all the while, and the reading is likely to inspire other boys with Johnny's ambition.

*The Illustrated London News.* (American Reprint.) Illustrated News Co., 237 Potter Building, New York City. \$4 a year. 10 cents per number.

*The Illustrated London News* is the oldest and best of all the illustrated papers that we

know—and we see regularly the principal ones of England, France, Germany and the United States. Its high price has hitherto largely restricted its circulation in Canada. That restriction need no longer exist. It is now reprinted from duplicate plates in New York, and mailed post free to subscribers, at the low price of \$4 a year. The engravings, paper, letter-press and general make-up are superior to any of the American papers, and it is considerably larger in size. The number before us has 24 pages, and a large two-page engraving extra. The educational value of such a paper in a family is incalculable. It is a pictorial history of the times. The *News'* artists and correspondents are everywhere where important events are occurring, and in these pages we have a record, far more vivid than any merely written one, of the great events of the age—a record which young as well as old will read with avidity, and from which they will receive vivid and permanent impressions.

*Being a Christian, What it Means and How to Begin.* By WASHINGTON GLADDEN. Boston: Congregational Publishing Society. 25c.

Dr. Gladden, in plain terse words, meets here the doubts and difficulties of those who would be Christians, and helps them to decision and action. A wise, good book. Would that every young man and woman would read it and practice its wise counsels.

*Littell's Living Age.* The numbers of *The Living Age* for the weeks ending Sept. 24th and Oct. 1st contain *The Island of Serk*, a Sermon in Stones; *Blackwood*; Ancient and Modern Painted Glass, *National Review*; Greater Greece and its Education, *Fortnightly*; Minerals at the American Exhibition, *Nature*; The Folk-Lore of Ceylon Birds, *Nature*; Mgr. Dupanloup, *Church Quarterly*; The Chartreuse of St. Hugh in Sussex, *Month*; A Visit in a Dutch Country House, *English Illustrated Magazine*; In Vermland, *Cornhill*; with poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$9 we will send the *Methodist Magazine* with *The Living Age* for a year, both postpaid. Littell & Co., Boston, and Wm. Briggs, Toronto, are the publishers.

THE following are recent issues of the Wesleyan Conference office, London:

*Stories of Early Christians.* By ANNIE FRANCES FERRAM. Gives graphic sketches of martyrs and heroes of the early Church.

*Little Phil's Christmas Gift.* By JESSIE F. ARMSTRONG. A charming Christmas story.

*A-Fa: The Story of a Slave Girl in China.* By RODERICK MACDONALD, M.D.

A touching story of mission work. We have seldom read anything more graphic. These books are well illustrated and bound, especially the last named.

THE September number of that live temperance paper, *The Woman's Journal*, contains an excellent portrait of Mrs. Addie Chisholm, the energetic and accomplished President of the Ontario Woman's Christian Temperance Union. This paper, by the way, should have a large circulation. It is a well-edited eight-page monthly—only 50 cents a year. Address, Mrs. Chisholm, 127 Bank Street, Ottawa.

### Trying to Get In.

Three men at the key-hole of the door of that warehouse trying to get in. They bend over and anxiously examine the key-hole. They thrust the key into the lock, but it will not work, and they pull it out. They try it again, pressing this way and that way, shoving the key up and then down. All the while a big bell not far away goes, "Boom, boom, boom!" Its style is that of a sharp, imperative waking. When the men at the warehouse door hear it, they work all the harder. They tell you they must get in. There is very costly treasure within, and they must reach it and rescue it, for that bell means "fire!" And look! You can see the glare of the flames all along the sky-line of under roofs.

How the men work now, prying, shoving, pressing harder! and at last, dropping the key, perhaps, they seize a sledge-hammer, and swinging it against the door burst it in. They reach and save the imperilled treasure.

Trying to get in!

How suggestive the thought when we bring it to bear upon the need of human souls. There is a scholar in your class who is in danger. He has a soul to be saved or lost. It is rich with immortality, and you must reach it somehow. For look! The sky is red with threatening danger, and all the while God's word sounds its warning. That boy in your class may be thrown amid all the enticements of evil companionships, so thick with the deceptive attractions of the world, the flesh, and the devil.

That girl may be exposed to the sneers of an atmosphere not only irreligious, but skeptical. She may sink into the stupor of a fatal indifference to religion, and in this attitude of mind meet death. Are you trying to reach that soul? Are you at the door, in every possible way striving to reach the priceless soul that is in danger? Be encouraged by the thought that God's infinite Spirit works through finite instrumentalities. In your appeal at the door may echo the voice of Him who has said, "Behold, I stand at the door and knock!"—*Sunday School Journal*.

ONE of the native preachers of Canton is wholly paralyzed in his legs, arms and hands, except the partial use of one thumb and forefinger. Nevertheless he is carried to chapel and preaches either sitting or lying on his back, and many have thus received the saving truth of the Gospel from his lips.

## Literary Notes.

An unusually important work is announced by Cassell & Company. It is "Martin Luther; The Man and His Work," by Peter Bayne, LL.D. Dr. Bayne's sympathy is as great as his literary skill. The men and women of whom he writes are made to live. The reader will not only be made acquainted with the facts of Luther's life, but he will follow the events of his career with the vivid realization of a spectator of a powerful drama. One who has seen the early pages says of this remarkable work, that it "is undoubtedly one of the most comprehensive and accurate personal histories of that great promoter of the general democratic movement of modern times, and also a capital record of the notable chapter in spiritual evolution."

THE QUIVER FOR OCTOBER.—There are articles of a religious nature especially chosen for Sunday reading, such as "The Voice of Autumn in Christian Ears," "Reminiscences of Departed Members of the New Testament Revision Company," "John Gossner's Work for Christ," and "The Sages of all Ages," and a bunch of very pointed "Short Arrows," "The Growth of a Character," by Dean Chadwick of Armagh, "Peace through Sufferings and Conflict," by Rev. A. Boyd Carpenter.—Cassell & Co., 15 cents a number, \$1.50 a year in advance.

The Baker & Taylor Co., 9 Bond St., New York, announce the early publication of a carefully prepared work, entitled, "Modern Cities and their Religious Problems," by Rev. Samuel Lane Loomis, with introduction by Rev. Josiah Strong, D.D. Price \$1. This book is the most recent treatise dealing with the growth and the social and religious condition of the modern city, and giving an account of the methods employed by the most successful workers to elevate, instruct, and Christianize city populations. The results of the author's careful observation of English systems of work are given due space, while a chapter on the McAll Mission shows what progress has been made in France.

The same house announces the publication of another important book, entitled "Evangelistic Work in Principle and Practice," by Rev. Arthur T. Pierson, D.D. Price \$1. It is probable that no subject at the present time more deservedly engages the best thought of Christian workers than that of general evangelization: and it may be doubted if any hand could better set forth the nature of the work, and the best means of accomplishing it, than that of Dr. Pierson, whose experience in the work itself, and trenchant, incisive style of writing, especially fit him to illustrate this subject.

The October *Wide Awake* is a bright number. The tales of adventure will delight the boys, while there are many articles especially suited to the tastes of the girls and their older sisters and brothers. *Wide Awake* aims to be instructive as well as entertaining, and it succeeds admirably. The engravings are superb.

## SUPPLEMENTARY LESSON NOTES.

A.D. 28.] LESSON VI. [Nov. 6.

CONFESSING CHRIST.

Matt. 10. 32-42. Gold. Text, Matt. 10. 32.

To the directions given to the apostles, added to in the close of our last lesson, Jesus added warnings that might well have filled less devoted men with dismay. He predicted for them only persecution and universal hatred, prisons, public whipping, and even death; but cheered them by the promise that their brave and faithful confession of faith in him, before governors and kings, would serve his cause, and that endurance to the end would secure their eternal salvation. They would be like helpless sheep in the midst of treacherous wolves. Even their work would be different from what they might expect. To-day it was an olive branch; to-morrow it would be a sword. Instead of peace, it would divide households and communities, and turn the closest relations into deadly enemies. They would need to labor diligently, for before they had gone over all the towns of Israel, he himself would come to their aid as the risen and glorified Messiah. They might expect slander, for he himself had been charged with being in league with the devil, and they could not hope to fare better. They were, however, to be stout in heart, for the Providence that watches over the birds of the air would keep them safe. He had nothing to offer them in this world; but they who shall follow him faithfully, in the regeneration, when the Son of man shall sit on the throne of his glory, they also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19. 28). What he demanded of them was a loyalty so supreme and undivided, that the most sacred claims of blood were to be subordinated to it. Nothing short of this could organize and conduct such a kingdom as Jesus, the Christ, came to establish.

Never was master so severe in his demands as Jesus. Take the case of his sending out the disciples on their first mission. No man was to have two coats or staves. No man was to have either gold, or silver, or brass, in his purse. Everything that could be taken from a man, and leave him at all decent, was taken from him. There was no encouragement on the material side—no bribe, no allurement, or inducement of an earthly character. They were to see the merit and get the reward out of the work itself. It was spiritual in its nature, and all heaven was to be placed at their disposal. They were to be gifted with speech, inspiration, comfort, to the full. Nothing was to harm them until their work was done, and then they were called up higher to dwell with Jesus.

As to their relation to the Master, it was to be a grateful and true one. He had done everything for them, calling them out from their humble spheres as fishermen, associating

their names with his, making them teachers of the people, defending them against their opponents, aiding them in their infirmities; and now he expected them to stand by him—to confess and honor him before men. This was right and manly. Who wants it all on his own side? Who is not willing to give and take? Who, if at all brave, does not wish to bear his share of the risk?

Jesus requires much of us, but we should remember that he gives more to us than any one else. He estimates himself highly in the language, "He that taketh not up his cross daily is not worthy of me." Remember that on the Mount of Transfiguration Moses and Elijah were sent to confer with Jesus about his death, and were then recalled. God commanding Peter, James, and John to "hear Christ" (Matt. 17). None stood so high in heaven as Jesus. Only he sits at God's right hand. Only he was able to unseal the book (Rev. 5. 1-5). Only he could bring the world redemption. It is due, therefore, to Jesus that we should confess him. After all that he has done for us, it is shameful to deny him. After all that God has done to confirm him as the Christ, he will punish us if we do not recognize the divine provision.

A. D. 28.] LESSON VII. [Nov. 13.

CHRIST'S WITNESS TO JOHN.

Matt. 11. 2. 15. Gold. Text, John 5. 35.

No details are given of the mission of the twelve, except that they went on a circuit through the towns and villages of Galilee, preaching the need of repentance and the coming of the kingdom of Christ. Their ministry was accompanied with miraculous works of mercy, such as casting out demons, and anointing those who were sick and healing them, which were proofs of their ministry to those who witnessed them in faith. How long this mission lasted is uncertain. It may have embraced weeks or even months, though, as the first journey of the Twelve, it could not have been protracted. The success must have been unusual, for, as they appeared, two and two, in the villages of Galilee, the name of Jesus was on every tongue. Jesus himself had not been idle while his followers were away, for their departure was the signal for a new and solitary journey, to preach and teach in the various cities (Matt. 11. 1). He had been nearly two years before the world, and had steadily risen in popular favor in spite of the party of priests and scribes who opposed him. His claims became the engrossing topic of the day. Hitherto his strange views had perplexed all alike, and yet he was so honest in his avowal of them, and so truthful in his life, that the impression he had made was vast and deep. Herod himself, who had beheaded John, was troubled in conscience concerning Jesus, believing him to be the murdered man risen from the dead (chap. 14. 2). Others formed an opinion respecting him hardly more acute or

They said he was either Elijah or

Jeremiah, or at least one of the prophets (chap. 16. 14). Thus their minds were fixed on him and his teaching; and although they had queer ideas concerning them, sensation was better than stagnation—there was hope for a modification of thought as they should learn more of him.

The statement (verse 2) that John heard "in the prison" of the works of Jesus, recalls Matthew's previous remark (4. 12) that Jesus, "when he heard that John was delivered up," withdrew into Galilee. Josephus informs us, in his account of the death of John, that this prison was at Macherus, east of the Dead Sea, and on the border between Herod's dominions and those of the king of Arabia (*Antiquities*, B. 18, c. 5, §§ 1, 2). Here Herod had a strongly fortified castle. The ruins of this castle have been visited with great interest by some recent travellers, among whom Canon Tristram was the first from the shores of Great Britain. He was there in 1872, and he gives an account of his visit in his excellent work, "The Land of Moab." The castle was perched on the summit of a mountain with precipitous sides, and under a circular tower one hundred yards in diameter. Tristram found two dungeons, on the walls of which were still traceable the holes in which staples of wood and iron were fixed to receive the chains of prisoners. There is scarcely any ground for doubt that in one of these John the Baptist was confined. When last seen in the gospel narrative before his imprisonment, John was at Enon, which was in the territory of the Samaritans, and not many miles from Shechem. It is probable that he left this place and returned to the east bank of the Jordan, within Herod's dominion, before he was arrested.

1. Faith grows by exercise. It is difficult for an earnest nature to be still. Doubts and despair come to the soul that is left to brood in idleness. John, so lofty in his faith in the freedom of the wilderness and the high activities of his ministry, sinks into doubt and discouragement when shut up in prison (2, 3).
2. The works that Jesus did are sufficient proofs that he came from God (4, 5).
3. Greater than all miracles—the climax of all wonders—is the fact that "the poor had the gospel preached unto them" (5). In this, more than in all else, did the divine philanthropy shine forth.
4. Blessed indeed are they who find no occasion of stumbling in the meekness, the poverty, the purity, the compassion, the philanthropy, of Jesus. He has no charms to the carnal, the ambitious, the selfish, the sin-loving; but to the sin-sick, the crushed spirit, the conscience writhed with guilt and terror, he is "altogether lovely" (6).
5. Admirable in the eyes of Jesus were the unbending firmness and the self-denying austerity of John the Baptist (7, 8). Would you receive the blessing of the Son of God? Then be not vacillating, and abandon not yourself to pride, gaiety, and luxury.

6. To enter the kingdom of God often requires an earnestness and aggressiveness like that of soldiers storming a city. "The violent take it by storm." In view of the opposition raised by "the world, the flesh, and the devil," he who would enter the kingdom of heaven must fight his way into it with soldierly enthusiasm and bravery (12).

7. Notice the gradations here, in the foreshadowings of the coming reign of Christ: 1. The Law, proving the absolute need of a Saviour, and typifying his character and his work. 2. The Prophets, looking continually through the haze of the present to a brighter day, and pointing evermore to the Coming One. 3. John the Baptist, the more than Prophet, who thrilled the popular heart with the proclamation of "The kingdom at hand," and introduced to the people the long-expected Messiah (13, 14).

A. D. 28.] LESSON VIII. [Nov. 20.

JUDGMENT AND MERCY.

Matt. 11. 20-30. Gold. Text, Matt. 11. 28.

JESUS limited his field of action, in the most of his journeys, beyond ordinary conception. From north to south between Chorazin, above Capernaum, and Jezreel, in the great plain, was only a distance of ten hours; and from east to west, from Chorazin to Cana or Nazareth, only six or seven hours. His whole life, with the exception of two or three journeys to Jerusalem, was spent in a space represented by one or two common-sized counties; but the seed sown was precious and capable—even sufficient for the joy of the whole earth. Such opportunities bring with them responsibilities. Where the light is strongest, the excuse for stumbling and falling becomes proportionably less. The time had come for Jesus to reveal himself as a Judge to those who would not accept him as a Saviour. A change occurred in his ministrations. From a mere proclamation that the kingdom was at hand, he advanced to the utterance of judgment against the people for rejecting it. The cities of Galilee most favored—Chorazin, Bethsaida, and Capernaum—are doomed to receive the heaviest strokes of his judgment. Such words show the wounded sympathy of a native friendship, as well as the just indignation of the divine judge.

Some cities are remarkably notorious for one class of sins, and others for another. The cities of the plains—Sodom and Gomorrah—were odious because of fleshly, lustful habits. Chorazin and Capernaum ranked high as sordid, selfish, and ungrateful. Sodom was not less guilty because Capernaum was more so than men had estimated. The crimes of one were more visible to the ordinary eye. The sentence Jesus passed on the cities, mentioned in this lesson, does not remove the condemnation from the others, or lessen the emphasis; it grades the condemnation according to merit. In any group of people one may see the same thing.

One man may be covetous; another a spend-thrift. In this case both characteristics are bad; but covetousness is pronounced the worst of the two. One man may be a drunkard; another a robber. Again, both are sinners; but one sins more directly against himself, the other against his neighbor—so that in society the drunkard is tolerated rather than the thief. No pronouncement made on the one can at all excuse the other. Both are guilty, and must pay the penalty. The guilt of all sin is that it destroys happiness at its very source; be aise, if the law of right be the law of happiness, the violation of right is the destruction of happiness. Every sin reaches out against universal well-being.

To all classes of sinners, Jesus turns cheerfully to proffer his aid. Although there is great severity in some of his tones, it is repulsed kindness that speaks. He had done entirely too much for Capernaum to be treated as he was. The local authorities had nearly worried the life out of him because he persisted in blessing the people by his miracles. The truth is, they were jealous of his influence. He was gaining ground over them, with the people, and this angered them. They would rather see people suffer and die than that Jesus should be called to their aid. This did not suit Jesus. He could not bear to see the weary and heavy laden ones under the heavy yokes of their oppressors. He felt himself capable of making life much easier.

How divinely tender his invitation to the weary and oppressed! How precious the assurance of rest! How simple the condition of acceptance: "Come unto me"—put your trust in me. "Take my yoke upon you"—submit to my authority. "Learn of me"—walk in the light of my teaching. How encouraging the assurance that his yoke is easy and his burden light! Grace makes it light. The strengthening and comforting Spirit will make it light. Hope will take away all weariness; Love will turn the burden into a joy! O ye weary, heavy laden sinners, listen to these strains of mercy; come to Jesus, and find what is above all price—rest to the soul.

A. D. —.] LESSON IX. [Nov. 27.

JESUS AND THE SABBATH.

Matt. 12. 1-14. Gold. Text, Matt. 12. 12.

ACCORDING to good critics, Jesus had just been summoned before the Sanhedrim for healing the man at the pool of Bethesda (John 5). They charged him with breaking the Sabbath by performing his miraculous cure on that day. In the course of the trial, Jesus entered into a pointed and lengthy discussion with them, presenting so much unanswerable matter that they knew not what to do with him. They had never had just such a prisoner before. They had not summoned courage to proceed to open violence, and now they were so confused, and had been so utterly defeated, they could only let him depart unharmed. This was the turn-

ing point in the life of Jesus. Till then he had enjoyed a measure of toleration, and even of acceptance; but henceforth all was changed. Jerusalem was no longer safe for him; and even in Galilee he was dogged by determined enmity. The shadow of the Cross darkened his whole future career.

Free from his enemies, however, for a time, Jesus appears to have returned at once to Galilee, in the hope, perhaps, that there, far away from Jerusalem, with its fierce religious fanaticism and malevolent hypocrisy, he could breathe more freely, in the still and clear air of the hills. But religious hatred is beyond all other hatred, intense and persistent. There were Rabbis and priests there, as well as in the south, and they watched his every step. A fresh occasion for accusation could not be long in rising. The hunger of his disciples on the Sabbath-day furnished it.

In one of his circuits around Galilee, Jesus was on a Sabbath-day passing through the fields. The harvest was near at hand. The grain was turning ripe. His disciples, being hungry, without thinking it any harm, began to rub out the ripe kernels from the heads and to eat them. According to the refinements of the Pharisees, this was the same as harvesting. Jesus was permitting his disciples to reap grain fields on the Sabbath! So these sharp-eyed critics said. Shortly after this, Jesus was in the synagogue on a Sabbath-day, teaching the people. There was among them a man with a withered hand. The Pharisees were there watching. They wanted to make an issue of Sabbath-breaking. As at the grain-plucking, they were anxious to have him commit himself in defence of his disciples' act, so here they would inquire, "Is it lawful to heal on the Sabbath-day?" They intended to join battle with him, and he was ready for it. Calling the diseased man to him, he turned to his malicious questioners and gave them their own question back in a new form: "Is it lawful on the Sabbath-days to do good or to do evil? To save life, or to destroy it?" They did not dare to answer when the case was thus brought home to every man's common sense.

This scene went to the very heart of Jesus. To him nothing seemed so repulsive as the soul of an intelligent man coiled up in its selfishness, and ready to strike at the weak and poor. Sins of excess, unbridled passions, vices, and crimes, he rebuked with much of pity as well as of sternness; but intelligent inhumanity roused his utmost indignation. This particular case was peculiarly offensive. He turned upon his questioners one of those silent looks from an eye that none could bear. Calm it was, but it burned like a flame. There is no expression so unendurable as that of incensed love. After looking round, he said to the man, "Stretch forth thine hand." And it was healed. Now came the rage of his baffled foes. "They were filled with madness." But their malice was powerless. Jesus had done his duty, and the hour for their murderous vengeance had not yet come.

## Opening and Closing Services.

### I. Silence.

### II. Responsive Sentences.

*Supt.* The Lord is my strength and song, and he is become my salvation:

*School.* He is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

*Supt.* Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

*School.* And in the greatness of thine excellency thou hast overthrown them that rose up against thee.

*Supt.* Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

*School.* For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

### III. Singing.

### IV. Prayer.

### V. Scripture Lesson.

#### LESSON SERVICE.

### I. Class Study of the Lesson.

### II. Singing Lesson Hymn.

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

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

### V. The Supplemental Lesson.

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

#### CLOSING SERVICE.

### I. Singing.

### II. Responsive Sentences.

*Supt.* I will lift up mine eyes unto the hills, from whence cometh my help.

*School.* My help cometh from the Lord, which made heaven and earth.

*Supt.* Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand.

*School.* The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

### III. Dismissal.

#### THE APOSTLES' CREED.

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

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

## INTERNATIONAL BIBLE LESSONS.

## FOURTH QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28.]

LESSON VI. CONFESSING CHRIST.

[Nov. 6.]

Matt. 10. 32-42. [Commit to memory verses 37-39.]



32 Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth; I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is

not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

## General Statement.

The last lesson gave the opening sentences of the Saviour's commission to the twelve apostles. They were to go among the villages of Israel only, not addressing the Samaritans in the center of the land, nor the Gentiles upon the Mediterranean shore (v. 5, 6). They were to preach the gospel of the kingdom and to work miracles of healing, not for pay, but out of love (v. 7, 8). They were not to provide themselves with money, nor additional garments, nor food, but were to depend upon the gifts of their hearers (v. 9, 10). They were bidden not to wander from house to house, but to abide in some worthy home during their visit to each place, and if they were ejected they were to give a solemn warning of the fate impending (v. 11-15). They were to expect persecution, to see that it came upon them for the Gospel's sake, and not for any wrong-doing on their own part (v. 16-18). They were to look for divine aid in the hour of need and were to depend upon it (v. 19, 20). They must look for hatred, reproach, and death in the service of Christ, for such their Master himself was

meeting (v. 21-25). This work should be in vain, and they were not to fear, for He who watches the sparrows and counts the hairs upon the head, would care for them as his own peculiar treasure. Then follow the verses of the lesson, which form the close of the Saviour's charge. They contain, first, a promise of reward to those who confess Christ, and a warning of rejection for those who deny him (v. 32, 33); secondly, a prediction of the dangers and trials to be encountered in the choice of Christ and his cause, the sword of death and the separation from loved ones; thirdly, a declaration that love to Christ must be supreme, and with no rival in the heart; the cross must be borne if we would wear the crown (v. 37-39), fourthly, a promise of the blessings which shall be enjoyed by those who receive and aid the messengers of Christ (v. 40, 41). Even the one who gives a cup of cold water to the preacher of salvation, recognizing his ministry, shall not fail of his reward (v. 42).

## Explanatory and

## Practical Notes.

**Verse 32. Whosoever.** That means every body and any body. (1) *Your name is written in that "whosoever."* Therefore. This is the conclusion from the preceding verses. "He who sees the sparrows, and counts the hairs of your head, knows you, therefore." **Shall confess me.** Literally "shall confess in me," that is, shall acknowledge himself to be with Christ and in Christ. This requires, 1. That we shall be in harmony and vital union with Christ, as the branch with the vine. 2. That we shall before men acknowledge this relationship. To own Christ is not merely to profess belief in a particular creed, but to profess unity to a person before men. Literally "may be by a godly life as a Christian; by membership in the Christian church; by defending Christ and the Gospel when assailed; and by acknowledgment of the faith under all circumstances, even in danger and unto death. **Him will I confess.** Christ will recognize and own such a one as his disciple by imparting a consciousness of acceptance, by giving him strength to endure and to overcome, by receiving him glory, and by recognizing him in the judgment day. (2) *How much more we gain than Christ gains in this mutual confession!*

**33. Whosoever shall deny me.** We deny Christ, when we refuse to accept him; when we fail to confess him; when we live unworthily of him; when we appear among men as caring more for the world than for the Gospel; when we choose the worldly-minded for our friends; and worldly pleasures for our recreations. (3) *How easy it is to forget and deny our Lord!* **Him will I also deny.** He will refuse to recognize as his disciples those who are not in heart his followers. He will deny them the joys of salvation here and the rewards of salvation hereafter. (4) *It is better for us to be rejected by the world than to be rejected by the Saviour*

**34. Think not that I am come to send peace.**

He came to bring peace as the final result (Luke 2. 14). But an enduring peace can only come when wrong has been conquered and the hearts of men have been brought into allegiance to God. The sooner men own Christ as their Lord, not by their lips but in their lives, the sooner peace will be established on the earth. **Not to send peace, but a sword.** The sword of persecution and of slaughter for his own followers, and the sword of war against all evil, waged by his true followers. So long as Right stands on the scaffold and Wrong on the throne there must be war; and men who advocate reform will be branded as disturbers. Elijah was called a "troubler of Israel;" Luther "a fire-brand;" Wesley an enemy of peace. (5) *Peace with God is far more important than peace with men.*

**35. I am come.** That is, as a first result of the Saviour's coming, not the final result. **To set a man at variance.** When the son is converted and the father remains a sinner, there is a conflict of two principles; and there is often anger and hate on the part of the evil against the good. **Daughter against her mother.** Even now, in India, sons and daughters have been cast off by their parents for accepting Christianity. **Daughter-in-law.** The ties of nature and the ties of marriage are both opposed to Christianity, where society is heathen or non-Christian. In India more than one man has found his friends, parents, and wife even, renounce him when he became a Christian.

**36. Foes... of his own household.** Because the closer the relations the sharper the strife when they come into collision. A civil war is more bloody than a foreign war; and the stronger the natural affinities the more bitter the hatred when they become opposed. (6) *Happy is that household where all are united in Christ!*

**37. Loveth father or mother.** The reference here is to the supreme affection which leads one to forsake



all else. **More than me.** A true love for Christ will not lessen love for father and mother. It will make the son or daughter more loving, obedient, and gentle. But it will make the more yield allegiance to principle, and do right even when opposed to the parental will; as when it makes the son refuse to break the Sabbath, or to tell a lie, even when commanded to do so. **Not** or worthy of me. No person can be truly worthy of Christ, but he who surrenders all for him is made worthy by him.

**38. Take not his cross.** This must have been a mysterious saying to the disciples, and could not have been understood until after the crucifixion. Just as Christ bore his cross, so must every disciple bear his. Christ bore it whatever is hard to bear that comes upon us to be borne in the service of Jesus. **Followeth** after me. That is, in the spirit of Christ, and imitating his example. (*7*) Every follower has his own cross, and God fits the cross to the bearer.

**39. He that findeth.** That is, saves his life by avoiding the cross. *Findeth* is used in antithesis with *loseth* in the next clause. **His life.** The word *life* in this verse is used in different senses. In the first part of the verse it means the physical life, that which ends with physical death. But the word *it*, referring to *life*, means the higher spiritual life, which is the gift of God, and beginning here is continued through eternity. **Shall lose it.** He may lose his nobler and more important life; for living here he shall perish hereafter. **Loseth his life for my sake.** As many martyrs have lost their lives through the ages by their faithful confession of Christ. **Shall find it.** Shall find an abundant recompense in the true, eternal life. For this life is small, and that life is great; the joys of the present

are fleeting, while those of the future are everlasting. (*8*) *Make choice of eternity rather than time; of the spiritual rather than the natural.*

**40. He that receiveth you receiveth me.** If they received Christ's messenger to their homes they were honored as receiving Christ. If they accepted the message in their hearts by faith, then they indeed received Christ. **Him that sent me.** For he who takes Christ receives God, since Christ is the image of his invisible God. This was a lofty claim for any mere man to make.

**41. Receiveth a prophet.** Not merely a foreteller of events, but a *forth-teller*, one who speaks with a divine authority. *To receive* a prophet is to accept and believe his message. **In the name of a prophet.** Because he is a prophet, and with a recognition of his office. **A prophet's reward.** Small enjoy the favor of God which the prophet himself enjoys. (*9*) *Not all may be prophets, but all may obtain their reward.* **A right-bearer.** That is, one who leads a godly life through faith in Christ. He who recognizes such a character, honors it in presence of the world, and endures its persecutions shall enjoy its reward.

**42. These little ones.** The insignificant, unknown, and despised band of believers in Jesus as Christ. **A cup of cold water.** In the East such an act would be a blessing, and in time of peril might be the means of saving a life. **In the name of a disciple.** Not every cup of cold water given shall receive such a reward, but that bestowed upon any one because he is a disciple. Such a gift might in time of persecution cost the giver his good name and even his life. **His reward.** The consciousness of service for Christ and the promise of his tender regard.

### HOME READINGS.

- M. Confessing Christ. Matt. 10, 32-42.  
 Th. Peter's confession. Acts 2, 14-36.  
 W. Stephen's confession. Acts 7, 38-53.  
 Th. The Ethiopian's confession. Acts 8, 26-40.  
 F. Paul's confession. Acts 13, 16-41.  
 S. The victorious Saviour. Ps. 110, 1-7.  
 S. The kingdom of peace. Isa. 65, 1-13.

### GOLDEN TEXT.

**Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.** Matt. 10, 32.

### LESSON HYMNS.

- No. 107, Dominion Hymnal.  
 Stand up! stand up for Jesus!  
 Ye soldiers of the cross!
- No. 102, Dominion Hymnal.  
 Only an armour-bearer, firmly I stand,  
 Waiting to follow at the King's command.
- No. 163, Dominion Hymnal.  
 I love to tell the Story,  
 Of unseen things above,  
 Of Jesus and his glory,  
 Of Jesus and his love.

TIME—28 A. D.

PLACE.—In Galilee.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The judgment.

### QUESTIONS FOR SENIOR STUDENTS.

- Our Confession of Christ.**  
 What does our Lord lay down as the principle upon which his recognition of us in heaven must depend?  
 What gain is implied as a result of Christ's confession of us before his Father?  
 What loss will attend the denial?  
 What does our confession make necessary for us to do?  
 How is Christ confessed in practical life?  
 How is Christ denied also in daily life?  
 What is to be the end for those to whom Christ says, "I never knew you?"

### 2. Christ's Confession of Us.

What is the Christian's confession, as found in the Apostles' Creed?  
 What is the absolute promise of Christ to him who confesses before me?

What do the Scriptures declare that Christ shall be at the last day?

What is meant by sending a sword on earth?  
 What has the history of Christianity been?  
 How will Christ show to those who serve his cause that he appreciates the service?

What parable further illustrates his thought? Matt. 23, 31-46.

What is one of the reasons why a believer should join the Church?

### Practical Teachings.

What a privilege to be introduced at the last day to our heavenly Father by our friend Jesus of Nazareth! We can be—  
 How terrible to be compelled to turn away unrecognized! Some will be. Where will they go?  
 Can you solve the problem here suggested—loss and gain, here and there? How easy to serve Christ! Only gain, here and there? In the name of his disciple. And for a cup of cold water in the name of every-where, little ones—O think of the little ones every-where, every day; and Christ will accept the little gift to them. He has said it who is faithful!

### Hints for Home Study.

- Try to picture the scene where Jesus shall stand at the throne of God, and present, one by one, those who have confessed him. Get this as a real thing before your mind.
- Write ten different ways in which Christ may be confessed in daily life: by the school-boy, the school-girl, the clerk, the traveler, the merchant, the father, the mother; think of three other illustrations.
- Study all the warnings which Jesus gave his disciples. There are seven warnings. Can you find them?
- If this lesson seems hard to understand, mark every thing that is hard, and ask some one about it: father, mother, teacher, pastor. Ask till you want is satisfied.
- Apply this lesson as a test to your own life, honestly, fearlessly, prayerfully.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Our Confession of Christ.**  
 What confession does Christ require of us?  
 What will follow if we deny him?  
 What mistake about his mission did he correct?

What members of a family did he propose to set at variance?

Where would a man find his foes?  
More than whom must one love Jesus?  
How must one feel toward his kindred? Luke 14, 26.

What non-doer is unworthy of Christ?  
What finding will prove a loss?  
In what loss is there profit?

**2. Christ's Confession of Us.**

What promise does Christ make to his faithful witnesses? (Golden Text.)  
Who else will hear this confession? Luke 12, 8.  
Who is the real guest whenever Christ's messengers are received?

What is promised to one who receives a prophet?  
What to him who entertains a righteous man?  
What small gift will bring sure pay?  
When will the reward be given? Matt. 25, 34, 35, 40.  
What is meant by "in the name of a disciple?" Mark 9, 41.

What is sure about all good deeds? Heb. 6, 10.

**Teachings of the Lesson.**

Where, in this lesson, are we taught—

1. That we determine our own destiny?
2. That religion demands self-sacrifice?
3. That good deeds are never forgotten?

**Hints for Home Study.**

In what way does Christ send a sword on earth?  
Find how Christ said a household of five would be divided.

**QUESTIONS FOR YOUNGER SCHOLARS.**

What did Jesus tell his disciples? (Repeat the Golden Text.)

What does Jesus want us to be? **Brave to own him as our Lord and Saviour.**

What will he do if we deny him before the world? **Deny us before God.**

Why? **Because he could not say we were his friends.**

What did Jesus come to send upon the earth? **A sword to fight and destroy sin.**

Why would it make trouble? **Because some would resist it and hate it.**

Who would resist it? **All who chose to live in sin.**

To whom would it bring peace? **To all who wanted to be free from sin.**

How does Jesus say we must love him? **Better than our dearest earthly friend.**

What does he say of those who refuse to do hard things for him? **"They are not worthy of me and my love."**

Who does he say of those who try to save their own happiness and pleasure? **They shall lose it.**

Who will find true happiness? **Those who give their lives for Jesus.**

How must we receive those who preach and teach us about Jesus? **As we would receive Jesus himself.**

What does Jesus reward? **Any act of kindness, even the smallest, done to his people.**

**Words with Little People.**

How often can I own Jesus as my Friend and Saviour?

What crosses can I bear for him?

What can I do to please him?

Do I love him better than any one else?

**THE LESSON CATECHISM.**

[For the entire school.]

1. What did Jesus say in the Golden Text about confessing him? **"Whoever,"** etc.

2. What does Jesus require of those who would be his disciples? **That they shall love him.**

3. Who does Jesus say is not worthy of him? **He that taketh not his cross.**

4. What does Jesus say of the one who gives a cup of cold water in the name of a disciple? **"He shall not lose his reward."**

**TEXTS AT CHURCH.**

Morning Text.....

Evening Text.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Requirements of Christ's Service.**

**I. CONFESSION OF CHRIST.**

*Confess me before men.* v. 32.

"Confess with thy mouth," Rom. 10, 9, 10.

"Will speak of thy testimonies." Psa. 119, 46.

**II. DECISION FOR CHRIST.**

*To set a man at variance.* v. 35.

"If the Lord be God, follow him." 1 Kings 18, 21.

"Choose you this day." Josh. 24, 15.

**III. LOVE OF CHRIST.**

*Loveth father ... more than me.* v. 37.

"I count all things but loss." Phil. 3, 8.

"To me to live is Christ." Phil. 1, 20.

**IV. SELF-DENIAL FOR CHRIST.**

*Taketh ... his cross.* v. 28.

"Let him deny himself," Matt. 16, 24.

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

**V. IMITATION OF CHRIST.**

*Followeth after me.*

"Followers ... as I also." 1 Cor. 11, 1.

"Let this mind be in you." Phil. 2, 4.

**VI. HELPFULNESS IN CHRIST.**

*Receiveth a prophet.* v. 41.

"Unto one of the least." Matt. 25, 40.

"Your work and labor of love." Heb. 6, 10.

**THOUGHTS FOR YOUNG PEOPLE.**

**The Confession of Christ.**

1. There are many ways in which young people may confess Christ; as by living worthily of him, standing by our conscience, refusing to follow the majority in the wrong, etc.

2. There are many rewards gained by confessing Christ: the peace of God, the approval of conscience, the respect of others, and the eternal recompense.

3. It is sometimes hard to confess Christ, for it may compel us to take sides against those whom we love best, and to lose our friends (v. 34-38.)

4. When we meet with trouble in the confession of Christ, let us remember, that we are walking in the footsteps of the Master (v. 38.)

5. Let us remember too, that no act of self-denial for Christ's sake, or of benefit to Christ's people, is without its reward.

**Berean Methods.**

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

There is a picture, called "The Huguenot Lovers," representing a girl trying to tie a handkerchief on her lover's arm, which he resists. The handkerchief was the badge of a Romanist in the massacre of St. Bartholomew's Day, and he would not wear it, even to save his life. That was confession of Christ.... So also the picture of the girl in the Coliseum, at whose feet a flower has dropped—"The Last Token." She has but to disown Christ, and the wild beasts around her will be called away. Yet she stands firm.... Show what this lesson presents as the conditions of serving Christ.... Are these hard conditions? Not when they are considered by one who loves his Saviour.... Show in what ways we may confess Christ, now.... (Vers. 35-37). A converted Jew, who had been disowned and cast out by his people, found in the Jewish graveyard of his native city a monument to his memory bearing his name and the date of his conversion as that of his death.... (On Ver. 39.) Patrick Hamilton, a young Scottish martyr,

said as he looked at the fagots piled around his feet, just as they were lighted. "This may seem to you dreadful, but to me it is the gate to eternal life.".... What is it to receive a prophet, or a righteous man, as in ver. 41?.... How are we rewarded for our good deeds to God's people?

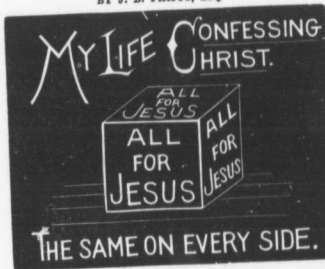
#### CATECHISM QUESTION.

6. Does the death of Christ then prove both the justice and the mercy of God?

Yes: in a most wonderful way the cross shows us God's hatred of sin and love towards the sinner.  
Isaiah liii. 10; Psalm lxxxv. 10.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



**EXPLANATION.** The superintendent, after having briefly reviewed the lesson from the stand, points to the blackboard, and asks, "How can I confess Christ before men?" "Will some scholar tell me what the word confess means?" [To own; to acknowledge.] "Does the text mean just a formal outward confession, or once in a while a public confession in some social church meeting?" "Does it mean to privately confess him and publicly deny him?" "Does not confession of Christ mean leading a Christ-like life, so that my life will be a true one, and day by day my acts show forth that my life is all for Jesus?" See the blackboard. It has on it a cube, equal on every side, so that if it could be turned over, or upset, or put on its side, it would always be the same. What is written on every side? [School reads.] So must my life be, and your life be—all for Jesus, every-where and under all circumstances. Not just one side of your life confessing him, and the other side denying, but the same on every side. Then will you truly be confessing Christ.

#### Primary and Intermediate.

BY M. V. M.

#### SEED THOUGHT. *Shining for Jesus.*

Recall the sending out of the disciples to work for Jesus. Who can tell their names? Where were they sent? What were they to do? Does Jesus want us to work for him? Where can we find work to do for Jesus?

Print the Golden Text. Ask, "What is it to confess Jesus?" Answer with a story. Make little square on the board; print "Mary" above it. Say, "This is the

house where Mary lived. It stood back from the street in a pretty village. Over here is another house. Mary's cousin Katy lived here. Mary loved Jesus. Katy did not love Jesus. (Draw a faint line between the two houses, and tell how the little cousins went back and forth to visit, letting children tell the names, and help wherever they can in telling the story.) One day Mary went to Katy's house. Tom and Joe and Lulu were all there too. Katy wanted to play a trick on Lulu, and asked Mary to tell something that was not true. "I can't," said Mary. "Why not?" asked Katy. "Because I belong to Jesus, and his children must always tell the truth," said Mary. Help the children to see that this was confessing Jesus. Have two little tapers or toy candles, one lighted. Tell that the lighted taper is like Mary. She had been to Jesus and had her little candle lighted by him. She let her light shine. She was not afraid to have Cousin Katy see that she meant to mind Jesus. Now light the other taper from the burning one. See, the two tapers are shining now, and the first shines just as brightly as it did before. Tell that Katy learned to love Jesus and mind him too, because Mary let her light shine.

Show a paper sword. Tell that Jesus came to bring a sword. He wants us to fight, not one another, but sin and Satan. Make a heart inside, "Please self." Jesus does not like to see that. He wants it driven out. The sword of the Spirit, which is God's word, will drive it out. Then, when Satan is gone, Jesus will come and live in the heart. We must love Jesus first and best. We must try harder to please him than any one else.



The last verse of the lesson is enough to take all our time. It should at least be illustrated by a simple story of some loving deed. Show how doing even the simplest thing for Jesus' sake is the same as doing it to him.

The lesson is so rich in suggestion that it is hard to choose what line to follow. Ask Jesus, dear teacher!

#### Lesson Word-Pictures.

I look up and see a white throne of glory. The Father is upon it. In that day how serious the Saviour's disavowal of those who have denied him on earth! Heaven shrinking from and turning away from those who turned away from the bearing of the Saviour's cross on earth! How solemn the words, "Depart ye!" On the other hand, before the Father and in the sight of heaven, what joy to receive the acknowledgment of the Saviour confessed and followed into battle on the earth! Heaven advancing toward and welcoming those whose confession has been an assumption of a life more than a name, of a real cross and not its shadow, of a confession that has been a crusade.

There is war upon earth. See how wide is the battlefield: wide as the world! Look off upon the great forces gathered and opposed to one another. How dark are the ranks of dishonesty, impurity, injustice, intemperance, and mammon! What shadows surround those who live without prayer and fight against God! Arrayed against them are the soldiers of the cross, in the garments of righteousness, holding up faith's shield and wielding the Spirit's sword, ever looking in prayer to their great Leader. It is a beautiful sight when amidst the hush of the congregation one goes forward in God's house, and before all confesses Christ as his

Saviour. He goes out, though, to a daily confession that is a daily fight on the side of the army of Christ. A prayerless, skeptical, persecuting home may be arrayed against him. I see him, though, kneeling toward Jerusalem at the hour of prayer. I see him bowing over God's word, though men may sneer at it. I hear his words of patience and witness his acts of self-denial with which he may oppose petulance and self-seeking. An ungodly community may tempt him to drop his cross. He is invited to dishonor God's day, God's house, God's life. He lifts his high cross though, and is in God's house on Sunday. He lifts the cross as high on Monday. He is honest in the market-place. He puts not the bottle to his neighbor's lips. He lets fly no arrow of sharp, cruel slander. He is continually losing his life out on the field of battle, going down that the Saviour may be exalted, suffering that others may re-

ceive, dying that others may live. Of the life seemingly thrown away and lost amid trials and privations, a life going out, expiring amid the obscuring shadows of self-renunciation, how glorious the finding in the consciousness of the Saviour's service and approbation! And how great the reward of those acknowledging in others the worth of such a life, sheltering and befriending it. I can see one at your door who has a prophet's garb and a righteous man's life. He stands there athirst. He begs a cup of cold water. He slakes his thirst with the draught of crystal you bring. I hear the righteous man's gratitude, the prophet's benediction. But lo, Another is there at your door. The garb is that of Gethsemane. The extended hands are those stretched out upon the cross. The voice is that of Him who addressed the multitude and uttered the beatitudes of the Sermon on the Mount.

## A D. 28.]

## LESSON VII. CHRIST'S WITNESS TO JOHN.

[Nov. 13.]



Matt. 11. 2-15.

[Commit to memory verses 2-6.]

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

## General Statement.

While Jesus was passing through Galilee, attended by the multitudes, John the Baptist, his forerunner, was languishing in Herod's prison near the Dead Sea. From the few disciples who still clung to him, John heard of the miracles of Jesus, and of the throngs following him. In other days John had borne noble testimony to his greater successor; but now in the prison a storm of temptation came over his mind. It may have been a natural reaction in one accustomed to the free life of the wilderness, now shut up in a damp dungeon; a reaction, too, (such as came to John's prototype Elijah) from the high enthusiasm of the prophet and the leader, when he found himself alone and shut out from his work. It may have been that the report of his own followers, colored by rivalry, gave to the imprisoned prophet a mistaken view of the work of Jesus. Over the great soul of the reformer crept the shadow of a doubt whether this teacher in Galilee were the prom-

ised Redeemer of Israel. Whatever may have caused his doubts, he took the right course with them; He did not yield to them; he did not brood over them; but he took them at once to Christ. Unable to go in person, he sent two of his disciples to Jesus with the direct inquiry whether he were the Christ or not. The messengers came into the Saviour's presence, and saw him engaged in works of wonder and of mercy. His touch was giving light to the blind, purity to the leper, life to the dead; and his teaching was feeding the hungry with the bread of life. Jesus bade the messengers tell John what they had witnessed, evidences named by the prophet centuries before as the tokens of the Messiah. After their departure Jesus gave to the multitudes his divine testimony to John as the last and greatest in the line of prophets, only surpassed in privilege by the least of those who were in the kingdom toward which John pointed.

## Explanatory and Practical Notes.

Verse 2. **John.** John the Baptist, who had been imprisoned by the tetrarch Herod Antipas, a little more than a year before. The cause of his imprisonment was his bold rebuke of Herod for taking the wife of his brother Philip. **Had heard.** He had heard from his own disciples (Luke 7:18, who were jealous of the popularity of Jesus, and undoubtedly gave prejudiced reports of his work. **In the prison.** This was the castle of Macherus, on the east of the Dead Sea, according to Josephus. **The works of Christ.** Most of the miracles of Jesus were wrought at this time, while John the Baptist was in prison. **He sent two of his disciples.** A few followers still remained with John, whom all the land had honored two years before. The feeble multitude were now following Jesus, but in a few months he too would be left alone. See John 6, 66, 67. (1) *The*

*favor of men is fleeting; let us seek the favor of God, which abideth forever.* (2) *There are times when a prison is all that the world has to give to its noblest and best men.*

3. **Said unto him.** John's question points to a doubt which had arisen whether Jesus were the Messiah. As causes for this temptation—for it was no more, since he did not cherish it—we may name 1.) The physical effect of a long imprisonment. 2.) The reaction from the high prophetic enthusiasm of his earlier ministry. 3.) The prejudices of his followers giving him misinformation. 4.) His own narrowness, as a Jew, in apprehending the plans of Jesus without the enlightening influence of the Saviour's teaching. They looked for a king, while Jesus seemed to be a teacher. 5.) The apparent failure of his own work, like that which de-

pressed the spirit of Elijah. **Art thou he.** He dealt with his doubts wisely, in bringing them at once to Jesus. (3) *The best of men may have the worst of doubts and temptations come to them.* (4) *We are not responsible for doubts, but we are responsible for we cherish them.* (5) *We can bring our troubles to Jesus more easily than John could bring his.*

**4. Jesus answered.** He did not say, "Tell John that I am the Messiah," for that would not have given him the needed satisfaction; but he showed him the evidences on which the Messiahship rested. **And also show for John.** This sentence indicates that the answer was for John himself, and not for his disciples only. **Hear and John himself, and not for his disciples only.** Hear and see. So their testimony would be all the more direct, coming from their own observation and knowledge. (6) *The strongest evidence of the gospel is that from personal experience.*

**5. The blind receive their sight.** From Luke 7:21, we learn that Jesus wrought many miracles in the presence of the messengers. In Isa. 35: 5, 6, these had been named as accompanying Messiah's kingdom. **The poor have the gospel.** The meaning of Christ's answer was, "Tell John that I am doing my work as Saviour, not only upon men's bodies, but also upon men's souls, of which work the bodily miracles are outward types." (7) *A true gospel will always be preached to the poor.* (8) *An evidence that the gospel is divine, is that it meets the deepest wants of men.*

**6. And blessed is he.** This was not a reproof to John, but rather a caution against doubting and an encouragement to faith. **Not be offended in me.** Literally, "not made to stumble," that is, to fall into unbelief by yielding to doubts concerning Christ. John was in danger of being misled by wrong conceptions of Christ's office and work. (9) *Let us trust Christ even when we do not fully comprehend him.*

**7. As they departed.** Jesus commended John in the absence of his disciples rather than in their presence, lest his praise might seem flattery; and at once, in order to correct any impression on the minds of the people of John's swaying. **Unto the multitudes.** As he had answered the doubt of John, so now he answered the thought of the multitude. **Concerning John.** (10) *The true friend is that one who speaks to us in warning and of us in praise.* **Into the wilderness.** The wild region near the Dead Sea and the mouth of the Jordan, where John preached. **To see.** "What was it that drew you all from your homes to the wilderness?" **A reed.** They might infer from John's question to Jesus that he was a feeble, vacillating man, now believing and now doubting; but on the contrary he was like a rock, firm even in trial and under persecution. (11) *Christ sees the true character of every man, under the outward appearance.* (12) *God's heroes must be men of strength and purpose.*

**8. A man clothed in soft raiment?** An allusion to the rough garb (the camel's hair cloak and leathern

girdle) and the self-denying life of the prophet, who showed thereby his superiority to influences that control ordinary mortals. **In kings' houses.** Where they might look for a Herod, but would not find a John. (13) *The eyes of God often look with greater interest upon a cottage than upon a palace.*

**9. A prophet.** Here Christ bears his testimony that John the Baptist held an honored place in the goodly fellowship of the prophets, with Samuel, Isaiah, and Elijah. **More than a prophet.** Others have looked upon a Saviour at the distance of centuries; John alone, upon the last of the prophets, beheld him close at hand and baptized him for his work, thereby witnessing the fulfillment of his own predictions. Moreover, John was not only a prophet, but the bringer in of a new dispensation in the history of redemption.

**10. Of whom it is written.** In Mal. 3: 1, Christ here declares that John came as the Elijah of the prophets; and thereby indirectly asserts his own divinity, as "the Lord," before whom "the messenger" was to go. John's highest honor then was not as a prophet, but as the forerunner of Christ. (14) *The noblest work on earth is to prepare hearts for the entering in of Christ.*

**11. Not risen a greater than John.** He was great in his errand and mission, to prepare men for Christ, and he was great in his character, in nobility of soul, in moral heroism, in the denial of self, and in complete consecration to God's cause. **Least in the kingdom.** The one who lives in the gospel dispensation and accepts Christ, however lowly he may be, is greater than he. Greater, not in character, but in privilege; as the child on the mountain stands higher than the giant upon the plain. Who of us, for instance, would be willing to exchange our knowledge of the gospel with that enjoyed by John? John probably did not understand the plan of redemption as well as a child in our Sunday-schools.

**12. From the days . . . unto now.** From the time when John began his ministry until the time when Christ was speaking, a period of about two years. **The kingdom of heaven suffereth violence.** The figure is that of a city under siege. The kingdom of heaven was seized by the multitudes under the new dispensation as it never had been before. **Take it by force.** The eager hearts press into the privileges of the gospel.

**13-15. Prophesied until John.** That is, all the earlier dispensations of the law under Moses, and the prophets under the kings, were preparatory and anticipatory until John introduced the new dispensation of fulfillment. **This is Elias.** Jesus here declared that John the Baptist was the Elijah prophesied in Malachi. Both in mission and in traits of character there was a similarity between Elijah and John. **Ears to hear.** By this Jesus intimates that this was a truth which not all were ready to receive or to understand.

**RULERS.**—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The Messiah.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. John's Question.

What was the question which called forth the words of our lesson?

What is meant by "he that should come?"

What testimony had John a year and a half before given to Jesus?

What made John doubt?

How came he to be in prison?

What was the character of this prison?

Why was John the Baptist so strongly grieved?

What was the common opinion of John among the people? Matt. 21: 26.

What was the end of John the Baptist?

#### 2. Christ's Answer.

What kind of an answer did Jesus make; affirmative or negative?

Why did he answer as he did?

What prophecies concerning Messiah were best known?

How had Christ answered this very question in his first sermon at Nazareth?

Why was the caution contained in ver. 8 necessary?

What feeling was John's question likely to awaken in the minds of his hearers?

How did Jesus meet this feeling?

### HOME READINGS.

M. The testimony to John. Matt. 11: 2-15.

F. The testimony to Jesus. John 5: 31-35.

W. The Father's witness. John 5: 36-47.

Th. Jesus's own claim. John 4: 13-26.

F. The forerunner foretold. Mal. 3: 1-6; 4: 1-6.

S. The testimony to the church. Mark 14: 53-65.

8. The death of John the Baptist. Matt. 14: 1-12.

### GOLDEN TEXT.

He was a burning and a shining light. Matt. 5:

35.

### LESSON HYMNS.

No. 3, Dominion Hymnal.

Come, let us join our cheerful songs  
With angels round the throne.

No. 6, Dominion Hymnal.

When, his salvation bringing,  
To Zion Jesus came.

No. 23, Dominion Hymnal.

I will sing of my Redeemer,  
And his wondrous love to me.

TIME.—28 A. D.

PLACE.—Capernaum. John the Baptist in prison at Castle Macharæus.

What made John the Baptist great?  
 What made him least in the kingdom of heaven?

**Practical Teachings.**

Sometimes doubts will come to the truest Christian. They do not come from sinful hearts always. Sometimes they come from imprisoned bodies.

Jesus bade John open his eyes and ears to his works. We can dispel doubt in no better way. Keep open eyes, listening ears, and ready heart for what God is doing now, and doubts will vanish.

"Cast thy burden on the Lord." John did the wisest thing he could have done. He went straight to Jesus. John was, after all, a hero. He was "the greatest," because he had seen the Christ—no other prophet had; he was "the least" because he never saw the cross. We leave. Am I "a burning and a shining light?"

**Hints for Home Study.**

1. Study the whole life of John the Baptist, and find the leading elements of his character. Specially review the lessons which, previous to this, have introduced him.

2. Draw a map of Palestine and locate Machærus and Capernaum, and mark the route the two disciples had to go to have the question answered. It was a long way.

3. Search the different prophecies to which Jesus makes reference in his answer to John. Isa. 29, 18; 35, 5, 6; 42, 7; 61, 1.

4. Notice this particularly. John's question wanted a distinct avowal from Jesus that he was the Messiah. Jesus's answer was a complete answer, and yet was a refusal to acknowledge himself the Messiah. Find the reasons for both men's positions in the history of the times. Why did Jesus hesitate? *Ben Hur* is a good book to read while studying these lessons.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. John's Question.**

Who was the "John" named in this lesson?  
 How came John to be in prison? Matt. 14, 3.  
 What had he heard about Christ?  
 Who told him of these wonderful works? Luke 7, 18.

What doubt arose in his mind?  
 What did he do to settle the doubt?  
 What testimony had he given about Jesus? John 1, 29, 30.

**2. Christ's Answer.**

What did Jesus tell the messengers to do?  
 What had they heard and seen?  
 Whom did Jesus pronounce "blessed?"  
 What question did he ask about a reed?  
 What about a well-clad man?  
 What about a prophet?  
 How was John "more than a prophet?"  
 Who prophesied of John's coming?  
 What rank among men did Jesus give to John?  
 Who is greater than John?  
 What conquest by violence does Jesus justify?  
 Under what name had John been foretold?  
 What demand was made on those who heard this testimony?

What other testimony did Jesus bear to John? (GOLDEN TEXT.)

**Teachings of the Lesson.**

Where in this lesson are we taught—1. That the miracles of Jesus prove him divine? 2. That to be a messenger for Jesus is a great honor? 3. That to be a true Christian is the highest earthly dignity?

**Hints for Home Study.**

Find a description of the personal appearance of John the Baptist. Find a similar description of a prophet in the Old Testament. Find how John got out of prison.

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who heard of the great miracles of Jesus? **John the Baptist.**

Where was John the Baptist? **In prison, fifty miles away.**

Whom did he send to Jesus? **Two of his friends.**

For what did he send them to? **To ask Jesus if he was the true Messiah.**

Why did he do this? **That he might strengthen the faith of his followers in Jesus as their promised Messiah.**

What was Jesus's reply? **Go and tell John the things you have seen and heard.**

What were some of these things? **The blind made to see, the lame to walk, and the deaf to hear.**

What other great works had Jesus done? **He had healed the lepers, and raised the dead to life.**

To whom had Jesus preached the good news of the kingdom? **To the poor.**

Why did Jesus wish John to know these things? **Because they were the things the prophets foretold the Messiah would do when he came.**

Of what, then, would they convince John and his friends? **That he who had done them was the true Saviour.**

Why did Jesus offend some of the Jews? **Because he did not make himself a great earthly king and conquer the world.**

How did Jesus testify of John? (Repeat the GOLDEN TEXT.)

What did Jesus call him? **The greatest of all the prophets.**

Who did John say should be greater still? **The humblest believer in the kingdom of heaven.**

**Words with Little People.**

Answer thoughtfully—

Are you a messenger for Jesus?

At home, at school, at church?

Are you hearing and believing the word he sends to you through the Bible?

Are you trying to grow more like him?

"Search me, O God, and know my heart."

**THE LESSON CATECHISM.**

(For the entire school.)

1. What question did John the Baptist send to Jesus? **"Art thou he that should come?"**

2. How did Jesus show John that he was the Saviour? **By his wonderful works.**

3. What did Jesus say of John? **That he was the greatest of the prophets.**

4. What did he say of John in the GOLDEN TEXT? **"He was," etc.**

5. Who was greater than John the Baptist? **He that is least in the kingdom of heaven.**

**TEXTS AT CHURCH.**

Morning Text.....

Evening Text.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**The Character Commended by Christ.**

- I. THE INQUIRING CHARACTER.  
*Art thou he that should come?* v. 3.  
 "Seek, and ye shall find." Matt. 7, 7.
- II. THE BELIEVING CHARACTER.  
*Blessed... not be offended in me.* v. 6.  
 "Which believe... precious," 1 Pet. 2, 7.
- III. THE STEADFAST CHARACTER.  
*A reed shaken with the wind?* v. 7.  
 "Be ye steadfast, unmovable," 1 Cor. 15, 58.
- IV. THE SELF-DENYING CHARACTER.  
*A man clothed in soft raiment?* v. 8.  
 "Endure hardness, as good soldiers," 2 Tim. 2, 2.
- V. THE DISCERNING CHARACTER.  
*A prophet?... more than a prophet.* v. 9.  
 "Blessed are your eyes, for they see," Matt. 13, 16, 17.
- VI. THE WITNESSING CHARACTER.  
*This is... my messenger.* v. 10.  
 "Ye shall be witnesses unto me," Acts 1, 8.
- VII. THE EARNEST CHARACTER.  
*Violent take it by force.* v. 12.  
 "Strive to enter in." Luke 13, 24.

**THOUGHTS FOR YOUNG PEOPLE.****Our Privileges in the Gospel.**

1. Let us be thankful that it is our privilege to live in an age of Gospel freedom, in which no man is sent to prison for fidelity to his conscience. v. 2.

2. It is our privilege to know that of which John was tempted to doubt; that Christ has come, and that he is our Saviour. v. 3.

3. It is our privilege, even more readily than it was John's, to talk with Christ, to tell him our doubts and temptations, and to have an answer to our questions. vs. 3, 4.

4. It is our privilege to examine the foundations of our faith, to see how strong they are, and to have a clear evidence of the Gospel. vs. 5, 6.

5. It is our privilege to receive from Christ through the Spirit the testimony that we are accepted in him. v. 7.

6. It is our privilege, far more than it was John's, to see the life of Christ as a whole, to survey it in all its relations, and to comprehend it better than those who saw it in parts. v. 11.

7. It is our privilege to be in that kingdom and enjoy those promises toward which the early prophets looked and for which they hoped. v. 11, 12.

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

Review briefly the history and mission of John the Baptist.... Relate the circumstances leading to his imprisonment.... Draw a map of Palestine, showing Machærus and Capernaum.... Why did not Jesus set John free.... Name five causes for John's temptation to doubt.... Why was it a temptation to doubt, and not a sin in doubting Christ?.... How John met his doubts.... How his faith in Christ was rewarded.... The traits of John as shown in this lesson, as an example to us.... Name some servants of God who were put in prison, both in Scripture history and in the history of the Church.... Show wherein our privileges, as hinted at in this lesson, are greater than those of John.... What incident in Elijah's life resembled this in John's?.... Wherein John the Baptist was like Elijah.

**CATECHISM QUESTION.**

7. And what further lesson should we learn?

Our infinite debt to the Redeemer Himself, who in His love laid down His life for us.

John x. 11. The Good Shepherd layeth down His life for the sheep.

**Primary and Intermediate.**

LESSON THOUGHT. *What Jesus can do.*

**THE STORY OF JOHN.**

Print "John" in large letters. Call back all that children can remember about him. See that they distinguish between John the Baptist and John the beloved disciple. Call upon some children to tell how John the Baptist dressed; another to tell about his fearless preaching; let another tell the story of the baptism of Jesus. Try to make him seem real to the children. Tell how he went on preaching until his plain talk offended Herod, and he put the bold preacher in prison.

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Teach that wicked people get angry in these days with the preachers who show them their sins. Make something on the board to stand for the prison, and help children imagine John sitting there all the long days thinking about Jesus, and wondering if he was really the Messiah. Tell that one day John heard that Jesus was near, and was doing great works. Tell, in animated narrative form, how he sent two of his friends to ask Jesus if he was the Saviour promised by God, or if they should still keep on looking. Ask the children to notice that John did not ask Jesus to come and help him; he just wanted to know for certain that this was the Saviour who had come to help and save all men.

**THE STORY OF JESUS.**

Ask if children are ever blind?

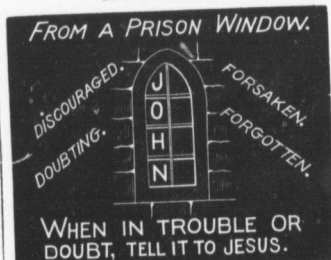
How many have seen a blind child? Tell story of a mother in the land where Jesus lived, who had a dear blind boy. Tell how she heard of Jesus, and took her boy to him to be cured of his blindness. Picture the journey, the mother's anxiety,

the joy in the home when the boy returned seeing. Think out all the details of a story of this kind. You can make it very living and real to the minds of the children; the more if you talk with crayon in hand, giving child's name, making square for the house where he lived, marks for mother and child, a large mark for Jesus, and many smaller ones gathered around; trace the journey to Jesus, and back again to the home. Tell that this was but one of his great works. Let some child tell about the cure of a lame man; another, how Jesus raised the dead, etc. Teach that since only God can do such works this was all the answer that John needed to hear.

Call for Golden Text. Have a large candle, the larger the better. Show that it cannot help you through a room unless it is lighted. Light it, and let children tell how it can be used now. Tell that Jesus called John a light, because he did all he could to show the way to Jesus. Recall the lesson of the little lights last Sunday, and teach that children can all help to show the way to Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The superintendent, pointing to the board, says: "See, here is a picture of a prison window. What name is written in it? John from within has a narrow outlook. He cannot see Jesus; he does not hear his voice; he is not sure of what is happening in Galilee—where it is said that Jesus is. If he is the Messiah who was to open the prison doors, why does

John languish in prison? Is it any wonder that the outlook is disheartening? So John became—what? [point to the board.] *Discouraged*. Yes, and—*In doubt*. He felt that he was—what? *Forsaken and forgotten*. That is the effect of narrow outlooks on divine things. Now, tell me what John did? That is just what we must do when in trouble or doubt—go tell it to Jesus."

The following may be placed on the board and used in a memory exercise:

JOHN.

Jno. I. P. D. and D. H. of C.'s W. S. M.

Asks, A. t. h?

JESUS.

Blind —, Lame —, Lepers —, Dead —,

Poor —,

John in prison, discouraged and doubting, heard of Christ's work. Sent messengers asking, Art thou he? Jesus replies [here fill in from verse 5].

#### Lesson Word-Pictures.

So gloomy is it in the dark, accused old prison-house! By day the scanty light steals through the rough window of the prisoner's cell, and by night it is a deep shadow without one ray of light. The silence is disturbed only by the dull, heavy tread of the jailer in the echoing corridor, or the groaning of some pale, unhappy prisoner at his cell-window. John the Baptist is here in the old prison for his loyalty to right. He has an abundance of time for thought, time to recall the past and think of those far away. But what is he doing whom John baptized, who came as the great Baptizer with the Holy Ghost and fire, Israel's Messiah, the world's King? With bowed head, in the old prison, amid shadow and humiliation and chains, John, the Baptist thinks it all over. Did the gloomy prison affect his confidence? Was it a sly temptation of the adversary? Whence this doubting mood? Had his own mission as forerunner been in vain? He will in some way get two of his disciples to hunt up Jesus of Nazareth, and ask him if he be the one Israel has been expecting. The two disciples have gone off burdened with his message. They find Jesus. He is

in the midst of a crowd. Such a gathering of wants, infirmities, afflictions all about him, this hour! Such a happy release of them, the next hour! This blind man, wailed in by his darkness, will be looking off upon tree and field and bird. The cripple near him will have thrown away his crutches and gone home running. That repulsive leper on the outside of the crowd, bawling "Unclean," will have parted with his plague-spots and will be mingling with his friends. That twisting, struggling form held in fetters or in the strong grasp of keepers, the demoniac out of whose eyes the evil one is looking, will then be sitting at the Saviour's feet, his calm, happy eyes reflecting the peace and joy in the Saviour's face. In another hour, all the poor, go-peless crowd around the Saviour will have heard the good news of salvation. The disciples of John during this short, wonderful hour are looking intently on the scene. Then at Jesus's bidding they go away to tell what they have witnessed. You see them leaning on their staffs as they hurry away to the gloomy prison-house.

Jesus is alone with the multitude again. He questions them. In thought he sees them going out into the wilderness, day by day listening to the Baptist. Then he may have watched them swarming around him and going with him to the waters of the Jordan. What did they go out to see? he is asking. Perhaps his eyes rested on a reed waving in the wind. Was the Baptist such a swaying reed? One of Rome's officials may have ridden by, resplendent in garments soft, shining, costly, yet common in the emperor's household. Was the Baptist thus clad? Jesus thought of the old prophets traversing the country, crying in the marketplace, thundering at the palace-gates. Lo, before them all, walked this man from the wilderness. He was the day-star before the dawn, the forerunner of the King.

The disciples of John have reached the prison again. They have sent in their message, or they may have carried it directly to the window of his cell. What joy must have come with the words of Jesus! Look into that cell. The day is no longer wearisome. Night comes, but it brings contented sleep. The smile as of victory is on that worn and pallid face. He has not lived in vain. Messiah has come. Herod's bloody messengers, when they appear, may do their worst. The Baptist has conquered.

#### A. D. 29.]

Matt. 11. 20-30.



22 But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable

#### LESSON VIII. JUDGMENT AND MERCY.

[Nov. 20.

[Commit to memory verses 27-30.]

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chozain! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

#### General Statement.

The tour of Jesus through central Galilee, the third and the last of his journeys through that province, was marked by a change in the character of his preaching. For a year he had invited, urged, pleaded with the people; now he began to warn them of the wrath to come.

He gave his last call to the cities where he had wrought his most significant miracles, and preached his most earnest discourses. To Chorazin, Bethsaida, and Capernaum—the cities which had been most highly favored in his ministry—he holds up the fate which had



overtaken other places, and forewarns them that their fall shall be the more signal as their privileges have been the higher. But even in his warnings there is a welcome. The Saviour sees how heavy are the burdens under which men are laden, their sorrows and their trials and their yearnings. No human heart could sym-

pathize with the woes of men so fully as Christ, with his universal, all-embracing consciousness. And no one could meet the woe of the human nature like him to whom the Father had delivered all things. The Son of God promises rest to every heart which seeks him and leans upon him.

#### Explanatory and Practical Notes.

**Verse 20.** Then began he. Some expositors regard this as indicating a turning-point in the ministry of Jesus, and the beginning of a period of more open rebuke and censure. He had invited for many months, now that each will be judged according to the standard of its own opportunities. To be afraid. To re-began to warn and threaten. To upbraid. To rebuke for wrongs done and duties left undone. Yet bade for wrongs done and duties left undone. Its very calmness makes it all the more severe. The cities. These cities were all near the Sea of Galilee. A few of their inhabitants became believers in Christ. *Never tested by the popular vote. His mighty works, but the majority were against the Gospel.* (1) *Truth is never tested by the popular vote. His mighty works, but the majority were against the Gospel.* Most of these miracles have remained unrecorded. We know of miracles at Capernaum, but none at Chorazin. The date of this lesson at Bethsaida, but none at Chorazin. *Because they repented not.* The aim of all Christ's miracles was not to excite wonder or applause, but to bring men to repentance, or a sincere turning from sin toward God. (2) *And that should be the aim of all teaching and preaching.* (3) *Mighty works by a mighty worker denote a heavy burden on those who behold them.* J. H. Y.

**21. Woe unto thee.** Not that Jesus desired their destruction, but that he foresaw it as the result of unrepented sin. **Chorazin.** A place not mentioned elsewhere in Scripture; probably the ruin *Kerazeh*, two miles north of *Tell Han*. (4) *How terrible to be named only to be doomed.* **Bethsaida.** "Fishtown;" a place on a northern border of the Sea of Galilee, perhaps on both sides of the river Jordan. From it came the apostles Philip, and Bartholomew. **Tyre and Sidon.** Two cities on the shore of the Mediterranean, just north of Palestine in ancient times, the ports of a world-wide commerce, but in Christ's day greatly decayed, though still inhabited. **They would have repented.** Only a divine Being could have known this with certainty. It is noteworthy that thirty years afterward Paul found believers in both those cities. **Sackcloth and ashes.** People in those times, and in sorrow wear coarse garments like a sack, with arm-holes, and throw ashes upon their heads.

**22. I say unto you.** He alone could say it with authority, since he was to be the Judge. **It shall be more tolerable.** These heathen cities are to be judged by a lower standard of accountability than the Jewish cities were less. We may infer from this that the heathen world in general will find the judgment day more tolerable than the Christian world will find it. (5) *Every soul has its own measure of opportunity.* (6) *How astounding to its own measure of opportunity.* (7) *How deep must be our condemnation if we fail to accept Christ!*

**23, 24. Capernaum.** The home of Christ during most of his Galilean ministry. Its location is in dispute between *Tell Han* and *Kanis Minyeh*, three miles apart, westward shore of the Sea of Galilee, three miles apart. **Exalted unto heaven.** The Rev. Ver. places this in the form of a question, "Shalt thou be exalted unto heaven?" that is, in a worldly sense by its prosperity, as a commercial city on the route of travel between Damascus and the Mediterranean; spiritually, by the presence of the Saviour, which was its highest honor. **Little as its people then realized it. Brought down to hell.** Rev. Ver., "Thou shalt go down unto Hades." Not to the place of the lost, but of the departed, to death. The fate of the city is foretold, not the eternal destiny of the souls inhabiting it; and the prophecy has been fulfilled in the letter. **Had been done in Sodom.** The leading city in the Jordan valley, destroyed for its crimes two centuries before Christ. Gen. 19. **Why were would have remained.** If it be asked, "Why were not such miracles wrought for Sodom?" the answer is, because sufficient warnings were given to induce repentance, if the Sodomites had been willing to repent. Moreover, the destruction of the city did not necessitate the damnation of all the souls in it. The city will be destroyed as a warning, while each soul will be

judged separately by the Lord. **More tolerable for . . . Sodom.** This does not mean that the people of Sodom will be saved and those of Capernaum lost; but that each will be judged according to the standard of its own opportunities.

**25. At that time.** The same words were also spoken at another time and place. Luke 10. 21. **Jesus answered.** Not especially in any words of those present, but to the questionings in their minds. **I thank thee, O Father, Lord.** One title suggests God's love, the other his wisdom and power. **Had hid these things.** The mysteries of redemption, or of all God's spiritual dealing with men. **From the wise and prudent,** but those who regarded themselves—the Pharisees and scribes. They failed to see God's plan of salvation, just as did the philosophers of Greece in Paul's time (1 Cor. 1, 18-28), and just as do many of the cultured in our day. **Revealed them unto babes.** To those who receive the word in the spirit of simple faith. There is a sense in which all truth and knowledge are given only to those who seek in the spirit of a child, unprejudiced, and willing to receive instruction. (7) *Faith will have more saving power than philosophy.* (8) *The Gospel does not require ignorance, but teachableness.*

**26. Even so, Father.** This is the acquiescence of the Son in the Father's plan. No philosopher could penetrate so deeply into the mysteries of life and thought, and none so fully expressed their trust in God's providence and grace.

**27. All things are delivered.** While the plan of salvation was shaped in the will of the Father, it was entrusted to the hand of the Son. **No man knoweth the Son.** Rev. Ver., "No one," for it is true of angels as well as men. Such is the mystery of the divine-human personality, that no finite mind can fully comprehend it. But we can say the same of the relation of body, mind, and spirit in man himself. **Neither knoweth any man the Father.** The human intellect has never been able to form a true conception of God. See how gross were the ideas of God among the cultured Greeks, and among the heathen of India and China. **The Son will reveal him.** The humblest disciple has a better knowledge of God than the most learned skeptic.

**28. Come unto me.** Having revealed himself as possessing the knowledge of God's counsel, he now proclaims himself as able to satisfy man's needs. (9) **Those who would receive must come.** **Ye that labor and are heavy laden.** The active and passive sides of human trouble, those who toil and those who suffer. He to whom God has delivered all things has something to give to every soul. **I will give you rest.** As the needle swings restlessly until it points toward the pole, so the soul until it finds Christ. **We may not always find rest from the burden of life, but we may find rest in them.** (10) *Let us put no limit on that word "all."*

**29. Take my yoke.** The yoke is an emblem of service. Every man bears some yoke; the worker, the student, the pleasure-seeker, each has his yoke. There is no yoke so hard as that of sin, and none so easy as that of Christ. **Learn of me.** As a teacher of truth, and as an example in character. **Meek and lowly.** And those who follow him become like him, and thus find rest.

**30. My yoke is easy.** Though the requirements of Christ are hard, yet they are easy, because, 1.) They are just what a rightly constituted nature would do; 2.) They are reasonable and right; 3.) They are wrought with love, which makes them a joy; 4.) They have an abundant reward.

**HOME READINGS.**

- M.* The invitation of Christ. Matt. 11. 20-30.  
*Tu.* The judgment of Christ. Matt. 25. 14-30.  
*W.* The sending of the seventy. Luke 10. 1-16.  
*Th.* The return of the seventy. Luke 10. 17-28.  
*F.* The lowly Saviour. Phil. 2. 1-11.  
*S.* The sympathizing Saviour. Heb. 4. 1-16.  
*S.* The comforting Saviour. John 14. 20-31.

**GOLDEN TEXT.**

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11. 28.

**LESSON HYMNS.**

- No. 43, Dominion Hymnal.  
 Forever here my rest shall be,  
 Close to thy bleeding side.
- No. 35, Dominion Hymnal.  
 Take the name of Jesus with you,  
 Child of sorrow and of woe.
- No. 39, Dominion Hymnal.  
 Arise, my soul, arise,  
 Shake off thy guilty fears.

**TIME.**—28 A. D. Immediately after the last lesson. Dr. Strong divides the verses, and assigns verses 25-27 and 28-30 into two different periods in the last six months of Christ's ministry, not long before his crucifixion, verses 25-30 being spoken on the earlier of the two occasions. Other writers think that the whole section, verses (20-30) was given at once, and a-part of it afterward repeated.

**PLACE.**—Capernaum.

**DOCTRINAL SUGGESTION.**—Retribution.

**QUESTIONS FOR SENIOR STUDENTS.**

- 1. Judgment.**  
 Upon what cities did Christ at any time pronounce woes?  
 What evidence is afforded in these verses that Jesus performed many unrecorded miracles?  
 What ought to have been the effect of these miracles?  
 What do Christ's words show was the chief purpose of his teaching?  
 Had the day of mercy for these cities passed?  
 What interesting historical fact concerning Tyre in connection with Christianity? Acts 21. 3-5.  
 What do these verses teach to be the basis of future judgment?  
 How had Capernaum been exalted to heaven?  
 How has she been cast down to hell?  
 Why more tolerable?
- 2. Mercy.**  
 What sudden change in the thought and utterance of Jesus?  
 Who were the wise and prudent?  
 Whom did he mean by "babes"?  
 What were the "things" which were hidden?  
 Why should Christ feel thankful that these things were hidden from any?  
 What does Christ assert is his relation both to those who accept and to those who reject him? ver. 27.  
 What is the call of mercy which closes this lesson?  
 What is the promise which Jesus gives us?  
 What "yoke" did he have in mind with which his yoke is compared?  
 Does Christ promise freedom from toil?  
 What is the divine law in Christ?

**Practical Teachings.**

Here is an example in scriptural Rule of Three: As Tyre and Sidon were to Bethsaida, so is Bethsaida to the present day. What answer? Many a so-called Christian will receive a so-er sentence than the so-called heathen.  
 "It would have," if only it had heard. What will be the "if" that shall confront us at the judgment?  
 The yoke of sin is terrible to bear. But we must bear some yoke.  
 Labor is Christ's royal law; but rest is Christ's brotherly gift.  
 Rest comes only to the learner who has Christ for his teacher.

**Hints for Home Study.**

1. Study the miracles which were done in Capernaum. How many?
2. Find all the instances in which Jesus directly addressed God as his Father: there are FIVE in all. John 11. 41; 12. 28; 17. 1; Luke 23. 34.
3. What customs are alluded to in these lessons? Was there any record of a city in the Old Testament that did repent at preaching?
4. What facts of Old Testament history find confirmation in Jesus's words?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

- 1. Judgment.**  
 In what cities did Jesus do the most of his miracles?  
 Why did he upbraid these cities?  
 What effect would such works have had on Tyre and Sidon?  
 When would those cities fare better than Bethsaida?  
 What doom did Jesus pronounce on Capernaum?  
 Under what circumstances might Sodom have remained?
- 2. Mercy.**  
 For what hiding of knowledge did Jesus offer thanks?  
 Who are "the wise and prudent"? Prov. 26. 12.  
 To whom are these hidden things revealed?  
 What did the Father give to his Son?  
 Who only knows the Son?  
 By whom is the Father known?  
 What large company is invited to Christ? Golden Text.  
 To what are they required to submit?  
 What spirit did Jesus say he possessed?  
 What encouragement have we to exchange burdens?

**Teachings of the Lesson.**

- Where in this lesson are we taught—
1. That great privileges mean great responsibility
  2. That true wisdom is a gift of God?
  3. That true repentance will bring rest to the soul?

**Hints for Home Study.**

Read the account of the destruction of Sodom.  
 Find what Ezekiel says about the destruction of Tyre.

**QUESTIONS FOR YOUNGER SCHOLARS.**

- What cities did Jesus rebuke? The cities of Chorazin, Bethsaida, Capernaum.  
 Why did he rebuke them? They refused to repent and believe in him.  
 What had he done for them? Many mighty works.  
 What did he tell them? That God would surely punish them.  
 How would he punish them? More severely than he punished the wicked cities of the heathen.  
 Why would he do this? Because they had heard the Son of God and seen his wonderful miracles.  
 How will God judge each one of us at the last day? According to our advantages.  
 For what did Jesus thank the Father? For revealing his truth to plain, uneducated people.  
 Why did Jesus call them "babes"? Because they felt their weakness and need of strength and help.  
 Why will not the wise and great receive Jesus? They are satisfied with their own strength and knowledge.  
 Whom does Jesus call to him? (Repeat the GOLDEN TEXT.)  
 What is it that makes us weary and heavy laden? The burden of our sins.  
 How will all other burdens feel when Jesus takes away our sins? Easy and light.  
 Why does he want us to wear his yoke? Because it will make us happy.

**Words with Little People.**

- The yoke of Jesus Easy and light.  
 The yoke of Satan Heavy and hard.  
 Which will you choose to wear?

**THE LESSON CATECHISM.**

[For the entire school.]

1. For what did Jesus rebuke the cities in which his mighty works were done? Because they did not repent.

2. Who are the only ones who know God? Those who learn from Christ.  
 3. What is Christ's call in the Golden Text? "Come," etc.  
 4. What is Christ's command? "Take my yoke upon you."  
 5. What does Jesus say of his yoke? "My yoke is easy."

#### TEXTS AT CHURCH.

Morning Text.....  
 Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### Duties and Privileges in Christ.

#### I. REPENTANCE THROUGH OPPORTUNITY.

1. **Opportunity.** "Mighty works," v. 20.  
 "Thy light is come," Isa. 60. 1.  
 "Yet a little while," John 12. 35.
2. **Repentance.** "They repented not," v. 20.  
 "Repent ye and believe," Mark 1. 15.  
 "Repent and be baptized," Acts 2. 38.

#### II. KNOWLEDGE THROUGH HUMILITY.

1. **Humility.** "Revealed... unto babes," v. 25.  
 "Chosen the foolish things," 1 Cor. 1. 27.  
 "Become as little children," Matt. 18. 3.
2. **Knowledge.** "The Son will reveal," v. 27.  
 "We spake the wisdom of God," 1 Cor. 2. 7.  
 "It is given unto you to know," Matt. 13. 11.

#### III. REST THROUGH SUBMISSION.

1. **Submission.** "Take my yoke," v. 29.  
 "Keep my commandments," John 15. 10.  
 "Into captivity every thought," 2 Cor. 10. 5.
2. **Rest.** "Ye shall find rest," v. 30.  
 "We...do enter into rest," Heb. 4. 3.  
 "Ye shall find rest," Jer. 6. 16.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Salvation.

1. Every person enjoys the opportunity of salvation. Not all may have the same opportunity, but all have some. We have our opportunity whenever a sermon is preached or an invitation is given. vs. 20, 21.
2. Our salvation requires of us repentance, which is a sincere forsaking of sin and a sincere turning to God. vs. 20, 21.
3. If we reject salvation we must expect a fearful dealing in the judgment-day. vs. 22-24.
4. The truths of salvation are received and understood by the humble more readily than by the great and distinguished. Comparatively few of the rulers, legislators, political leaders, and men of great wealth, are earnest Christians. v. 25.
5. Salvation comes to us only through Jesus Christ, the Son of God, v. 28.
6. Salvation lays upon us a light burden, but it brings a rich reward in its rest and peace. vs. 29, 30.

#### Berean Methods.

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

Review briefly the events of the last few lessons, and show where this address belongs in the life of Christ. ... Draw a map of the Sea of Galilee, and locate upon it the places named in the lesson... We may teach this lesson under the Outline, I. Woe. II. Welcome... I. The woes of Christ. 1. Wherefore. 2. Against whom. 3. What are they? 4. What result from them. II. The

welcome of Christ. 1. To whom. 2. On what conditions. 3. Giving what privileges... Show in the lesson the following traits of Christ: 1. Authority. 2. Wrath. 3. Foreknowledge. 4. Sympathy. 5. Humility... The teachings of the lesson concerning salvation, as given in the Thoughts for Young People... Another line of thought in the Analytical and Biblical Outline... What duties are here prescribed?... What promises are here extended?

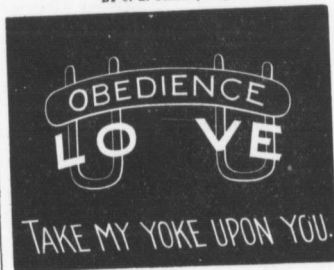
References. FREEMAN'S HAND-BOOK; Vers. 28-30: The yoke, 599.

#### CATECHISM QUESTION.

8. What do you mean by Christ's exaltation?  
 I mean the honour put upon him by the Father because of His obedience even unto death.  
 Philippians II. 9. Wherefore also God highly exalted Him, and gave unto him the name which is above every name.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



The yoke of Christ is obedience, held by love. It is easy to wear, because love makes it so, and happiness and peace are yoke-fellows together.

#### Primary and Intermediate.

##### LESSON THOUGHT. *The Loving Invitation.*

At the top of the board print "Come unto me." Show a letter. Tell that it is such a letter as a little girl once received from her aunt. Read aloud an invitation to little May to come and stay at her aunt's home, with a promise of love and care. Tell that the home was very beautiful, and the aunt very kind and loving. Tell also that May had no good home and no loving care. Ask if children think May would want to go, and if she would be likely to love the kind aunt who gave her a safe, happy home.

Show the Bible. Tell that an invitation is sent to each one of us in this great Letter from our heavenly Father to come and find a happy home with him. Who will go? Who needs a strong Friend who can lead safely all through this life and across the river of death?

Make with square crayon a path leading upward. Print, "The Christ way." Make two straight marks at the beginning of the way to stand for a boy and a girl who heard the invitation, and said, "We will go to

Jesus." Put a letter by each mark to stand for the name of the child. Describe them as setting out very joyfully in this pleasant way, with hearts full of love for Jesus. Hark! they are singing, "Jesus loves me." Let using it too. [Sing first and last verses.] A little way along, make a mark for a stone. This is where Fred stumbles. What is the stone? It is Fred's quick temper. Little brother Harry ran off with Fred's cart and broke it, and then Fred was cross and spoke unkindly. Here is another stone over which Annie stumbled. Mamma said, "Stay by baby till I come back." But Lulu came and teased her to come out among the flowers, "just a minute," and Annie's stone is named "Disobedience." [Other similar illustrations may be given if time allow.] Teach that Fred and Annie are really in the way, but self and Satan put upon them a burden of sin and sorrow. Only Jesus can take it off and keep it off. Make outline of a yoke. Satan's yoke is heavy. If we wear it, our hearts are heavy and sad. Jesus says, "Wear my yoke." Show that the yoke



means obedience and service. Print, "My yoke;" below, "easy," and "light." Show how love would have helped Fred keep back the quick words, and would have kept Annie from disobeying. Above the other words print, "Love makes." Teach that this way grows easy,

just as we let Jesus help us over the hard places, and do not close without showing the simple way into this path. The way of prayer and faith in Jesus.

#### Lesson Word Pictures.

O Chorazin and Bethsaida, what scenes of beneficent power were witnessed in thy streets! A blind man leaning on his staff slowly felt his way out of his cheerless home into the morning light. It was no dawn of the day to him. He lived in a deep, unbroken shadow. Some one came to him, laid pitying hands on eyes that had never seen, and when he opened them he saw his first vision—the sympathetic, compassionate face of Jesus. A leper outside the homes where lived father, mother, child, kindred, friends, heard amid the gloomy surroundings of his exiled life the tramp of passing feet in the highway. The great, eager throng surrounded one whom the sick had welcomed as the wonderful Healer. "Cry, 'Un-

clean!' is the harsh bidding of a man in the highway. O, no, the leper has another cry to-day! There he stands and he pleads for cleansing. He reaches out his arms—a leper's arms—and supplicates. And Jesus stayed the great procession, went to him, touched him, and took away the curse of the leper forever. But where is the lame that used to hobble past the homes of Chorazin and Bethsaida? You could have tracked him one day from his home to the multitude following Jesus. There you lost him. The crutch he leaned on you picked up at the road-side. You could have tracked the footsteps of Jesus through the land by the empty couches of the sick, the cast-off fetters of demons, and the forsaken crutches of former cripples. You will find the owner of this abandoned and now worthless stick in the procession following Jesus. He walks, he runs, he leaps, he shouts for joy. Chorazin and Bethsaida, if two other cities, Tyre and Sidon, had seen the shadow of the great Healer in their streets they would have forsaken their idols. They would have vested themselves in garments of black. They would have strewn ashes upon their heads. They would have dropped upon the ground. Penitent, humbled, they would have sat there till forgiven. Capernaum, you, too, saw wonderful works in your streets—the lame walking, the blind seeing, the lepers cleansed. A wild, savage cry echoed one day around your homes. People fled from the madman driven by the devil. One did not flee. In the strength of love he met the demonized. He drove away the foul master. He brought into liberty the unwilling slave. He bound that poor soul by the fetters of love in glad captivity forever. Capernaum, you saw even greater triumphs. You heard the Truth as well as saw its testimonials. Out of the bondage of sin you saw the tempted and the sin-enthralled led into a life of freedom and faith. If Sodom could have heard that Voice, how it would have snapped its fetters of appetite, and found in Him the joy of a life redeemed and without end. But hark! The Saviour prays. How reverent and grateful that Voice when going up to God in prayer! He speaks to the multitude. How sympathetic and winning that Voice when calling to man! He sees the yoke of sin, of sorrow, of a law that is impossible, laid upon souls! He calls to this flock thus burdened. Out from under their broken yokes they run to him. Under the easy burden of faith, under the gentle yoke of his love, what sweet and endless rest they find!

A. D. 28.]

#### LESSON IX. JESUS AND THE SABBATH.

[Nov. 27.]

Matt. 12. 1-14. [Commit to memory verses 10-13.]



1 At that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth: and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

## General statement.

In the earlier part of Christ's ministry in Galilee, perhaps soon after the visit to Jerusalem when he healed a cripple at the pool of Bethesda, two events took place which showed his supreme claim as a legislator over God's Church and his views of the Sabbath-question. He was walking with his disciples home from the Sabbath morning worship of the synagogue, probably at Capernaum. Their way led through the ripe fields of grain, and as the worship took place before breakfast, the disciples became hungry, and ate of the heads of grain, rubbing them in their hands as they walked. The Pharisees were at hand, watchful to note any infraction of the rabbinical rules, and they at once accused Christ of sanctioning in his disciples disobedience to "the law," which in that case was not the word of God, but the traditions and precedents of

the scribes. Jesus met them by a reference to the Old Testament, set forth the true principle of Sabbath-keeping, and claimed for himself an authority as high as Moses, who made the law, and a sanctity greater than that of the temple itself. Another event of similar character took place on a subsequent Sabbath in the synagogue. A man stood by with a withered arm. Knowing his thoughts, Jesus first asked whether it was better to save a life or to destroy it on the Sabbath. He was doing one and they were trying to do the other. He made the man stretch out his hand. He obeyed, and in a moment it was restored to strength. The miracle, however, only intensified the hate of the Pharisees and caused them to plot more earnestly for his destruction.

## Explanatory and Practical Notes.

**Verse 1.** At that time. During the period of Christ's labors in Galilee. It was before the last Passover, and perhaps soon after the second passover of his son, and perhaps soon after the Jewish Sabbath, ministry. **On the Sabbath-day.** The observance of "the law" grew up after the resurrection of Christ. **Lord's day** grew up after the resurrection of Christ. **Through the corn.** Not Indian corn, or maize, but wheat, or grain in general. **His disciples were a-hungered.** They were probably on their way from the morning prayers at the synagogue, which were observed before breakfast, according to rabbinical law. **To pluck the ears of corn.** There were no fences, and the disciples could easily pick the handfuls of grain as they went along the path. This was permitted both by custom and by Israelite law. **Deut. 23. 25. And to eat.** As Luke's gospel adds, "rubbing them in their hands."

**2. The Pharisees.** This event took place before the Pharisees had assumed an attitude of open opposition to Christ. **Saw it.** They were on hand as watchers and as critics to find fault if possible. **That which is not lawful.** The objection was not to the walking, for that was probably within the limits of "a Sabbath day's journey;" nor to the taking of the ears on the sabbath; but to their plucking the ears on the sabbath, because that was a kind of reaping; and rubbing them, for that was a kind of threshing.

**3. Have ye not read.** The account is in 1 Sam. 21. 1-7. **What David did.** David was the glorified ideal of an Israelite, to the Jewish mind; and hence his example would carry great weight. **They that were with him.** That others were with David at the time is evident from 1 Sam. 21. 4.

**4. Entered into the house of God.** The tabernacle, which was then standing at Nob, in the tribe of Benjamin. **Did eat the show-bread.** "The bread of Benjamin," twelve cakes of unleavened bread in the presence; nor to the taking of the ears on the sabbath; but to their plucking the ears on the sabbath, because that was a kind of reaping; and rubbing them, for that was a kind of threshing.

**5. The priests in the temple profane the Sabbath.** By requirement of the law, the priests did what would be under other circumstances a profanation of the Sabbath. They killed, flayed, and burned the sacrifices, and baked the show-bread. **Are blameless.** Because the greater commandment of Sabbath observance. One of the other commandments of Sabbath observance. One of the sayings of the rabbis was, "There is no Sabbath-keeping in the temple."

**6. But I say unto you.** Other teachers quoted precedent and authority; but Jesus invoked no name higher than his own. **One greater than the temple.** Jesus Christ was greater than the temple, because the temple was his house reared to point men to him; because all its types and sacrifices were fulfilled in him, and because he on the earth was the embodied presence of God, since God dwelt in him. If he considered the conduct of his disciples right. If he considered the of God, since God dwelt in him. If he considered the sanction than even David's. (1) *What Christ was to me may be, temples of the Holy Ghost.*

**7. If ye had known.** These Pharisees read the letter, but failed to apprehend the spirit, of the Scriptures. **I will have mercy, and not sacrifice.** A quotation from Hosea 6. 6. It did not mean that sacrifices should be abolished, and good works take their place, but that deeds are more important than ceremonies, and that forms are utterly worthless—without character, in the language of to-day, it would mean that going to church will not excuse cheating in business; nor giving to missions make amends for grinding the poor. This was a direct thrust at the Pharisees themselves. See Matt. 23. 14, 23, 25. (2) *Let us obtain hearts of godliness, and then as far as possible observe the outward forms of religion.*

**8. The Son of man.** A name often applied by Jesus to himself, and calling attention to himself as the representative man, the head of the new race, the second Adam. **Is Lord.** This calmly does he claim an authority far above that of Moses, who gave the law but never claimed to have established it. (3) *How high must he be who outranks the greatest of the prophets? He has the right to affirm its authority, to state its principles, and to prescribe the methods of its observance. Notice that Jesus never at this nor at any other time set the Sabbath aside.* (4) *The spirit of the Sabbath is more important than the form of its observance.*

**9, 10. He went into their synagogue.** This was on another Sabbath, probably a week later. **His hand withered.** This miracle is related by both the three gospels. Compare this account with Mark 3. 1-6 and Luke 6. 6-11. (5) *Do we not see in our churches many hands too withered to work for God? Is it lawful to heal on the Sabbath? The question may seem to us a frivolous, but learned Jewish rabbi had ruled that a dislocated man might not take medicine and that a dislocated man might not be set on the Sabbath. That they might accuse him. They wished to find ground for an accusation of Sabbath-breaking. (6) Is this the right spirit in which to come to the house where God is worshipped?*

**11, 12. He said unto them.** Before working the miracle, he commanded the man to stand forth, and then asked the spectators, "Is it lawful to do good on the Sabbath days, or to do evil? to save life or to kill? He was doing one, and they were trying to do the other. **What man shall there be.** The use of this illustration shows that whatever the rabbi in their cloisters might say, the people were wont to protect their dumb beasts on the Sabbath. **A man better than a sheep.** And hence we should do more for him than for a beast. (7) *The Gospel of Christ shows and enables man's dignity. It is lawful to do well. We may use the Sabbath, then, for works of mercy as well as those of necessity and of religion.*

**13. Stretch forth thine hand.** The man was called upon to do what he seemed incapable of doing. (8) *Just as the Anner is called upon to believe his sins taken away. He stretched it forth. In the attempt, trusting in Christ and obeying his command, he found power. (9) Let the withered hands in our churches stretch out in action and they will find power to work. It was restored whole. The cure was without any*

action which even by rabbinical rules could be construed into a violation of the Sabbath.

14. Held a council against him. This was not a meeting of the Sanhedrin, or supreme council, but an

informal gathering of Christ's enemies, held to plan their operations for his destruction. They hated him, and were ready to stoop to any act which would enable them to break his influence with the people.

#### HOME READINGS.

- M. Jesus and the Sabbath. Matt. 12. 1-14.  
 Th. Moses and the Sabbath. Exod. 16. 22-31; 20. 8-11.  
 W. Nehemiah and the Sabbath. Neh. 13. 15-22.  
 Y. The true Sabbath. Isa. 58. 1-14.  
 Z. The Sabbath at Philippi. Acts 16. 10-18.  
 S. The Sabbath in Patmos. Rev. 1. 1-20.  
 8. A psalm for the Sabbath. Psa. 92. 1-15.

#### GOLDEN TEXT.

It is lawful to do well on the sabbath days. Matt. 12. 12.

#### LESSON HYMNS.

- No. 153, Dominion Hymnal.  
 With joy we hail the sacred day,  
 Which God has called his own.
- No. 154, Dominion Hymnal.  
 Safely through another week,  
 God has brought us on our way.
- No. 152, Dominion Hymnal.  
 O day of rest and gladness,  
 O day of joy and light.

TIME.—28 A. D.

PLACE.—Journeying and in Galilee.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The Sabbath.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **Keeping God's Day.**  
 What was the great command about the Sabbath?  
 What things were permitted to be done on the Sabbath by Moses's law?  
 Had the Jews always been as particular as at this time about keeping the Sabbath?  
 What principle did Jesus lay down to govern Sabbath observance?  
 Why did Jesus allude to this act of David?  
 What is the argument which ends in ver. 6?  
 How did Jesus, as recorded by Mark, say the same thing in still plainer words?  
 What is the charge made against the Pharisees in ver. 7?  
 Does the interpretation of Jesus make our modern Sabbath-breaking allowable?

2. **Doing God's Work.**  
 What is it to do God's work?  
 What was the purpose of the Pharisees in thus watching him concerning the Sabbath?  
 Is a religion of mere negation acceptable to God?  
 What is the value of the Sabbath?  
 What is meant by "I will have mercy, and not sacrifice?"  
 What was the work for which Jesus had come?  
 How did the withered hand afford him opportunity to do his work?  
 What are the works of God in our day?  
 How far can one go in doing work on the Sabbath in order to carry on God's work?

#### Practical Teachings.

One may work on the Sabbath to relieve human want, or to aid a suffering creature who is helpless, or to heal a man who is sick.

"Blessed are the merciful."

One should never make a case of necessity in order to gratify a selfish want.

Railroad travel, for simple convenience, can hardly be necessary.

Whatever leads away from Christ is Sabbath-breaking.

Jesus did not give needless offense by healing the man with the withered hand. He did no work. He only spoke.

We ought to be careful not to give offense, even where we do not think there is sin for ourselves.  
 Buying a Sunday newspaper on Sunday is neither a work of love, mercy, nor necessity.

#### Hints for Home Study.

1. Go back to the events which occurred about the same time with these events, and get the whole story fresh before you.
2. Study out the historical allusion to David.
3. Find all the instances of Sabbath observance which the Scripture mentions.
4. Find out how men could go through fields of corn on a journey and not be trespassing.
5. Find the ways in which the priests had to break the Sabbath.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Keeping God's Day.**  
 Where was Jesus walking on the Sabbath day?  
 What did his disciples do?  
 What charge did the Pharisees make against them?  
 Whose example did Jesus quote in defense?  
 To what act of David did he refer?  
 What legal temple service did he cite?  
 What comparison did he then make?  
 Of what precept were the Pharisees ignorant?  
 What injustice had their ignorance caused?  
 For whom did Jesus claim lordship over the Sabbath?

#### 2. Doing God's Work.

- Where did Jesus then go?  
 What sufferer did he there find?  
 What tempting question did the Jews ask?  
 With what merciful phrase of the law did Jesus reply?  
 What question about values did he ask?  
 From this, what conclusion did he draw?  
 What command did he give?  
 What miracle at once followed?  
 What plot grew out of this good work?

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That the Sabbath was meant to be a blessing to man?
2. That acts of mercy are always lawful?
3. That prejudice blinds people to the truth?

#### Hints for Home Study.

Find how many times the Jews accused Jesus of breaking the Sabbath.  
 Find how many miracles Jesus wrought on the Sabbath day.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus walk with his disciples on the Sabbath day? **Through the open corn-fields.**  
 What did the disciples do? **They gathered the ears of corn and ate them.**

Who found fault with them? **The Pharisees.**  
 How did Jesus defend them? **He said they had not done wrong.**

What did he tell the Pharisees? **That they would not have accused the disciples of sin if they had kept the law in their hearts.**

What did he declare? **That he was Lord and Master of the Sabbath.**

What had they no right to do? **To judge his actions.**

Where did Jesus go to preach on another Sabbath day? **In the Jewish synagogue.**

Who was there? **A man with a withered hand.**

What did the Pharisees ask him? **If it was right to heal on the Sabbath day.**

What did Jesus ask them? **If it was right to help a sheep out of a pit on the Sabbath day.**

How did he then question them? **Whether a man was not more worthy of help than a sheep.**

What did he tell them? **Repeat the GOLDEN TEXT.**

What did he then do? **He healed the man with the withered hand.**

How did the Pharisees feel toward him? They hated him, and planned to kill him.

#### Words with Little People.

Sunday was given to be a help and a joy to you. Do you remember it as "God's day," not to be used like other days? Would you rather use it as you do the other days? Do you ever want to spend it in selfish or worldly pleasure? "Remember the Sabbath day, to keep it holy."

### THE LESSON CATECHISM.

[For the entire school.]

1. Of what did the Jews accuse Jesus? **Of breaking the Sabbath.**
2. What did Jesus tell them? **That he was Lord of the Sabbath.**
3. What did Jesus say of the Sabbath in the Golden Text? **"It is,"** etc.
4. What good works did Jesus do on a Sabbath? **He restored a withered hand.**

### TEXTS AT CHURCH.

Morning Text.....  
Evening Text.....

### ANALYTICAL AND BIBLICAL OUTLINE.

Aspects of Christ.

#### I. HIS TAUGHT.

*Have ye not read.* v. 3.

"It is written." Matt. 4. 4.

"The sword of the Spirit." Eph. 6. 17.

#### II. HIS GREATNESS

*One greater than the temple.* v. 6.

"In him dwelleth....the Godhead." Col. 2. 9.

"His name....God with us." Matt. 1. 23.

#### III. HIS INSIGHT.

*Known what this meaneth.* v. 7.

"Justice....more acceptable." Prov. 21. 3.

"To do good....forget not." Heb. 13. 16.

#### IV. HIS AUTHORITY.

*Lord even of the Sabbath.* v. 8.

"This is my beloved Son." Matt. 3. 17.

"Far above all principality." Eph. 1. 21.

#### V. HIS MERCY.

*Lawful to do well....Sabbath.* v. 12.

"Himself....bare our sicknesses." Matt. 8. 17.

"Borne our griefs." Isa. 53. 4.

#### VI. HIS POWER.

*Strath forth thine hand....whole.* v. 13.

"The mighty God." Isa. 9. 6.

"God anointed Jesus....with power." Acts 10. 38.

### THOUGHTS FOR YOUNG PEOPLE.

The Sabbath under the Gospel.

1. The Christian has a Sabbath, for we find the principle of the Sabbath throughout the Bible, and in no place do we find it annulled.
2. The Christian Sabbath is not a Jewish Sabbath, with minute regulations made by man, but with its laws laid down by him who is Lord of the Sabbath.
3. We see here for what the Sabbath is designed; for worship. Christ went to the synagogue on the Sabbath, and we should go to the church.
4. We see that necessary duties may be done on the Sabbath. We must be careful, however, not to consider any thing necessary which is only convenient and desirable.

5. We see, too, that works of mercy may be done on the Sabbath. We may help those in trouble and aid the sick upon the Lord's day.

### Heaven Methods.

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

Explain *corn*, *Pharisees*, *what David did*, *show-bread*, *priests profaning the Sabbath*, *synagogue*, *withered hand*, etc.... Tell the two stories of this lesson in your own language, without the text, combining the accounts in all the gospels.... Let the class state wherein your account varies from the one before us... Three topics are in this lesson, the Sabbath, the Saviour, and the Withered Hand.... Concerning the Sabbath, state, 1) The Jewish idea. 2) The Christian idea. 3) What should be done. 4) What should not be done. (5) In what ways is the Sabbath most frequently violated now?... Avoid minute and fruitless discussions about details, but seek principles.... Concerning the Saviour notice the aspects of Christ in this lesson, as given in the Analytical and Biblical Outline.... The withered hand may be a fruitful topic. 1) Are there no withered hands in our synagogues? 2) What made them withered? 3) How may they become strong?

References. FREEMAN; Ver. 1. Free corn for the hungry, 669.

Nov 27

### CATECHISM QUESTION.

9. How do you describe that evaluation? It was His victory over death; His rising again on the third day; His ascending into heaven and receiving power to send down the gift of the Holy Spirit; His sitting at the right hand of God the Father; and His appointment to judge the world at the last day.

### Primary and Intermediate.

#### LESSON THOUGHT. Keeping the Lord's Day.

Recall the Yoke lesson. Ask which is the easier, Satan's or Christ's yoke? See who can tell of what the yoke is a symbol. Who is always ready to help over the hard places in the way to heaven? Give short drill on the ten commandments, giving special emphasis to the fourth. Recall briefly the six days of creation, and tell how God rested on the seventh day, and then made a law that man should rest too on that day. Tell that this lesson shows what Jesus thought about the Sabbath.

#### JESUS AND HIS DISCIPLES.

Tell that there were no roads like ours in the country where Jesus lived. People walked through the fields, and if grain or fruit were growing they had a right to take all they wanted to eat.

One day Jesus and his disciples were walking through a field of corn. It was the Sabbath day. They were hungry, and they gathered corn and ate it. Was this wrong? No; God wants us to take food to keep our bodies well, so that we can serve him. He made our bodies, and he made food for them. We must not eat simply to please ourselves, but we may enjoy our food, for God has made us to enjoy good things which he has made.

#### JESUS AND THE PHARISEES.

Ask what kind of people the Pharisees were. Show some kind of fruit, fair outside, but decayed inside.

tell that the Pharisees were like this fruit. They made their outside actions fair, but the heart was bad. They hated Jesus and were glad of an excuse to find fault with him. They said he broke the Sabbath by picking the corn. Jesus taught them that he was greater than the law, for he was the God above the law. The Pharisees looked upon the temple as holy, but Jesus said he was greater than the temple. Show that Jesus wants to teach us that God looks at the heart more than at the actions. He wants us to please him more than to follow a rule of action. Then Jesus showed that God is pleased to have us do good to bodies as well as souls on his day.

#### JESUS AND THE WITHERED HAND.

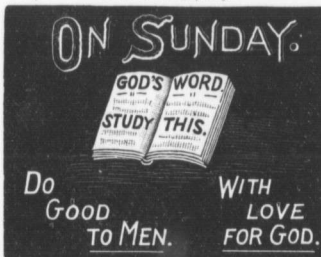


Talk about the hand, its uses, etc. Jesus went into the synagogue when he had finished speaking, and found a man with a hand which he could not use. Jesus told the man to stretch it out, and it was made strong like the other at once. Jesus showed by this that it is right to help people on the Sabbath. We

keep the Sabbath best by learning about God, and helping others to see him through our kind deeds.

#### Blackboard.

BY J. E. PHIPPS, ESQ.



The diagram on the blackboard is self explanatory. It is lawful to do well on the Sabbath day, not in worldly pleasure, but in that which is well pleasing to Christ. It is a day for especial study of God's word, and on this day we may do good to men, with love to God.

#### Lesson Word-Pictures.

The stillness of the Sabbath is in all the fields. It is the hush of God's holy day everywhere under the blue, peaceful skies. Even the corn in the field seems to acknowledge this restraint, and its blades rustle less boisterously in the wind. But who are these, threading the shining mazes of the corn? That one ahead is the Master. Behind him wearily walk the disciples. How faint they are with hunger! Would it harm the Sabbath sanctity if they reached out their hands, plucked a few ears of corn, and satisfied the sharp cravings of appetite? Jesus does not forbid them, and they pluck and eat. But hark! Beyond the softly rustling field of corn can you not hear voices? The disciples look up. Outside the corn is a group of sharp-eyed Pharisees. I wonder if they have just been saying their prayers and still display their pompously worn phylacteries? However, with all their formidable array of Sabbath

piety, they confront the Saviour. They bring to a halt the guilty disciples, still wiping their mouths after their unbelieved feast. O, the shame of it! the Pharisees think. They remonstrate. The two groups face one another. What indignation burns within the Saviour and flashes out of his searching eyes! Have not these bigots read about David? There he was, hungry David with his hungry men, presenting himself before Abimelech, the priest, and asking for bread. Only hallowed bread is there, piled up before the Lord, but it is good for hungry men in such sore straits; and see them going away and feeding on God's bounty! Had the Pharisees forgotten that? Could they not in thought see also the priests gliding busily about the temple, hurried by Sabbath work and yet without blame? One of greater majesty than the temple is here to-day. Would they not respect his opinion? From the corn-field Jesus has passed to the synagogue. The people have gathered. The scribes and Pharisees have come in. The officers of the synagogue, the congregation, all are in their places. But do you notice that poor fellow at the right, that has a hand seemingly of very little use to him? Poor, shrunk, withered, helpless hand! Who can heal it? "I suppose that man who has come with his Sabbath-breakers will want to try his magic on that hand," whispers one Pharisee to another. "Let us test him," is the answer; "we may find a chance to charge him with law-breaking." Is it lawful to heal to-day?" they are asking in a querulous tone. How the synagogue instantly hushes to catch the Saviour's reply! How earnestly the man with the withered hand listens! Then comes that scene which the Saviour sketches, a poor, bruised, bleating lamb, down in a pit, on the Sabbath. Would they refuse to take him out? Is not this man of more value than any sheep? "Stretch forth thy hand!" the Saviour cries. How his command rings through the synagogue! All are so eager. Now they are rising to catch a look at that withered hand. Will it, can it be lifted? Ah, there it comes from its humble, helpless place at the man's side—up higher, yes, stretched forth! Yes, a *whole* hand! "Glory to God!" we seem to hear uttered on every side. All in the congregation rejoice. All? No! See those hypocrites, those Pharisees, sneaking out to a consultation. There they plot to take the great Healer's life.

#### A Word About Seed.

BY DUX.

ALL we have to do with "the seed which is the word of God" is to plant it and water it. We can no more put the life into it than we can impart the living principle to seeds for the garden which we may whittle out with a penknife.

A missionary in China, riding one day on a river boat, observed an intelligent-looking Chinaman near him reading a New Testament. Entering into conversation with him, he learned that he had at one time lived in San Francisco, where he had learned to read the Bible, and that now, in his native land, he was not only reading it himself, but gathering his friends and neighbors around him to teach them from the "Jesus Book." Later, the missionary visited San Francisco, and in the Sunday-school where the Chinaman had been taught told the story of the zealous native worker, who was letting his light shine in a dark place.



The faithful teachers in the Chinese school were greatly surprised to learn that this one of their pupils, who had shown no signs of interest in their teaching beyond a desire to read the English language, had become a Christian! They had sowed the seed in faith and love, and now, from the far distant land, came the inspiring assurance that it had not been in vain. The life was in the seed, and therefore it had to grow!

You get tired, sometimes, do you not, fellow teacher! It really seems as though the seed would never take root and begin to grow. The "birds of the air" seem to be always present, ready to bear it away. How many times you have almost stayed your hand, with the old question unbelief is ever near to intrude, "Cui bono?"

Take heart. The life is in the seed, not in you, nor yet in the soil to which you commit it. Only do you sow it, patiently, hopefully, with watchful care and prayer, and expect the sure return.

"Heat, cold, and moist and dry,  
Shall nurture and mature the grain  
For garners in the sky."

What if no messenger from a distant shore ever come back to tell you that the wayward boy or girl for whom you have labored and prayed has in turn become a seed-sower? Trust that to the Lord of the harvest. The vineyard is his. The seed is his. Our part is to sow, to water with prayer, and to wait in hope!

#### Lord Shaftesbury.

THERE was in the household a faithful old servant, Maria Millis, who had been maid to young Ashley's mother when she was a girl at Blenheim, and who was now retained as house-keeper. She was a simple-hearted, loving, Christian woman, faithful in her duties to her earthly master, and faithful in her higher duties to her heavenly Master. She formed a strong attachment to the gentle, serious child, and would take him on her knees and tell him Bible stories, especially the sweet story of the manger at Bethlehem and the cross of Calvary. "It was her hand that touched the chords and awakened the first music of his spiritual life. Although not yet seven years of age, there was in his heart a distinct yearning for God; and to her he was indebted for the guidance and the training under which the longing of his heart was ultimately developed into a settled and intelligent faith. She taught him a prayer—the first prayer he ever learned; a prayer which he never omitted to use through all the trying days that were soon to come upon him. And in his old age, especially in times of sickness, he very frequently found himself in his prayers repeating these simple words."

It is much to be regretted that the words of this prayer were never recorded, though the good earl shortly before his death promised to write it down. But we are able, from another source, to supplement Mr. Hodder's narrative by the following touching

extract from a letter of the earl's to a friend, telling the story of this faithful servant:

"My daughter has asked me to tell you something about the very dear and blessed old woman (her name was Maria Millis) who first taught me in my earliest years to think on God and his truth.

"She had been my mother's maid at Blenheim before my mother married. After the marriage she became housekeeper to my father and mother, and very soon after I was born took almost the entire care of me.

"She entered into rest when I was about seven years old; but the recollection of what she said and did and taught, even to a prayer that I now constantly use, is as vivid as in the days that I heard her.

"The impression was, and is still, very deep that she made upon me; and I must trace, under God very much, perhaps all of the duties of my later life to her precepts and her prayers.

"I know not where she was buried. She died, I know, in London; and I may safely say that I have ever cherished her memory with the deepest gratitude and affection. She was a 'special providence' to me."

Her biographer adds the interesting fact that "In her will Maria Millis left him her watch, a handsome gold one, and till the day of his death he never wore any other. He was fond, even to the very last, of showing it, and would say, 'That was given to me by the best friend I ever had in the world.'"

Of his school life, as we have hinted, the record is indeed painful. He was sent to the Manor House, Chiswick, at the age of seven. Whatever such schools may be now, they were at that time "hotbeds of every kind of evil and mischief, where bullying and many other forms of cruelty were permitted, if not encouraged—where might was right, and the lives of weak and timid boys were made almost intolerable." It was so in young Ashley's case. A fragment written by him gives the following shocking picture of boarding-school life:

"At seven, went to school—a very large one at Chiswick. Nothing could have surpassed it for filth, bullying, neglect, and hard treatment of every sort; nor had it in any respect any compensating advantage except, perhaps, it may have given me an early horror of oppression and cruelty. It was very similar to Dotheboys Hall."

Even in old age he would say, "The memory of that place makes me shudder; it is repulsive to me even now. The place was bad, wickel, filthy, and the treatment was starvation and cruelty."

One wonders that "the grain of grace" planted in his heart by the faithful domestic was not totally destroyed. But his biographer tells us:

"Throughout the five years during which he remained at the Manor House he persevered in his habit of praying and reading the Bible, despite the sneers and opposition of his fellows; and he never forgot the lessons he had learned from Maria Millis."—*Day of Days*.

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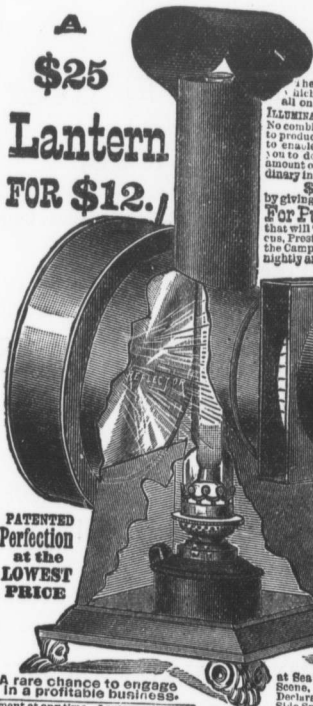


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