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The Teachers Monthly

Vol. VI.

SEPTEMBER, 1900

No. 9

Holiday time has its losses as well as its gains. There is the loss that comes from the absence of teachers and scholars from their own schools. Classes have been broken up. In many cases the lessons have not been followed. But September brings everyone home again. Let the ranks be closed up as speedily as possible and the winter's work begun without delay.

The revived interest in memorizing grows apace. The General Assembly authorized the continuance of diplomas for the recitation of the Shorter Catechism, and a diploma will also be granted to anyone repeating the selection of Scripture passages to be made by the Sabbath School Committee, and issued at the New Year. The diploma for the Catechism is now in force, and any scholar may have it whom minister or superintendent certifies as having repeated the whole Shorter Catechism correctly at one continuous sitting. Central Church, Galt, Ont., has been diligently cultivating this field, and lately eighteen Bibles were presented to the scholars for memorizing. At Killlean, where there is a branch Home Department, twenty-two received Bibles, and a lady more than seventy years of age had recited over eight hundred verses.

Children's Day

In many schools, the Children's Day Service will take the place of the Quarterly Review. It seems a long call from "Thanks be unto God for His unspeakable gift," the text for Children's Day, to the Golden Text for the Quarter,—"Be ye doers." But the

two texts in fact touch. The deepest, strongest motive to doing is gratitude for what God has done for us in the gift of His Son, our Saviour, and thanks that end in words, not deeds, are but a mockery. "The Worker's Orders," "The Worker's Task," "The Worker's Motto"—these and like topics from the Review may guide speakers at the Children's Day Service, and serve to link the lessons of the Quarter with the special thought of the day.

The General Assembly has again asked the contributions of Children's Day for the Century Fund. This really gives the schools a wide choice; for that great fund embraces all the branches of our Church's work—its missions, Home and Foreign, the aiding of weak congregations to maintain a settled ministry, the Colleges, the care of the aged and infirm ministers and the helpless ones they may leave behind them. It is, of course, well understood that the givings to the Century Fund are not to diminish the ordinary contributions to the Schemes. This would truly be robbing Peter to pay Paul. Some schools would like to make a direct offering towards extending Sabbath School work in the remoter districts. There is crying need for such effort. Another year may bring the opportunity. This year it is the Century Fund, and it is expected that every school will be loyal to the will of the General Assembly. The ten thousand dollars given last year, some hope, may be multiplied by four for this year, and thus the schools raise fifty thousand dollars in all, or one-twentieth of the million.

This fourfold increase should not be so impossible as it looks. A very considerable number of the Sabbath Schools have been using the Souvenir Century Fund Boxes. Children accumulate rapidly when they set themselves to it. It is but the gleanings, or, to use a more modern term, the "rakings" of the harvest field, but the rakings often make a fine finish to an already full mow. In some schools the boxes will be opened on Children's Day; in some, later, perhaps on the first of May next year, by which time we shall be gathering up the last bits of the Century Fund. Some, again, will open them both on Children's Day, and, finally, on the first of May. In many cases, even where the boxes have not been adopted, the scholars have been "laying up." There will be a surprising bringing forth of hard-earned and carefully-saved coins. The schools showed last year how determined they are to have their full share in the Century Fund and in all the benefit and blessing it is to be to the Church. We are persuaded that their zeal has not declined. If pastors and superintendents and teachers but give the word, the scholars are ready to do wondrously good things.

An Appropriate Prayer for a Sabbath School Teacher

By Rev. William P. Archibald, B. D.

It is found in Luke 17 : 5. It came first from the lips and from the hearts of the apostles. It is short, direct and fervent. Whatever may have been the particular occasion of it, it is the spontaneous utterance of a felt need. The apostles were brought face to face with the lofty spiritual teaching of Jesus, or they had failed in the performance of some duty, and they felt keenly their own weakness and unspirituality. What better could they do under these circumstances than confess their shortcomings, and appeal to Him who is the fountain of all grace, to supply the lack?

The incident is instructive as to the freedom of approach which the disciple has to his Lord. As a child, in the loving inter-

course of the home, comes with its wants to the parent, so can the believer come to his Saviour. Prayer is the natural language of the child of God. In danger he calls upon God to shield; in difficulty he cries for the divine help; in perplexity he looks to the infinite wisdom to lead him out of the maze, and set him in a plain path. Whatever his situation or his experience, he can draw on the divine resources. The boldest, largest petition, has its warrant in the promises of Him who is able to do exceeding abundantly above all that we can ask or think.

The apostles, in this prayer, asked for what they needed most. Sometimes they showed themselves strangely worldly and unspiritual in their conceptions of their Master's work and kingdom. Unseemly strife for place and power lifted up its head among them. But in this petition they caught the spirit of the true disciple. They put first things first. They were to be teachers of their Master's doctrine. What needed they more than faith to receive and appreciate the truth which He taught them? They were to be workers for the advancement of their Master's kingdom. What needed they more than faith to make them steadfast in the face of opposition, and lead them on to success?

This same prayer is most necessary and appropriate for the Sabbath School teacher to-day. As the sense of the importance and responsibility of his work deepens in his soul; as difficulties and discouragements thicken around him; as he longs to impart some spiritual good to those under his care; as he applies himself to the study of his great text-book, he must feel constrained to cry, "Lord, increase my faith." Knowledge he needs; tact is a valuable possession; skill in teaching is most desirable; but inspiring and directing all, there is needed a firm and ever-growing faith in God. If the teacher has faith, his work will be full of interest, hopefulness and power; otherwise it will be a dreary, tread-mill round. The advantages of faith will be found in the study, as well in the class-room.

Faith gives *spiritual vision*. Without it,

the keenest intellect will fail to perceive the meaning and beauty of the truths of the Bible. The doctrines of Christ are hidden from the wise and prudent in their pride of intellect; but they are revealed unto babes, who have a receptive, docile spirit. As artistic truth is perceived by the artist's eye, so spiritual truth is perceived by the spiritual eye. Spiritual discernment is capable of growth in strength and clearness. The apostles themselves afford a striking illustration of the fact. How often Christ had to complain of their want of insight into the truths of His kingdom, of their slowness of heart to believe all that the prophets had spoken. Like the blind man whom Christ healed, they saw things at first indistinctly and out of proportion. But in answer to their prayer, and under the power of the Holy Spirit, their spiritual vision was clarified. Christ and His truth became so vivid and real to them, that they could speak and write of Him and of it with surpassing freshness and force. What took place in their experience may take place in ours. We who deal with divine truth and human souls need a clear-sighted grasp of the meaning of the one and the value of the other. Faith is an organ of knowledge as well as reason. It opens the door of the kingdom of heaven, and enables us to gaze upon its mighty wonders. It lifts us above the mists and clouds of the seen and temporal, and gives us a clear view of the unseen and eternal. It enabled the apostle John to look beyond the lowly surroundings of Jesus of Nazareth, and to behold His glory, the glory as of the only-begotten of the Father, full of grace and truth. "I believe, that I may understand," said an ancient theologian. A mind in sympathy with the truth, and willing to learn of the great Teacher, is in the best position to make progress. The challenge came to the prophet Amos, "What seest thou?" as the communications of the divine will passed before him. Faith enabled him to interpret the emblems as they appeared, and apprehend their message. The "plumb-line," and the "basket of summer-fruit," became luminous with moral and spiritual

teaching to the inner eye of the prophet. What seest thou, O Sabbath School teacher, in the lesson which thou art to teach on the coming Sabbath? Is it a dull and dreary waste of facts and doctrines, or is it aglow with spiritual beauty and vibrant with spiritual life? Michael Angelo could see an angel in the rough block of marble. Can you penetrate the common-place surroundings of your scholars, and see in them the possibility of radiant sainthood? Before you can tell others of the loveliness of Christ, you must see it for yourself. To cheer you amid the worries and discouragements of your work, you need the vision of the enthroned Saviour. You must cry to Him: "Lord, open mine eyes, that I may behold the glories of thy person, and the wonders of thy salvation!"

Faith gives *spiritual power*. It links us with Him who has all power in heaven and on earth. Our own souls must have a hold of God, if we would move and influence other souls. We must feel deeply the reality of the spiritual world, if we would interest others in it. He who has experienced the grace and love of Jesus in his own heart, will testify winningly of them. The men and women of faith have ever been the men and women of power in the kingdom of God. If we honor God by believing in His Word, as the divinely-appointed instrument of human salvation, and by using it in our teaching with unshaken confidence, He will honor us by making us the means of winning souls to Himself. Faith does not create, but it conducts, power. Without the conducting wire, or other subtler medium, the power generated in the electric battery will not go out to move the car, or light the lamp, or carry the message. God is the fountain of power, but that power flows out through human lips, hearts and lives. The apostles were to be witnesses to Christ. They were to tell the story of His spotless life and of His death for sinful men. How were they to accomplish this great work? They did not possess high intellectual gifts, or scholastic training, or social or political influence. Jesus told them the great secret of success. "Ye shall

receive power," said He, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." As teachers of the word, we must diligently apply our minds to the study of the Bible, we must avail ourselves of the best helps to throw light upon the sacred page, we must arrange our material and adapt it to the necessities of our class; but over and above all, we must seek for and depend upon "the demonstration of the Spirit." By faith we must keep our souls open heavenward, to receive the endowment of heavenly power. We are builders on the great spiritual temple, that is rising without sound of axe or hammer. We are seeking to prepare living stones for "that holy and beautiful house." Let us remember that it is not by might nor by power, but by the Spirit of God—by the Spirit of God working in and through men and women of self-renouncing faith and zeal—that this building will be finished, and the headstone brought forth with shoutings of "grace, grace unto it." As we feel our weakness in the practical experience of our work, let our prayer be, "Lord, increase our faith." A reinforced faith will mean new and grander spiritual victories.

Sunny Brae, Nova Scotia

The Pastor and the Little Ones

Says Dr. Lorimer, of Boston, in the Sunday School Chronicle: "I have been impressed of late years with the growing chasm between the pastors and the little ones of their flocks. Occasionally, on Sunday, they speak for five or six minutes, calling it a little sermon to the children, and, of course, if the man is especially gifted in that way, the discourse may be of some value; but the majority of us have no aptitude for that kind of work. But we certainly are all qualified to take the classes in succession through the year, and look into the lines of study being pursued and the methods being adopted by our Sabbath School teachers.

"To put my points more plainly, I would have pastors every Sunday go into the Sabbath School and undertake to examine at

least one class; the next Sunday to do the same with another class, teaching the lesson, if that is the best thing to be done; and thus take the entire number of classes in succession until he has gone through the school, and then begin again; and with the co-operation of the parents, it would be well for him to hold a mid-week afternoon gathering of the children, and, instead of telling them anecdotes, and trying to make himself delightfully pleasant, inquire into their religious instruction and attainments. By these methods he would be brought in touch with the young, his own heart would be refreshed, the work done would be eminently practical. It would bring back something of the old day, which can never be fully recalled, when the minister was indeed the father, not only of the adults, but of the children of his parish."

Teachers would welcome such pastoral oversight and care of their classes, and as for the children, the pastor's day two or three times a year would be looked forward to as an event.

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Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Be ye doers of the Word, and not hearers only.

SCHOOL. To every man his work.

SUPERINTENDENT. Blessed are they that do His commandments.

SCHOOL. That they may have right to the tree of life, and may enter in through the gates into the city.

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.

**Bible Dictionary for Third Quarter
1900**

Bar'-jo'-na; Bar means "son of"; a name applied to Simon Peter, whose father was Jonah.

Beth-sa-'i-da Probably Bethsaida Julius, a town on the north-east shore of the Lake of Galilee, near the entrance of the river Jordan.

Cæ-sar-e'-a Phil-lip'-i A city of romantic beauty on the southern slopes of Mount Hermon, to be distinguished from Cæsarea (Acts 8:40, etc.) on the sea-coast of Palestine.

Cæ-per'-na-um An important town on the north-west of the Sea of Galilee, situated in a most fertile plain. It was on the commercial highway from Damascus, had a custom-house and was a military station. It was the centre of Christ's Galilean ministry.

El-i'-as The Greek form of Elijah, the great prophet of King Ahab's time.

Gal'-i-lee The northern province of Palestine, about the size of Prince Edward Island, with a population of between one and three millions, who were engaged in farming, fishing and mercantile business. The people were much more frank and open, but also less learned, than those of Judea.

Greek The language of the educated classes and of commerce in the cities of Syria and Asia Minor, as well as in Greece. A Greek would be a Gentile who spoke Greek.

Ha'-des The abode of the dead. Originally good and bad were supposed to dwell there in a shadowy existence; but in the time of our Lord the Jews had come to regard it as a place of punishment.

Her'-od The name given to the royal family that had rule in Palestine during the life of Christ and His apostles. The Herod of these lessons is Antipas, tetrarch of Galilee and Perea under the Romans; son of Herod the Great.

James Son of Zebedee and the elder brother of John.

Jer'-e-mi-as The Greek form of Jeremiah, a prophet, whose words are preserved in the book bearing his name.

Jer'-i-cho A city of great age in the rich valley of the Jordan, from which a busy public road led up through the mountains to Jerusalem. It was on the caravan route to Arabia and Egypt.

Je-ru'-sa-lem Originally a Jebusite stronghold. David made it his capital. Solomon built the Temple there. There our Lord was crucified. Jerusalem has been destroyed either wholly or partially seventeen times.

John Son of Zebedee and younger brother of James.

John the Baptist Son of Zacharias and Elizabeth; the forerunner of our Lord.

Ju-de'-a Southern province of Palestine, with Jerusalem as capital. A mountainous country, inhabited in the uplands by shepherds. Its towns, and especially Jerusalem, were filled with scholars and teachers, but it was not, like Galilee, of commercial importance.

Le'-vites In the time of our Lord an inferior order of priests who had duties in the Temple services.

Mo'-ses The great deliverer and law-giver of Israel; died on Mt. Nebo.

Pe'-ter Son of Jonah and brother of Andrew. The apostle of impulse and hope. The first to confess and the first to deny his Lord.

Phar'-i-sees Separatists. A Jewish sect zealous for outward forms, but bigoted and often of unholy lives.

Phil'-ip Son of Herod the Great and brother of Antipas, ruler of the country to the north and east of Galilee.

Rabbi Hebrew word meaning "teacher"; used as a title of respect.

Sa-mar'-i-tan An inhabitant of Samaria, the province between Galilee and Judea. The Samaritans were half-pagan and half-Jewish, and their cities had been much under the influence of Greek and Roman invaders. A rich and prosperous country; but with an inferior class of people, who were despised by the Jews. They accepted only the Pentateuch, and built a rival temple at Mount Gerizim.

Scribes A class of learned men, usually belonging to the Pharisees; authorities on the law.

Si'-don A city of Phœnicia. (See Tyre.)
Si-lo'-am A pool in Jerusalem at the foot of Mount Moriah. The name means "a rush," as, for example, of water.

Son of Man The favorite title used by Jesus of Himself to denote that He was the Head of the Kingdom of Humanity.

Sy'-ro-phœ-ni-cian i.e., a Phœnician belonging to Syria. The Phœnicians were a very ancient people, who traded to distant lands. Their chief home was on the coast of Syria, bordering on the Red Sea.

Ti-be'-ri-as An important city on the west of the Sea of Galilee, very wealthy and beautiful, the capital of Herod Antipas. The Sea of Galilee was also called Lake of Tiberias.

Tyre A city of Phœnicia on sea coast beyond the northern border of Palestine, and neighbor to Sidon. Tyre and Sidon were busy and rich commercial cities, and, like Capernaum and Jerusalem, met fearful calamities for their sins.

International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: THIRD QUARTER

- 1. July 1..... Jesus Walking on the Sea. Matt. 14 : 22-33.
- 2. July 8..... Jesus the Bread of Life. John 6 : 22-40.
- 3. July 15..... The Gentile Woman's Faith. Mark 7 : 24-30.
- 4. July 22..... Peter's Confession and Christ's Rebuke. Matt. 16 : 13-26.
- 5. July 29..... The Transfiguration. Luke 9 : 28-36.
- 6. August 5..... Jesus and the Children. Matt. 18 : 1-14.
- 7. August 12..... The Forgiving Spirit. Matt. 18 : 21-35.
- 8. August 19..... The Man Born Blind. John 9 : 1-17.
- 9. August 26..... Jesus the Good Shepherd. John 10 : 1-16,
- 10. September 2..... The Seventy Sent Forth. Luke 10 : 1-11 ; 17-20.
- 11. September 9..... The Good Samaritan. Luke 10 : 25-37.
- 12. September 16..... The Rich Fool. Luke 12, 13-23.
- 13. September 23..... The Duty of Watchfulness. Luke 12 : 35-46.
- 14. September 30..... REVIEW.

LESSON X.

THE SEVENTY SENT FORTH

September 2, 1900

Luke 10 : 1-11 ; 17-20. Commit to memory vs. 2-6. Read Luke 10 : 1-24.

1 After these things the Lord appointed 2 other seventy also, and sent them two and two before his face into every city and place, whither he himself 3 would come.

2 4 Therefore said he unto them, the harvest 5 truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he 6 would send forth labourers into his harvest.

3 Go your ways : behold, I send you forth as lambs 7 among wolves.

4 Carry 8 neither purse, nor scrip, nor shoes : and salute no man 9 by the way.

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

6 And if 10 the son of peace be there, your peace shall rest upon 11 it : if not, it shall turn to you again.

7 And in 12 the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go now from house to house.

8 And into whatsoever city ye 13 enter, and they receive you, eat such things as are set before you :

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

10 But into whatsoever city ye 13 enter, and they receive you not, go 14 your ways out into the streets 15 of the same, and say,

11 Even the 16 very dust of your city, which cleaveth 17 out us, we do wipe off against you : 18 notwithstanding be ye sure of this thrt the kingdom of God is come nigh 19 unto you.

17 And the seventy returned 20 again with joy, saying, Lord, even the devils are subject unto us 21 through thy name.

18 And he said unto them, I beheld Satan 22 as lightning fall from heaven.

19 Behold, I 23 give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall 24 by any means hurt you.

20 25 Notwithstanding in this rejoice not, that the spirits are subject unto you ; but 26 rather rejoice, because your names are written in heaven.

Revised Version—1 Now ; 2 Seventy others ; 3 Was about to ; 4 And he said ; 5 Is plenteous ; 6 *Omit* would ; 7 In the midst of ; 8 No purse, no wallet, no shoes ; 9 On ; 10 A ; 11 Him : but ; 12 That ; 13 Shall ; 14 *Omit* your ways ; 15 Thereof ; 16 Dust from your city ; 17 To our feet ; 18 Howbeit know ; 19 *Omit* unto you ; 20 *Omit* again ; 21 In ; 22 Fallen as lightning ; 23 Have given you authority ; 24 In any wise ; 25 Howbeit ; 26 Rejoice that.

GOLDEN TEXT

The harvest truly is great, but the labourers are few. Luke 10 : 2.

DAILY READINGS

- M.—Luke 10 : 1-16. } The Seventy
- T.—Luke 10 : 17-24. } sent forth.
- W.—Mark 8 : 7-13. Sending the Twelve.
- Th.—Acts 13 : 44-52. Shaking off the dust.
- F.—Acts 14:19-28. Missionary work.
- S.—Rom. 15 : 15-21. The gospel preached.
- S.—1 Cor. 3 : 1-11. Laborers with God.

TIME AND PLACE

Towards the close of A.D. 29, probably some weeks after the Feast of Tabernacles (Lesson VIII.), Jesus is now in Perea, beyond Jordan. (Matt. 19 : 1 : Mark 10:1 ; Luke 9:51.)

CATECHISM

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

LESSON PLAN

- I. The Missionaries, 1, 2. *Sketch*
Seventy in number, who were to prepare the people for the visit of Jesus.
- II. Their Instructions, 3-11.
For a quick and quiet tour of healing and preaching the Kingdom.
- III. Their Return, 17-20.
Rejoicing in their success.

LESSON HYMNS

Book of Praise—449 : 83 (Ps. Sel.) ; 453 : 307 ; 454.

Rev Prof Falconer
Connecting Links—The incident of this lesson is peculiar to Luke, and is found in a section of the Gospel which seems to deal with events at the close of Christ's Galilean ministry. Many of these events may have occurred in Samaria, Judea, or Perea, and

some may have happened also in Galilee. Jesus had returned to Galilee after the Feast of Tabernacles. (Lesson VIII.) Early in November (A.D. 29), as Andrews reckons, He and His disciples made their final departure from Galilee. (Luke 9 : 51 ; Mark 10 : 1.) "They went along the borders between Samaria and Galilee, eastward to the Jordan, crossed over into Perca, the region beyond Jordan, and then southerly toward Jerusalem." It was the period of Christ's greatest influence with the people. (Luke 12 : 1.) See Map, August TEACHERS MONTHLY, p. 288.

I. The Missionaries, 1, 2.

V. 1. *After these things* ; the events of 9 : 51-62. *Other seventy* ; besides the Twelve. He had many followers, including women, some of whom were evidently possessed of means, with which they ministered to His wants. (8 : 2, 3.) The number "seventy" corresponds with the seventy elders of Moses (Num. 11 : 16) and the seventy members of the Sanhedrim ; or it may refer to the Jewish belief (derived from Gen. 10) that the Gentile nations of the world were seventy. Their choice would, in this case, symbolize a Gentile mission, as the choice of the Twelve (Luke 9 : 1-6) symbolized a mission to the Jews—from the number of the Tribes. *Two by two*. Supporting and encouraging each other, they would do the work more effectually. The Twelve had been so sent. (Mark 6 : 7.) *Before his face*. They preceded Him, to prepare the way for His coming by telling the people of Jesus and His message. *Whither he himself would come*. See on v. 3, below.

V. 2. *The harvest*. The spiritual condition of the people presented to His mind the picture of a field of grain going to waste for lack of reapers. (Compare Matt. 9 : 37, 38 ; John 4 : 35.) *The labourers are few* ; "as yet only one expert ; but He is training others, and He has faith in prayer for better men and times." (Pruce.) *The lord of the harvest*. The Father is the Husbandman (John 15 : 1), but Jesus and the Father are one. (John 10 : 30.) *Send forth labourers*. The word literally means "drive forth," a strong word implying urgency and haste.

II. Their Instructions, 3-11.

V. 3. *Go your ways*. It is not certainly known whether they were sent through Galilee, Samaria or Perea. It was probably the last mentioned place, which was on the east side of the Jordan, and through which Jesus, having been rejected by the Samaritans (9 : 52, 53), passed (Mark 10 : 1) on His final journey to Jerusalem. (9 : 51.) *As lambs among wolves* ; denoting simplicity and helplessness in the face of great danger from the hatred of the keen and cunning Pharisees. (Matt. 10 : 17-23.)

V. 4. *No purse* ; no money for purchasing supplies. *No scrip*. The scrip was a leather bag or wallet for carrying food. *No shoes* ; only the sandals they had on. "The shoes were of softer material than sandals, made for use in the house, always of bright colors, and frequently richly embroidered." *Salute no man*. Oriental salutations were very elaborate, and would occupy a great deal of valuable time. It was an urgent mission, and they were to lay aside everything that would interfere with their freedom in the work.

Vs. 5, 6. *Into whatsoever house, etc*. It was to be a house-to-house mission, where they might have friendly and personal intercourse with individuals. *Peace be to this house* ; a courteous greeting. "A sympathetic heart is the best guide to pastoral visitation." (Bruce.) *Son of peace* ; one whose heart is inclined towards the message of peace. *Your peace will rest upon it*. It would bring a blessing to those prepared to receive it. *Shall turn to you again*. The kind word is never lost. If it does not bless the one on whom it is bestowed, it will bless the giver.

V. 7. *In the same house remain* ; and from it, as a centre, work in each village or town, thus avoiding jealousies and loss of time from accepting invitations, which are freely given to travellers in Oriental countries, and which often lead to personal feuds among the neighbors. *Eating and drinking* ; enjoying not simply a favor but a right. *For the labourer, etc.* ; because he gives value for what he gets. (1 Cor. 9 : 7-11.)

Vs. 8, 9. *Eat such things as are set before you* ;

"not a repetition: it means, be contented with your fare." (Bruce.) They were to live as the people lived, and were not to be too scrupulous about Jewish observances in a heathen home. *He'd the sick*; thus proving their divine mission, and at the same time opening the way, through the healing of the body, for the healing of the soul. *The kingdom of God is come nigh*; awakening them to a sense of spiritual need, and leading them into the kingdom through repentance and faith.

Vs. 10, 11. *Receive you not*; reject your message and persecute you. (Luke 9: 52-54.) *Into the streets*; the most public places. *Even the very dust*, etc.; a symbolic act, denoting that they shook off all responsibility for the judgment that would follow the rejecting of the gospel. (Acts 13: 51.) *Be sure of this*; repeating their message (v. 9) as they depart.

III. Their Return, 17-20.

Vs. 17, 18. *The seventy returned*; perhaps

The harvest truly is great, but the labourers are few, v. 2. This was the situation as it presented itself to the Lord Jesus—a precious harvest that must be gathered, if it was not to be lost, and few, so few, to gather it. The words may be used of the situation to-day. There are great stretches in many lar where the feet of Christ's messengers have never trod; there are many millions who have not heard the glad tidings. And still the laborers are few. The Christian Church has sent out but one ordained missionary for every 100,000 heathen. What are these among so many?

Pray, v. 2. In view of the situation presented, the Lord sets before His disciples their duty. And their first order is "Pray." This comes first, for if it be truly fulfilled, everything else will follow. He who comes into God's presence and prays from the heart that God would send forth laborers into His great harvest field, will not refuse to go himself if God should bid him go, or, if he remain at home, he will not refuse to give what he can that others may be able to go.

after a few weeks. *The devils*; literally, demons. *Subject unto us*. At the name of Jesus they were powerless. This was "more than they expected or had been promised, hence their exaltation." *I beheld Satan*, etc.; a pictorial way of saying that in the report of the Seventy He finds a proof of Satan's overthrow. (John 12: 31.) *As lightning*; visible, unmistakable and swift. Satan's overthrow, through the Messiah's death, was at hand. (Heb. 2: 14.)

Vs. 19, 20. *I give unto you power*; right and authority, as well as power. *To tread on serpents*; possibly a figurative way of saying that the evil forces of the world could not prevail against them. But see Acts 28: 3-5. *In this rejoice not*. There was danger that they should grow proud as the possessors of such powers. *But rather rejoice*; that they were on the roll of the citizens of the kingdom of heaven (Heb. 12: 23; Rev. 3: 5), and already heirs of glory. (Phil. 3: 20, Rev. Ver.) What greater joy can be?

APPLICATION
 No. 1. This is the second word of command. Some may send their representatives, but there are others who must go in person. And we notice how the Lord appeals to the heroism of His disciples. He warns them that they will have dangers to face—"as lambs among wolves." So this Captain always speaks to His soldiers. He summons them to sacrifice, to self-denial, to hardship and danger, and He expects them to respond. And they do respond. In the hardest and most perilous places of the earth Christ's soldiers have lived and labored and died for His name's sake.

Carry neither purse nor scrip, v. 4. The meaning of this is "Trust." They were not anxiously to provide for their journey, but to trust to the care of their Heavenly Father. The literal injunction was for the special time and circumstance. Ordinarily God expects His people to use necessary foresight and to make such provision as they can for their maintenance. But it is still true that those who send the missionaries out, and the missionaries themselves in the field, must

have faith in God. Not otherwise can they hope for safety and success.

Salute no man by the way, v. 4. This was an order for haste. The work was pressing and they were to waste no time in protracted salutations. The order comes to us also. It has a very special application just now to our Home work in Canada. Our great Western country is being settled. That part of our nation is in process of formation; and the future national life depends upon what is done now. This is a work which cannot be postponed. Five or ten years after this will be too late. At any cost, at any sacrifice, the Church of Christ in Canada must now claim and hold the Western land for the Master.

First say, Peace be to this house, v. 5. The passage from the fifth verse to the eleventh tells in what spirit the Seventy were to carry out their orders. As we are taught in this verse, they were to be courteous. Christian workers must always remember this. If, for example, we wish to commend our Protestantism to Roman Catholics, we must not begin by rudely attacking beliefs in which they have been trained from childhood and which, to their minds, are sacred and precious.

In the same house remain, v. 7. Further, they were not to be self-seeking. They were to be content with such entertainment as was furnished them, and not go about from place to place looking for something better. So, still, whilst those who devote their life to Christian work have a right to a proper support (for the laborer is worthy of his hire), yet they must always be able sincerely to say, "we seek not yours but you." (2 Cor. 12: 14.)

Heal the sick, v. 9. Kindness should be another characteristic of the Christian worker. Christ had given to these disciples the gift of healing, and they were to use it freely for the benefit of those among whom they moved. So should we consecrate every gift, every talent we possess, to God, and use them lovingly for the good of our fellow men, that thus we may commend to them the gospel of the Lord Jesus.

The kingdom of God is come nigh unto you, v. 9. This is the message of all who would

speaking in Christ's name. We are to say that Christ is come, that He is near, that His kingdom has been set up, and that He is inviting into it all who will come. We are to convey this message, as we have seen, in the spirit of courtesy, unselfishness and kindness, but also with fidelity, as we are taught in verse 11. We must warn as well as invite and must not shrink from declaring the whole counsel of God.

Even the devils are subject unto us, v. 17. These closing verses of the lesson tell us of the workers' reward. The first part of their reward is success. Those who labor in the spirit which the Lord Jesus has here set before us will not labor in vain. And hardly any reward could be more precious than to know that God has made use of us, so that we have helped to deliver some one from the power of the evil one and to prepare him for the reception of Christ.

Nothing shall hurt you, v. 19. The second element in the workers' reward is safety. There is a special protection about those who are engaged in the Master's work. There was a literal fulfilment of this promise for the early disciples, but it is truly fulfilled still. Many a one has found that by engaging in Christian work he has not only been a blessing to others but has gained for himself strength against temptation. He has gained "authority over the power of the enemy."

Rejoice that your names are written in heaven, v. 20. This is the final and crowning element in the reward of the workers. Working for Christ brings us into communion with Him. Communion with Christ and a sense of His protecting care, together with the seal of success set to our work, bring to us an assurance of acceptance and eternal life. This is a great joy; it is a foretaste of that which remains to be revealed when every faithful Christian worker shall hear the Master say, "Well done," and shall enter into the joy of his Lord (Matt. 25: 21), the joy of the Lord who redeemed him, whose love has filled his heart, in whose work on earth he has had a share.

had never seen her children, and her delight and gratitude knew no bounds. As a result, all three were converted, likewise the father and many others, and a successful church of a hundred or more is now in their village.

We are not responsible for *conversion*, but we are responsible for *contact*. We cannot compel any man to decide for Christ, but we may compel every man to decide one way or the other; that is, we may so bring to every human being the gospel message, that the responsibility is transferred from us to

him, and that we are delivered from blood-guiltiness. God will take care of the results, if we do our duty. We are to preach this gospel everywhere for a witness, not coldly, officially, formally, but earnestly, prayerfully, lovingly. We are to set up Christian churches, schools, institutions, homes, in the midst of pagan communities, as part of this witness to the power of the gospel. Then, whether the gospel prove a savor of life or of death, our fidelity will not fail of its reward.—The Crisis of Missions.

TEACHING HINTS AND HELPS

Get the shepherd and his flock back by a few questions. (See Lesson of last Sabbath.) Here is a splendid example of the care of the "Good Shepherd" for the wandering sheep. Recall the Lesson of June 3 (Matt. 9: 35; 10: 8) and the sending forth of the Twelve. Jesus' anxiety has grown not less, but greater.

Or approach the lesson through the harvest field. It will not be hard to interest the scholars in the old-fashioned way of harvesting by reapers. A great number were required when the crop was heavy. Picture the great ripe harvest field of our Lord's day, and the still vaster field now—for the population of the world has increased by myriads.

Then observe:

1. *The reapers.* Seventy, as compared with Twelve before. The body of disciples has become larger; therefore the number of missionaries is greater. Apply this rule to the Church now.

2. *How they were to go.* Two and two, for mutual encouragement and support; they were but "as lambs among wolves," journeying "light," with neither purse, nor scrip, nor shoes, for they were to go in haste and spend all their time in work, none in resting.

3. *What they were to do.* (a) They were to go "before His face" as the Lord's forerunners; (b) To seek the people in their homes, thus giving them the best chance of hearing their message; and to remain where they were welcomed, thus putting the re-

sponsibility of receiving the message on the right shoulders; (c) To set themselves free from narrow prejudice (v. 8); (d) To heal the sick; (e) To proclaim the coming King and kingdom; and (f) To announce judgment against those who rejected the message.

4. *How they did their work.* Evidently, well and faithfully. And greater gifts were therefore bestowed upon them (vs. 17-19); but with the reminder that to be truly God's children is better far than the power to do the greatest wonders.

Enforce these points in closing:—Seek to make Christ known to others; go in the right spirit; be faithful; above all things, make sure that you yourself belong truly to Christ.

Questions for Juniors—Where did Christ go after the Transfiguration? (Mark 9: 30-37.) What feast did He attend at Jerusalem? (John 7: 2-10.) Whither did He return? (Mark 10: 1.)

1, 2. By whom had Jesus been rejected? (Luke 9: 53.) Whom does He now send out? Why? In what order? Where to go? How did He speak of His work? Of the workers? To whom were they to pray? For what? Why were they to pray? What is prayer?

3, 4. What command given? How were they to be sent? What ordinary preparations were they to omit? Why? Why salute no one?

5-7. What rule were they to observe? What rule about eating? (1 Cor. 10: 27.)

9. What two-fold work to be done?

10, 11. How were they to treat those who rejected them? How does Christ regard rejecting His followers? (Matt. 10: 40.)

17, 18. In what spirit did the Seventy return? What does their Master say?

19, 20. What power given them? In what were they to rejoice? Where are we to work? (Matt. 21: 28.) When? (John 9: 4.) How? (Eph. 3: 20.)

For Seniors—1. Who had been chosen by Christ before? (Chap. 9: 1-6.) How many now? What reference in number 70? What plan adopted? Wherein the advantage? To what two peoples were they to preach? On what subject? What works were they to do? For what purpose?

2. What plea here for missionary work for Jesus? How can it be applied to-day?

3. Who meant by "wolves"? Why make no preparation? How does God exercise His Providence? (Ps. 140: 7; Isa. 63: 12; Prov. 16: 9.) How described? (Deut. 4: 32; Ps. 121: 4; 139: 1-5.) Describe Eastern salutations.

5-7. Give a common Eastern salutation. What did "peace" include?

8, 9. How were they to attract men to the

gospel? What were they to offer them? 10, 11. What symbolic act used? What did it express? What does rejection of gospel privileges prove? (John 3: 19.) How may we reject Christ now?

17-20. What success had the Seventy? What power does Christ bestow? In what spirit were they to rejoice? How can Christians prove they are missionaries for Christ? (2 Cor. 8: 5; Luke 14: 27; Heb. 10: 34.) In what spirit? (Ezra 5: 2; 2 Cor. 8: 3.) Wherein the encouragement? (Jas. 5: 19, 20.)

Bible Side Lights—SEVENTY—Ex. 24: 1, 9; Num. 11: 16, 24, 25; Ezra 8: 7, 14; Ezek. 8: 11.

THE HARVEST—Joel 3: 13; Jer. 51: 33; Matt. 9: 36, 37; Matt. 13: 30.

THE LABORER—1 Tim. 5: 18; Matt. 9: 37, 38; 20: 1, 2; 1 Cor. 3: 9; Jas. 5: 4.

DUST—Josh. 7: 6; Isa. 49: 23; Neh. 1: 3; Acts 13: 51.

WRITTEN IN HEAVEN—Ex. 31: 18; Heb. 12: 23; Rev. 13: 8.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The perils of missionaries.
2. The need for and use of medical missions.
3. Citizenship in heaven. (Phil. 3: 20, Rev. Ver.)

FOR TEACHERS OF THE LITTLE ONES

Connection—

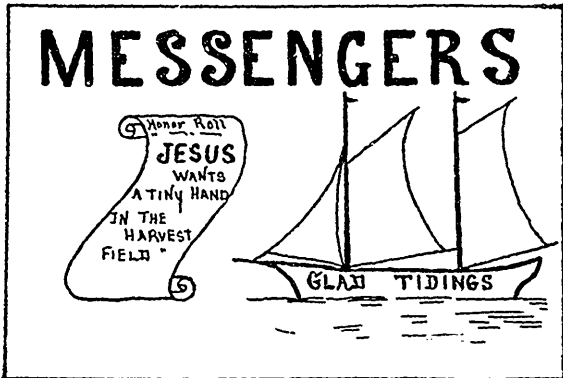
We follow, blessed Saviour,
Thy little lambs are we;
Oh, keep our feet from straying,
Till we are safe with Thee.

The Seventy Missionaries—Recall the sending

forth of the twelve apostles, Jesus' way on His way from Galilee (map) to Jerusalem—His last missionary journey—sent some more "messengers." They were to go "two and two." They were "forerunners." (Recall John the Baptist.) You'll have

to hold up both hands seven times and count each finger a missionary, because there were seventy messengers.

The Harvest Field—Describe again the harvest scenes, the laborers going forth to gather the ripe grain. Jesus said the people were ready (like ripe grain) to have laborers (missionaries) go amongst them to gather them into Christ's kingdom. Teach verse 2. Emphasize the power of prayer. Describe the



humble, helpful way in which these missionaries were to go amongst the people.

The Harvest—The messengers did their work and returned to Jesus with joy to tell Him that people had listened to them and they had been able to overcome evil spirits. Jesus told them not to be proud of anything they had done, but “rejoice because your names are written in Heaven.”

Little Lessons—

Jesus wants a tiny hand
In the harvest field.
To the touch of fingers small
Giant hearts may yield.

The Honor Roll—How happy the children feel when their names are written on the Honor Roll of the school, or mentioned in praise in any way. Even the smallest child may have his name on Heaven’s Honor Roll-Book. How? Through the grace of the Heavenly Father and by being faithful in His service.

“If you were in a country where there were no books, no picture papers, no Sunday School, would you not be glad if some little

girl or boy saved up pennies to help you buy some of these good things? If no minister or teacher had ever told you of God, Jesus, and Heaven, would you not think it kind if some little girls and boys who have kind parents and teachers would put their pennies together and gather enough money to send a teacher to you?

The Missionary Ship (draw outline)—

The fairest ships upon the seas
Are those that sail afar,
To take the Saviour’s messengers
Where heathen children are.

Our Work—Speak of some mission work the children may do. The Harvest Field is all around us, on our street, perhaps. “God has given us all errands to do for Him and a Book full of directions to show us how to do them. Every day we can tell Him what we are trying to do and ask His help; and when He calls us home to Heaven, we shall have great joy in telling Him what we tried to do for Him.”

“I like that,” said Hester, “it is very nice to be allowed to do errands for God.”

BLACKBOARD REVIEW

MESSENGRS OF
HEALERS IN
CITIZENS OF

CHRIST’S

GOSPEL
NAME
KINGDOM

The Review may be begun with a clean board, the advantage of which will be to excite curiosity as to what is to be put upon it. Have a talk about these seventy happy men; for if ever men ought to have been happy, it was these. They were thrice fortunate. What were they? Draw out the answer, “Messengers.” Of what? The good news—the best, the most blessed of all messages—the Gospel (“good news”) of Christ’s Kingdom. Get the scholars to tell in what respects it is good news. What more? The scholars will tell you that the seventy were also “Healers”, and healers “in Christ’s name.” The whole field of medical missions is opened up, and in fact all the ways in which Christ’s servants and Christ’s power have lessened the ills of men’s bodies. Then, best of all, “Citizens of Christ’s Kingdom,” heirs of God and joint-heirs with Christ Jesus. An enviable lot, surely, was that of these chosen disciples.

LESSON XI.

THE GOOD SAMARITAN

September 9, 1900

Luke 10: 25-37. Commit to memory vs. 33-35.

25 And, behold, a certain lawyer stood up, and tempted him, saying, *1* Master, what shall I do to inherit eternal life?

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

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

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

29 But he, *2* willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man *3* went down from Jerusalem to Jericho, and fell among thieves which *4* stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance *5* there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he *6* was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he *7* had compassion on him.

34 And *8* went to him, and bound up his wounds, pouring *9* in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow *10* when he departed he took out two pence, and gave them to the host, and said *11* unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which *12* now of these three, thinkest thou, *13* was neighbour unto him that fell among the *14* thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

Revised Version—*1* Margin Teacher; *2* Desiring; *3* Was going; *4* Robbers; *5* Both *4* ripped him and beat him; *6* A certain priest was going down; *7* In like manner a Levite also; *8* Came to the place and saw him; *9* Was moved with compassion (*Omit* on him); *10* Came to him; *11* On them; *12* *Omit* when he departed; *13* *Omit* unto him; *14* *Omit* now; *15* Proved.

GOLDEN TEXT

Love thy neighbour as thyself. Lev. 19: 18.

DAILY READINGS

M.—Luke 10: 25-37. The Good Samaritan.

T.—Deut. 6: 1-13. Love to God.

W.—Lev. 19: 11-18. Love for neighbour.

Th.—Rom. 12: 9-21. Coals of fire. F.—1 Cor. 13: 1-10. Greatness of love.

S.—Matt. 5: 43-48. Perfection of love.

S.—Mark 12: 28-34. The great commandment.

TIME AND PLACE

Soon after the sending forth of the Seventy, towards close of A. D. 29, in His Perea ministry.

CATECHISM

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

LESSON PLAN

I. The Lawyer's Query, 25-29.

First, as to the way of life, then, as to who is our neighbor.

II. The Lord's Parable, 30-35.

Of "The Good Samaritan."

III. The Practical Application, 36, 37.

"Go, and do thou likewise."

LESSON HYMNS

Book of Praise—7 (Ps. Sel.); 427; 187; 532; 425.

EXPOSITION

Connecting Links—After rejoicing in the success of the Seventy, through whose preaching the good news of the kingdom had been made known to the common people, Jesus probably journeyed through Perea. (Mark 10: 1.) Perea means "beyond," "on the other side," and is the name applied to the region on the Eastern side of the Jordan, *i. e.* furthest from Jerusalem. It was likely on this journey that He was tempted by the lawyer, which led to the story of the Good Samaritan.

I. The Lawyer's Query, 25-29.

V. 25. *A certain lawyer.* (See Mark 12: 38.) The scribes were the lawyers of the time. They were the students and expounders of the Jewish law. The law was both civil and religious. *Stoc l up.* Probably the incident occurred in a synagogue. (See v. 26.) *Tempted him; tested him as to His*

knowledge in the law. The word does not necessarily imply evil intention on the part of the man; although, from the keenness of the edge of the parable that follows, we judge that Jesus perceived presumption or hypocrisy or both in the man's heart. *What shall I do?* etc. It was no doubt intellectual rather than spiritual interest that prompted the question. Or it may have been a mere trap. It was a question that was much discussed (Matt. 19: 16) and no more important question can be asked. The Pharisees taught that salvation was obtained through the observance of such forms and ceremonies.

V. 26. *What is written in the law?* He meets the lawyer on his own ground. It was the lawyer's business to know what the Scriptures say. *How readest thou?* A form of question asked by the Rabbis of their pupils when they wanted a quotation of

Scripture. "Some conjecture that Jesus pointed to the lawyer's phylacteries, on which the first passage quoted was always written." (Peloubet.)

V. 27. *He answered*, etc. He quotes from Deut. 6 : 5, and from Leviticus 19 : 18. *Thou shalt love*. However little the lawyer may have understood it, love is the principle of all true obedience, and makes possible all earnest living. *Heart . . . soul . . . strength . . . mind*. These terms differ somewhat from our use of them. They represent, however, the whole man, and teach us that the undivided person, reason, conscience, will, affections, should be devoted to God. (Hos. 10 : 2.) *Thy neighbour as thyself*. Love to God implies love to man. If the lawyer united these two quotations without guidance from Christ, it shows rare intelligence and insight. In Matthew 22 : 36-40, it is Jesus that unites them. Perhaps, as Godet thinks, the Master helped the lawyer to this conclusion by a few questions.

Vs. 28, 29. *Thou hast answered right*; correctly and wisely. *This do, and thou shalt live*. Here was the difficulty. It is easier to quote the law than to fulfil it. If we could but fulfil the law in its real meaning, loving God with our whole being and our neighbor as ourselves, we would have eternal life. Alas! Who can do so? (Gal. 3 : 21.) *But he, willing*; wishing or desiring. *To justify himself*; to prove that he was righteous and had kept the law. *Who is my neighbour?* The Jews did not regard the Gentiles as neighbors. If the word was thus limited in its application, the lawyer might seek to show that he had met the requirements of the law with respect to his neighbor. But beneath his words there may have been a twinge of conscience and a willingness to be instructed in the matter. In reply Christ gives the story of the Good Samaritan.

II. The Lord's Parable, 30-35.

V. 30. *Down from Jerusalem to Jericho*. The neighborhood referred to was the haunt of brigands. Jericho, in the Jordan valley, is 20 miles from Jerusalem and about 17 miles north-east of it, and 3,500 feet lower. The steep, narrow descent has always been a

resort of brigands. *Wounded him*. (Rev. Ver. "Beat him.") The man had probably resisted. *Half dead*; in sore need of help

V. 31. *A certain priest*; possibly returning home from his duties in the Temple. Jericho was one of the cities where priests resided. *Passed by*. He wilfully and cruelly avoided him. Many of the priests were utterly indifferent to the wants of the people, contrary to the spirit of the law (Exod. 23 : 4; Deut. 22 : 1-4), and of the prophets. (Micah 6 : 8.)

V. 32. *A Levite*. The Levites were of the same tribe as the priests and helped them in their duties in the temple. The priests and Levites were supposed to be the religious leaders of the people, but they had separated mercy from sacrifice. (Matt. 9 : 13.)

V. 33. *Samaritan*; despised by the Jews (John 4 : 9) though they accepted the law of Moses. The fact that the rescuer is a Samaritan gives point to the parable. In the estimation of the lawyer the Samaritan was an outcast, the priest and the Levite the very chosen ones of the nation. *Moved with compassion*; the lack of which kept the priest and Levite from giving aid. Pity is at the bottom of all true help of our fellow-men.

V. 34. *Bound up . . . pouring in*. "Both technical terms in medicine." (Expositor's Greek Test.) *Oil and wine*; a mixture much used by the ancients for healing wounds. *His own beast*; while he, in a spirit of self-denial, walked by the side of the animal. *An inn*; literally, "a place for receiving all comers." It was not a mere khan or place of shelter (Luke 2 : 7), but an inn having a host or landlord. *Took care of him*; attended to him personally, though, being on a journey, it was no doubt at great inconvenience to himself.

V. 35. *Two pence*. The penny or *denarius* was worth about 17 cents, or a day's wage. (Matt. 20 : 2.) The amount, though small to us, would pay for the accommodation of the man for several days. *When I come back*. He was probably a travelling merchant, and known to the host as a trustworthy man.

III. The Practical Application, 36, 37.

Vs. 36, 37. *Which one of them?* The lawyer can now, by applying the parable, answer his own question—(v. 29). *Proved neighbour* (Rev. Ver.); not in theory but in fact. *He that shewed mercy.* The only answer possible.

Besides, the lawyer's heart has been touched. He no longer quibbles. *Go and do thou likewise.* "Then you will know that you have eternal life," for in such loving acts is the "fulfilling of the law." "Feelings without action harden the heart."

APPLICATION

What shall I do to inherit eternal life? v. 25. This is the most important question that one can ask. Have I thought about it? Do I know the answer? It is only Jesus who can give the answer. Let me learn of Him. His is the right answer.

This do and thou shalt live, v. 28. We cannot find a better illustration than this of Paul's saying that "the law was our school-master to bring us unto Christ." (Gal. 3: 24.) Think of what is involved in that sum of the ten commandments which we have in the 27th verse. As the lawyer repeated the words under the searching eyes of Christ, he must have felt that, if eternal life for him depended upon his perfect keeping of that law, it could never be his. And this is what the law does for us. It makes us aware of our sin and shows us our need of a Saviour through whom we can obtain forgiveness and a strength that is not our own. Then it becomes the ideal of the life to which, for the love of Christ and by His grace, we strive to attain.

Passed by on the other side, vs. 31, 32. "Inhuman, unnatural conduct," one is ready to exclaim. It was inhuman, but it was not unnatural. These men did exactly what all the world is inclined to do; what the majority are doing in one form or another every day—passing by need without giving pity time to rise in the bosom Nothing so easy as to invent excuses for their conduct. "Another of these robberies! How frequent they are growing! One ought to help; but what can one do? This poor fellow seems beyond help. It is impossible to attend to every unfortunate. Then one must think of himself. True, these robbers do not meddle with us; they leave us holy men to go and come in the performance of our sacred duties; but we cannot expect

them to act with such forbearance, unless we observe a discreet silence as to their lawless deeds" The reasons are good enough for all who want an excuse. But if one happen to have a big, tender heart, he will not be able to avail himself of such reasons for neglecting a duty lying in his way.—Professor A. B. Bruce.

Which of these three proved neighbour, v. 36. The lawyer had asked, "Who is my neighbour?" The parable of Jesus has answered that incidentally. My neighbor is anyone who needs help which I can give. Neighbourhood is not to be limited to those of the same society, or religion, or country, or race. Here is a *man*; he is in distress; he is my neighbor. I must help him if I can. But Jesus has also answered the equally important question, "What is it to be a neighbor?" It is not to live in proximity; it is not to proffer idle sympathy; it is to render prompt and willing and affectionate assistance, regardless of all considerations except the fact of need.

Go, and do thou likewise, v. 37. Let us give heed to this command. The Lord demands of us such service as was rendered by the Samaritan. He demands it, for example, in connection with mission work. He expects us to have compassion upon people of different race and language from ourselves. In order to succor them, He calls some to go into danger. He expects us to expend our sympathy and our money upon these people whom we have never seen, to whom we are bound by no common ties, and from whom we can never possibly receive any reward.

We may take the parable as a picture of human life and the redeeming work of Christ. The way from Jerusalem to Jericho may stand for human life, rough and dangerous, and beset by enemies. The cruel con-

duct of the robbers may well illustrate the work of sin, which attacks men and robs them of health, reputation, prospects, life eternal. The priest and the Levite who passed by may signify the Law which, neither as ceremony nor commandment, had power to atone for our sin or change men's hearts so that they should become free from its power. Then comes Christ, the Good Samaritan. He was not of our world or race, but He came to us in our distress. He came because He was moved with compas-

sion. In His love and in His pity He redeemed us. He came in defiance of danger, and at great sacrifice to Himself. He saved us. He bound up our wounds. He poured forth for our healing, not oil and wine, but His own most precious blood. He takes complete charge of us, assumes all cost, and until the day when our redemption shall be complete we are kept by His care. Who would not gratefully accept this great salvation? Who would not seek to have in him that mind which was in Christ Jesus?

POINTS AND PARAGRAPHS

No man has reached sinless perfection until he measures up to the standard here approved of by Christ. v. 27. Who has ever done so?

To be saved by works we must have kept this law perfectly in the past and we must keep it perfectly in time to come. v. 28.

"Neighbor is that neighbor does." v. 29.

No thief is so cruel and so rapacious as sin. v. 30.

"Alas for the rarity
Of Christian charity
Under the sun!"

Genuine compassion draws not only tears from the eyes but money from the purse. v. 35.

People think they are good because they measure themselves by the wrong standard. If a man mistake inches for feet in his measure, a short man will imagine himself very tall. Let a man stand up beside the perfect law of love, and have some conception of its meaning, and he will see how far short he has come and how much he needs forgiveness.—Peloubet.

Professor George Adam Smith has this to say of the road travelled by the men of the parable. "It is the shortest road from Jericho to Jerusalem and, therefore the usual pilgrim route in both directions. Perans and Galileans came up to the Temple by it; it was the path of our Lord and His disciples, when He *set his face steadfastly towards Jerusalem*; and from then till now it has been trodden in the opposite direction

by pilgrims from all lands to the scene of His baptism. When taken upwards, a more hot and heavy way it is impossible to conceive—between blistered limestone rocks, and in front the bare hills piled high, without shadow or verdure. There is no water from Jericho till you reach the roots of the Mount of Olives. Curious red streaks appear from time to time on the stone, and perhaps account for the sanguinary names which attach to the road—the present Red Khan, the Chastel Range of the Crusaders, and the Ascent of Blood—but the crimes committed here make these doubly deserved. The surrounding Arabs have always found the pilgrims a profitable prey."

For many years the Christian Church passed by on the other side while the heathen world lay perishing for want of the gospel. In the beginning of this century the Rev. Sydney Smith, a clever and witty clergyman of the Church of England, published an essay on Indian Missions, in which he strongly opposed the work which had been lately begun by Carey and his associates. The following are the chief arguments which he adduced against the mission work. Some of them are quite in line with what the priest and the Levite might have urged in defence of their conduct. "(1) No man will, we presume, contend that it is our duty to preach the natives into an insurrection or lay before them so fully and emphatically the scheme of the gospel as to make them rise up in the dead of night and shoot their instructors through the head . . . It

appears to us hardly possible to push the business of proselytism in India to any length without incurring the utmost risk of losing our empire (2) Another reason for giving up the task of conversion is the want of success This difficulty (the influence of caste) must a missionary overcome before he can expect the smallest success; a difficulty which, it is quite clear, that they themselves, after a short residence in India, consider to be insuperable (3) The duty of conversion is less plain and less imperious when conversion exposes the convert to great present misery (4) Con-

version is no duty at all if it merely destroys the old religion without really and effectually teaching the new one. A Hindoo had better believe that a deity with an hundred legs and arms will reward and punish him hereafter, than that he is not to be punished at all (5) The duties of conversion appear to be of less importance when it is impossible to procure proper persons to undertake them, and when such religious embassies in consequence devolve upon the lowest of the people If a tinker is a devout man he infallibly sets off for the East." The results of modern missions are an unanswerable answer to these arguments.

TEACHING HINTS AND HELPS

The approach will probably best be made by a "flank movement." The lawyer's question will seem too abstract and too theological to the ordinary class. Of course, they would not use these terms. Some of them would not even understand the words, but, none the less, they have a sense of not being able to grasp the lawyer's question. What he is interested in does not, at the first blush, interest them.

But *people* are interesting to children, even if questions on high themes are not, and the Lesson has two groups of people: Jesus and the lawyer; and the persons of the parable.

Jesus, the wonderful Teacher. Tell of all the different kinds of persons who came to Him from time to time, and how He was able to deal with each.

The lawyer, partly in earnest and partly trying to entrap the Master.

The unfortunate traveller, who fell in with the highwaymen. The local circumstances are easily made interesting. Stories about robbers are, to most children, quite charming. But be careful not to let the lesson degenerate in that direction.

The priest, returning, doubtless, from his duties in the Temple at Jerusalem to his home.

The Levite, an inferior priest, his office being to assist in the Temple service.

The Samaritan, whom both priest and Levite despised.

If the Lesson has been handled skilfully thus far, and the interest of the scholars elicited, it should not be difficult to take a deeper furrow. What did the lawyer wish to know? Why did Jesus direct him to the law? "What is the sum of the Ten Commandments?" Show how the lawyer's further question of v. 29 comes in. Did the parable answer it? Yes. My neighbor is anyone who needs me. But the parable more than answered the question. It showed what true neighborliness is. Our Lord's final injunction brings the matter very close to all. It has its application not only in national relationships, and great works of philanthropy, but in every community, and playground, and home.

There have been many calls on "neighborliness" during the year—the patriotic fund, the India famine, sufferers by fire. In responding to these appeals so heartily, our people have shown the true "Good Samaritan" spirit. The poor are always with us, and the great, needy masses of the heathen world ever crying for help.

Questions for Juniors—How had the common people received the message of the Seventy? (Lesson of last Sabbath and Luke 10: 21.)

25. Who now spoke to Jesus? In what manner? What said? What is meaning of "tempted"?

26-28. What asked by Jesus? How does

the lawyer reply? (Deut. 6: 5; Lev. 19: 18.) Who should be chief object of love? Why? (John 3: 16.) How should love be shown?

29, 30. What practical question asked? By whom? How did Christ answer it? Where was Jerusalem? Where Jericho?

31-33. What three different persons saw the one in distress? How did each act?

34, 35. What were the seven steps in the Samaritan's conduct? What was the value of two pence? Of what is hospitality a test? (1 Tim. 5: 10.) To whom should it be shown? (Heb. 13: 2; Isa. 58: 7; Rom. 12: 20.) How is the Golden Rule brought out here?

36, 37. What was Christ's question? What the answer given? What command given by Christ? How can we obey it? (Matt. 25: 45.)

For Seniors—25. What is the most important question one can ask? By whom here asked? On what other occasion? (Matt. 19: 16-22.) When does eternal life begin? How long does it last?

26-28. To what does Jesus direct the lawyer? Show that each of the Ten Commandments is included in v. 27. Why should we love God supremely? What indicated by heart? By soul? By strength? By mind? What is the measure of our love to our neighbor?

29, 30. What was the lawyer's question? Why asked? How answered?

31-33. Who were the Levites? (Num. 1: 50-53.) How much more done by the Levite here than by the priest? What feelings between Jews and Samaritans? (John 4: 9; 8: 48.) How had Christ been used by them? (Luke 9: 51-56.)

34, 35. Why were oil and wine used? What instructions to the host?

36, 37. Could any other answer have been given to Christ's question? From what is compassion inseparable? (1 John 3: 17.) What are motives to it? (Matt. 18: 27-33; Heb. 5: 2.) What promise attached? (Prov. 19: 17.) How shown by Christ? (Matt. 11: 28; John 11: 35; Luke 19: 41.)

Bible Side Lights—WRITTEN IN THE LAW—1 Kings 2: 3; Neh. 10: 34-36; 1 Chr. 16: 40; Luke 24: 44; Acts 24: 14.

NEIGHBOR—Prov. 26: 19; 27: 10; Ex. 22: 7-14; Deut. 15: 2; 27: 17; Job. 16: 22; Zech. 8: 16, 17.

A SAMARITAN—Luke 17: 16; John 4: 9, 39, 40; Acts 8: 25.

PENCE—Matt. 20: 2; Rev. 6: 6; John 6: 7; Mark 14: 5.

MERCY—Ex. 20: 16; Deut. 13: 17; Ps. 37: 41; 109: 15, 16; Rom. 12: 18; Jam. 2: 13.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

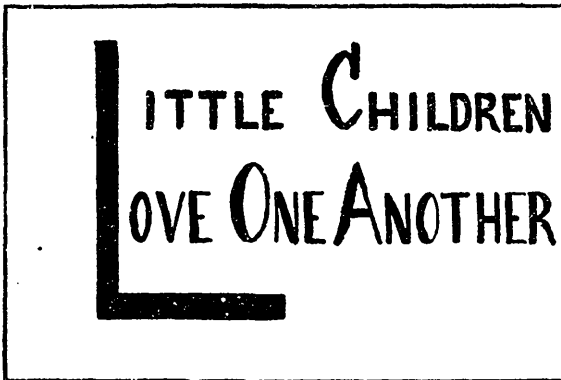
1. The Jerusalem-Jericho road.
2. The Samaritan as a type of true neighborliness.
3. The application of the parable to missions.

FOR TEACHERS OF THE LITTLE ONES

Connection—"An English nobleman had one little daughter whom he dearly loved. The child's nurse taught her about Jesus. The father used to amuse his little girl

by riddles. One day she said, 'Papa, do you know what is whiter than snow?' He was not a Christian. 'I don't know,' he said. The little one said, 'A soul washed in the blood of Jesus is whiter than snow.'

"Some time afterwards, the Prince of Wales was visiting them, and noticed the child. She said to him, 'Do you know what is whiter than snow?' He smiled and said, 'No, what is it?' 'A soul washed in the blood of Jesus is whiter



than snow?' The father heard these words from his child's lips for the second time. He kept thinking about them until he became a Christian, and through him thousands were saved." ("Bible Morning Glories.")

Was she not using her "tiny hand in the Harvest Field?"

Introduction—Draw outline of road, Jerusalem to Jericho (better still, use sand tray). Tell about the robbers that infested this district, and waylaid travellers.

The Lesson—A lawyer, talking to Jesus, asked "What does God's law say?" Teach Golden Text. You call Willie your neighbor because he lives next house to you. Let us see if that is what Jesus meant! Here is the story Jesus told the lawyer.

The Good Samaritan—Turn to your blackboard or sand tray road. Here is a man (stroke or stick in the sand) coming from Jerusalem to Jericho (squares or blocks for houses). A robber band (strokes) pounce upon him, take all his valuables, beat him and leave him half-dead.

Here he lies in pain. Along comes a priest (stroke). He serves in God's Temple. Surely he will stop and see what is the matter. No! He passes by on the other side

while the poor man moans in pain. Here comes another man. He is a priest's helper in the Temple. What will he do? Looks at him and passes on. Here is a third, a Samaritan, riding on a donkey. Watch him! Tell the rest of the story, making good use of the blackboard or sand tray to make the story very real.

My Neighbor—Jesus turned to the lawyer. (verse 36.) What do the children think about which of the three was neighbor?

These men had never seen each other before. Jesus meant that *all the people in the world* are neighbors.

The question is not, "Who is my neighbor who will help me?" but "Whose neighbor am I, that I may help him?"

Little children love each other,
'Tis the Saviour's blessed rule,
Every little one is neighbor
To his playfellow at school.

Go and Do Thou Likewise—Recall Golden Rule.

How many deeds of kindness
A little child may do;
Although he has so little strength
And little wisdom too.

BLACKBOARD REVIEW

L-O-V-E spells HELP

Begin by printing the letters of the word LOVE on the blackboard as above—nothing more. Then get from the school our Lord's summary of the Ten Commandments. Dwell on the second part of the summary—love to neighbor—passing on to show that it must be of a practical sort. John (1 John 3: 17) gives a lively picture of the man who says he loves, and ends by saying it; and shows that such profession of love is mere mockery. Repeat John's exhortation, "My little children, let us not love in word, neither in tongue; but in deed and in truth." Come back now to the four letters on the board—L-O-V-E. What do they spell? There will be a little pleased surprise when you write rapidly—HELP. There is no need for explanation, but there is a fine opportunity to impress the duty of bearing one another's burdens, or to make a plea for some needy cause.

LESSON XII.

THE RICH FOOL

September 16, 1900

Luke 12: 13-23. Commit to memory vs. 10-21. Read Luke 10: 38 to 12: 34.

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

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

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

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

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

18 And he said, This will I do: I will pull down

my barns, and build greater; and there will I bestow all my fruits and my goods.

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

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

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

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

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

Revised Version—Out of the multitude; 2 Bid my brother divide; 3 But; 4 Keep yourselves from all; 5 Reasoned; 6 Not where; 7 Corn; 8 Omit and; 9 Foolish one; 10 Is thy soul required; 11 And the things which thou hast prepared, whose shall they be? 12 Be not anxious; 13 Nor yet for your body; 14 For the; 15 The food; 16 The body than the raiment.

GOLDEN TEXT

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

DAILY READINGS

M.—Luke 12: 13-21. The rich fool.
T.—Luke 12: 22-34. The lesson to be learned.

W.—Deut. 8: 11-20. Lest we forget.
Th.—Ps. 49: 6-20. Riches cannot save.

F.—Ps. 52. The better trust.
S.—1 Tim. 6: 1-10. A snare.
S.—1 Tim. 6: 11-21. Use of riches.

TIME AND PLACE

The same place and period as in the previous Lessons; the Perea ministry, A. D. 29, the last days of our Lord's life on earth approaching rapidly.

CATECHISM

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to His revealed will.

LESSON PLAN

I. A Question of Property, 13-15.

II. The dividing of an inheritance. Light from a Parable, 16-21. Of one who laid up for himself and forgot God.

III. The True Secret of Living, 22, 23.

By understanding what life really means.

LESSON HYMNS

Book of Praise—14: 86 (Ps. Sel.); 136; 16: 29?

EXPOSITION

Connecting Links—Jesus continued His journey through Perea. There were great crowds (Luke 12: 1), possibly on their way to Jerusalem to the Feast of Dedication. (John 10: 22.) These chapters of Luke are full of His conversations and discourses.

I. A Question of Property, 13-15.

V. 13. *One of the company*; not a regular disciple, but a listener in the crowd. He must have been worldly-minded, indeed, to have been untouched by the solemn discourse of vs. 1-12. *Master*; or Teacher, the usual title for Jesus among the common people. *Divide the inheritance*. According to Jewish law (Deut. 21: 17), the elder son got two-thirds and the younger one-third. The man was probably a younger brother, who had been kept out of his rightful share. There was a court for the settlement of such matters, but the consent of both parties was necessary.—Tristram.

V. 14. *Man*; a stern address conveying a rebuke. *Divider*; an umpire or arbitrator. Jesus is no mere public officer, to keep order

among men in accordance with earthly laws. Laws will be obeyed when His teaching touches the heart. (For Christ's attitude to the law of the land, see Matthew 17: 24-27; 22: 15-22.)

V. 15. *Said unto them*; to His disciples and the multitude. *Keep yourselves from all covetousness*, (Rev. Ver.); from every kind of covetousness. The greedy desire to have and selfishly to hold earthly possessions at the expense of spiritual things. *A man's life consisteth not*. The true measure of a man is not what he has, but what he is, not outward possession, but character. "Such phrases as that a man 'is worth' so many thousands a year, revealing the current of worldly thought, show how much this warning is needed."—(Cambridge Bible.)

II. Light from a Parable, 16-21.

V. 16. *He spake a parable*; in which He embodied the principle just laid down. *The ground*; the estate, or farm. *Brought forth plentifully*; a very desirable thing for a farmer, but good crops are the Lord's doing,

not the farmer's (Ps. 104 : 1-16.)

V. 17. *He thought within himself.* It was his one absorbing thought. It took possession of the man. *What shall I do?* His possessions are an actual worry to him. (Ecl. 5 : 10.) When one begins to be over-anxious about what he has, whether little or much, he is not using it wisely. A good answer to the man's question is given in v. 33. *My fruits*; the produce of his land. Notice the number of "I's" and "my's." (Compare 1 Sam. 25 : 11. "Nabal" means "foolish." There is no completer fool than an egotist—a self-centered man.)

V. 18. *I will pull down my barns.* Barns in the East are pits built under the ground with an opening at the top. In these the grain is stored for safety, from thieves and vermin. He proposes to enlarge these pits by pulling down the walls and sides and extending them. *Bestow . . . my goods*; the hoarded wealth of the past. The avaricious are never satisfied.

V. 19. *I will say to my soul.* He measures life in terms of mere pleasure, eating and drinking, as though the soul could be satisfied with such things. *For many years*; but God says "this night." (v. 20.) *Eat, drink, and be merry.* Translated into our everyday talk, "have a good time"; a paltry programme for an immortal soul!

Vs. 20, 21. *But God said unto him*; "speaking through conscience in the death hour," (*Erpos. Greek Test.*) and in contrast with

what the man himself had said. *Thou fool*; unthinking, senseless one. He knew how to make and keep money, but he was a senseless idiot as to what true living meant. *This night*; in contrast with "many years." (v. 19.) *Thy soul shall be required of thee*; literally, "They are demanding thy soul of thee." The messengers of God were summoning him to his account. *Whose shall those things be?* No longer his (1 Tim. 6 : 7), but given to others. (Ps. 39 : 6.) The only thing man carries with him, when he quits the world, is his character, and what a blessed or fearful ownership that may be! *So is he*; a poor fool, a miserable failure. *Is not rich towards God*; who does not honor God with his riches, and who has no riches of heavenly character and no claim on heavenly glory. (Matt. 6 : 19-21.)

III. The True Secret of Living, 22, 23.

Vs. 22, 23. *He said unto his disciples.* He applies the lesson for their spiritual benefit, for He was training them for the larger work of reaching others. *Take no thought*; "Be not anxious" (Rev. Ver.)—See the Sermon on the Mount, Matt. 6 : 25-34. *For your life*; for the many wants of the physical life. *The life is more than the food*, etc. (Rev. Ver.); and God who has given us life may be trusted to provide us our food and clothing. We are to do our best, without worry or anxiety, and then leave the rest with Him absolutely. (Matt. 7 : 11.)

APPLICATION

Who made me a judge or a divider? v. 14. The man was seeking to use Jesus to further his selfish and worldly ends. Jesus would not be so used. Nor should His religion be so used. When men make a profession of religion or use their religious standing to aid their ambitious designs, it is a prostitution of religion and is not in accordance with the spirit of Jesus.

Beware of covetousness, v. 15. "That this is not the sin of the rich more than of the poor is certain. It is seen in the wage-earner who cares more for full wages than for full hours or thorough workmanship, as

well as in the capitalist who cares more for private dividends than for public services or his wage-earning partners, and in the office-seeker who is after a snug salary more than strenuous duty and public interest."

A man's life consisteth not, etc. v. 15. Wealth has its use. The possession of wealth gives opportunity of life; men may live all the better physically, intellectually and spiritually for having wealth; but this depends on the use that is made of it. Merely to possess wealth is not life. Now, men make this mistake. They think that life is to be found in the acquisition and

possession of wealth; and, desiring to live, they bend all their energies to this. The consequence is that they miss life altogether. They often miss even physical life. They are so anxious to make wealth that they do not allow themselves to enjoy legitimate bodily pleasure, and when their wealth is made, their bodily health is broken and they have lost the capacity for enjoyment. So, also, they miss intellectual life. Intent solely on the acquisition of riches, the treasures of science, literature, art, music are all sealed to them. Worst of all, they miss spiritual life.

All my fruits. 1. 18. He could not spare even a little for the poor. He was like a miser who fears to invest his money and hides it away. It earns nothing. If this man had given to the poor, he would have been lending to the Lord and by and by the Lord would have returned what he lent, with generous interest. The spiritual descendants of this rich man are with us still. They accumulate wealth and store it up or spend it selfishly upon themselves. Missions, hospitals, institutions of learning, all good causes, appeal to them in vain. Even when they die, they are careful to divide their property among their relatives, to be quarrelled over

or squandered; or they order costly and magnificent mausoleums to cover their crumbling clay.

Take thine ease, eat, drink and be merry, v. 19. What a conception of life! To sleep, to eat, to drink, to carouse. This was all he had been able to learn of life, so intent had he been on the acquisition of earthly things. But even this poor life he never knew. He was going to enjoy it when he got his barns built. So those who live for gain seldom reach the point where they expect to enjoy life. The time when they will begin to live is always a little farther on. When a few thousands more have been made, when another farm is paid for, then I will say to my soul, "Take thine ease."

He that layeth up treasure for himself, v. 21. Selfishness defeats itself. He that lays up treasure for himself is taking the sure way of depriving himself of all benefit from his treasure. Spending his time in laying it up and adding more to it, he is never able to enjoy it while he lives. Laying it up for himself, instead of doing good with it, he is laying up no treasure in heaven, he is not making himself rich towards God. So he is dooming himself to a life of poverty in eternity.

POINTS AND PARAGRAPHS

Take heed how ye hear: even Jesus had inattentive listeners. v. 13.

The religion of Jesus should not be used to minister to selfish greed or ambition. v. 14.

Men who would shrink in horror from idolatry are yet guilty of covetousness, which is its equivalent. (See Col. 3: 5.) v. 15.

The things which a man possesses are all outside himself; life is something within. v. 15.

So far from bestowing life, the abundance of a man's possessions sometimes crushes the life out of him. v. 15.

If riches increase, set not your heart upon them. (Ps. 62: 10.) v. 16.

Let those who have more than enough remember that there are many who have less than enough, v. 17.

Man proposes, but God disposes. v. 20.

We seek food and raiment that we may keep ourselves in life, but it is scarcely worth our while if we possess no life that is worth living. v. 23.

It is not wrong to make money or to accumulate and take care of it; but in the pursuit of wealth one must beware of the danger of being tempted by a covetous spirit into the misuse of the possessions which he lawfully amassed. A man should pursue his business as one might who is engaged in a powder mill, or in connection with great electric works. If one walks carefully in the one and observes the dangers in the other, he is safe enough; but carelessness exposes to the greatest peril.—Pentecost.

The man whose adjustment to life is

wholly commercial, and has to do entirely with his business, is not a highly-organized human being, and is a success only on a very low plane. Real success is secured by the man who makes his adjustments to the three environments—the physical, the intellectual and the spiritual—who develops his nature on all sides, lays hold on all resources, and makes himself the master of various kinds of knowledge. To call the mere money-maker or money-saver a successful man is to make a caricature of success. One of the ablest and most successful men in the country recently said of another man, whose financial success was of the most colossal kind, that life meant nothing to him except certain stocks, a pack of cards, and a pair of fast horses. Of art, literature, science, politics, religion, travel, those great and permanent instruments of human culture, this multi-millionaire knew nothing. To call such a man a successful

man is to so misuse language that it loses its meaning.—The Outlook.

As a rule it is not wise when one goes on a journey to a foreign country that he should carry with him the coin of his own country. It will probably be discounted in the foreign country, or it may not pass at all. It is better for him to take his money to the bank and deposit it there and receive in exchange a letter of credit. This will be honored by the banks in the country to which he may be going. That which we, on earth, call wealth, will not pass in heaven. If a man could take it with him, he would be none the richer there. But let him exchange his money for the thanks and prayers of the needy whom he can help. Thus he will be depositing money in God's bank. When he goes to heaven he will find that he has treasure there. He will be a rich man in eternity, and such riches are sure and abiding.

TEACHING HINTS AND HELPS

A Lesson in investments. To most, the making of money seems more difficult than the care and use of it. There are few who would refuse a fortune because of any fear that they might not be able to spend it properly.

Here is a man (v. 13) whose wealth has blinded him. He sees no beauty in Jesus or His teachings. He regards Him only as a convenient tool for his own purposes. (v. 13.) Picture him coming with his ill-timed request—a man who never looked higher than his own fields and flocks. Contrast him with a great poet, or painter, or patriot, or Christian hero. How petty he seems, a mere embodiment of money bags.

Jesus, by the parable, holds up a mirror to the man. May we not hope that he saw himself clearly, and that the sight led him to think of higher treasures than his "inheritance"? The force of the parable lies in the startling contrast between the man's view of himself and God's view of him.

The man regards himself as extraordinarily fortunate (v. 16); he expects his run of good fortune to continue (vs. 18, 19); he judges

the best thing to do with life is to take "a good time." (Make plain to the scholars that even those who are not rich may have this covetous and self-indulgent spirit.)

How God regards the man. As a "fool" (v. 20), short-sighted and silly. To-day he is in possession; to-morrow others will possess, and he will go out into eternity a pauper, because he has nothing laid up in heaven's treasure-house—no unselfish service to God and his fellow-men. (Verse 21 should be emphasized as containing the gist of the parable.)

Then press home the lesson of v. 22. "Trust and don't worry," the reason for it in v. 23, and the beautiful illustrations which follow.

Questions for Juniors—To whom was Jesus speaking? (v. 1.) On what subject? What journey was Jesus taking?

13. By whom was He interrupted? How was He addressed? What request made?

14, 15. What did Jesus ask him? Of what were they to beware? What is covetousness? Whence does it come? (Mark 7: 21, 22.) "What is the chief end of

man?" (S. Catechism, Ques. 1.)

16, 17. How is the man described in the parable? How could he have used his wealth? What was his sin?

18, 19. How many times is "I" used? "My?" What sort of a man was he? Whom did he leave out of his plan? Why was this wrong?

20, 21. What was the man's opinion of himself? What was God's opinion of him? Where should we lay up treasure? (Luke 12: 33; Matt. 6: 19, 20.)

22, 23. To whom does Jesus now speak? About what? What lesson taught by Him?

For Seniors—13, 14. Between whom was the conversation recorded carried on? What was the subject? What was the Jewish civil law in reference to the matter? (Deut. 21: 17.) Why did the man appeal to Jesus? Why did Jesus refuse to decide the case?

15. What warning given? To what does covetousness lead? (Prov. 28: 20; 1 Tim. 6: 9, 10.)

16. How did Christ illustrate the lesson to be taught? To what might our Lord have referred? (1 Sam. 25.)

17, 18. What was the difficulty? How did Christ answer it? (v. 33; John 1: 8.) What was the fatal error of this man?

19. What great mistakes made by this rich man? How are riches described? (1 Tim. 6: 17; Rev. 18: 16, 17.) To what are they a hindrance? (Matt. 13: 22; Mark 10: 23.) To what are they apt to lead? (Deut. 32: 15; Mark 10: 22.) What can they not do? (1 Pet. 1: 18; Rev. 6: 15-17.)

20, 21. In what ways a "fool"? How can we be rich toward God?

22, 23. Is ordinary care or thought forbidden? (2 Thess. 3: 10; 1 Tim. 5: 8.) What, then, is forbidden? How does God care for His people?

Bible Side Lights—INHERITANCE—Gen 31: 14, 15; Ruth 4: 6; Neh. 11: 20; Prov. 13: 20.

COVETOUSNESS—Prov. 28: 16; Jer. 6: 13; Heb. 2: 9; Col. 3: 5; Heb. 13: 5.

Sour—Gen. 49: 6; Num. 23: 10 (Mar.); Ps. 11: 1; 103: 1; 116: 7; Luke 1: 46.

TREASURE—Gen. 43: 23; Ezra 2: 69; Prov. 15: 16; Matt. 6: 21; Luke 12: 33.

RAIMENT—Gen. 28: 20; Deut. 8: 4; 10: 18; Zech. 3: 4; 1 Tim. 6: 8.

Topics For Brief Papers

(To be assigned the Sabbath previous.)

1. Covetousness—its effect on character.
2. Planning without God.
3. Worry.

FOR TEACHERS OF THE LITTLE ONES

Connection—A queer old man once made a teaparty for all the little girls in town. When they were all gathered in his front garden, in white dresses and pretty sashes, he offered a doll for the best liked little girl

in town. All the children voted and Mary Blain got the doll. Mary was not the prettiest nor the cleverest of the children, but she got the doll.

"Now," said the queer old man, "I'll give another doll to the one that first tells me why you all like Mary best."

Nobody answered at first, but presently Fanny Wilson said, "It's because Mary always finds out what the rest of us want to play and then says, 'Let's play that.'"

The old gentleman said that was the best reason he had ever heard, and he was going to try for the rest of his life to find out what other people wanted to play and then say, "Let's play that!"



Was Mary Blain a good neighbor?

To-day's Lesson—Tell the story that Jesus told to the people about the rich man.

Describe the broad fields, the heavily-laden orchards, the fat cattle, the large barns of the rich man, his contentment with these things (verse 19) and his carelessness regarding heavenly riches. God's voice said (verse 20). Sometime he would have to die and leave his fine home. He had not thought about the heavenly home nor given any of his riches for God's work; so there would be no place for him in Heaven. Poor lost soul! There is the poor man who lived near him in a small house. He loved Jesus and is now living in one of the "many mansions" Jesus has gone to prepare for those who love Him.

Jesus tells His disciples not to trouble too much about what they eat and what they wear and what kind of home they have, but to make sure of "The Bread of Life" and "The Robe of Christ's Righteousness" and

"One of the Many Mansions."

Illustration—Davie was a pretty boy, but he was very stingy. One day he went into the kitchen where his mother was making jelly and saw a saucer of it on the table. "May I have that jelly?" asked Davie. "Yes, if you won't be stingy with it," said his mother. Davie took the jelly out into the yard, but he did not call his brothers and sisters to help him eat it. "If I divide it with them," he thought, "there won't be a spoonful apiece." Just as he began to eat the jelly he heard Fanny calling him, but he did not answer.

When the jelly was all eaten, he went to play with the big dog. "O Davie!" cried Fanny, running into the yard, "where have you been this long time? Mother gave us a party and we had strawberries, and cake, and a big bowl of cream and some jelly; you should have been with us." Poor Davie! How mean he felt. He had been so grasping that he *was left out of the best time*.—Selected.

BLACKBOARD REVIEW

GAIN—The Whole World

LOSS—The Soul

BALANCE?

The Blackboard Review may turn on the Golden Text. Begin, however, with questions to bring out clearly these four points: (1) The sort of man who made request of Jesus, v. 13; (2) The warning Jesus gave him, and the reason therefor, v. 15; (3) The parable and its lesson, v. 21; (4) The counsel to the disciples and its explanation, vs. 22, 23. All along, keep the thought forward—the greater value of the soul, the higher and immortal part of man. The three words, GAIN, LOSS, and BALANCE, should be written on the board beforehand. The development is simple. Get the scholars to name the biggest gain they think anyone could make. They will talk about millionaires and multimillionaires. Imagine one who had gained "The whole world." In the same way, the heaviest losses; and write, as beyond them all, "The soul." Now, what is the profit? Let the note of interrogation stand for this. Even our Lord Himself simply asked, "What shall it profit a man?" and gave no answer.

LESSON XLIII.

THE DUTY OF WATCHFULNESS

September 23, 1900

Luke 12: 35-46. (May be used as a Temperance Lesson.) Commit to memory *vs.* 43, 44. Read Luke 12: 35-50.

35 Let your loins be girded about, and *your* ¹ lights burning;

36 And ye yourselves like unto men ² that wait for their lord, when he ³ will return from the ⁴ wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and ⁵ will come forth and serve them.

38 And if he shall come in the second watch, ⁶ or come in the third watch, and find *them* so, blessed are those servants.

39 ⁷ And this know, that if the ⁸ goodman of the house had known what hour the thief ⁹ would come, he would have watched, and not have ¹⁰ suffered his house to be broken through.

40 Be ye ¹¹ therefore ready also: for ¹² the Son of man cometh at an hour when ye think not.

Revised Version—¹Lamps; ²Looking; ³Shall; ⁴Marriage feast; ⁵Shall come and serve them; ⁶And if in the third (Omit watch); ⁷But this know; ⁸Master; ⁹Was coming; ¹⁰Left; ¹¹Also ready; ¹²In an hour that ye think not the Son of man cometh; ¹³The; ¹⁴Set; ¹⁵Food; ¹⁶Set him over; ¹⁷Omit and, and say; ¹⁸The maidservants; ¹⁹Expecteth not (Omit for him); ²⁰In; ²¹Knoweth not; ²²In sunder and appoint his portion; ²³Omit will; ²⁴Unfaithful.

GOLDEN TEXT

Watch and pray that ye enter not into temptation. *Matt.* 26: 41.

DAILY READINGS

M.—Luke 12: 35-46. The duty of watchfulness.

T.—Matt. 24: 32-42. Reason for watchfulness.

W.—Matt. 21: 43-51. Be ready.

Th.—Matt. 25: 1-13. Wise and foolish virgins.

F.—Rev. 3: 1-6. Remember and hold fast.

S.—1 Thess. 5: 4-11. Children of light.

S.—Luke 21: 25-36. Watch and pray.

TIME AND PLACE

As before, A.D. 29, the last part of the third year of our Lord's ministry. On His way to Jerusalem.

CATECHISM

Q. 40 What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. 41 Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

LESSON PLAN

I. Be Watchful, 35-40.
For the Master's coming.

II. Be Faithful, 41-46.
To the Master's trust.

LESSON HYMNS

Book of Praise—83 (Ps. Sel.); 84; 254; 88; 305.

EXPOSITION

Connecting Links—The parable of The Rich Fool was followed by an exhortation to a life of trustfulness which was illustrated and enforced by a beautiful reference to the birds and the flowers. (12: 22-34.) These general instructions are continued in to-day's Lesson, wherein Jesus points out to the disciples the duty of watchfulness in view of the many temptations that would come to them to grow faithless, after the death of their Lord.

I. Be Watchful, 35-40.

V. 35. *Let your loins be girded.* Be in constant readiness. The Orientals wore long, easy-fitting garments bound about with a girdle which hung loose when they were idle. When going on a journey or setting about their work, the girdle was tightened up round the waist. (See 1 Pet. 1: 13; Eph. 6: 14.) *Lights burning.* He might

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

42 And the Lord said, Who then is ¹³ that faithful and wise steward, whom his lord shall ¹⁴ make ruler over his household, to give *them* their portion of ¹⁵ meat in due season?

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

44 Of a truth I say unto you, that he will ¹⁶ make him ruler over all that he hath.

45 But ¹⁷ and if that servant say in his heart, My lord delayeth his coming; and shall begin to eat and drink and to be drunken;

46 The lord of that servant ³ will come in a day when he ¹⁸ looketh not for him, and ¹⁹ at an hour when he ²⁰ is not aware, and ²¹ will cut him ²² in sunder, and ²³ will appoint him his portion with the ²⁴ unbelievers.

come at night when they would most likely be unready. (Matt. 25: 1-13.) "In the spiritual sphere the loins girt point to a noble purpose in life, and the burning lamp to the spirit of hope." (Bruce.)

V. 36. *Men that wait for their lord*; servants on the watch for their master's coming. *When he will return from the wedding*; perhaps from the wedding of a friend, or if this parable, as some think, is the germ of the parable of the Ten Virgins (Matt. 25: 1-13), he is returning home from his own wedding, bringing back his bride in gay procession. *Open unto him immediately.* They were to be ready to receive him without delay. So are we to be ready and thoroughly alert for the coming of Jesus. (1 Pet. 1: 13, as above.)

V. 37. *Blessed are those servants*; for they are rewarded with the highest honor that their lord can bestow. (Luke 22: 27.) The

future blessedness is often compared to a great feast with its ideas of enjoyment, and fellowship. (Luke 14: 15-24.) *Whom the lord.* In the application of the parable the Lord Jesus is meant. *Shall find watching;* alert and waiting, "like the look-out on a ship or the outposts of an army." Our own cold and sinful hearts, the carelessness of others, the delay of His coming, all incline us to spiritual drowsiness. *Gird himself;* in preparation for serving them. *Make them sit down;* or recline at table, the Oriental custom. "However improbable this course of action might be in the case of an earthly master, it points to what took place literally at the Last Supper. (John 13: 4.)"—Riddle. It is true that in heaven "His servants shall serve Him" (Rev. 22: 3) but it is no less true that throughout eternity the glorified Son of man will minister to the redeemed.

V. 38. *The second watch;* from 9 p.m. until midnight. *The third watch;* from midnight until 3 a.m.—the hours when men are most apt to be asleep. The night from dark to dawn was divided into four watches. There is here a hint that His coming may be long delayed, and that its exact time will be uncertain.

V. 39. *But this know;* to emphasize the warning. Here the figure changes to bring out the unexpected return of our Lord. *The goodman* ("the master," Rev. Ver.). "Goodman" is an old-fashioned word for the master of the house. *What hour the thief would come.* This figure of quietly stealing in upon men at unawares is often used in the New Testament to represent the Second Coming of our Lord. (1 Thess. 5: 2; 2 Pet. 3: 10.) *He would have watched.* In the East it is the householder who provides his own policeman; and the city leaves it to him to do. *Broken through;* by quietly and stealthily digging through the mud walls. (Ezek. 12: 5.)

V. 40. *Be ye ready;* the key-note of the parable. *At an hour when ye think not;* the hour of death and at His final coming when He will unexpectedly appear (Matt. 24: 36) to establish fully His kingdom. (Matt. 25: 31-33.)

II. Be Faithful, 41-46.

V. 41. *Peter said;* as spokesman for the others. *Unto us or even to all?* He evidently

thought that only the Twelve could be compared to servants worthy to be served by their Lord. Christ's reply shows that the reward is for all the faithful.

V. 42. *Who then is that faithful and wise steward?* "Faithful" in purpose, and "wise," or prudent, in action. The "steward" was a confidential servant in a responsible position. *His household;* over all the other servants. *To give them their portion of meat;* their rations, such as on Roman estates were served out daily, weekly, or monthly.

Vs. 43, 44. *Blessed is that servant;* not because of his position, but because of his fidelity, which brings its due reward. *So doing;* fulfilling his master's trust and serving others in a spirit of humility which is the principle of all true greatness. (Matt. 18: 4.) *He will make him ruler;* will give him larger opportunities of service. We recognize as a good rule on earth that promotion should follow fitness and faithfulness. It is the unvarying law in heaven.

V. 45. *But if that servant say in his heart.* The evil act is possible, only when the evil thought is allowed a place in the heart. If the heart is right, the life will be right. *My lord delayeth his coming.* This was often said in the early Church, especially when the Christians were suffering persecutions, which tempted to unbelief. (2 Pet. 3: 4, 9; James 5: 7, 8.) *Shall begin to beat;* to play the tyrant instead of acting the servant. The lesson was not lost on Peter. (1 Pet. 5: 3.) *To eat and drink and to be drunken;* to give way to ease and sensual indulgence.

V. 46. *The lord of that servant;* in the application Jesus Himself is meant. *When he looketh not for him;* again referring to the unexpectedness of His own return. *Cut him asunder;* an ancient method of punishment. (2 Sam. 12: 31.) The thought here is a punishment, swift and severe. *His portion with the unfaithful;* those who had abused their trust. He will be utterly degraded from his position as a confidential servant. The figure is drawn from the punishment meted out to unfaithful slaves. The reality is always greater than the figure; therefore watch and be faithful, says our Lord.

APPLICATION

Let your loins be girded about, v. 35. To be watchful here does not mean to be standing at the door or window and looking out for the Master's return. It means to conduct ourselves in such a way as we would be glad to have our Master find us in when He comes.

The girded loins suggest work. Our Master has given us all work in life. No one should be idle. Our common work, by which we make our daily bread, should be regarded as work given us by God, and should be carried on in that spirit. Besides this, "as we have opportunity," we should "do good unto all men." (Gal. 6 : 10.)

And your lights burning, v. 35. The lamp-wick should be kept trimmed, the crusts that form upon it brushed off; and it will require attention to see that the crusts of selfishness, impurity, covetousness, bad temper and the like, do not form upon our life.

That wait for their Lord, v. 36. He is on the other side of the wall that separates the world of the unseen and the eternal from the seen and temporal. Our senses cannot penetrate that wall, and our gross bodies cannot pass through it. The Lord Jesus, in His resurrection body, can pass through it at will, and doubtless, if He chose, He could manifest Himself to us at any time, as He did to His disciples after the resurrection. But He does not so choose. He keeps Himself from us, and our eyes will not see Him till He comes in glory or calls us away.

When he will return from the wedding, v. 36. The Lord is coming back. Practically, it does not matter whether we think of this as referring to our Lord's second coming or to the hour of death. The important point is that, in one way or the other, we shall be called into the Lord's presence, and He will take account of the way in which we have conducted ourselves, and the use we have made of His property in His absence.

They may open unto him immediately, v. 36. The servant who has been self-indulgent and neglectful of duty during the Master's absence, and who has allowed things to get

into confusion, is dismayed at the sound of the Master's knock, and before opening the door hurries about trying to get things into some sort of order. So, sometimes, we see people, after a life of carelessness or wickedness, when warned that they must shortly die, endeavoring in the last few days or hours to make amends for their past life and set themselves right with God. How much happier the case of those faithful servants who remember their absent Master every day, and seek to do the work He gives them to do even as if He were present. They are not dismayed when they hear His knock, but welcome Him gladly.

Will come forth and serve them, v. 37. We cannot tell all that may be involved in this wonderful statement. But it is another way of telling us that when Jesus comes He will have a reward for His faithful servants—a glorious reward which He will bestow upon them with His own hand.

He would have watched, v. 39. "The moral is: Let disciples do always what the good-man of the house would do if he could, or does on occasion. They have need; for the end is apt to come thief-like, tarrying long, as if it would never arrive, then overtaking men by surprise. They can; for though they know neither the day nor the hour, watching, in the moral sense, is possible at all times; there is no necessity in the spiritual sphere for being at the mercy of the thief."—Professor A. B. Bruce.

Cometh at an hour when ye think not, v. 40. The Lord had spoken of His coming in the second watch or the third watch. The night, from six to six, was divided into four watches of three hours each. In like manner we might divide our life, taking its limit as four-score years, into four divisions or watches of twenty years each. It is in the second or third watch, from 20 to 40, or from 40 to 60, that the coming of Christ seems most unlikely. In our best vigor and in the prime of life, we are not apt to think of death. And yet, as we are often reminded at this time, the Lord may come, and the only way to make sure that His coming will

not find us unprepared, is to be always watching, to be always ready. To those who are ready, there is no surprise.

Speakst thou this parable unto us, v. 41.
 "The reply of Jesus to Peter's question is indirect, but clear. Without saying in express terms, 'I mean you as well as others,

nay, you very specially,' by selecting an upper servant as the subject of the parable He shows that the duty of watching is one to which men called to be apostles are specially summoned, and the neglect of which, in their case, involves peculiar dangers."—Professor Bruce.

POINTS AND PARAGRAPHS

"We must work the works of him that sent me, while it is day." (John 9 : 4, Rev. Ver.) v. 35.

"Let your light shine before men." (Matt. 5 : 16.) v. 35.

Jesus is our Lord and Master ; we are His servants. v. 36.

Jesus shows His confidence in us by giving us charge of His household in His absence. Let us not abuse His confidence. v. 36.

If we have been neglecting our duty hitherto, let us now attend to it ere our Master's knock is heard at the door. v. 36.

When Jesus says, "Behold I come quickly," can we honestly respond, "Even so, come, Lord Jesus"? v. 36.

O happy servant he
 In such a posture found !
 He shall his Lord with rapture see
 And be with honor crowned. v. 37.

Jesus may come at the most unexpected time and at the time when it is most difficult to maintain a vigilant watch. v. 38.

It is not easy to watch faithfully through the long years, but it becomes increasingly easy, and by the grace of the Lord Jesus it can be done. v. 38.

If the watch is difficult the reward is great. v. 38.

"Ready, aye, Ready!" is a splendid motto. v. 40.

The unexpected coming of a friend whom we trust and love is not a calamity but a delightful surprise. v. 40.

Those to whom positions of trust and responsibility have been given, incur the greater punishment and loss if they are unfaithful. v. 46.

It is strange, that, notwithstanding the explicit declaration of the Lord Jesus, no one knows the day of His coming. Many efforts have been made to fix the date. With a wrong conception of the purpose of prophecy men have sought to extort the secret from such books as Daniel and the Revelation. In the early ages there was a deep and widespread expectation that the Lord would come in the year 1000. Others fixed on 1303. In our own century the wise and pious Bengel announced that the Lord would come on June 18th, 1836, while, later on, a Mr. Baxter, whose writings for a time attracted considerable attention, was perfectly certain that "about 1865 the abrupt and solemn announcement would be made by Christ Himself, 'Behold I come as a thief.'" And it is astonishing to notice that even yet these attempts to be wise beyond what is written are from time to time persisted in.

The porter watches at the gate,
 The servants watch within ;
 The watch is long betimes and late,
 The prize is slow to win.

"Watchman, what of the night?" but still
 His answer sounds the same :
 "No daybreak tops the utmost hill,
 Nor pale our lamps of flame !"

One to another hear them speak
 The patient virgins wise :
 "Surely He is not far to seek"—
 "All night we watch and rise."

"The days are evil looking back
 The coming days are dim ;
 Yet count we not His promise slack,
 But watch and wait for Him."

—Christina G. Rossetti

When our Lord used this epithet "blessed," He always meant to represent the thing spoken of as high and rare. "Rare virtue," He here exclaims in effect, in reference to the conduct of the waiting servants. So rare does He reckon it, that He represents the master as not expecting it; counting rather on finding the house dark and his servants in bed, with hardly one left to open the door when he knocks. Finding the facts otherwise, observing the cheery appearance of lights in the windows, sure indication that the household is on the outlook, he is so delighted, that, instead of accepting service from his dutiful slaves, he is rather in the mood to turn servant to them, and supply them with refreshment, and so reward rare

virtue with equally rare felicity and honor.—Professor Bruce.

"We notice the black picture of the upper servant's misconduct during his lord's absence. . . . Consider what this means in the spiritual sphere. A profligate clergy lording it over God's heritage, dissolute in life, sceptical in reference to the future glory of the kingdom and all great Christian virtues, and guilty of grossest hypocrisy in combining the exercise of sacred functions with a total lack of personal faith and holiness. . . . as at the conversion of the Roman Empire under Constantine, and the 'establishment' of Christianity as the religion of the State."

TEACHING HINTS AND HELPS

Begin with old Homer's story in the *Odyssey*, of the hero, Ulysses, who fell asleep just before reaching Ithaca, his home; when a sailor loosing the winds of Æolus (the god or ruler of the winds), he was driven away to many long wanderings—the fate of the unwatchful and the unready.

The Rich Fool of the previous Lesson may be cited as an instance.

A word of connection may be profitable. The chain is found in vs. 22-34—other worldliness.

The lesson falls into a series of scenes.

1. *The servants on the watch.* Let the picture be made memorable, the dress—"loins girded about"—the lamps lighted, trimmed and burning, the waiting, expectant attitude; all emblems of what the mind and attitude of those should be who look for Christ's Second Coming.

2. *The return from the wedding*—the clamorous procession in the night, the bridegroom bringing home the bride (See Rev. 21 : 2, 9), the suddenness of the knocking, expected though it was, the preparedness of the faithful servants.

3. *The master serving*—a quite unusual thing in actual life, but is not our Lord's grace unusual? "Grace Abounding," John Bunyan called it. (Matt. 20 : 28; Luke 22 : 27; John 13 : 4, 5, throw light on this blessed scene.) Verse 38 teaches that no delay in His coming, however long it may be, frees us from the duty of watching; and that the

longest wait is worth while.

4. *The breaking through of the robber*—utterly unexpected. The greater need, therefore, for not being caught napping. Then follows a plain statement of the uncertainty of the period of the Lord's Second Coming. The marginal references should be turned up, and the impressiveness which its uncertainty adds to that great event made clear.

5. *The steward honored* because already faithful. (v. 42.) Honor and responsibility are the reward for faithfulness.

6. *The steward rewarded* for continued faithfulness.

7. *The foolish and short-sighted steward*, who is cruel and reckless, because he ceases to expect his Lord's return.

8. *The day of reckoning* and its punishment.

The application is readily made to all unmindfulness of duty and all lack of self-restraint, whether as regards intemperance or any other form of indulgence.

Questions for Juniors—What was the subject of last Sabbath's Lesson? What beautiful illustrations follow it? (vs. 24, 27.) What appeal does Christ make? (vs. 31, 33.) What is meant by a "treasure in the heavens"?

What is the figure here used? For what is the girding a preparation? For what were the lights?

36, 37. What were some of the customs of an Eastern wedding? What reward is promised to those who watch faithfully for their Lord? When is this fulfilled for the servants of the Lord Christ?

38. Into how many watches was the night divided? How many hours each? The

second watch, what time? The third watch? 39, 40. How is the duty of watching emphasized? Against what are we to watch? For what are we to watch? Why are we to watch? (1 Thess. 5: 2; 2 Pet. 3: 10.)

41-44. To whom was the parable spoken, the twelve apostles, or all the people? What is meant by a steward? For what purpose does God give men talent or power? How will a faithful steward be rewarded? Give an Old Testament example. (Gen. 39: 4.)

45, 46. How does the unfaithful servant act? How will he be punished? By what parables did Christ elsewhere impress the lesson of watchfulness? (Matt. 25: 1-13; Matt. 25: 14-30.)

For Seniors—35. For what great event is preparation suggested? What is meant by "loins girded about"? By "lights burning"? What parable enforces this? (Matt. 25.)

36-39. What should accompany watchfulness? (Eph. 6: 18; Col. 4: 2; 1 Cor. 16: 13.) What are the motives to it? (Mark 13: 35, 36; 1 Pet. 5: 8; Matt. 26: 41.) Who the greatest example? (Luke 6: 12.) Other instances? (Luke 2: 25, 27, 38.)

40-44. What power conferred on the faithful servant? Why this power? How does

the servant show his faithfulness? What is the nature of his reward? What do God's people possess? (1 Cor. 3: 21, 22.)

45, 46. Contrast the conduct of the unfaithful with that of the faithful steward. What surprises him? Why? How is he punished? To what is reference made in the punishment? (2 Sam. 12: 31; Heb. 11: 37.) Give some Scripture exhortations to watchfulness. (1 Cor. 10: 12-16; 1 Pet. 4: 7; Heb. 12: 15.)

Bible Side Lights—LOINS GIRDED—Ex. 12: 11; 1 Kings 18: 46; 2 Kings 1: 8; Eph. 6: 14; 1 Pet. 1: 13.

THE WEDDING—Matt. 22: 3, 8, 10, 11; Luke 14: 8; John 2: 1, 2; Rev. 19: 7, 9.

WATCHING—Matt. 24: 42; 26: 41; Mark 13: 37; 1 Thess. 5: 6.

STEWARD—Gen. 43: 19; Matt. 20: 8; Luke 16: 1, 2; 1 Cor. 4: 1, 2.

HOUSEHOLD—Gen. 18: 19; Job 1: 3; Prov. 31: 21; Gal. 6: 10; Eph. 2: 19.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. An Oriental porter or watchman.
2. The servant served. (v. 37.)
3. The Second Coming of Christ—its suddenness.

FOR TEACHERS OF THE LITTLE ONES

Connection—Percy Blain had saved a bright, new "quarter" ever since Christmas and it was now June. He had wished many times to spend it, but could not bear to part with it.

One Sunday the teacher asked all the boys to try to earn some money to help to send

a missionary away out to the Yukon. All promised.

When Sunday came, the boys brought their ten cents and five cents. Percy looked at his quarter and put it back in his pocket.

"I don't want to give it to Miss B—," he said, "I want to put it in my bank and save up till my bank won't hold all my money, and then I can buy lots of nice things."

Was he something like the rich man of the last Lesson?

Introduction—Mrs. W— had gone to T—, to see about getting a house. She was going to move her family from L—. She was sorry to leave them even for a short time.

"I'll soon be back. Be good children and be ready to welcome me," she said, as she kissed them good-bye.

W

THOUGHTS
TEMPER
WATCH TONGUE
TIME

PRAY For HELP
FIGHT SATAN

When she returned that evening, all the children were waiting at the gate with clean faces and hands and looking so bright and happy.

"Come and see how nice we have kept the house, mother," they cried.

The table was laid, a bouquet in the centre, and everything ready to "welcome mother."

Lesson—Tell the parable of the lord and his servants, in simple language.

Tell the children that Jesus is coming back. We must be "good children" watching for Him and ready to welcome Him. We cannot tell just when He will come for us. (Verse 40.) Jesus said, "Golden Text."

Watch—Describe the bridegroom coming from the wedding with the bride, and the servants all ready, and with the lamps burning, watching, waiting, on, on, till long after midnight. (v. 38.) At last he comes, and is so pleased that they have waited, that he makes them sit down and serves them.

Pray — "Mamma," said Alfred, "I

prayed three prayers and God has answered two of them. One was that He would make you well and He did. Another was that papa might get work and He did. Another was that God would keep us children from quarrelling, but He hasn't answered that yet, for Daisy and I quarrelled dreadfully to-day.

"Ah, my son you'll have to help the Lord to answer that."

"I help the Lord, mamma? Can't He do everything?"

Fight—If you really wish to be good, when Satan tempts you to do wrong, if you ask God's help and fight Satan, like a good soldier, God will give you the victory; but He won't do the work for you. When you pray such a prayer, you must *help God to answer it*. You must *watch and pray and fight* against temptation."

How to pray—


To say my prayers is not to pray

Unless I mean the things I say,

Unless I try with all my heart,

And ask God's help to do my part.

BLACKBOARD REVIEW



WATCH

THOUGHTS
EMPER
TONGUE
TIME

The Golden Text is "Watch and Pray." The one is as necessary as the other. To pray without watching is presumption; to watch without praying is folly. The one point of "watching" will give sufficient scope for the review—a review sometimes gains in force by the limiting of its sweep. The shut fist is more powerful than the spread fingers. Have the word "WATCH" on the board when you begin. The scholars will be glad to tell you of the servants watching for their lord, and the master of the house watching for the robber, and the steward watching carefully over the servants. Now for the application. Write down the large "T," and then, one after the other, enforcing each by a word of admonition or a vivid illustration—"Thoughts," "Temper," "Tongue," "Time": some of the things one must watch, who is to triumph over temptation and be ready to face His heavenly Lord.

LESSON XIV.

REVIEW

September 30, 1900

GOLDEN TEXT	DAILY READINGS	CATECHISM
<p>Boycodors of the word, and not hearers only, deceiving your own selves. James 1 : 22.</p>	<p>M.—Matt. 14 : 22-33. Jesus walking on the sea. T.—John 6 : 22-40. Jesus, the Bread of Life. W.—Matt. 18 : 1-14. Jesus and the children. Th.—Matt. 18 : 21-35. The forgiving spirit. F.—John 9 : 1-17. The man born blind. S.—John 10 : 1-16. Jesus, the Good Shepherd. S.—Luke 10 : 25-37. The Good Samaritan.</p>	<p>Q. 42. <i>What is the sum of the Ten Commandments?</i> A. The sum of the Ten Commandments is, 'To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.'</p> <p>LESSON HYMNS Book of Praise—550; 84 (Ts.Sel.); 254; 582; 458.</p>

REVIEW CHART—Third Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 14 : 22, 33.	Jesus Walking on the Sea.	Of a truth thou art the Son of God. Matt. 14:33.	1. The Master alone in the mountain. 2. The disciples alone on the sea. 3. The Master with the disciples.
II.—John 6 : 22-40 . . .	Jesus, the Bread of Life.	Jesus said unto them, I am the bread of life. John 6 : 35.	1. A wrong quest. 2. A right quest. 3. The Bread of Life.
III.—Mark 7 : 24-30 . . .	The Gentile Woman's Faith.	Lord, help me. Matt. 15 : 25.	1. Beseeching. 2. Reasoning. 3. Praying.
IV.—Matt. 16 : 13-26 . . .	Peter's Confession and Christ's Rebuke.	If any man will come after me, let him deny himself, and take up his cross and follow me. Matt. 16 : 24.	1. A great promise. 2. A stern rebuke. 3. The way of the Cross.
V.—Luke 9 : 28-36	The Transfiguration.	This is my beloved Son; hear him. Luke 9:35.	1. Heavenly glory. 2. Heavenly company. 3. Heavenly testimony.
VI.—Matt. 18 : 1-14	Jesus and the Children.	Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Mark 10 : 14.	THE CHILDLIKE—1. The greatest. 2. The safest. 3. The dearest.
VII.—Matt. 18 : 21-35.—	The Forgiving Spirit..	Forgive us our debts, as we forgive our debtors. Matt. 6 : 12.	THE LAW OF FORGIVENESS—1. Stated. 2. Illustrated. 3. Applied.
VIII.—John 9 : 1-17 . . .	The Man Born Blind.	One thing I know, that, whereas I was blind, now I see. John 9:25.	1. A question. 2. The miracle. 3. Testimony.
IX.—John 10 : 1-16	Jesus the Good Shepherd.	The good shepherd giveth his life for the sheep. John 10 : 11.	1. A parable of the sheep-fold. 2. The door. 3. The Good Shepherd.
X.—Luke 10:1-11; 17-20.	The Seventy Sent Forth.	The harvest truly is great, but the labourers are few. Luke 10 : 2.	1. The missionaries. 2. Their instructions. 3. Their return.
XI.—Luke 10 : 25-37	The Good Samaritan.	Love thy neighbour as thyself. Lev. 19 : 18.	1. The lawyer's queries. 2. The Lord's parable. 3. The practical application.
XII.—Luke 12 : 13-21.	The Rich Fool.	What shall it profit a man if he shall gain the whole world and lose his own soul? Mark 8 : 36.	1. A question of property. 2. Light from a parable. 3. The true secret of living.
XIII.—Luke 12 : 35-46.	The Duty of Watchfulness.	Watch and pray, that ye enter not into temptation. Matt. 26:41.	1. Watchful 2. Faithful.

ASK YOURSELF

- For Each Lesson—1. What is the title of the lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

The Review

“Be ye DOERS.” These are the ringing words with which the Golden Text for the Quarter begins.

They appeal to the young. Activity is in the very soul of every healthy child, and in every fibre of his body as well. Tired mothers and worried teachers will testify to this. As he grows older, the boy may have his lazy spells. It is mostly because he is growing too rapidly. But even the listless boy has his dreams of doing. Nothing appeals more directly to youth than some field of *action*. Games, sports, business, battle—the charm about them all is that they give room for exertion. Our Lord recognized this in His training of the Twelve. His first word was “Follow”; then He exercised them in a limited sphere and in doing the works that He Himself did; and then, when His work on earth was finished, and theirs fairly to begin, He said “Go”—active duty always accompanying and growing out of fellowship and study.

The whole of the Quarter's Lessons—which form part of this training of the disciples—turn on that pivot, “Be Doers.” The Review, may, therefore, run along the line of “Christ's Workers.”

LESSON I. THE WORKER'S MASTER—So masterful with the multitudes in sending them away, as He would; with the Heavenly Father, in prayer on the mountain side; with nature, in walking on the waves and quelling the storm; with His disciples, by drawing out their worship.

LESSON II. THE WORKER'S SUPPORT—The Bread of Life, even the Son of man, came down from heaven to give life unto the world.

LESSON III. THE WORKER'S HELPER—He whose grace and power brought blessing to the Gentile woman, will stand by His people and make effective all their efforts to save men.

LESSON IV. THE WORKER'S BURDEN—Which is none else than fellowship with Jesus in His labors and suffering, even to the cross; but the outcome, the opening of the doors of the kingdom of heaven to men.

LESSON V. THE WORKER'S ORDERS—“Hear Him”: take your commands from Christ and Christ only.

LESSON VI. THE WORKER'S RECRUITS—The little ones, who are to be welcomed and cherished in Christ's name and for Christ's service.

LESSON VII. THE WORKER'S SPIRIT—“Forgiving one another, even as God, for Christ's sake, hath forgiven you.” (Eph. 4: 32.)

LESSON VIII. THE WORKER'S TESTIMONY—“He hath opened mine eyes: He is the Son of God.”

LESSON IX. THE WORKER'S LEADER—The “Good Shepherd”, who goeth before His own sheep, and they follow Him.

LESSON X. THE WORKER'S TASK—To labor in the Lord's harvest.

LESSON XI. THE WORKER'S RULE—“Love thy neighbor as thyself.”

LESSON XII. THE WORKER'S INCENTIVE—Gain through loss: to lose the world and gain eternal life.

LESSON XIII. THE WORKERS' ATTITUDE—Watching and praying.

LESSON XIV. THE WORKER'S MOTTO—“Be ye doers of the word, and not hearers only.”

Close with the parable of Matt. 7: 24-27, verse 24, first clause, being the key to its interpretation.

FOR TEACHERS OF THE LITTLE ONES

Subject—Let the subject be “Little Workers.” How many of you like to play? Oh yes! you all do. I wonder how many like to work? What kind of work do you like? Let us see how we work, with our *hands* (all show hands); yes, and with our *feet* (tramp); our *eyes* (touch); our *tongue* (show); yes, and with our *hearts* (cross hands on chest). That is the best way to work “with all our heart.”

Speak of the busy little workers all about us and how much they accomplish. The bees, the ants, the spiders, the little coral insects, etc., all doing the work God means them to do. When we work we usually work for someone, for father or mother, generally. There is someone else who loves us very much and wants us to work for Him; yes, *God*. We are going to talk to-day about “God’s Little Workers.”

Plan—Draw a large wheel (or have one cut out of white paper) with thirteen spokes. Explain uses of a wheel. It is a *worker*.

Print Golden Text, “Be ye doers of the word, etc.” on the hub. (Explain this command.) On the tire write “The Lord is around about his people,” “Work for I am with thee.”

Recall each lesson briefly and on each spoke write what each lesson teaches us about the work God wants us to do to help to draw ourselves and others to the Heavenly Home.

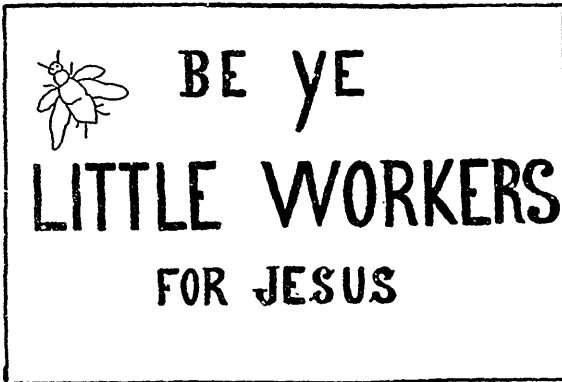
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|---|--------------------------------------|
| 1. We are to trust Jesus, the Son of God. | 8. We are to tell others of Jesus. |
| 2. We are to feed on the Bread of Life. | 9. We are to follow Jesus. |
| 3. We are to take Jesus for our Helper. | 10. We are to work for Jesus. |
| 4. We are to bear our Cross. | 11. We are to love one another. |
| 5. We are to hear and obey Jesus. | 12. We are to seek true riches. |
| 6. We are to come to Jesus. | 13. We are to watch and pray. |
| 7. We are to forgive one another. | 14. We are to do as well as to hear. |

Hymns—No. 527, Book of Praise; also repeat Hymn 532, with gestures, “What can little hands do, etc.”

Mary’s Occupation—“At a great *Exhibition*, there was a big book where every visitor was asked to write his or her name and to tell their “occupation” (that is, their work). So the book read like this, “John Smith, farmer,” “Thomas Brown, carpenter,” and so on. A little golden-haired girl asked what she might write. She was told to write her name and occu-

pation, and this is what she wrote, “Mary Jones; I help mamma.”

What a beautiful occupation Mary had! I think we all ought to have this occupation. I am sure of this, that any child who tries to help father or mother to work for Jesus, will have the very happiest possible life.—Selected.





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THE BOOK PAGE

Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 37, Confederation Life Building, Toronto.

The First School Year: Translated from the German of Agnes Sapper. By Mary E. Ireland. The Presbyterian Committee of Publication, Richmond, Va. 197 pages; price 85c.

A delightfully simple and interesting story of home and school life in Germany, written for children of from seven to twelve years of age. The little ones will read it through with great delight and will learn many a useful lesson without once suspecting that they are being taught.

Luther and the German Reformation. By THOMAS M. LINDSAY, D.D., Professor of Church History, Free Church College, Glasgow. 199 pages, with chronological tables and index. ("The World's Epoch-makers" Series.) Edinburgh: T. & T. Clark. Toronto: The Publishers' Syndicate. Price \$1.00.

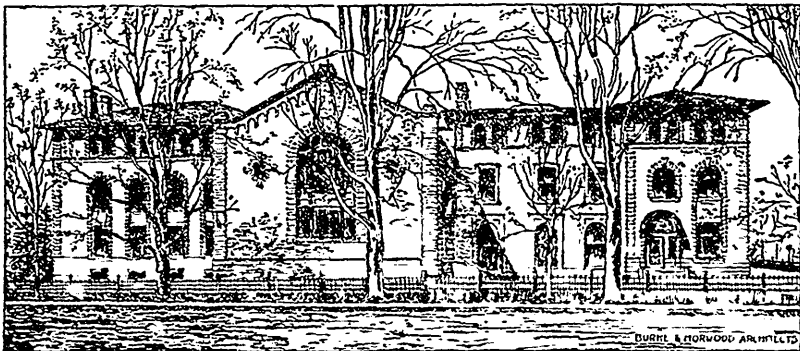
Cranmer and the Reformation in England. By ARTHUR D. INNES, M.A. 300 pages, with chronological summary and index. Same Series, Publishers and Price.

In each case the writers of the above volume have adjusted themselves carefully to the *point of view*. The Reformation was, as Professor Lind-

say reminds us, "the time of a great revival of heart religion, perhaps the greatest that the world has ever seen." It was also a time of demolition and reconstruction, for the new wine was too powerful for the old bottles. In fact, the process of decay, theologically, ecclesiastically and politically, had gone so far and was so widespread that, had there not been applied to it the saving salt of the Reformation, utter disintegration seemed imminent—chaos through corruption.

The revival of heart religion made possible the reconstruction, and in treating of the Reformation as related to Luther, that revival—the religious side of the great movement—comes necessarily into first prominence.

The author would be pitted who could give a dull life of the great German Reformer. Professor Lindsay, with his deep sympathy with the spiritual, and with a sure and strong literary touch, has given new life to an old theme. Unless we mistake, this latest life of Luther will be by no means the least popular, for it brings its readers into living contact with a living man. The work that Luther accomplished is adequately treated—the transformation in church and state—but the eye is constantly arrested by the man Luther at work, that great whole-souled man, entirely human, for he loved birds, and trees, and little children, and merriment and song, but with a courage that never bleached, an industry that, even for a German, was phenomenal, and, above



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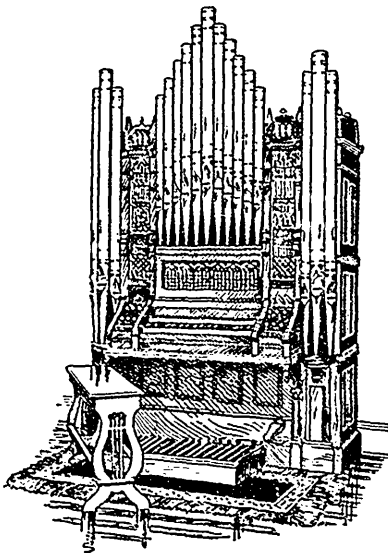
The Reformation in England was after a different fashion. It was a revival of heart religion, too; but, paradoxically enough, the chief figure in it, King Henry VIII., is as distant as the poles from anything like spiritual discernment. Cranmer, although evidently a man of sincere piety, was possessed of an extraordinary fascination of the king's person, and he had fully persuaded himself that the church should be subordinate to the state, that the king, in fact, should be the Pope for England. The task of portraying such a man and the Reformation as wrought out under such influences, leads, perhaps necessarily, to a political and ecclesiastical treatise, rather than to a biographical sketch. The book is a clear, adequate statement, from the point of view of one who apparently quite sympathizes with Cranmer's doctrine of the headship of the Church, of how the old Catholic Church, looking to Rome for its authority and leadership, passed, by stages, into the Church of England, professing to be comprehensive enough to embrace all views, to be the Church of the state, of the whole people.

This volume reminds us afresh, although the author seems largely oblivious of the fact, that the mould into which the new currents of life in England were poured at the Reformation time is

answerable for the want of integration which the Church of England has ever shown. The Reformation in England was a series of compromises. The Prayer Book, eminently beautiful and devout as it is, is a piece of patch work. It is at once evangelical and sacerdotal. There is standing ground within its borders for both parties, indeed for all parties, apparently. In consequence, internal strife has been perennial. High and Low and Broad have each appealed to the world as the true Church, and vast as the good works of that great Church have been and are, its divisions have always been an element of weakness. They may yet bring about its disintegration.

Mr. Innes lacks the spiritual tone of Professor Lindsay, but he does full justice to the gentle, scholarly, devout Cranmer—a wood pigeon amidst the hawks—and to the priceless service Cranmer rendered in shaping the liturgy of his Church, and, with others, in providing it and the English race with a Bible in their own tongue.

Luther gave Germany not only a Bible, but a language. "Luther, a Hungarian born, was brought up on the boundary between the two German languages, and used neither High German nor Low German, but a third, which united the two. His Bible in this way gave Germans a common language. This new intellectual possession preserved the unity of the German people through times of political and ecclesiastical division in a way that no emperor ever did or could have done."



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