

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 23.]

MARCH, 1889.

[No. 3

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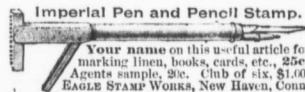
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Vol. XXIII.]

MARCH, 1889.

[No. 3.



NATIVE TYPES IN MODERN PALESTINE.

Modern Palestine.

The present inhabitants of Palestine are a strangely mixed people, made up of the original stock of the country and of the many successive races by whom it was invaded. It seems strange that the old Canaanitish race, descendants of those whom the conquering Israelites under Joshua failed to drive out, should still, to so large a degree, possess the land. But such is the conclusion reached by the best authorities on the subject. Although no regular census of the country is taken by the Turkish Government, Dr. Soccim estimates the population at 650,000 souls—only one-tenth of the number the country would maintain. Of

these, ten years ago, only about 20,000 were Jews, who dwell chiefly in the sacred places—Jerusalem, Hebron, Tiberias and Salem. During the last decade a considerable increase has taken place, especially at Jerusalem. When we think of the many invasions the country has undergone by Assyrians, Persians, Greeks, Romans, Saracens, Seljukian and Ottoman Turks, crusaders and others, it is no marvel that the population is of a mixed character. The above engraving illustrates the variety of types that abound in the land.

—•••—
The days are made on a loom whereof the warp and woof are past and future time.

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Sunday School Banner.

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

TORONTO, MARCH, 1889.

The Lesson Notes.

TWO or three correspondents have complained that the Lesson Notes in the BANNER are more difficult to use than those of last year. On the other hand, a correspondent has complained that some of the questions are too easy, that they almost answer themselves, and do not call for enough of independent thought on the part of teacher and scholar. We think that if the lessons be carefully studied, the notes will be found more helpful than ever. They are not intended to make study unnecessary, but to direct and help study. One cannot get much help from them, it is true, if one merely glances at them hastily before entering the class. But if one will give them, say ten or fifteen minutes' study a day, we venture to say that he will be better fitted than ever before to teach the lesson to others, because better taught himself. Is it not worth while making the experiment?

How to Help Missions.

A YOUNG LADY Sunday-school teacher writes as follows:—Enclosed you will find two dollars. Please accept, and devote to the missionary cause. It is the free-will offering of a small class of young girls in Welcome Sunday-school. At the first of the year, as their teacher, I wished to take some plan to awaken a deeper interest in them for others, so I made the suggestion of keeping a birthday-box, and for each one to contribute on their respective birth-

days something for the missionaries. They cheerfully and readily agreed to it. You have the result. This is an easy means of working for youthful hands.

Two Notable Gatherings.

THE World's International Sunday-school Convention, to be held in London, England, next July, promises to be an occasion of very great interest. The foremost Sunday-school workers of Great Britain and the United States will be present, and many from continental countries. The discussions will be masterly, the public addresses soul-stirring and inspiring, and the practical outcome, it is hoped, exceedingly profitable. Sunday-school workers in both countries may learn much from each other as to the improvement of their respective methods of instruction, school management, and the like. But most of all will the coming together of consecrated souls and the mutual kindling of warm and loving hearts bring a rich blessing on the Convention, and, let us pray, on the Sunday-school work throughout the world. What a change since Robert Raikes and John Wesley and his helpers went through the alleys of Bristol and London, gathering in the little neglected waifs of humanity for whose souls it seemed as if no man cared. Now in every land beneath the sun loving hearts are gathering the children to train them up in the love and fear of God. We trust that prayers will go up in every school in Canada and throughout the world that the Divine blessing may rest with signal power upon the International Sunday-school Convention.

It is probable that a considerable number of Canadians will wish to make the trip to the Old World under the double attraction of this notable gathering and of the great World's Exposition at Paris, during the coming summer. This promises to surpass anything of the sort ever attempted in the history of such industrial and artistic exhibitions. One remarkable feature will be a lofty tower, now approaching completion, nearly twice as high as any other structure of man on the earth, from whose summit a magnificent view of the pleasure city of Paris may be seen. Another instructive feature will be a series of groups of buildings, showing the progress of civilization from the earliest to the latest times; the art exhibit will probably surpass anything that the world has ever seen, and the many other departments will be very instructive.

The Rev. Dr. Withrow, editor of this periodical, has, in response to a request of a number of friends, organized an Excursion to Europe, which will give an opportunity of visiting both of these great international gatherings. Many advantages result from making up a party and securing passage and accommodation in advance at much more reasonable rates than can be secured by the individual tourist. Dr. Withrow has had much experience in foreign travel, and will

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place his experience at the service of all who may join this party, relieving them of all care, and from the many perplexities of travel which beset the inexperienced tourist amid the confusion arising from unfamiliar customs and languages. His illustrated programme of travel is now ready, and will be sent free to any one applying for it. Dr. Withrow's address is 240 Jarvis Street, Toronto. The cost of a seven weeks' trip from Toronto to London and Paris, and back to Toronto, will be \$325. This covers all necessary expenses of first-class travel and entertainment in every respect, including twelve carriage drives to see everything best worth seeing in both London and Paris. If a person wishes, however, to forego these drives, and to economise otherwise his expenses may be reduced about \$60 or \$65. Full information will be furnished to anyone writing to Dr. Withrow at the address above given. Special arrangements will be made for persons wishing to visit Switzerland, Italy and Austria, Germany and Belgium.

Blessed are the Dead who Die in the Lord.

FOR many years Mr. Warring Kennedy, the Treasurer of the Sunday-school Aid and Extension Fund, and member of the Book Committee, has rendered invaluable service to our Church in both of these capacities, and in many other ways. In the providence of God, a severe bereavement has befallen him in the death of his devoted Christian wife—an "elect lady"—who was indeed a helpmate to him in his work of faith and labour of love. In her long illness she was graciously sustained by Divine consolation amidst her suffering. Her faith in her Saviour was steady and unflinching—true as the needle to the pole. She would frequently say, under great pain, "It is all in love! All in love!"

Her experience beautifully illustrated the following stanza, and indeed the whole hymn from which it is taken:

"To Him mine eye of faith I turn,
And through the fire pursue my way:
The fire forgets its power to burn,
The lambent flames around me play,
I own His power, accept the sign,
And shout to prove the Saviour mine."

Our brother will have the sympathy of all his fellow Sunday-school workers.

If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so quickly steals our fire away.—*William Arthur.*

New Sunday-School Books.

School-Boy Life in Merry England. By HENRY FREDERICK REDDALL. Pp. 286. New York: Phillips and Hunt. Price, \$1.

This is a volume of graphic pen pictures of the great public schools of England, with sketches and stories of famous scholars. There is nothing out of England like those ten great schools which have given many famous men to the world. An account, which all school boys will love, is given of their origin, quaint usages, games, etc. The cruel custom of "fagging" is now going out, also the roughness from some of the games. Altogether the book is very interesting.

Angus Leslie's Daughters. By LYDIA L. ROUSE. Same Publishers. Price, 90 cents.

This is an interesting and touching domestic story, by a writer who has won a claim on the gratitude of young people by her numerous successful books. The scene is laid in Scotland, and the beautiful and poetic lowland dialect is used to a considerable extent, but not so much as to in the least embarrass the reader in following the story.

The Laird's Son. Pp. 192. Same Author and Publishers. Price, 75 cents.

This is another capital story by the same accomplished author as the last. It is a tale of estrangement and reconciliation, of trial and reward. It broadens one's mental horizon, and deepens one's sympathies to read such a tale of unfamiliar surroundings as this.

Bible Animals and the Lessons Taught by Them. By the late REV. RICHARD NEWTON, D.D. Pp. 450. New York: Robert Carter & Bros. Toronto: William Briggs. Price, \$1.25.

Dr. Newton was the prince of children's preachers. He secured their attention at once and kept it to the end. He gave them the very marrow and fatness of the Gospel in such pleasing form that they never tired of his ministrations. The secret of his success is his copious illustration. His sermons abound in stories which rivet the attention and fix the truth in the mind—a sort of sermonizing which older people will relish as much as the children. This book takes up the animals mentioned in the Bible, and gives many interesting facts and deduces many instructive lessons therefrom. It is just the sort of book for mothers to read to their children on Sundays. Indeed, if it is once begun, the little folk will read it with avidity themselves.

Two Girls Abroad. By NELLIE M. CARTER. Pp. 244. Same Publishers. Price, \$1.

This is a vivacious account by two lively Yankee girls, of their adventures while traveling through Europe. They went through Scotland, England, Belgium, up the Rhine, and through Switzerland and France, and had

a good time everywhere, with some occasional embarrassments, which only gave piquancy to their enjoyment.

The Shadow of Nobility. By MRS. EMMA E. HORNIBROOK. Pp. 252. London: T. Woolmer. Toronto: William Briggs.

This is a sad story of a loveless marriage to gain wealth and title by the sacrifice of heart and faith. In the long run come happier days, but the lesson taught is that the shadow of nobility is but a fading shadow after all. The story is well told, but we doubt its adaptability for Sunday-school purposes.

John Marriott's Idol; or, the Scarlet Geranium. By MARY RUSSEL MAY. Same Publisher.

This story has stood the test of publication in that popular periodical *The Christian Miscellany*. It is well worthy of re-publication in this elegant style, and should have a wide circulation. Without any misgiving we heartily commend it.

Hugh Axe of Hephzibah. By the REV. JOHN RAMFORD. London: T. Woolmer.

The author of those charming books "John Conscience" and "Father Ferrent" here gives us another of the same character, full of shrewd wisdom and of homely piety. He is a master in his peculiar vein.

A Work of Life. Same Author and Publisher. Is a capital temperance story.

As It Should Be; or, Aunt Rachel's Advice to Her Niece. Same Publisher.

These are quiet and sensible talks on duty, honesty, order, economy, dress, temper, religion, which will be of great advantage to any young person who reads them.

Fire and Water, Candles and Lamps, Etc. London: T. Woolmer.

This is a capital book for young people, giving an account of artificial illumination, irrigation, etc., in all ages and in all lands.

THE earnest Christian, who has caught the missionary spirit of the Master, will rejoice and be glad over whatever is done to advance the glory of Christ, even though its bearing on that great end may seem at the time only remote.

MR. O'NEILL, H. M. Consul at Mozambique, says: "Ten years' experience in Africa has convinced me that mission work is one of the most powerful and useful instruments we possess for the pacification of the country and the suppression of the slave trade."

A MAN is for foreign mission-work just in proportion as the Gospel has been powerful in his own redemption. You find a man is not in favor of sending the Gospel of Jesus Christ to China at any cost, and I will show you a man that the Gospel never did much good for.—*Sam Jones.*

Opening and Closing Service.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

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

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

Supt. For the Lord is great, and greatly to be praised.

School. He is to be feared above all gods.

Supt. Honor and majesty are before him.

School. Strength and beauty are in his sanctuary.

Supt. O worship the Lord in the beauty of his holiness.

School. Fear before him, all the earth.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

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

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

V. The Supplemental Lesson.

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

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. The Lord bless thee, and keep thee; *School.* The Lord make his face shine upon thee, and be gracious unto thee;

Supt. The Lord lift up his countenance upon thee and give thee peace.

III. Dismissal.

THE APOSTLES' CREED.

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

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



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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN MARK.

A. D. 29.]

LESSON IX. JESUS THE MESSIAH.

[March 3.

Authorized Version.

Mark 8. 27-38; 9. 1.]

Commit to memory verses 26-38.]

SELF DENIAL

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, E-l-i-as; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Sa'tan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Revised Version.

27 And Jesus went forth, and his disciples, into the

villages of Cesarea Philippi: and in the way he

asked his disciples, saying unto them, Who do men say

28 that I am? And they told him, saying, John the Baptist

and others, E-l-i'ah; but others, One of the prophets

29 etc. And he asked them, But who say that I am? Peter

30 answereth and saith unto him, Thou art the Christ.

31 And he charged them that they should tell no man of

32 him. And he began to teach them, that the Son of

33 man must suffer many things, and be rejected by the

34 elders, and the chief priests, and the scribes, and be

35 killed, and after three days rise again. And he spake

36 the saying openly. And Peter took him, and began

37 to rebuke him. But he turning about, and seeing his

38 disciples, rebuked Peter, and saith, Get thee behind

me, Sa'tan: for thou mindest not the things of God,

39 but the things of men. And he called unto him the

40 multitude with his disciples, and said unto them, If

41 any man would come after me, let him deny himself,

42 and take up his cross, and follow me. For whosoever

43 would save his life shall lose it; and whosoever shall

44 lose his life for my sake and the gospel's shall save

45 it. For what doth it profit a man, to gain the whole

46 world, and forfeit his life? For what shall a man

47 give in exchange for his life? For whosoever shall

48 be ashamed of me and of my words in this adulterous

49 and sinful generation, the Son of man also shall be

50 ashamed of him, when he cometh in the glory of his

51 Father with the holy angels. And he said unto them,

52 Verily I say unto you, There be some here of them

53 that stand by, which shall in no wise taste of death,

54 till they see the kingdom of God come with power.

INDUCTIVE NOTES.

BY PROF. MARCUS D. BUELL, BOSTON UNIVERSITY.

I. Study of General Features.

[Remark. No one can hope to understand the lessons of this month without keeping in mind the vital links with which Mark originally bound them to the previous lessons. Those links are to be found in chap. 6. 14-8. 26. The student should not grudge the extra time needed for the mastery of these chapters as indicated below.]

SEC. 1. We enter upon a new section of the narrative of the deeds and teachings of Jesus, in which the same classes we have met before continue to play their parts. Jesus has hitherto confined himself to a comparatively limited portion of the country; will he still keep within the same territory, or will he make wider circuits? (a) The ruling party have already shown the possible lengths to which their hostility may go (chap. 3. 6): will they change their attitude (b)? The common people have shown here and there less interest in Jesus than at the outset. Will this feeling grow, or will it give place to a renewal of interest (c)? The disciples, what of them? They have witnessed the miracles of Jesus, have heard his public teaching, have had private instruction from him, have been given power to work miracles, and have had some experience in preaching the Gospel. With such a Teacher and such opportunities, what signs of development are they likely to exhibit (d)?

SEC. 2. With your open Testament find between 6. 14

and 8. 26 the answer to these interesting questions. As to (a), see 7. 24, 31 (examine map); Jesus no longer confines himself to a narrow circle of Galilean towns. As to (b), see 7. 5; 8. 11; the ruling party hover about Jesus with fresh criticisms. As to (c), see 6. 30, 31, 34, 55, 56; 7. 14; 8. 1, 22; the mission of the twelve disciples (6. 12, 13) has reawakened popular interest, penetrating even to the court of Herod (6. 14-16), so that Jesus once more teaches vast crowds (6. 34; 7. 14), heals disease (6. 56; 8. 22), and performs the most striking miracle of all, the twofold feeding of the multitudes (6. 35-44; 8. 1-9). As to (d), see 6. 37, 52; 7. 18; 8. 4, 17-21; the disciples show a dullness of spiritual insight which necessitates a withdrawal (6. 31; 7. 24, 31, 33, 39) as far as is practicable from the work of public teaching and teaching, for the sake of further private instruction of the disciples. Into this work of private instruction and training this lesson, as well as the two that follow, permits us to glance.

SEC. 3. Glance through the lesson and determine who in it has the most to say, and, having ascertained, mark (in red) the words "Jesus" and "he" wherever found (a). Note what "he" does in each of the nine places, and observe that it is speech in every case. Separate now the less prominent actors, and mark (in blue) the words "his disciples" (b), "they," "Peter;" (in black) the words "the multitude" (c).

SEC. 4. Write out a brief summary of the bare facts

of the whole lesson, showing what takes place in vers. 27-30 between (a) and (b); in 31-33 further between (a) and (b); in 34-9. 1 between (a) and (b) and (c). [N. B. Do not read what immediately follows until you have made your own summary.] The summary should read substantially thus:

In vers. 27-30 Jesus, asking the twelve who the people say Jesus of Nazareth is, receives three replies; asking them who they say he is, Peter responds for himself that Jesus is the Messiah; Jesus then charges the twelve to keep the matter secret. In vers. 31-33, when Jesus foretells his own crucifixion and resurrection, Peter rebukes him, and is in turn rebuked by Jesus for his lack of spirit-mindedness. In vers. 34-9. 1 Jesus instructs both the people and the twelve as to alike necessity for self-denial and suffering on the part of all true disciples of Jesus.

Sec. 5. Condense into three topics: 1. Jesus is the Messiah. 2. The Messiah must suffer. 3. The Disciples of the Messiah must share his sufferings.

II. Study of Details

[Parallel passages, Matt. 16. 13-28; Luke 9. 18-27. Compare the earlier confession of Peter at Capernaum. John 6. 66-71.]

1. Jesus is the Messiah (vers. 27-30).

27. Went out. Probably from Bethsaida (ver. 22). **Towns.** Country villages, where he would not be readily recognized. **Caesarea Philippi.** Located on the map and distinguish from Caesarea on the sea-coast. The site is to this day a romantic one, not unlike that of some of the Swiss towns, nestling at the feet of great mountains. Hard by the Jordan bursts out of a rocky wall, where, as the source of the Abana, the remains of a Greek temple may yet be found. **By the way.** Where nobody would overhear what he said. Under the open sky where one could see that no outsider was within hearing distance. **Asked.** The Greek tense depicts the inquiry as containing something important.

Men. The Greek suggests a contrast between human opinion and divine knowledge. **Say.** As their deliberate personal opinion. They had been preaching among the people on the recent missionary tour, and had opportunities for noting the popular attitude and feeling. What Herod said, chap. 6. 16; what his courtiers, 6. 14, 15; what the Nazarenes, 6. 3; what the scribes said, 3. 34.

28. John the Baptist. Why? The crowds (1. 5); the preaching (1. 15); the bold rebuke of the rulers (Matt. 3. 7-9; Mark 7. 6-13). **Elijah.** Why? Reflect (Mal. 4. 5, 6). **One of the prophets.** A preacher, a miracle-worker, of uncertain identity; perhaps Elisha, Isaiah, Jeremiah. One of that class certainly who spake as God moved them. **Who say ye.** Does the prophetic truth satisfy you? Do you think I am only one of the prophets, foretelling a Messiah yet to come?

29. Ye. After months of careful training and private instruction. As in 3. 34; 4. 11, he separates his disciples from the rest of the people. **What do you say, reader? The Christ.** Greek for "the Messiah"; Matthew adds, "the Son of the living God."

30. Charged. Spoke solemnly, even sternly, as though the matter were very important. In Matthew, Peter is told that the knowledge of this fact is a revelation from God and is the key to great spiritual power among men. Note the absence of Peter's blessing (Matt. 16. 17-19) here. Why? Humility of Peter. **Tell no man.** That was the promised Messiah. Why? As yet "Messiah" meant to the popular mind "Jewish King." See John 6. 15. A Messiah would be to the hated Roman government, what Moses was to the Egyptian government of his day—a military chieftain and a statesman. He would be another David. A leader who could feed nine thousand men on a few loaves and fishes, who could still a storm with his frown—how long would it take him to capture the Roman province of Syria and make himself Master of the Mediterranean? What patriotic Jew would not see in such a man his ideal? "Messiah!"

II. The Messiah Must Suffer (vers. 31-33).

31. Began. Now that they accepted his Messiahship. **Teach.** If he were only a prophet, he would not need to teach them that he would suffer and die.

That was the well-known fate of prophets (Acts 7. 52). But that a Messiah should suffer and die, that did need to be taught. **Son of man.** See note on 10. page 32. **January JOURNAL.** Must. In accordance with the divine counsels. **Suffer.** Have suffering inflicted upon him. This was in the sharpest contrast to the popular expectation of a divine gift of life and commander of the people, who should break in pieces his foes like a potter's vessel. **Suffer? What!** He who had relieved so many others from suffering? (1. 33; 6. 36.) **Many times.** Emphatic in Greek. **Rejected.** Denied that support of the ruling classes, without which popular success seemed impossible. **Notice.** The solemn enumeration of the spiritual authorities of Israel. **Killed.** The chiefest of Moses announcing at the Red Sea that he should be killed. **What kind of a Messiah is this, who instead of killing his enemies is himself to be killed?** The words send a chill to every disciple's heart. They scarcely hear the next sentence. **After three days.** Instead of "at the last day" (John 11. 24). **Shall rise again.** Shall vindicate his true Messiahship in the most remarkable way. The words too weightily to be pondered; not till afterward (9. 31; 10. 33, 34) did they begin to make an inference.

32. Plainly. Without the use of metaphor. He had spoken in 2. 20 of himself figuratively as a bridegroom who should one day be taken away from them. He now said he should be killed. **Took him.** Took him apart from the other disciples. He would not venture to say what he wished to say before them. The "him" is emphasized in the Greek; took aside for rebuke the very one whom he had just declared to be the Messiah. His act belied his words. **Began.** Not "rebuked," but "began to rebuke." This word is inserted to indicate cause and effect, to indicate that the first clear revelation of the fact that the Messiah must suffer caused Peter's abrupt but instinctive utterance. **Rebuke.** With what words? (Matt. 16. 22.) Such a doctrine seemed to Peter suicidal. The feeling of "31. 21," "he is beside himself," seized him. He voiced a human view of the Messiahship. God's thoughts were not as his thoughts (Isa. 55, 8).

33. Turned about. To see if any one was near enough to hear what Peter had just said to his confession of Jesus's Messiahship. **Adding his disciples.** Who had followed Peter, and had overheard his confession to his confession. **Rebuked.** Sternly and solemnly censured him for his fatal error. Paul afterward had to rebuke him (Gal. 2. 11-21) for again misunderstanding the divine counsel. **Seized me.** Hold no such temptation before me (Matt. 4. 10; John 12. 27). **Mind-stone.** Do not comprehend the divine prophecies (Luke 24. 36; Heb. 3. 10); the divine necessities (John 12. 24; 11. 50, 51); the divine ends (John 3. 6; 12. 32). **Later (Acts 2. 33; 1 Pet. 1. 11; 3. 18) he died.**

III. The Disciples of the Messiah Must Share his Sufferings (ver. 34-9. 1).

34. Had called the people. The scene is changed; he is no longer "by the way" (ver. 27), but in one of the towns of Caesarea Philippi. **Deny himself.** Renounce all selfish interests as I have Stephen (Acts 6. 10; 20. 23-24; Rom. 9. 3; Macedonians, 2 Cor. 8. 5; Moses, Exod. 32. 32). With what passionate vigor Peter subsequently did the exact opposite (chap. 14. 31, 7). **Take up.** The word means to take up one's own accord (2. 9, 11, 12). **Cruc.** Jesus had not yet revealed how he should be "killed" (ver. 31). The people were familiar with the cruel Roman method of punishment, as this figure would have had peculiar force to them. Neither they nor the disciples could have yet understood it as a prophetic allusion to the method of Jesus's death. This was only another way of saying, "Deny thyself." **Follow.** Greek, "Follow and keep on following." **Live life as I do (John 14; Matt. 20, 28). Save.** By refusing to deny himself and follow Christ.

35. For. Introduces first reason for saying "take up his cross." **Life.** His worldly, as contrasted with his spiritual, life. **His spiritual life.** Life in the ampler sense (John 10. 10). **Save his life.** His natural life, he "killed" (ver. 31). John 16. 7. **For my sake.** For believing in and adhering to me, as in Acts 4. 19, 20. **And the Gospel's.** For preaching the Gospel. **Save it.** His life (John 10. 10). **Stephen did, Acts 7. 55; Paul, Phil. 1. 21,** "to die is gain"; 2 Tim. 4. 8.

36. For. Second reason for taking up one's cross. **Profit.** To descend to the sinner's own selfish and human view. **Gain.** By denying the spiritual life its rights. To provide one's self with every variety of

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worldly gratification (1 John 2. 16). **Forfeit.** Will fully lose. **Life.** Not "soul;" the same Greek word here as in verse 15, "himself." The life which is peace with God in Christ. Described, Rom. 5. 1-11; 8. 31-39.

37. For. Third reason, as above. **What.** What can I do worldly enjoyment or advantage.

38. For. Sustains "forfeit" and "exchange." The forfeiture is a reality. **Ashamed of me.** Ashamed to publicly announce his belief in a Messiah who is rejected by the ruling class and put to death. **My words.** My Gospel (ver. 35). **Adulterous.** An Old Testament image, strongly depicting faithlessness toward God. **Wicked generation.** The disciple cares more for the approval of an evil world than for the divine approval. **Son of man.** He who, though human, is more than human. **Ashamed.** To own him (Matt. 7. 21-23). **Cometh.** At the end of the world (Matt. 24. 3; 1 Cor. 15. 23). **Glory.** (John 17. 5.) The Father and holy angels are intentionally contrasted to "this generation."

1. Verily. The usual sign of a solemn utterance to

follow. **Some.** Not all. **Kingdom of God come.** Not "I'll come." Not "coming," but "come." In their plainest application the words refer to the establishment of a new divine dispensation on earth. The destruction of Jerusalem and the holy temple was the event which most notably marked the end of the old dispensation.

III. Application.

1. Christ's solicitude about our belief in him. John 11. 26; 20. 27.
2. If Jesus was not the Christ why did he permit Peter to say he was? Why did he receive the homage of Thomas? John 20. 28.
3. The prominence of the atonement in the New Testament.
4. The necessity for growth in spiritual knowledge.
5. Christ's practical question. vers. 36, 37.
6. A whole heart for Jesus or none. Rom. 8. 9.
7. "Though love repine and reason chafe, There comes a voice without reply, 'Tis man's perdition to be safe When for the truth he ought to die."

HOME READINGS.

- M. Jesus the Messiah. Mark 8. 27-33.
- Th. Jesus the Messiah. Mark 8. 34 to 9. 1.
- P. The Messiah announced. John 1. 29-41.
- Th. The Messiah revealed. John 4. 19-26.
- P. Blessing to Peter. Matt. 16. 13-20.
- S. Sent from God. 1 John 4. 9-16.
- S. The Son of God. 1 John 5. 1-13.

GOLDEN TEXT.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Mark 8. 34.

LESSON HYMNS.

No. 9, Dominion Hymnal.

O thou God of my salvation,
My Redeemer from all sin.

No. 103, Dominion Hymnal.

Yield not to temptation,
For yielding is sin.

No. 106, Dominion Hymnal.

Must Jesus bear the cross alone,
And all the world go free?

TIME.—29 A. D.

PLACE.—Country near Caesarea Philippi.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The crucified Christ.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Christ.**
What confession did Jesus elicit from his disciples? Why did he put them to this test? Did he not know what men thought? What notable person had said that Jesus was John the Baptist? Why did Jesus enjoin silence on the disciples? Does the question show that the disciples mingled more familiarly with the people than Jesus did?
- 2. The Cross.**
What singular teaching followed closely upon this question? What did the disciples confidently expect the Christ would do? Why should Peter rebuke such a declaration? What other instance of surprise at the idea of a crucified Christ is given in the gospels? John 12. 32-34. What did Jesus mean by calling Peter Satan? What does Paul say of the doctrine of a crucified Christ? 1 Cor. 1. 18.
- 3. The Kingdom.**
Although Jesus had said he was to be crucified, what did he still announce? ver. 38 and chap. 9. 1. What in ver. 31 shows how this could be? Who does he declare were to be members of his kingdom? What is the law of discipleship or membership in this kingdom? ver. 34. Was the prophecy of ver. 1, chap. 9, fulfilled? See first chapter of Acts.

How did the kingdom of God come with power? Matt. 28. 1-8.
What promise has been made to the faithful follower? Matt. 19. 28.

Practical Teachings.

How many things men say of Christ. One says, "A good man"; another: "Let us imitate him"; another: "He was a fearless reformer"; another: "He was the flower of the ages." All those deny him. He alone confesses who says, "My Lord and my God." What do you say?
A life that spends itself on itself is always lost. Solve this problem of Christ if you can:
Man; the world; the soul.
Man + the world = his soul = (?)
See this picture: A soul in the world with its face away from Christ; a lame.
See this other: The Christ in judgment with his face turned away from the soul.
Is that soul yours?

Hints for Home Study.

1. Get such a knowledge of the facts of this lesson that it keeps itself constantly in your mind.
2. Trace on a good map the journey of Jesus through the region about Caesarea Philippi.
3. Read carefully all the incidents between the last lesson and this one, so as to have all the connection.
4. Learn all you can of what the people expected of the Messiah who was to come. This may explain Peter's action.
5. Find all the references that contain the same thought that is given in ver. 38. For example, see Matt. 25. 31; Acts 1. 11; 3. 21; 17. 31; 1 Thess. 4. 16, and others.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Christ.** vs. 27-30
Where did Jesus go with his disciples? What question did he ask? How was his question answered? What did he then ask the disciples? Does Jesus ask the same question of us? What was Peter's answer to this question? How is this answer given in Matt. 16. 16? Can you give the same answer?
- 2. The Cross.** vs. 31-37
What did Jesus tell his disciples should take place? How did Peter receive these words? How do you suggested this rebuke to Peter's mind? How did Jesus answer it? What did Jesus say that his followers must do? (Golden Text.) How may one save his life, yet lose it? How may one lose his life, yet save it? How do many lose their souls for the gains of the world?
- 3. The Kingdom.** vs. 38; 9. 1.
When will Jesus come in his kingdom? Of whom will he then be ashamed? Whom will he then own as his people? Matt. 10. 32. What did Jesus declare concerning his kingdom?

Teachings of the Lesson.

- How are we here shown—
1. That our Saviour needed to suffer for us?

2. That we must be prepared to suffer with Christ?
3. That our loss for Christ will prove to be our gain?

Home Work for Young Bereans.

Find what Jesus promised to Peter in return for his confession, "Thou art the Christ."
Find another instance when Jesus said, "Get thee behind me, Satan."
Find an account of a man who was willing to die for the sake of Christ.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus and the disciples go to teach? **Into the towns of Cesarea Philippi.**

What question did he ask his disciples? "Whom do men say that I am?"

What did they tell him? **That some said John the Baptist, others Elias, and others, One of the prophets.**

What did he then ask? "But whom say ye that I am?"

What did Peter answer? "Thou art the Christ."

What did Jesus then tell the disciples? **That he must suffer and die.**

Who began to rebuke him? **Peter.**

Why could not Peter believe this? **He thought Jesus would be an earthly king.**

Why did Jesus rebuke Peter? **Because he was not acting like a disciple.**

What are all true disciples? **Meek and lowly, like Jesus.**

What must all followers of Jesus do? **Deny self, and bear the cross.**

What is worth more than all other things? **The soul.**

Who will save the life of his soul? **He who is willing to deny self.**

Of whom will Jesus be ashamed one day? **Of those who are ashamed of him here.**

How can we show ourselves true followers of Jesus? **By keeping his words.**

Words with Little People.

To save life is to try to please self; be careless about others; do and have what you want.

To lose life is to think about others; try to please and help them; forget self in helping somebody.

THE LESSON CATECHISM.

[For the entire school.]

1. What confession concerning Jesus did Peter make? "Thou art the Christ."
2. What did Jesus then say he must suffer? **Arrest and trial and crucifixion.**
3. What did he say was the path which his disciples must also tread? "Whosoever will come after me," etc.
4. What did he teach concerning the world and all it could give? **That it was worthless.**
5. What did he teach concerning the soul? **That it was priceless.**
6. What was his searching question? "What shall a man give?" etc.

CATECHISM QUESTION.

11. What is his warning to them?
That his word shall condemn them at the last day.
John xii. 48. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I speak, the same shall judge him in the last day.

ANALYTICAL AND BIBLICAL OUTLINE.

The Son of Man and his Followers.

I. THE SON OF MAN.

1. **Anointed.** "The Christ." v. 20.
"Thou art the Christ.... the Son." John 11. 27.
2. **Anointed.** "Must suffer." v. 31.
"Ought not Christ to have suffered." Luke 24. 26.
3. **Risen.** "Rise again." v. 31.
"He rose again the third day." 1 Cor. 15. 4.
4. **Glorified.** "Cometh in... glory." v. 38.

II. HIS FOLLOWERS.

1. **Unworldly.** "Of God." v. 33.
"Love not the world." 1 John 2. 15.
2. **Self-denying.** "Deny himself." v. 34.
"Crucified the flesh." Gal. 5. 24.
3. **Submissive.** "Take up... cross." v. 34.
"One is your Master, even Christ." Matt. 23. 8.
4. **Confessing.** "Ashamed of me." v. 38.
"Not ashamed of the Gospel." Rom. 1. 16.

THOUGHTS FOR YOUNG PEOPLE.

Christ's Kingdom not of this World.

1. *Jesus is Christ, the only begotten Son of the Father.* Men's thoughts of him do not decide his nature or character. He was not John nor Elijah nor Jeremiah because some Jews chose to think he was. And he is not the mere "Flower of Humanity" as certain modern philosophers rank him. In him dwells the fullness of the Godhead bodily, v. 20.

2. *A man's convictions may be all wrong though he is himself sincere.* The fanatics who were hunting for Jesus's life were many of them sincere. An earnest man whose convictions are wrong is very dangerous—both to himself and to those whom he would teach, v. 28.

3. *Satan's suggestions must be watched against and repelled, even when disguised as friendly counsels.* v. 33.

4. *Christ invites disciples under two conditions:* (1) *taking up the cross, and* (2) *following him.* The first is worthless without the second. Take up your cross to save somebody. Like Christ, or else it will be aimless; and aimless cross-bearing is bad, v. 34.

5. *Christ makes self-denial the very first step toward God.* All sin and sorrow may be traced back to selfishness, v. 35.

6. *Neither the world nor Christianity has radically changed since Jesus sauntered along the road to Cesarea Philippi.* Confession will all ways be necessary. Shame will always be possible, v. 28.

7. *It is nearly as difficult to understand the spirituality of Christ's Kingdom in A. D. 1888 as it was in A. D. 28.* When, in Church life, we depend on the coming of the new minister, or on some "amendment to the constitution," or on more money, or social prestige, or better singing, or any thing other than Christ's spiritual power, we are drifting toward the idea of a temporal kingdom, v. 31.

8. *What are you giving in exchange for your soul? Or are you saving your life by losing it?*

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

Two things are very strongly contrasted in this lesson: in the title of it we have Christ the Messiah; in the Golden Text we have the cross. The contrast may not strike at first-sight, because we are familiar with such words as "Christ on the cross," "the cross of Christ." But to the disciples it must have been tremendous and startling. When our Lord inquired of them, "Whom do men say that I am?" the persons named in reply were among the most honored of the Jewish worthies. So highly was John the Baptist esteemed by the people that they thought it no unlikely thing that he should rise from the dead to do "mighty works." Elias was the great prophet next to Moses, of the old dispensation, and the one whose return they looked

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for according to prophecy. And yet the real personality and office of Jesus far transcended all these. He was the Christ, the one to whom all the prophets pointed, the one in whom all the hopes of the Jewish nation centered. The very title was enough to send a thrill of triumphant expectation through every Jewish heart. In it was summed up every thing that was desirable, beautiful, honorable, glorious, and holy. East is not farther from west than is the conception of the Christ, or Messiah, from that which the Lord Jesus placed beside it, the idea of the cross.

The cross was the most extreme depth of degradation which could be reached by any man. It was a punishment inflicted by the foreign usurper, and by him ordinarily only on slaves or the lowest class of criminals. It meant all that was shameful and painful and horrible.

Yet these two things—Christ, in whom was summed up all that was desirable, and the cross, in which was summed up all that was repulsive—were placed together in the divine counsels of God, and in the familiar and confidential talk of Jesus with his disciples. The prediction of Christ's sufferings and death Peter resented. The warning with which our Lord followed up the strange announcement was not thoroughly understood, yet it must have been a great shock to the disciples to hear our Lord, in one breath as it were, acknowledging their confession of him as "the Christ, the Son of the living God" (Mat. 16. 16), and referring in immediate connection with himself to such a thing as the cross. It was as if the bright, unsullied snow on the top of Hermon had suddenly been laid in the dust at their feet.

Were we to find the jeweled crown of a monarch sparkling on a heap of rubbish we should wonder what possible contingency could have brought the two together; the contrast between the emblem of royalty and the detestful out-cast is infinitely less than that between Christ and the cross. What brings them together in this passage? The Golden Text gives the key to the answer.

It speaks of those who should "come after" and "follow" "the Christ." But how was this to be? The only One of God had nothing in common with sinful men. The cross, with its suffering and its shame, was the way he took to reach them. If he had not on the cross "put away sin by the sacrifice of himself" (Heb. 9. 26), there must have remained an impassable gulf between. It was love toward sinners that brought Christ to the cross. And by the way he took to reach them, by that same way must they come "after" him. It must be by way of the cross. First, there must be the hearty acceptance of his atoning sacrifice as the only way of reconciliation with God (2 Cor. 5. 19). And secondly, the old self, with its thoughts and conceits and desires, must be given up (Gal. 5. 24), the old man reckoned as crucified with Christ (Rom. 6. 6), or there can be no true following of him. He that shall thus "lose his life, the same shall save it."

Where the cross of Christ is thus accepted and taken up, there the "kingdom of God" is indeed "at hand with power" (Mark 9. 1), and of him who shall thus "follow" Christ, he will not be ashamed when he comes "in the glory of his Father with the holy angels" (8. 38).

The Lesson Council.

Question 1. Why did Jesus forbid the disciples to tell others that he was the Christ?

Because it was of the utmost importance that the disciples, who shared the popular notion that Messiah would be a great earthly Deliverer, should be restrained from exciting the mistaken zeal and national feelings of their countrymen, and thus precipitating the catastrophe for which in the thirty first and following verses Christ prepares his followers by unfolding to them the great truth foretold in Psa. 22; Isa. 53, etc., that he was to suffer, die, and rise again, and that his victory and that of his people would be the victory of the vanquished.—*Rev. J. E. Hanauer, Jerusalem, Syria.*

Jesus would attract men to his doctrines and not to his person. He presented truths, the fundamental principles of the divine government; first, he would not have these truths obscured by the admiration of friends, nor the prejudice of enemies. His immediate followers were to be taught these principles so fully that they should neither doubt nor forget them. To secure this end he must have their undivided attention. See Mat. 17. 9. "Tell the vision to no man, until the Son of man be risen again from the dead." Also Mark 9. 9, 10.—*Rev. James Marvin, D.D., Lawrence, Kansas.*

The time for the teaching of this truth had not yet arrived. The disciples must themselves be first prepared for the manner of the divine manifestation. They looked for a political demonstration, not for the cross. Their hopes being set on Psa. 72, they forgot Isa. 53. Therefore, until their own faith should be fixed, and they by a quickened spiritual insight should behold the Son of God in the crucified Jesus, in the risen Lord, and in the baptism of Pentecost, they were not qualified to declare to men the truth of Peter's confession.—*Rev. Morris D. Church, Boonton, N. J.*

Christ was in humiliation, and his death and resurrection must be accomplished as foundation facts, before the glory of his divine nature could either be understood or wisely proclaimed. The disciples had too obscure knowledge of Christ and were too weak in faith to openly declare and defend his true nature and character. Only when they had received the baptism of Pentecost were they prepared for this work.—*Rev. S. N. Fellows, D.D., Manchester, Iowa.*

1. To protect the truth of his Messiahship against the Jewish notion of a worldly millennium. The Jews could not be persuaded to surrender this carnal notion. The Christian acknowledgment of Messiah's kingdom must be kept unmingled with Jewish expectations. 2. To protect himself against the ill-judging multitude. Such an unreserved avowal of his Messianic life would have been premature and given the scribes and priests an occasion against Jesus. The unvarying rule of our Lord in respect to the relation of his disciples to the world, as stewards of the mysteries of God, was that they must not expose God's truths indiscriminately before ungodly men.—*Rev. J. L. Soy, Camden, N. J.*

Question 2. What is the meaning of the kingdom of God in *verse first*?

Compare with Matt. 16, 28 and Luke 9, 27. These words were part of the previous discourse, and form a link between it and the narrative of the transfiguration which immediately follows. Christ had assured his disciples of the establishment, eternal duration, and ultimate triumph of his Church, and had at the same time foretold the sufferings and humiliation which would immediately precede his resurrection. Now he raises their drooping spirits by the promise of our text, which was doubly fulfilled: in the first instance to the eye-witnesses of the transfiguration, which was a pledge, a symbol, and a manifestation in part of the glory of Messiah's kingdom (2 Pet. 1, 16), vouchsafed when its significance would be best understood; and in the second instance to all the apostles, who (Judas the traitor excepted) lived to behold the wonders of the day of Pentecost, and some, especially John, the establishment of Christian communities in a large part of the known world.—*Rev. J. E. Honauer.*

The kingdom of God referred to in this verse includes the dispensation of the divine government under which Christ is revealed as the chosen of God for the salvation of men. Luke 9, 27 presents the same view looking toward the origin of this plan, while Matt. 16, 28 calls our attention to the rightful ruler, the Son of man coming in his kingdom.

[NOTE. This statement of Jesus is verified in a wonderful manner in the transfiguration scene. See Matt. 17, 1-8, Mark 9, 2-8, and Luke 9, 28-35. While the above definition is general in scope, it is fully illustrated in this particular example.]—*Rev. James Martin, D. D.*

The gospel dispensation—called also the mediatorial kingdom of Christ. As mediator Christ received authority and power to redeem, govern, save, and finally judge the human race. This kingdom was "at hand" when John the Baptist began to preach, Matt. 3, 2. It was not fully "set up" until Christ's ascension, when he received authority. The kingdom "came with power" on the day of Pentecost, when the Holy Ghost, "the executive of the Godhead," descended upon the disciples and transformed them into apostles.—*Rev. S. N. Felover, D. D.*

The significance of this phrase is indicated by certain historic facts. 1. Six days after came the transfiguration, of which three of the disciples were witnesses. See 2 Pet. 1, 16, 17; John 1, 14, 2. All but one were witnesses of the resurrection. 3. They were present on the day of Pentecost, shared the baptism of the Holy Spirit, and witnessed the conversion of the three thousand. 4. At least one of them survived the destruction of Jerusalem and of the temple, by which facts the Mosaic economy passed away.—*Rev. Morris D. Church.*

The advent of Christ in the glory of his resurrection-power. The "kingdom of God" came with power when Christ rose from the dead and revealed himself in the midst of his disciples. All that stood there then, except Judas, saw it.—*Rev. J. L. Soy.*

Cambridge Notes.

JAMES HOPE MOULTON, M. A.

[These Notes are based on the Revised Version.]

(Mark 8, 27-9, 1—Matt. 16, 13-28; Luke 9, 18-27.)

Several notes on corresponding passages of Matthew have been repeated this month to save reference from *The Study* (January, 1889). The band of Peter's disciple is very clearly seen in Mark's account of "the great confession." Note how he suppresses the eulogy, fully report-

ing the rebuke. Beza well observes that no humility would have justified omission had Peter really believed that he was to be the very foundation of the Church. The confession in John 6, 67-71 was probably earlier than this; its essential differences are observed by the text of the old version. VER. 27. *Caesarea*. Re-founded under Hermon by Herod Philip, whose half-brother appears in chap. 6, 17. VER. 28. The people do not dare to assume his Messiahship, but apply the common doctrine of transmigration to find in him the risen heroes of the olden time. Herod's specter-ridden conscience had recognized his victim, and the people hailed their revered Teacher, risen again with a wonder-working power unknown in life (chap. 6, 10). The masses pay Christ homage, however imperfect, while the classes malign and reject him. VER. 29. The lowly Son of man was not fully satisfied even with a place by Elijah's side. Such utterly inconsistent self-assertion must always be a problem to those who make Jesus—only the grandest of mere men. *The Christ*. It is unusual for Mark to be the least full. But to his Roman readers "Christ" meant more than to Matthew's Jews. A divine Messiah was beyond the latter's ideal; the Gentiles learned it as their first conception of the promised Deliverer. VER. 30. *Charged*. The same word as *rebuked* (vers. 32, 33). The twelve were not yet qualified teachers, and would have brought crowds of miracle-seekers, not inquiring souls, around him. VER. 31. The confession was a necessary preliminary to the first lesson of the cross. *Because*. He was the Christ, he must suffer (Luke 24, 26, 46, etc.). Moreover, they had manifested faith which seemed ripe enough even for such a disclosure. Note how the main idea of this announcement is brought out by the emphatic enumeration of the three orders of the official council of Judaism. The rejection of the Messiah is the first thing for the disciples to realize. They must no longer accept the guidance of that apostate hierarchy. *Elders*. The title is as old as the Exodus, denoting the men of age and weight who represented the people. *Chief (lit., high) priests*. Including (a) the high-priest, (b) deposed high-priests, (c) priests belonging to the high-priest's family. *Scribes*. Teachers of the law; see introductory note, April 8, 1888. *Killed*. The manner is a climax of horror, mercifully concealed till the end is near. *Rise*. By his own divine power; Matthew and Luke have "be raised," the work of the Father upon the man, Jesus. Note how persistently the disciples ignored this prediction; the abhorrent suggestion of "death" made them incapable of taking in any mitigating feature. Ancient idioms generally thus expressed what we should call "on the third day" (as Matthew and Luke). Yet more curious is the phrase of Matt. 12, 40. VER. 32. *Openly*. Opposed to the strict secrecy of his acceptance of Christship. *Took*. Drew him aside; he assumes that such words must come from a fit of depression, and on the strength of the new gift of insight (Matt. 16, 19) undertakes to cheer his Master's untimely gloom. VER. 33. *Seeing*. This graphic touch shows the deliberate emphasis with which this rebuke was uttered. Divinest pity for these warm-hearted, wrong-headed men, all as ready as this chief to counsel what was really a yielding to the temptation of Matt. 4, 9, called forth words of tremendous severity. Peter's love a hindrance to his Lord, his inspiration shadowed by the mind of the flesh, his freshly earned name only the symbol of the "rock of offense" (1 Pet. 2, 8)—what a disillusioning, and how supremely necessary! *Satan*. Originally "the adversary," the cynical skeptic who tries in vain to disprove the genuineness of Job's piety. The New Testament doctrine is of course a great ad-

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vance on that of the Old Testament. *Mindset*. Thy impulses are not in consonance with the mind of God. VER. 34. Mark's addition brings out the universality of this law. Comp. Luke 14, 25, *egq. Come after... follow*. This is not a tautology. Will any man win Christ's heaven? Then there is but one road to tread, the *Via Dolorosa*, leading from the judgment-hall to the cross, the grave, the skies. *Deny*. "Self-denial" always means the denying of something to self. This is far more—the unconditional abdication of self, that the divine will may reign alone. Peter and his brethren must choose between "renouncing" self and "renouncing" their Lord. *Cross*. The first hint. Centuries of hallowed associations have utterly obliterated our sense of the horror and disgust that word would raise. Each must carry his own, though there are some senses in which a man may play Simon of Cyrene's part. Contrast Gal. 6. 5 and 2 (R. V., marg.). VER. 35. The "soul" or "life"—neither word is an adequate translation—is the immaterial part of man in its relation to his earthly existence. To survive this it must be linked with the spirit, whereby it can have fellowship with God. If the animal life be chosen as the chief good, the spiritual and immortal life must be destroyed. The treasure is paid into the bank of heaven by being squandered on earth. No finer comment could be found than in St. Paul's dying testimony—in the world's eye desolate and bankrupt, his life a dismal failure, yet he knows his banker, and is happy (2 Tim. 1, 12, note margin). *Shall lose*. Note, the "wisteth" or "would" of the first clause disappears. It is almost an unconscious sacrifice, incurred as part of a work that absorbs all the thoughts. *For... sake*. When he thinks of himself the motive is devotion to Jesus; when of others, zeal for "good news" he must give them. VER. 36. *World*. As in ver. 33 there is a reference to the devil's keenest temptation, to win the world and escape the cross. Such a "Messiah's" triumph would be thronged by myriads of followers, but they buy it with the loss of their own "selves" (Luke). Notice our Lord's appeal to self-interest. For all the self-deceiving cant of Positivists, the Christian conception of self-interest is the highest inspirer of the service of man. *Forfeit*, Comp. 1 Cor. 3. 15. "Suffer loss," the same word. Indicating a judicial deprivation. How can one buy back such a treasure when he has rejected the blood of Christ, the only price that can avail? VER. 37. Comp. Psa. 49. 8 (R. V.). VER. 38. A Messiah executed by the law! It was the unspeakable shame of such a thought that had cut the disciples to the heart. Jesus "despised" false "shame," and so vanquished it that we can hardly even see where the great "stumbling-block" lay. *Words*. Mainly those of ver. 31. *Adulterous*. Unfaithful to the heavenly Bridegroom. See note on Matt. 22. 2 (April 1, 1888). *Sinful*. Rejecting "my words," *Son of man*. No longer I, but the title so peculiarly connected with the second coming.—*Bengel*. *Ashamed*. It would strain the kingdom itself to own one who had deliberately and persistently preferred the shallow favor of the world. *Glory*. John 1. 14. He is seen "as he is," the revelation of the Father, no longer veiled in suffering. *Angels*. A "public opinion" worth courting. VER. 1. The transfiguration was an additional confirmation of this prophecy, fulfilled after forty years, while John at least was still living. He "came" when the holy city and temple were destroyed, and the new Jerusalem rose from the flames of the old, when any localizing of the All-Father's worship became forever impossible. The end of the first age is a constant type of the end of the second (Matt. 24).

Berean Methods. The Teachers' Meeting.

Jesus was now an outlaw, flying to heathendom for protection from fanatical worshippers of the true God. Ascertain precisely why and from whom he fled... Carefully connect this retreat with the last lesson; what incidents intervened?... Make sketch map of Jesus's journey through the neighborhood of Cesarea Philippi. Describe this, "the loveliest spot in the Holy Land"—a splendid pagan city embowered in groves; built to order for a whimsical despot thirty-five years before this; every house new; its marble temples to idols and heroes rivaling in magnificence God's temple at Jerusalem... Show what a wonderful confusion of ideas the disciples must have had at first: instead of gallant risk of life on a battle-field, they were promised crucifixion; instead of their Leader's coronation in Jerusalem, the "kingdom coming with power" in "the glory of the Father, with the holy angels;" and what possible meaning could they attach to the "rejection of the elders and the "rising again?" But now they had their first clear insight into Christ's spiritual kingdom... Draw out the aspects of the Saviour as here presented: 1. His kingliness, v. 29; 2. His foreknowledge, v. 31; 3. His self-sacrifice, v. 31; 4. His fidelity, v. 33... 1. *The Requirements of Discipleship*. 1. Decision, choice. "Whosoever will." 2. Submission. 3. Self-denial. 4. Confession, v. 35. II. *The Rewards of Discipleship*. 1. Fellowship with Jesus, v. 34. "Follow me." 2. Salvation, v. 35. 3. Honor. 4. Success.

References. FOSTER'S CYCLOPEDIA. PROSE, 688, 939, 7151, 9041, 9830, 10006, 10018, 10105, 10112. VER. 28: PROSE, 8930; POETICAL, 3633. VER. 29: PROSE, 7391. VER. 34: PROSE, 4912, 5257, 7641, 7656, 11645.

When I survey the wondrous cross,
Who'll be the next to follow Jesus?
Take my life, and let it be.
O could I speak the matchless worth.
Am I a soldier of the cross?
Must Jesus bear the cross alone?
Called to the feast by the King.
If my disciple thou wouldst be,
We've listed in the holy war.
Soldiers who to Christ belong.
Stand up for Jesus.
Soldiers of the eternal King.
Jesus shall reign.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Following Jesus.

Call for Golden Text. Let several recite it separately, then all together. Ask, Who said this? Who was Jesus? How long had he lived on earth? How long had he been preaching? How many disciples had he who followed him all the time? Recall the sending out of disciples in last lesson. Tell that now, a few months later, the disciples had come back to Jesus, and all were going (with Jesus) to the north part of Palestine. Make a path on the board—straight marks to stand for disciples, a longer one for Jesus. Tell that as they walked with Jesus they talked with him. Disciples do that now. To "walk with Jesus" is to obey him. Any one who obeys him may talk with him and learn what he wants. Put the conversation in simple words.

Tell that Jesus wants his disciples to own him as the Son of God. Print Peter's answer on the board. Jesus was pleased with it. Now he wants them all to know that to follow him will cost pain and self-denial. Peter did not like to hear this.



Print "Following Jesus" along the side of the path on the board. Print names in place of some of the straight marks—John, Jennie, Hattie, Willie. Print "Jesus" in advance of all. At the end of the path make a cross. Make a good many marks to stand for little

disciples follow?" He goes before. We must keep him in sight. If we do not see him we shall lose our way. "How shall we follow?" Jesus tells us. Call again for Golden Text. Print "Deny Self."

Following Jesus is the only way to "save the life"—the true, heavenly life. To follow self is to throw away the life.

Lesson Word-Pictures.

A scene "by the way." It may have been while halting under the green roof of a tree, or in the cool shadow of a great rock. It may have been while still journeying, he the great Master and the twelve disciples. "By the way" his voice is heard in the midst of the group of twelve. He is questioning them. Who do men say that he is? The disciples are answering: "John, the Baptist," "Elias," "One of the prophets." The Master is questioning again. What do they say? What say the twelve of him so needy yet having all things? Speak, James, John, Andrew, Matthew, somebody! Happy he who first lifts the crown to the King's head! It is Peter: "Thou art the Christ!"

The Christ, the Messiah!

What ambitious pictures inflame their imaginations! A great, glorious kingdom soon coming, Jerusalem the capital, Judea, Rome, Greece, the wide world all subject to the Messianic scepter! And, think of it! the disciples elevated to some rare glory, sitting at Christ's right hand as counselors, or on a throne, each as king! O how the colors flush all purple and gold in that royal future! Just then the Pharisees may be onlooking and say, "There go the beggars!"

Ah, how little they know: for hero walk kings, great captains, astute statesmen in disguise.

But what is the Master saying now? Something about the Messiah's suffering, his rejection, his murder! What? Where is all that glory in the royal picture of purple and gold? Faded like a twilight-sky! Gone! No Jerusalem as capital! No Rome as subject! No twelve disciples on twelve thrones! What! Has

the Master forgotten that he is the Messiah? Has he suddenly lost his head?

Peter looks troubled, and begins to chide him. It is not, cannot be so, Peter is saying.

O how quickly the Master turns about! What a look he flashes upon Peter, that cuts, that burns!

"Get thee behind me Satan!"

Crest-fallen Peter! He did not know that he was tempting to faithlessness when rebuking faithfulness.

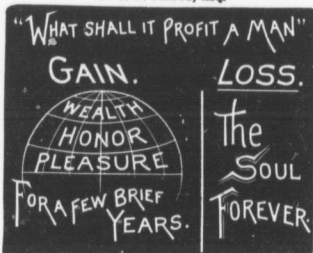
The people are now coming forward. They have heard the voice of the great Shepherd, calling, calling, and how eagerly they gather! He is talking of self-denial and cross-bearing. Must they take up a cross? They look in disappointment at one another.

Must they follow him?

Pleasant in fair weather, but what of the storms? Easy when the crowd shouts "Hosannah!" but what when it yells "Crucify him?" This is a hard saying, to bear and to follow. They wish he had talked about something else. "Such a strange Messiah!" Peter may have whispered after his rebuke. Many may whisper it now.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. Here is set forth the question of living for Christ or for the world. What advantage is it to one who gains the whole world of wealth, honor, or pleasure if in doing so he rejects the Saviour and loseth his soul? One cannot follow Christ and at the same time follow after the things of the world.

FOLLOWING CHRIST.

WHOSOEVER WILL may follow him, shall find peace, shall receive blessing.

GREATER THAN THE WORLD CAN GIVE.

DIRECTIONS FOR COLORS. Top sentence, white, also the outline of the world; the word "Gain" in red, "Loss" in yellow; words on the world, yellow; words under loss, red; sentence under the world, white.

A. D. 29.]

LESSON X. THE CHILD-LIKE SPIRIT.

[March 10.

Authorized Version.

Mark 9. 33-42. [Consult to memory verses 36, 37.]
33 And he came to Ca-per-na-um: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of



Revised Version.

33 And they came to Ca-per-na-um: and when he was in the house he asked them, What were ye reasoning

34 in the way? But they held their peace: for they had disputed one with another in the way, who was

35 the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would

be first, he shall be last of all, and minister of all.

36 And he took a little child, and set him in the midst

them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in: 40 my name, and be able quickly to speak evil of me. For 41 he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise 42 lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great mill-stone were hanged about his neck, and he were cast into the sea.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. As before, go through the lesson to find the *dramatis personee*, "he" (ver. 33), that is, (a) Jesus, and (b), "the twelve" (ver. 35). Give the gist of vers.

33-42 in the fewest possible words, thus: (a) asks, What dispute? (b) makes no reply. Why? Had disputed as to who was greatest. (c) says, To be least, to be servant of all, is to be greatest. Takes child, says, To humble one's self before such is to have the highest honor. (d) says, One not of us was casting out demons in thy name; we forbade him; (a) replies, Forbid not such, they cannot speak evil of me; they are with us; dispise not a little help, a cup of water; offend not such.

SEC. 2. Make for yourself a connected statement of these facts. Do not simply read what follows, but join the separate items together in your own mind into a connected whole.

When Jesus has asked the disciples about a recent dispute of theirs as to their relative rank, and they make no reply, he tells them that one can become first in rank only by being first in service, and, taking a child up in his arms as an object-lesson, he instructs them that service to the humblest is service to the highest. Again, when Jesus is told that one who was not of the twelve had been forbidden by them to continue his miraculous work in Christ's name, he disapproves the prohibition on the ground that the man's work showed real sympathy with Jesus and the disciples, and that the slightest token of sympathy on the part of such believers was to be recognized, and the slightest hindrance to their incipient faith to be carefully avoided.

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Cannot these facts be embraced under two topics? 1. Humility the Test of Greatness. 2. Helping and Hindering the Weak.

SEC. 3. What events did Mark deem it important that he should put between the last lesson and this one? The transfiguration (9. 2-8), its sequel of instruction (vers. 9-29), and the second announcement that he should "be killed" and should rise from the dead. How do those facts join the last lesson to this lesson? In the last lesson Jesus says that as Messiah he is to be killed, and that his disciples should be willing to be killed likewise. Soon after that saying, his authority is acknowledged by a voice from heaven as higher than that of Moses or Elijah (9. 2-13); the disciples are taught that their lack is spiritual power (9. 14-29); and are yet again instructed that true Messiahship means death and resurrection (9. 30-32). Is all this plain teaching to be without effect? Do they not see that the

kingdom which Jesus is founding is not of this world? What do we find? We find that the selection of the three witnesses of the transfiguration scene has only set the disciples to disputing about their relative rank in some temporal kingdom which they suppose Jesus to be founding. Turn to Mark 10. 35-45.

II. Study of Details.

[Study parallel passages, Matt. 18. 1-6; Luke 9. 46-50.] 1. Humility the Test of Greatness (vers. 33-37).

33. They. The disciples and their divine instructor, Capernaum. See map. When was he last there? In the house. His own house? Matt. 4. 13. Peter's, chap. 1. 29. He could not be overheard, as he was in the street. Asked. He already knew (chap. 2. 8; Luke 9. 47). What reasoning. They had doubtless made angry gestures and had talked loudly. Try to imagine some of their arguments. The way. On the road to Capernaum.

34. Held their peace. Greek, did not utter a word. What other instances of reticence occur to you? (chap. 3. 4). For. Explanation of their reticence. By the way.

35. When Jesus was out of hearing, as Mark 10. 32. Disputed. Urged contrary reasons. Did Peter join in this dispute, and put forward his claims? What could he have said? (John 1. 42; Mark 14. 29). Did James and John contend for the first place? (Mark 10. 37). What would Judas have to claim for himself? Did the others have any thing to say? (Matt. 30. 24). How did Paul regard such speaking of one's own pre-eminence? (1 Cor. 1. 10-12; Rom. 12. 3, 10; 1 Cor. 13. 4; 2 Cor. 11. 16, 17; 12. 11).

35. Sat down. The attitude of an instructor. Called. Asked them all for close attention to a momentous utterance (so 6. 7; 8. 1). The twelve. Why not "the disciples" as 9. 31 and often? They are chosen ones (3. 14), pre-eminently his representatives, and should not misrepresent him as he has been doing. First. In truth, and not merely in his own estimation (Gal. 6. 3). Last. In claiming or asserting precedence for himself. Minister. John 13. 13, 14. Of all. The least and lowliest included (John 13. 15).

36. Took. With what demeanor? Would he not smile? Did not the child feel a sweet magnetism in him? Little child. An inmate of the house. Peter's child? Tradition says it was the martyr Ignatius of Antioch. In stature and knowledge the natural type of the largest class included in the "all" of ver. 35. Set in the midst. So that all could see what he was about to do (3. 3). Taking him in his arms. An act of loving self-humiliation. The great Teacher and miracle-worker humbles himself before the most obscure one in their midst; devotes himself to one who can appreciate little more than the language of a smile and a caress. The act was the exact converse of that conduct of the disciples which was in question: it was loving self-forgetfulness of true, that is, divine, greatness.

37. Receive. Instead of being so preoccupied with his own greatness as to be unaware of the needs of others, he "receives," treats with consideration, as Jesus had the child whom he had put prominently forward and embraced. One. One little child is audience enough for a Peter, and won to Christ, is reward enough for a Paul. Such. Actual children like this

one. Also Christians who are children in the spiritual life (Gal. 4, 19; Eph. 4, 14; 1 John 2, 1). **In my name.** Receives the child with the devotion that I command, because he believes that I am the Messiah and have a right to this command. **Receiveth me.** Performs by his act an intelligent obedience to me. Instead of asserting himself, he acknowledges my authority. **Me.** Not a little weakling child that might be lost in a crowd, but the Son of God lately declared to be greater than Moses and Elijah, see Matt. 23, 40. **Shall receive me.** Accepts in his divine humanity and humility, and believes in him as sent from God. **Not me.** Not a mere human teacher. **Receives him that sent.** Recognizes and ratifies the divine intention in sending Christ into the world.

11. Helping and Hindering the Weak (vers. 38-42).

38. **Said, Luke** "answered." He saw that the term "child" might include one who has less spiritual enlightenment than the twelve, and is reminded of an other incident. Was he glad to change the subject? **In thy name.** Using the same authority which had been given to the twelve, 3, 15. It is probable that the man did not do much preaching. This phrase is emphasized in the Greek. **Followeth not us.** Note the repetition. It is not "followeth not thee," but "us." A trait of average human nature.

39. **Forbid him not.** Do not repeat the prohibition. **A miracle in my name.** The man was no Simon Magus, giving out that himself was some great one (Acts 8, 8). He acknowledged the power of Jesus. **Cannot.** On the principle of chap. 5, 1-12. **Quietly.** In connection with the miracle itself. **Speak evil.** As did the scribes, 3, 22.

HOME READINGS.

- M.* The child-like spirit. Mark 9, 33-45.
Tu. True greatness. Matt. 20, 30-38.
W. Christ's example. Phil. 2, 3-11.
Th. Who are blessed. Matt. 5, 1-12.
F. God's presence with the humble. Isa. 57, 15-21.
S. Grace for the humble. 1 Pet. 5, 1-7.
S. Christian conduct. Rom. 12, 9-21.

GOLDEN TEXT.

Whoever shall not receive the kingdom of God as a little child, he shall not enter therein. Mark 10, 15.

LESSON HYMNS.

- No. 8, Dominion Hymnal.
 Favour, like a shepherd lead us,
 Much we need thy tender care.
- No. 6, Dominion Hymnal.
 When, his salvation bringing,
 To Zion Jesus came.
- No. 23, Dominion Hymnal.
 I will sing of my Redeemer,
 And his wondrous love to me.

TIME.—39 A. D.

PLACE.—Capernaum.

RULES.—Same as before.

DOCTRINAL SUGGESTIONS.—Humility.

QUESTIONS FOR SENIOR STUDENTS.

- True Greatness.**
 How did Jesus know that a dispute had arisen between the disciples? John 2, 25.
 What idea concerning the kingdom does their question show?
 Who had doubtless been leaders in this discussion? Mark 10, 35-37.
 What may have stirred this jealous spirit? Matt. 16, 18, 19.
 What did Jesus announce as the rule of greatness for his kingdom? ver. 33.
 Does ver. 35 mean ambition shall be punished, or that elevation comes only through humility?
- True Loyalty.**
 What illustration, by means of an object-lesson, did Jesus give?
 What is the test, then, of nearness to God in spirit? Of what did this illustration make John think?
 When had this incident doubtless happened? Mark 6, 7.
 What law of loyalty did Jesus then utter?
 Is the converse of this law also true? Matt. 12, 30.

40. **Not against us.** "Us," not "me." The man may not follow with you, but that fact does not prove that he will attempt to frustrate our work of preaching and teaching. The certainty that the man will not oppose our work is reason enough for not opposing his work.

41. **Cup of water.** Recognize your relation to Christ in the slightest way. **Shall not lose.** So far from chiding him for not doing more I will reward him for the slight recognition he does give. In God's sight the motive is more than the act.

42. **Stumble.** Distrust or turn away from the Christ in whom they believe. **Better.** The most tragic termination of his life would be better than for him to continue such work. **Great milestone.** Whose weight would make his drowning a certainty. **Were cast.** Greek, has been cast. The man is thought of as having already disappeared beneath the surface of the sea.

III. Application.

- Meekness. "Who is greater?" Human nature is resolving the same question still in royal courts, camps, markets, colleges, school, annual and quarterly conferences, official boards, teachers' meetings, Sunday-school classes, homes, nurseries, and the Son of man repeats with wonder the old inquiry, "What were you reasoning?"
- The duty of tolerance, Matt. 8, 11.
- The interest of Jesus in the beginnings of spiritual life. Matt. 12, 30.
- The Lord's appreciation of even the smaller things done for him, Mark 12, 43; 14, 8; John 4, 8.

3. True Service.

- What is meant by giving a cup of water, etc.?
 Does Jesus teach here that salvation can be earned by philanthropy?
 What is the qualifying test of the worth of this water-giving?
 What state of mind toward Christ himself would that display?
 What is meant by offend, etc. in ver. 42?
 How can men offend Christ's little ones?

Practical Teachings.

See how keen conscience was in these disciples. They were ashamed to tell of their petty discussion. Nearness to Christ makes conscience keen. Is yours?
 In earthly empires power rules. In Christ's, love rules. Love always serves. Do you? To receive a child is to receive Christ. To receive Christ is to receive God. In that is the measure of greatness.
 For Christ, or against him. No middle ground. Where do you stand?

Hints for Home Study.

- Read carefully, after you have read the lesson, the remainder of the chapter.
- See how many things you can find that show how very human these disciples were: Acts 1, 6; Luke 24, 11, and many such references. Find ten, and carry them to your class.
- Find all the allusions to Jesus and the children, and learn how he regarded them.
- If you think the transfiguration had any effect to produce the discussion mentioned in ver. 34, write out the reasons which make you think so.
- Apply the thought in vers. 38-40 to our times. A man not a member of our church, our society, etc.
- What must it surely lead us to, if we are honest?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- True Greatness**, v. 33-37.
 Where was Jesus at this time?
 How did he know that he knew men's thoughts?
 How did spirit lead the disciples shown?
 How did Jesus rebuke them?
 Who is the chief among Christ's followers? Matt. 20, 26, 27.
 What did Jesus say of the children?
 How should we receive the kingdom of God? (Golden Text.)
- True Loyalty**, v. 38-40.
 How did John show his loyalty to Jesus?
 What did Jesus say of such conduct?
 What spirit did Christ encourage?
 How should we feel toward all who are followers of Christ?

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3. True Service, v. 41, 42.

What service will Christ reward?
How may we obtain this reward?
What did Jesus say of "offending?"
What does this mean?
How may we avoid it? Matt. 18. 10.

Teachings of the Lesson.

How are we here taught—

1. To seek to do good rather than to be great?
2. To take an interest in children?
3. To help all who are working for Christ?

Home Work for Young Bereans.

Find how a mother asked Jesus for the highest places in his kingdom for her children.

Find what Jesus said about little children coming to him.

Find another instance when Jesus rebuked the narrow spirit of his followers.

QUESTIONS FOR YOUNGER SCHOLARS.

What had Jesus told his disciples? **That he must suffer and die.**
Did they believe it? **No; they still thought he would be King.**

Through what country did they pass? **Through Galilee.**

What did the disciples dispute about as they walked? **About who should have the best places in the kingdom.**

To whose house did they go in Capernaum? **Probably to Peter's house.**

What did Jesus ask his disciples? **What they had disputed about.**

Why did they not answer? **They were ashamed.**
What did Jesus know? **All that was in their hearts.**

What did he tell them? **That the servant of all should be the greatest.**

Whom did he call, to show what true greatness is? **A little child.**

What makes true greatness? **Humility and obedience.**

Who are on the side of Jesus? **Those who work in his name.**

What will not be forgotten? **The least service done for Jesus' sake.**

Against whom is a vow pronounced? **Against one who offends a little one.**

What is meant by a little one? **A humble believer in Jesus.**

Who are tenderly cared for by Jesus? **Little believers.**

Words with Little People.**MY PRAYER.**

One of "these little ones" I would be.
Giving "a cup of cold water" to Thee.
Doing the little things as thou dost call,
Following Jesus, a "servant of all."

THE LESSON CATECHISM.

[For the entire school.]

1. What was the question which made the disciples ashamed? **Who of them should be greatest.**
2. What did Jesus teach concerning this question? **That humble service was true nobility.**
3. How little a service did he say would be accepted? **Giving a cup of cold water.**
4. Who did he say would be received as having paid true service? **One who receives a little child.**
5. Who did he teach would be rejected? **"Whosoever shall not receive," etc.**

CATECHISM QUESTION.

12. What blessing does he pronounce on believers?

To Peter he gave it thus:

Matthew xvi. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

ANALYTICAL AND BIBLICAL OUTLINE.**The Spirit of a Disciple.****I. THE PEACEFUL SPIRIT.**

What was it that ye disputed? v. 33.

"Follow peace with all men." Heb. 12. 14.

"As much as lieth in you." Rom. 12. 18.

II. THE LOWLY SPIRIT.

Desire to be first... last of all. v. 35.

"He that is least... shall be great." Luke 9. 48.

"Humble himself, shall be exalted." Matt. 23. 12.

III. THE LOYAL SPIRIT.

Receive one such... in my name. v. 37.

"Ye have done it unto me." Matt. 25. 40.

"We love the brotherhood." 1 John 3. 14.

IV. THE CATHOLIC SPIRIT.

Forbid him not... on our part. vs. 39, 40.

"Envious thou for my sake?" Num. 11. 29.

"Christ is preached... will rejoice." Phil. 1. 18.

V. THE HELPFUL SPIRIT.

A cup of water to drink. v. 41.

"Seek... another's wealth." 1 Cor. 10. 24.

"Ye have ministered to the saints." Heb. 6. 10.

VI. THE CAREFUL SPIRIT.

Whoever shall offend. v. 42.

"Despise not one of these." Matt. 18. 10.

"Toucheth the apple of his eye." Zech. 2. 8.

THOUGHTS FOR YOUNG PEOPLE.**How to be Greatest.**

1. *Not by wrangling with rivals.* Jealousy cramps and starves to death nobility of character as surely as cancer prays upon physical life. When you dispute with another which shall be greater, you lessen your self-respect, arouse the detraction of rivals, and hazard your general reputation.

2. *Not by pursuing low ideals.* Money makes Croesus and Astor and Vanderbilt rich, not great. The intellectual and hereditary greatness of Alexander of Macedonia and Peter of Russia—both of whom are commonly called "the great"—seems very small when compared with the moral greatness of Alfred of England, or Gustavus Adolphus, or George Washington, or Abraham Lincoln. One needs to be careful in what kind of greatness he desires most to excel.

3. *Not by seeking the highest place.* Prominence is not eminence. The highest honors come incidentally. Christopher Columbus sought a new passage to the Indies and discovered a new world. Ulysses Grant sought to be a brave and patriotic soldier, and was made president.

4. *By keeping all our hostility for God's foes.* If the hateful feelings, mean words, and hard strokes aimed by good men at good men, in all the Church's history had been reserved for bad laws, vicious customs, and wrong beliefs, the millennium would by this time have dawned.

5. *By recognizing the weakest and meanest of humanity as being among Christ's little ones.*

6. *By doing our utmost for others.* Our Master went about doing good. Even the judgment of the world would indorse this. Who are to-day ranked the greatest of history? Not mighty conquerors, but mighty benefactors.

7. *By doing all our duties because we, and all about us, "belong to Christ."* Doing them "as unto God" and not "as men pleasers."

"A servant with this clause

Makes drudgery divine;

Who sweeps a room as for thy laws

Makes that and the action fine."

English Teacher's Notes.

Among the many children who are taken yearly, under the motherly care of Miss Macpherson, across the ocean from England to Canada, and who there find happy homes and employment, some are too

young at first to be put to work of any kind. These babes, needing loving hands to cherish and protect them, become adopted by persons who are wanting a child to brighten their home. They have nothing to give, but every thing to receive, and they are ready to go with the kind strangers who claim them without a fear or a doubt.

Very soon they grow into the hearts of those who have adopted them. They are not looked upon as strangers or objects of charity, but as the children of the house. Any offense or slight offered to them would be resented, and any kindness shown to them appreciated as done to the parents themselves.

And as they grow up they learn the ways of the family. The mother is glad to have the adopted daughter share her work and her cares, and at times represent her, and nothing pleases her better than to be told how much her daughter is like her!

Here are three ideas connected with the name of a child: reception, privilege, and resemblance. We shall find all three in the passage for to-day:

First. A child receives freely, without a thought of giving any thing in exchange. It is taken, in all its helplessness, to be provided for. This, we are taught in our Golden Text, is the way to enter the kingdom of heaven. The free grace and mercy of God in Jesus Christ must be received as the babe receives the care and kindness bestowed on it unearned, undeserved, unpaid. So important is this truth that we find our Lord enforcing it on two occasions—first at Capernaum, when he set the little child "in the midst;" secondly in Perea, "beyond Jordan," where the little ones were brought to him to be blessed.

Secondly. The position of the child is normally one of privilege and protection. It is covered as with "a shield," not merely by the actual care, but by the name and standing and influence, of the parents. The "cup of cold water" given, the little act of kindness done to the child, is noted and appreciated by them; while to offend, that is, to cause the little one to stumble, is to provoke in the highest degree their resentment. That is the position of one who has entered the kingdom of God, the believer in Christ, the child of the heavenly Father; "He that toucheth you toucheth the apple of his eye" (Zech. 2, 8). The Lord Jesus in the "you" of vers. 41 sets this forth as the position of his disciples.

Thirdly. A child is expected, in spirit and in behavior, to grow to the likeness of the parents. The disciples were as yet far from this when our Lord was talking with them at Capernaum. They had shown in two particular matters a complete contrast to the spirit of the Master. They had been deficient in the spirit of meekness and disinterestedness, each claiming for himself the first place in the kingdom which they expected shortly to see set up. And they had been deficient in the spirit of love, treating coldly one whom the Lord Jesus acknowledged as "on his part."

And so our Lord impressed this third truth on his disciples: that the place and privilege of a child of the kingdom demanded behavior such as befit the kingdom. The entrance must come in the forefront of all, but with the privilege and the shelter that result from it there must come also the growth into the spirit and likeness of the King.

The Lesson Council.

Question 3. What is it to receive a child in Christ's name?

When from a love of Christ, from a desire to serve and please him, or from a conception of what he would do under given circumstances, one bestows a deed of kindness even upon a little child, the Master knows of the deed and accepts it as though it were done to himself. For Christ is to Christ. The motive glorifies the deed.—*Rev. Morris D. Church.*

To recognize in a true believer (whatever be the Christian denomination to which he belongs) one of the household of faith, and to treat him as a brother in Christ.—*Eph. 4, 3-7.—Rev. J. E. Hanauer.*

Children belong to Christ as his by redemption. To recognize this right in the child is to receive that child in Christ's name. Wicked influences may wrest the redeemed child from the Saviour, Christ accepts those who become his through regeneration, as children in his kingdom. Hence the commendation expressed in Matt. 18, 3, 4, and Mark 9, 41.—*Rev. James Martin, D.D.*

In this connection it means to condescend to the little ones—whether it be those who are naturally or spiritually little. This is the same as receiving Christ himself—Christ in the lamb; in quiet, humble, retiring souls; in simple and unsuspecting minds. Christ here considers himself immediately concerned in the reception given to the disciple; inasmuch that those who should entertain one of the meanness of his disciples, because he was a disciple, would be recompensed in the same manner as if they had welcomed Christ himself to their houses and to their hearts.—*Rev. J. L. S. y.*

To receive an ambassador or minister is to receive the sovereign sending him. All honors paid to the ambassador are paid, not to him but to his sovereign. Any discourtesy shown to the ambassador is shown to his sovereign. So, in an important sense, every Christian child is Christ's ambassador or minister to men. He is Christ's representative on the earth. To receive such a child or servant because he is Christ's and for his sake is to receive Christ himself. So fully does Christ identify himself with his children that whatever is done to them is reckoned as done to himself.—*Rev. S. N. Fellows, D.D.*

4. What is the meaning of the statement in verse 42?

Whoever should injure, grieve, cause to stumble, or go into sin, "one of these little ones," that is, those of whom this child was a type, such a one would commit so terrible a crime, and be in danger of so great a punishment, that the most awful death would be a much lighter evil than that to which he would expose himself.—*Rev. J. L. S. y.*

To cause one of Christ's children to turn aside, stumble, or fall away. How terrible the sin, and how awful, yet just, the penalty! Only the Christy spirit of humility and tenderness can guide us aright.—*Rev. S. N. Fellows, D.D.*

To do any thing which may cause one of Christ's lit-

tle ones to stumble, fall into sin, or swerve from the path of duty and rectitude.—*J. E. Hanauer.*

The term "little ones" should not be restricted in its meaning to children. It includes the weak and uncertain and ignorant among believers. Whoever shall through a temptation or a stumbling block in the way of such a one, whoever shall mislead by false teaching or by an inconsistent life the weakest of believers, upon such the admonition of the text falls. Death before the fact is a better fate than the judgment of the Father after the fact. See Rom. 14. 7.—*Rev. Morris D. Church.*

"Whoever shall offend one of these little ones" may be expressed by "whosoever shall cause one of these innocent children or regenerated souls to fall into sin deserves the severest condemnation of his fellow-men." [Note. No hasty execution of penalty is suggested, nor is the guilty party left at large until divine justice shall overtake him. The sentence now is that it is better for him that a millstone were hanged about his neck, and he were cast into the sea. Were the penalty fixed and the law executed at once, the multitude of victims would pollute the briny deep.]—*Rev. James Marvin, D.D.*

Cambridge Notes.

(Mark 9. 33-45—Matt. 18. 1-8; Luke 9. 46-50.)

Comparison with Matthew shows that there were two questions: (1) in the way, "Which of us is greatest?" (2) in the house, between vers. 35 and 36, "What is the rule of precedence in the kingdom?" Mark's account, by far the fullest, gives from this point the complete course of the incident. *VER. 33. The house,* and the child, may have been Peter's. *Asked.* The Greek suggests that he asked one or two of them successively. Then sitting down in the attitude of teaching (comp. Matt. 5. 1; Luke 4. 20), he called the twelve around him that he might rebuke them in private. *VER. 34.* They can realize now how petty had been their dispute before. We may imagine Peter urging the commendation bestowed upon his confession, while James and John claimed equality on their share in the great vision, the nine meanwhile moodily chafing at their grievous failure in the case of the demoniac boy. It was all very natural, for men who still obstinately expected a temporal kingdom: the merit of these men was that the meritorious of Jesus sufficed to make them ashamed of it. *VER. 35.* Comp. chap. 10. 43-45. The kingdom exactly reverses earthly marks of distinction: the peers of that realm win their coronets by humble service, and the King attains his throne by a slave's death. *Phil. 2. 7-9.* Here we have the complementary lesson; the first shall be last. *VER. 36.* John's uneasy question and our Lord's words (*ver. 42*) show that the child typified the child-like. Note the exquisite beauty of the scene—Jesus seating the child among them as though to receive their homage, and then with the tender embrace sealing him as his own. *VER. 37. In my name.*—"On the ground of his knowledge of me and of the child's relation to me." For name compare Matt. 28. 19 and Exod. 33. 19; notes June 17 and July 15, 1885. The subjects of the kingdom can only be recognized fully by fellow-subjects, and he who knows Christ's own must be Christ-like. The whole thought is expounded in Matt. 23. 31, *eqq. Not me.* Comp. John 14. 9, 10. The fourth gospel is full of the doctrine of the ceaseless, unbroken union of the Father and the Son. *Sent.* The verb from which "apostle" is derived; Christ is the apostle of the Father (comp. John 17. 18; Heb. 3. 1). *VER. 38.* Few texts for the times are

more important than this. It is generally regarded as an unfortunate pronouncement by schismatic sacerdotalists, bitterly denouncing what they call "schism." But to all of us it reveals what is perhaps the only real danger threatening Christianity to-day. Irregular fanatics, casting out devils by methods we cannot but disapprove—popish priests, accepting a leper's grave as the reward of their devotion—even atheists of theory, faithfully toiling for the brethren of him whom they unconsciously worship—who are we that we should forbid such? John. An intolerant zeal marked the imperfect development of the Son of Thunder. Comp. Luke 9. 54, *Cast!* The man has often been regarded as a mere exorcist who had discovered that the name of Jesus acted as a spell, his success, however, proving a kind of faith. In that case, while much higher than the sons of Sceva (Acts 19. 14), he might fall into the condemnation of Matt. 7. 22. But this is disproved by the peculiar phrase which John uses for "in thy name." It is rare in the synoptists, the only exact parallel being the suggestive one of Luke 10. 17. But in John's own gospel it is the characteristic expression of the profoundest truths of Christ's revelation. Comp. especially v. 43 and *passim* in chaps. 14-17. Thus John himself admits the highest faith in the man, and has no fault to find, but that he had not joined them; like Joshua (Num. 11. 29), he thought the spirit only wrought in men with a formal communion. Jesus speaks of him as a little child, that is, a new-born believer, and we see that his faith was impatient of regulation, it must work at once. Note that he had received no call to the apostolate, while the tense of the Greek is quite consistent with his being on his way to join Christ's company as a listener. But he rightly felt that working for Christ was better still, for the time. *Forbade.* The Greek suggests that they failed to persuade him. *VER. 39.* Jesus makes this case the occasion of a general maxim. A miracle wrought "in dependence upon my name"—the phrase is weaker than John's, and therefore more inclusive—is at least enough to prompt suspension of judgment. A "mighty work" or "power" (comp. Heb. 2. 4; 1 Cor. 12. 28) always implied the presence of God. *VER. 40. Us.* Christ's Church; even a negative attitude will often help the spread of the kingdom. Not so in the personal question (Matt. 12. 30), for he who does not definitely accept Christ for himself is thereby rejecting him. *VER. 41.* Comp. Matt. 10. 42. According to his wont, Jesus repeats former words in a new connection. Such lessons as his needed repetition, line upon line, else they must have been often lost. *Because.* Note margin—it seems to point to the time when "Christian" should be their distinguishing mark. Comp. 1 Pet. 4. 16. Even the smallest service—though of course the "cup of water"—will win reward when it means a recognition of the Gospel work. How much more the working of miracles in Christ's name! *Reward.* Of present grace, preparing his character for the winning of the ultimate crown of life. Study Matt. 25. 31-46, notes May 6, 1888. *VER. 42. Canst... to stumble.* "Trip up," usually of deliberate temptation, but also of such acts as John's, where by thoughtlessness or mistake such a difficulty is placed before the inexperienced or weak. Paul's enlargement on the theme, (Rom. 14. 21), is a powerful commentary. *Believe (on it) on me,* with margin, that is, "have faith," any thing worthy of the name. *Better.* Probably John had not permanently discouraged the exorcist. But if he had, Christ tells him plainly that death itself was a light price to pay to avoid such a disaster, even though innocently achieved.

And if such a warning is given to the half-instructed but whole-hearted zealot like John or Saul, what must it mean for the deliberate tempter! Matthew, omitting the episode of the exorcist, gives it in this form: the man has done the accursed deed, and O for the deepest abyss of ocean to shield him from the vengeance of the Father of those little ones! Comp. Rev. 6, 16. Vtn. 43. In Matt. 5, 29, 30, the "right" eye and hand are types of things held in highest honor; here the thought is rather of an all but indispensable utility. The teaching is especially directed against one of the most perilous doctrines of our own age, due mainly to Goethe—the supreme importance of cultivating all the faculties of man, the desirableness of a knowledge of good and evil. Jesus warns us that while sin exists we must choose between the tree of knowledge and the tree of life. He that overcometh shall receive in the paradise of God the sacrificed perfection of mind and body (Rev. 2, 7; 22, 3). VER. 43. *Gehenna* (margin), originally the "valley of the sons of Hinnom," that is, of lamentation (Josh. 15, 8, etc.). After Josiah abolished the horrible sacrifices to Moloch there celebrated (2 Kings 23, 10), the Jews showed their loathing by casting refuse and dead bodies there, which were consumed by unceasing fires. Hence it became the type of that part of Hades (opposed to paradise or "Abraham's bosom") where the spirits of evil men awaited the resurrection. 4 Possibly the same name was used for the "lake of fire" (Rev. 20, 14), the final abode of all evil. VER. 44 is not genuine here, but occurs ver. 48. It is a quotation from the last words of the Book of Isaiah, a picture of the triumph of Jehovah, the carcasses of whose foes shall evermore be consumed by fire and worm. In the present application the "worm" is doubtless the anguish of memory the fire the eternal righteousness of God (Heb. 12, 29), consuming the stubble while it refines the gold. It is hard to see how these unspeakably solemn words can mean any thing short of an endless state. But in any case they reveal a future to escape which no conceivable sacrifice could count as any thing.

Berean Methods. The Teachers' Meeting.

Make a word-picture of this scene: An Oriental courtyard with the house built all around it; the disciples still flushed with their discussion "by the way;" Jesus in the midst with the child in his arms. . . . This is a lesson of warnings: 1. A warning against selfish ambition, vers. 33-35; 2. A warning against uncharitableness, vers. 38, 39; 3. A warning against despising the little ones, that is, the lowly, ver. 37; 4. A warning against turning the weak out of the way, ver. 42. . . . The knowledge of Christ: 1. He knows the thoughts of man, ver. 33; 2. He knows the hearts of the children, ver. 35; 3. He knows the principles of divine government; 1. He knows the dangers of temptation; 5. He knows the secrets of the other world, vers. 35-42. . . . Christ's kingdom is "not of this world; therefore cannot gratify this world's ambitions. A longing for music cannot be gratified by an oyster supper; money cannot buy health or self-respect. Temporal rewards need not be looked for in a spiritual kingdom. . . . Show that all Christ's conversations, parables, and "mighty works" really mean, in their last analysis, "Learn of me." Jesus would not have sought the first place, nor disputed angrily with his fellows, nor quarreled with another teacher of righteousness.

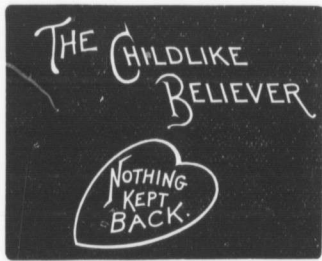
References. FREEMAN'S HAND-BOOK. Ver. 42:

Millstone, 676. . . . FOSTER'S CYCLOPEDIA. Vers. 34-36: Poetical, 1613, 1615; Prose, 3090, 3091, 3098, 3103, 3104, 3097. Ver. 35: Prose, 6453, 6454, 6462. Ver. 36: Prose, 616, 638, 10165. Ver. 37: Poetical, 366, 3156. Ver. 38: Prose, 8390, 9977. Vers. 39, 40: Prose, 3974, 3975, 4120, 4122. Ver. 41: Prose, 1614, 3331, 4049, 9646.

Come, Christian children, come,
There's a Friend for little children.
Just as I am, without one plea,
Just as I am, thine own to be.
What a Friend we have in Jesus!
Saviour, teach us day by day.
Saviour, listen to our prayer.
Now, just a word for Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



To be a child-like believer is to trust God with all the implicit confidence of childhood. The reviewer of the lesson may in the beginning of the review ask, "What are the characteristics of childhood?" and bring out the sense of dependence on the father; the placing on him of all burdens or cares; and the readiness of the child to submit to the father; and the readiness of the child to believe the word and promise of the parent. Give the heart to your heaven y Father with all the fullness of love that a child gives his heart, keeping nothing back.

Primary and Intermediate.

LESSON THOUGHT. *The Way to the Kingdom.*

Introduce the lesson by story of a boy who was going out of the city to visit his cousins. He started from the right station, rode in a good car, on a good track. He had a pleasant ride. But it did not take him to his cousins' home. Why? Because he did not get the right train. This one ran on a track which went far away from the pleasant home where the cousins lived. And so his journey ended in trouble and disappointment.

Print "Capernaum" in the board, or point it out on the map, which is better. Peter lived here. Probably Jesus was in his house. As the disciples walked toward Capernaum they had been talking about who should have the best places in the new kingdom which Jesus had come to set up. They did not know that Jesus heard them. Teach that he knows even our thoughts. Nothing can be hid from him.

Now they were sitting down to rest. Jesus asked them all to come near him. He wanted to teach them a lesson. He is here to-day to teach us the same lesson.

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A. D. 30

Mark 10

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We need to learn it as much as the disciples did. Jesus saw that these disciples wanted to go to the good kingdom, but they were in danger of getting started wrong, as the boy did who took the wrong train. Some little boy or girl here is in danger, too. So let us all listen while Jesus speaks.

WHAT JESUS DID.

Teacher, call the smallest child in the class forward. Tell that very likely this was Peter's little boy. Put your arms tenderly about the child. Tell that this is what Jesus did. He did it because he loved the little boy. He loves all little children just as truly now as he did then. Then, with his arms around the child, Jesus taught the right way into the kingdom of heaven.

Call for Golden Text. Teach that a good little child is not proud, is willing to be guided, does not want the best things and the best places, is obedient, is loving, etc. The child has the kind of spirit that all must have who want to find the way to the kingdom of heaven.

Use symbol. If we have pride, self-love, self-seeking in our hearts, we are on the wrong track, and will not find the kingdom of heaven in that way.

Tell what Jesus said about helping others to get into the kingdom, ver. 41. Teach that children may help others, if only they will let Jesus come into their hearts to teach them how.

Lesson Word-Pictures.

The Saviour has passed within that friendly door—so pleasant this seclusion, to receive the household's attention, to be honored by his hospitality and refreshed by its rest. But an unpleasant thought makes its shadow in his face, and he turns to his disciples thronging after him. They see that he has something to say. His eyes scorch them while his voice thrills them. He wishes to know what they were disputing about "by the way." A moment ago, their tongues may have been running freely, noisily. Now every tongue is hushed as if overtaken by palsy. It is not pleasant, also, to meet his eyes. Peter finds it agreeable to look at James. James turns to John. John has eyes for a window or the door, as if he wished he were outside. Such a dumb lot of disciples! Such unwilling listeners! Nobody wants to answer that question, "What was it that ye disputed?"

How ready then to talk! How eager their voices! How quickly they took sides! And all upon the question, "Who should be the greatest?" Disputing this in the service of one who was among the lowest in his self-abasement! No wonder that their ambitious tongues have the palsy!

They look so guilty, so ashamed!
They feel so mean!
Nobody yet has spoken.

But the Master has now sat down, and he summons them about him. He has something to say. They have not told him yet what the trouble was; he will tell them. He only says, if one would be first, he must be last and a servant.

And then he rises and goes perhaps to the door.
"What is that for?" one of the dumb disciples may be wondering. Those children outside are so noisy. May he rebuke them!

No, he has brought a child into the midst of that group of disciples. Perhaps it is a boy with dark, questioning eyes, awed to be thus confronted by the twelve and their strange Master. Do not fear, child! Harm never yet came from those loving hands that one day will be wounded for thy salvation. Those hands are lifting the child. And now while he nestles in those gentle arms the Saviour teaches a lesson of humility.

Such a silent, rebuked group! A marvel—humanity without speech!

But John has found his tongue at last. Something has occurred to him. It is a matter not disagreeably reflecting on these disciples, as did the previous subject, but shows how faulty some other folks were. The scene which he witnessed comes back again. "Was when the disciples were out in the road. They saw a crowd around a man who was trying to drive a devil out of a poor tormented soul. They could see the contorted, angry features of the demoniac. They heard the wondrous healer exorcising the devil in the name of Jesus!"

"Why, what is this man doing?" asked one of the disciples. "He is not one of us! To think of his using the name of Jesus!"

And the disciple cried aloud, vehemently rebuking, "You have no right to use the name of Jesus! We forbid you!"

The exorcist looked up and wondered. The demoniac scowled and denounced.

The disciples passed on.

To recall all this may be a relief to John. That other topic of conversation was disagreeable.

What does the Master think of the above impertinent use of his great name? Tell these disciples so vigilant for orthodoxy! Justify these rebukers of a heretic, of the man not "one of us!" The Saviour answers. O voice of charity, voice of justice! The Saviour would not shut him out who does not positively shut out the Saviour. Jesus, who sees the motive, has no word of praise for John condemning the act. Perhaps the disciple wishes he had not turned the conversation away from that first subject.



A. D. 30.]

LESSON XI. CHRIST'S LOVE TO THE YOUNG.

[March 17.]

Authorized Version.

Mark 10. 13-22. [Commit to memory verses 21, 22.]
13 And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.
14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

Revised Version.

13 And they brought unto him little children, that he should touch them: and the disciples rebuked them.
14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.



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

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

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

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

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

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

17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments. Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20 And he said unto him, Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:

22 and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

INDUCTIVE NOTES.

I. Study of General Features.

Sec. 1. Look at vers. 13-16. Are the actors in the new scene the same we had in the last lesson, Jesus and the twelve? What does Jesus do? Does he not instruct them (ver. 14) as before? In vers. 17-22 a new character appears, a rich man, but where are the disciples? Open your Testament and examine the verses that follow the lesson (vers. 23-31). Do you see that Jesus there uses the incident of vers. 17-22 to impart additional instruction to the disciples?

Sec. 2. Now try to put the chief facts of vers. 13-22 into the fewest words, as you would do if writing a telegram. Do this before reading what follows; you will thereby more quickly master the lesson.

Children are brought to be blessed: disciples chide; Jesus, displeased, says, Permit them, do not prevent them: who have a right to my kingdom; every one who enters it must be like them. Then he blessed them (13-16). One eagerly asks Jesus, Good Master, how can I earn eternal life? Jesus answers, Good? God alone is good; you know his commandments. He answers, I have always kept them; what else? Jesus replies, One thing more; give all your property to the poor and follow me. The rich man does not follow, but goes away sad (17-22).

Sec. 3. Write out a full and connected statement of the lesson, like that in Sec. 2, Lesson XI. [For economy of space such a statement is omitted here.] Decide on the leading thought of each section and condense it into a topic. 1. The child's right to come to Christ (vers. 13-16). 2. Christ's authority over the disciple's property (vers. 17-22).

Sec. 4. Our last lesson ended at 9. 42; this one begins at 10. 13. Are the intervening twenty verses irrelevant? Have they no connection with the two lessons? Try to find a connection. Verses 43-50 of chap. 9 may be dismissed as a continuation of verse 42. Look at 10. 1-12. It treats of divorce. But has divorce to do with Christ's blessing little children? At first glance, nothing. But go deeper. Jesus is teaching the disciples the duties that belong to their various relations; in Lesson IX, their duty to the Messiah, self-abnegation; in Lesson X, their duty to fellow-disciples and other Christian workers, humility and sympathy; in 10. 1-12, what? See ver. 11. Is it not duty to one's wife? In vers. 13-16 have we not a lesson on a Christian's duty to children? Is not the transition from one species of duties to another a natural one?

II. Study of Details.

[Parallel passages, Matt. 19. 16-22; Luke 18. 18-23.]
1. The Child's Right to Come to Christ (vers. 13-16).
13. Where did this event take place? see ver. 1 and map. They. Parents or friends of the children.

Brought. In Greek, were bringing, that is, were doing so when the rebuke came. They brought them to the house (ver. 17) where Jesus was staying. Had they heard of the incident of 9. 36? Little children, Luke, "their babes," too young to understand the teaching of Jesus, especially a discourse on divorce (vers. 1-12), some in our day would say is improper to bring children to Christ in baptism for the reason that they cannot understand the plan of salvation nor exercise the faith of an adult. Touch them. Not to heal them of any disease, but obtain a blessing for them. It was the wistful yearning of the parental heart that prompted the act. Comp. Luke 1. 66. The conviction that a holy man can convey a blessing by his touch (ver. 18, 19) survives in our times. Consider the people the writer saw mothers bringing their infants to a mosque that the sheik might press his foot upon their thigh bones, and so confer a blessing. Who will dare say that Jesus only yielded to superstition, and did not confer a blessing upon each child? See the awful contrast in Matt. 27. 25. Rebuked them. For the supposed presumption. The word is a strong one, implying perhaps that the disciples spoke impatiently and severely to the group of women.

14. Moved with indignation. Vexed. He felt the glaring wrong done to the mothers, who instead of being welcomed were rebuked. This detail, like the "anger" of 3. 4, is peculiar to Mark. Suffer. The mother's instincts are right. 2 Kings 4. 27. The little children. Those who had just been refused admittance. Forbid them not. It is appropriate that they should come. Theirs is the kingdom. Who are you that you should shut them out? Of such. The American Committee of Revisers prefer the rendering "to such belongeth." The Greek here is like that in Matt. 5. 3, "theirs is the kingdom." The form of the words seems to assert the nearness of a child to the spiritual life, and especially the ease with which he may begin that life. Contrast verse 24, where Jesus speaks of the difficulty a certain class of adults have in entering upon the spiritual life. It is certain that Jesus meant to include children in this saying, besides all who are children in the spiritual sense. Such a one was Samuel, in both senses, who first came into being in entering upon chap. 5. 28; the young man in John 9. 38, and the scribe in chap. 12. 34 whom Jesus declared to be "not far from the kingdom of God."

15. Verily. The sign of a solemn sentiment to come. Jesus explains the words, "To such belongeth," etc. As a little child. How does a little child receive the spiritual life? How did the boy Samuel? With humility and docility: "Speak, Lord, for thy servant heareth." How did they Jesus? (Luke 2. 49) "Wist ye not that I must be in my Father's house?" In good faith. How does a man receive it? With prejudice—Nathanael (John 1. 46): "Can any thing good come out of Nazareth?" With attentiveness—(John 12. 42) "I believe that thou art the Christ, the Son of God." Peter (chap. 8. 32); two others (Luke 24. 25); Nicodemus (John 3. 9). Cannot enter. Heb. 3. 19; 11. 6.

16. Christ's Authority over the Disciple's Property (vers. 17-22).

17. Into the way. To proceed to some other place. Running, and kneeled. Chap. 5. 6, Zacchaeus (Luke 19. 4). Eagerness, and a show of reverence. He had official dignity (Luke 18. 18), and was rich (ver. 22). Compare chap. 5. 32. Yet it should not be forgotten that knee-joints bend more easily in the Orient than

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18. W have ans heart of pledging heavenly the usual any thing ness? 4. 10; 20; Rabbi, but one who give you. One. W not contr he claims ("I am me of sin endeavor upon be He could (8. 34) his mal. I whom be

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with us. **Good Master.** He puts his emphasis on the word "Master" and passes lightly over the "good," as the Greek indicates. So in English we sometimes politely say, "My good man," with very slight reference to the goodness of the man addressed. The possession of riches and of position had accustomed him to think himself better than other men. Jesus can not permit the man to treat him as though he were only an extraordinarily successful rabbi. **What shall I do?** He may have been thinking of fasts or offerings in the temple. Perhaps Jesus, the Nazarene rabbi, would interpret some title of the ceremonial law in a new way. He would gladly adopt greater strictness in keeping days and months and years (Gal. 4, 10). He would be more rigorous in his duty as a synagogue ruler. Little does he dream what reply Jesus will finally make. **What should he do?** (John 6, 29.) **Inherit eternal life.** Come into possession of salvation after death, as he had come into the possession of his property.

18. Why. If your answer is a sincere one, you have answered your own question. Bending with the heart of a child at the feet of a "good Master" and the pledging your obedience to him will lead you to the heavenly life (ver. 21). Why do you add any thing to the usual salutation of "Rabbi?" Are you paying any thing more than the tribute of conventional politeness? Do you know who I am? (Chap. 8, 27; John 4, 10; 20, 15.) You do not know me, and call me, Good Rabbi, but you do not thereby mean real submission to one who is good. To you, God is the only one who is good. Submit yourself therefore to him. What does he command? You want eternal life. God alone can give you that. Will you obey God? **None good save One.** We must not miss the aim of Jesus here. He is not contrasting himself with his Father. Elsewhere he claims divine attributes; allurs his own goodness ("I am meek," Matt. 11, 28; "which of you can geteth me of sin?" John 8, 46. See chap. 1, 11; 9, 7; and even speaks of man as good (Matt. 12, 35). Here he endeavors to fix the young man's mind on the only one whom he acknowledges as having supreme authority. He could not yet reveal to him as he had to his disciples (8, 54) his own authority. The young man wants eternal life. Will he submit himself to the will of the One whom he acknowledges as holy, just, and good?

19. The commandments. Why does Jesus refer only to the second table? Was it necessary to show the ruler what he lacked by reminding him of his duties to his neighbor? "The Decalogue is five times alluded to in the New Testament, but only the latter precepts are specifically cited." *M. G. Cook and Strong.* **Debraud** not. This corresponds to the tenth commandment. As in the case of Zaccheus (Luke 19, 8) his wealth may have been increased by wrongful exaction.

20. Master. He repeats the title, but without the obnoxious addition. The repetition is the mark of seriousness. **These.** The Greek seems to hint at surprise. **From my youth.** I knew all you have told me when I was a boy.

21. Looking upon him. Looked straight into the face turned up toward him. He scrutinized the man's countenance, the index of his soul, a countenance still bright with eager inquiry, with none of the dark disappointment which (ver. 22) was soon to appear. **Loved him.** The Greek word depicts a love springing

from the mind. There was something admirable in the man. What possibilities of service to God in such a man, if he would wholly submit himself to God! Compare his admiration of Nathanael (John 1, 47). If Jesus fore-saw the ruler's answer, we cannot deny his love for him. Compare his love to wicked Jerusalem the young man kneeling before him he gave him the faithful answer that follows. **One.** A gentle reproof in reply to his impatient words, "All these have I kept," thing I do" (Phil. 3, 13). **Lacked.** A gentle reproof to God. You have for the most part done no harm to your fellow-men, but that is not enough; you must devote your life to doing good to them (1 John 3, 16). See Matt. 19, 19. **Whatever.** A simple direction for a fisherman (1, 18), but not for him. **Give to the poor.** This ruler knew men, and how to help them; he would never dispense that indiscriminate charity which does the poor as much harm as to neglect them. This is not communism; it is not telling the poor that they have a right to take whatsoever the ruler has.

Treasure. He reads the ruler. Money is his idol. Very well, if treasure is what you seek, have treasure lent to the Lord (Prov. 19, 17; Matt. 6, 19, 20). **Follow me.** John 12, 26. I will teach you (1, 37) how to serve men more effectually than you can by being a synagogue ruler, or even by giving your money to them (1 Cor. 9, 11).

22. His countenance fell. Same Greek word, "fell," is applied to the face of the sky (Matt. 16, 3) when its blue is covered with clouds. The man's face suddenly darkened with disappointment and gloom. So John wraps natural darkness about Judas (1 John 1, 30, "It was night") when he has just made a like fatal decision. **Sorrowful.** The "sorrow of the world that worketh death" (2 Cor. 7, 10). He believed that he was lacking, as Jesus had said; yet he "thrust the word of God from himself," and "judged himself unworthy of eternal life" (Acts 13, 46). **Was one.** He represented a class (Luke 12, 15). Read carefully the sequel (Mark 10, 33-31).

III. Application.

1. "Of such is the kingdom." Do you look at little children as Jesus did? ver. 15.

2. The encouragement given to all who seek the salvation of the young. They are already near the kingdom; it is adapted to them, and they to it. Jesus never said, "How hard it is" (Mark 10, 24) for a child to enter into the kingdom of God.

3. "Suffer them to come." The parent's and teacher's duty of alertness in detecting and encouraging the first turnings of youthful hearts toward Christ.

4. The ruler desired to be saved in his own way. It is not safe for the seeker to come to God with conditions. Mary's words, John 2, 5.

5. Jesus treated the ruler with candor; "one thing thou lackest." We should be equally faithful in dealing with the more influential or distinguished.

6. Reader, has your own spirituality been threatened by "the deceitfulness of riches?" (4, 19). The youngest pupil has already formed an opinion as to their place in life. Think over the rich men you know. Study three rich men, Dives (Luke 12, 16-21); Zaccheus (Luke 19, 1-10); (Job 31, 13-25).

No. 24. Dominion Hymns.

Safe in the arms of Jesus,
Safe on his gentle breast.

TIME.—20 A. D.

PLACE.—In Perea.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Regeneration.

QUESTIONS FOR SENIOR STUDENTS.

I. The Young Children.

Who were the persons that brought these young children to Jesus?

Who seem to have best known the feeling of Jesus—they who brought, or they who rebuked?

Why should mothers understand Jesus better than men?

What is the too frequent attitude of men toward Jesus?

In what respect is a child fit for the kingdom of God?

What are some of the elements of child-character?

HOME READINGS.

- M. Christ's love to the young. Mark 10, 13-22.
- Tu. A child raised. Luke 8, 41, 42; 40-46.
- W. Healing a child. Luke 9, 37-42.
- Th. The tender Shepherd. Isa. 40, 9-11.
- F. The Father's will. Matt. 18, 10-14.
- S. Promise to children. Isa. 44, 1-8.
- N. A Saviour for children. Psa. 72, 1-14.

GOLDEN TEXT.

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Mark 10, 14.

LESSON HYMNS.

No. 5, Dominion Hymnal.

Hosanna! be the children's song,
To Christ, the children's King.

No. 13, Dominion Hymnal.

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

Is there any hint as to parental methods with children here?
How can parents bring children to Jesus?
How may any of us stand between children and Jesus?
What human character is the most lovable?

2. The Young Man.

What incident happened as Jesus started for Jerusalem?
What was the social rank of this young man?
What was the desire in his heart?
On what did he expect to be told eternal life depended?
On what was he told it depended?
Was he a sincere seeker for the truth?
Like what class of society of the present day was he?
Is the same test applicable to every seeker?
What is the final and supreme test for every seeker after eternal life.

Practical Teachings.

Mothers oftenest get close to the heart of Jesus. They become child-like.

There is only one way to enter the kingdom of God: by the gate of childhood.

One cannot enter it with pride, strength, ambition, or worldly alliance.

You must be a little child.

How many times men come toward Jesus and go away!

This one ran to him. That did not save him.
He kneeled. That did not save him.
He prayed. That did not save him.
He pleaded his great morality. That did not save him.
He was lost because he would not surrender his will to Christ's.
How is it with you? John 3. 3.

Hints for Home Study.

1. Read the lesson thoroughly, that you can tell the story easily and accurately.
2. Find in the second incident of the lesson an illustration, by contrast, of what Jesus meant in the first incident.
3. Find Old Testament authority for making children know all that is possible about God's will and purpose.
4. Give the numbers to these commandments that Jesus quoted, or suggested, and tell what ones are omitted.
5. Read both the other accounts of these two scenes, and see how Jesus felt over the last one.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Young Children**, vs. 10, 16.
For what purpose were the children brought to Jesus? Matt. 19. 13.
How did the disciples feel, and what did they do?
What spirit did they show?
How did Jesus feel at their conduct?
What did he say? (Golden Text.)
What did he do?
How is the kingdom of God of such?
How is this explained in Matt. 18. 37.
Wherein should we be like little children?
2. **The Young Man**, vs. 17-22.
Who came to Jesus, and how did he show his earnestness?
What more do we learn about him from Matt. 19. 20, and Luke 18. 18?
What did Jesus say to him?
Who alone is absolutely good? Psa. 86. 5.
What rules did Jesus give to this man?
Can you repeat the ten commandments?
What did the young man tell Jesus?
What further command did Jesus give him?
How did he receive it?

Teachings of the Lesson.

Where do we find in this lesson—

1. Whom Jesus loves?
2. How we may enter his kingdom?
3. What he requires of his followers?

Home Work for Young Bereans.

Find in the Old Testament a young man who stayed in the tabernacle with Moses.
Find a young king who read God's law to the people.
A young man who was a helper of the apostle Paul.

QUESTIONS FOR YOUNGER SCHOLARS.

Who were brought to Jesus by their friends? Some little children.

Where was Jesus? In Perca.

Why did the disciples try to send them away? They did not want Jesus to be troubled.

How did Jesus feel? He was displeased with the disciples.

What did he say? "Suffer the little children to come unto me."

What did he do? He took the little ones in his arms and blessed them.

Who only can enter the kingdom of God? Those who have child-like hearts.

Who came running to meet Jesus? A rich young man.

What did he ask him? What he should do to get eternal life.

What did Jesus then tell him? To keep the commandments.

What did the young man say? That he had done so.

Why did Jesus then tell him to give away all his goods? Because he saw that he loved money.

Why did the young man go away grieving? Because he loved money more than God.

What can we never do? Buy eternal life.

What will true love do? Give up all things for Jesus.

Words with Little People.

Our Jesus loves to have little children with him, loves to lay his hands in blessing upon them, loves to see them trying to please him. But he is grieved to see a heart that loves money or pleasure better than it loves God.

THE LESSON CATECHISM.

[For the entire school.]

1. Why were young children brought to Jesus? That he might bless them.
2. What did Jesus say about children being brought to him? "Suffer the little children," etc.
3. Who next came into his presence? A rich young man.
4. What test did Jesus prescribe for him? Absolute surrender to his will.
5. What did his sad departure prove concerning the human heart? "Except a man be born," etc. John 3. 3.

CATECHISM QUESTION.

13. How does our Lord teach us his religion?
By His word and by his Spirit.
14. What is his word?
The Scriptures of the Old and New Testaments, which are the sacred books of the Christian faith.

ANALYTICAL AND BIBLICAL OUTLINE.

Demands of the Gospel.

- I. CHILDLIKENESS.
Receive . . . as a little child, v. 15.
"Become as little children." Matt. 18. 3.
"God hath chosen the weak." 1 Cor. 1. 27.
- II. REVERENCE.
Why callest thou me good? v. 18.
"At the name of Jesus . . . bow." Phil. 2. 10.
"One Lord Jesus Christ." 1 Cor. 8. 6.
- III. RIGHTEOUSNESS.
Thou knowest the commandments, v. 19.
"Do we . . . make void the law?" Rom. 3. 31.
"Put my laws into their hearts," Heb. 10. 16.
- IV. SELF-SACRIFICE.
Sell all that thou hast, v. 21.
"A treasure in the heavens," Luke 12. 33.
"Do good . . . rich in good works." 1 Tim. 6. 17-19.
- V. FELLOWSHIP.
Come . . . and follow me, v. 21.
"If any man serve me . . . follow," John 12. 26.
"Our fellowship is with . . . Jesus Christ." 1 John 1. 3.

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THOUGHTS FOR YOUNG PEOPLE.

1. Jesus expects the young children to be brought to him, vers. 13-16.
2. Jesus blesses the little ones who are brought to him, ver. 16.
3. Jesus demands that all who come to him shall recognize his divine authority, ver. 17.
4. Jesus expects our righteousness to measure up to the moral law, vers. 19-21.
5. Jesus requires self-surrender, personal confession, and following on the part of every disciple, vers. 21-23.
6. Jesus peculiarly loves honest inquiring youth, ver. 21.

English Teacher's Notes.

ONE winter's day, when, after a period of dark and adverse weather, the sun shone out brightly and the air was sweet and life-giving, I saw the young wife of a laboring-man taking her little ones out for an airing. There were two in a perambulator and another walked by her side, and so she brought them out into the sunshine to enjoy the pleasant warmth and brightness. Further on I observed two nurses seated on a low seat on the cliff, amusing themselves with a lively chat. Their little charges were in perambulators, with hoods attached to them, but they had turned the children's backs to the sunshine, and these hoods effectually shut out the pleasant rays, while they let in any stray blast coming from the north. The poor little things were worse cared for than the laborer's children. God had given them the sunshine for all, but a barrier interposed to cut them off from their share in it.

The mothers of whom we read to-day—for we can hardly be wrong in believing them to be the mothers of the "babes" (as the expression "young children" actually means)—were like that laboring man's wife. There was One in their neighborhood whose presence was full of life and health and blessing. The opportunity was too good to be lost. The wife of the laboring man no doubt found hindrances in her way. There was the daily work to be got through, and morning hours were precious, but more precious to her was the health of her children. And these mothers found a hindrance. As they came near where Jesus was the disciples rebuked and would have sent them away. But they were not to be turned back. And they found they were right. The Master's love and the Master's blessing were for the babes just as much as for others; the only difference was that they got a fuller share than most of the crowd around him, for they did not turn away from the loving embrace or refuse the touch of blessing.

In strong contrast to their position was that of the young man, for Matthew tells us that he was young (Matt. 19. 22), who came "running and knelt down" to Jesus. He, too, intended to make the most of his opportunity. And yet the very first thing he did was to look the wrong way. Instead of being prepared to receive he was prepared to give, or, rather, to purchase. "What shall I do that I may inherit eternal life?" He thought he had al-

ready very nearly earned it, and simply wanted to know how much more was required. But in spite of his mistake we are told that "Jesus beholding him loved him." There was a blessing for him too, as well as for the babes, if he would receive it. The same invitation went forth to him as had been given to the apostles, "Follow me." But the worldly goods of the young man were in the way; the love of these shut out the love of Jesus. Would he relinquish them? "He was sad at that saying and went away grieved, for he had great possessions." The love which would have illumined his way was as effectually shut out as the sunshine from those unhappy children on the cliff. His possessions had put a barrier between.

The love of the Lord Jesus is poured forth as freely as the sun-hine. It is for the youngest as well as for the oldest, and for all who come between. It is for the infant class and the medium class and the adult class. He died for all, and he has put no barrier between. And yet there are numbers who do not enjoy it. The question for the class is, first, Is there any thing interposing between you and the love of Christ? and second, Are you raising a barrier to shut out any one else from that love which is the "light of life?"

The Lesson Council.

Question 5. Why did they desire that Jesus should touch the young children?

As contact with any polluted thing defiled the person, so the touch of a holy person was supposed to impart a hallowed influence. This theory was repeatedly confirmed under the healing hand of Jesus. The faith of these mothers who presented the little ones became doubly assured as Jesus took their children up in his arms, put his hands upon them, and blessed them.—*Rev. James Martin, D. D.*

Compare with Gen. 48. 10-20, and with the statement of Matt., chap. 19. 13, "that he should put his hands on them, and pray;" and it will be evident that the precedent of the Saviour's having taken a child up into his arms induced those who had seen or heard of the marvelous efficacy of Christ's touch to bring their infants to partake of both touch and blessing.—*Rev. J. E. Hanauer.*

Hebrew mothers were accustomed to bring their children to distinguished men for a blessing. In the case before us, they show their belief that Christ is a man of God. Evidently they had inferred that the one who could by a touch bring back physical health also could by a touch and by prayer bring spiritual blessings to their off-spring.—*Rev. J. L. Sooty.*

Matthew says, "That he should put his hands on them and pray." It was a Jewish custom to ask the blessings of rabbis on children. The laying on of hands symbolizes the impartation of blessings.—*Rev. S. N. Fellows, D. D.*

The request that Jesus should touch the children was the expression of a superstitious reverence for the person of a holy man. These Jewish mothers, sharing this superstition and regarding Jesus as a peculiarly holy teacher, believed that a blessing would rest upon their little ones as the result of his hands resting upon them. See Mark 3. 10; 5. 28; Matt. 14. 36; Acts 5. 15.—*Rev. Morris D. Church.*

Question 6. To what extent is the requirement of verse 21 binding upon all who follow Christ?

This was a special requirement for this young man, like that made of Abraham. Gen. 22. It was doubtless the only test that would reveal to the young man the one thing he lacked. It was his covetousness that made this test a necessity.—*Rev. S. N. Feltner, D.D.*

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6. 20. Jesus asked of the young man only what was essential to genuine discipleship in his case.—*Rev. James Marvin, D.D.*

The principles illustrated in this story are universal in their application: 1. Perfection in the external life only cannot meet God's demands. 2. The question for the Christian to ask is not, "What do I think?" but "What does my Master demand?" 3. Whatever hinders obedience to any command of Christ by that fact, becomes sin. A Christian life demands complete consecration—ninety-five per cent. will not do. The weakness of this young man's life was that he was willing to give up what he did not love, but shrink from positive sacrifice.—*Rev. Morris D. Church.*

To the extent that all must give God the first place in their hearts. The test of the young man is not exceptional. Always it is the world or Christ. And the test to which all practically submit when they follow Christ is, that all they have is held subject to the wish of Christ.—*Rev. J. L. Soop.*

Cambridge Notes.

(Mark 10, 13-22.—Matt. 19, 13-22; Luke 18, 15-23.)

At this point Luke's narrative, which from chap. 9, 51 has pursued a separate course, joins that of the other Synoptists. He places the story of the children after the parable of the two prayers as a further lesson on the precousness of humility. In Matthew and Mark it is bound up with the great question whether asceticism is the ideal of the Christian life. Jesus has been astounding even the disciples by the unheard-of strictness of his laws of marriage. He has admitted, however, that there are some marked out for special missions who have rightly remained celibate for the sake of their work. The cases involve no essential blessedness, and our Lord immediately rebukes the monstrous perversion of medieval monasticism by bestowing his rarest smile and sweetest words upon the babes. Appreciation of the heavenliness of childhood has ever been a mark of the world's great men, and the Greatest of them here reveals "that imperial glory" whence they come. Exactly similar is the teaching about riches. Some men must give it up because it is too strong a temptation, others because duty urges this particular form of self-sacrifice. But throughout all Scripture we are led to see that the blessedness of the man who has renounced marriage and wealth is not higher than his who uses earthly joys for the glory of God, which is the good of men. Ver. 13. That touch which healed the leper and the blind should surely give new life to the children yet untouched by human woes. *Rebuked.* For irreverently obtruding such a trivial request into the midst of a profound discourse. Ver. 14. *Indignation.* As ever, at that which would hinder his love. *Of such.* Consists of, belongs to such, that is, children and their spiritual counterparts. Children are born of Christ, although inheriting tendencies toward evil. Baptism is merely the recognition of an existing fact; compare the intention of the early Church, when they celebrated vicarious baptism, to recognize the membership of infants or adults deceased in Christ (1 Cor. 15, 29). Adult baptism was no doubt the practice of the

first age, but the difference between two thoroughly scriptural ideals is not enough to divide Churches. Ver. 15. *As.* With the child's humility and simple trust. Ver. 16. *Blessed.* The word is a strong one, not used elsewhere. His richest blessing was for the child. Ver. 17. Mark's characteristic beauty of detail will be well seen by noting the points peculiar to him. *Into the way.* Better paraphrased, "on a journey." *Iran... knelt.* Added by Mark to portray the eagerness of the petitioner. Luke tells us La was a "ruler," and Matthew adds that he was a "young man," that is, under forty. He was probably ruler of a synagogue, like Jairus. *What.* Notice how the three reports fit together. Mark and Luke use the word *inherit*, that is, as a right. Matthew has "what good thing," that is, sufficient to merit such a prize. Bengel observes that the "little children" do not win it by doing. It was a great step for a Jew, strict in faith and practice, to allow that he did not as such "inherit eternal life." Ver. 18. By comparing Matthew we get the full answer—"Why callest thou me good, and why askest thou me concerning that which is good." One alone there is who is good, even God; but if, etc. (as Matthew). Was it mere impulse that led him thus to acknowledge the moral loftiness of Jesus? Or did he really know that if he was truly "good" and a sure "Teacher" of God's secret of eternal life he must be one in spirit with the only Source of goodness and truth? Ver. 19. Only the commandments of the second table are quoted, as though, for a rich man, especially, the surest way of testing his obedience to God was by examining his righteousness to men. *Defraud.* This seems to be a special case of the tenth, taken from Deut. 24, 19. How had his wealth been acquired. Compare James 5, 4. *Honor.* The positive command is placed last, leading up to Matthew's significant addition (from Lev. 19, 18). Ver. 20. It seemed putting him back to such a very elementary task. He had not learned the decalogue in the sense of the Sermon on the Mount. So our Lord sets him a practical application of "love to the neighbor." Ver. 21. *Loved.* There was something peculiarly winning in the youth's eagerness, and the Saviour's tenderness was all the deeper because he saw the thorns that slept in that rich soil. *One thing.* Suggested by his own "What lack I yet?" which Mark omits. The form of the words shows probably that this is an individual command, given to one whose only chance was in the renunciation of a fatal possession. *Treasure.* Matt. 6, 20, 21. *Follow me.* The words, "take up the cross," would have been inappropriate here, for Jesus was calling him not to death but life for him, a life of constant hardship. By a lack of spiritual perspective he saw the renunciation of earthly delights loom larger than the distant crown of life. Ver. 22. *Countenance fell.* Literally, "he lowered" like a stormy sky: the word occurs only here and in Matt. 16, 3 (which is probably not a part of Matthew's original text). *Went away.* With that sad frown alone answering the look of intense love he had been so unspokenly privileged to receive. Did he ever come back? Plumptre, identifying him with Lazarus (John 11, 5), gives the answer we all long to make. But the evidence is very slight. In any case the gospels leave him at the parting of the ways, the sadness of his face betokening the struggle within. They draw the curtain to point the example of one who may in after days take up the cross he shuns now (comp Acts 4, 36, 37), but who nevertheless may finally lose a blessedness for which he seemed so singularly fitted. And in a tone of unutterable sorrow Jesus sums up all: "Children, how hard it is to enter into the kingdom of God!" (so read with margin).

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Berean Methods. The Teachers' Meeting.

A word-picture of the little children brought to Christ. . . . Some questions: 1. Why should children come to Christ? 2. How may we help them? 3. How do Christians hinder children from coming? 4. Wherein must we receive the kingdom as a little child? . . . The young man: 1. His earnestness. 2. His respect for Christ. 3. His character. 4. His aspiration. 5. His opportunity. 6. His favor. . . . What the Gospel promises: 1. Eternal life. 2. A treasure in heaven. 3. But a cross to-day. . . . Eternal life: 1. Longed for. 2. The way to eternal life. 3. The hindrances to eternal life. 4. The promises of eternal life. . . . Compare the three accounts given of this young man's interview with Jesus. . . . Christ in this lesson: 1. His love for children, vers. 14-16. 2. His high claim, ver. 18. 3. His deep insight, vers. 18-21. 4. His sympathy with human weakness, ver. 21. 5. His requirements, ver. 21. . . . This lesson teaches us to take deep and broad views: 1. Of God's law, vers. 18-20. 2. Of the Gospel and its requirements. Illustration: Spurgeon says that out of many hundred children who have never been compelled to expel one from the Church. . . . The home-made illustration is the very best. Make a list of the active Christians in and about your church who are well-known to your Sunday-school children—pastor, superintendent, teachers, trustees, etc. You will find by personal inquiry that nine tenths of these were converted in childhood. Omit the names of the few converts in adult life, and illustrate the thought of the lesson by the men of your own church. . . . Froebel (the originator of Kindergartens) had a motto, "Let us for our children live." . . . Bore an artesian well anywhere on earth, and the water that comes to the surface will be hot. So in every heart the deepest longing is burning with the hope of immortality.

References. FREEMAN. Ver. 13: Benedictions on children, 680. . . . FOSTER'S CYCLOPEDIA. Vers. 13-16: Poetical, 3228. Ver. 14: Prose, 2931, 7080, 7081, 7087, 9861. Ver. 15: Prose, 280, 1319, 9157, 9161, 10108, 10109. Ver. 17: Prose, 338; Poetical, 943. Ver. 21: Prose, 4021-4025, 4030, 5434, 6971. Ver. 23: Prose, 5087, 5100, 5436. Ver. 24: Prose, 10636. Ver. 25: Prose, 5089, 7369. Ver. 30: Prose, 5166, 5181. Ver. 27: Prose, 4217. Ver. 28: Prose, 11435, 10812. Ver. 30: Prose, 746.

Saviour, like a shepherd lead us.
Safe in the arms of Jesus.
Lord, I care not for riches.
My Father is rich in houses and lands.
If my disciple thou wouldst be,
Stand up for Jesus.
Jesus loves me! this I know.
I think when I read,
Jesus loved the children.
Saviour, bless a little child.
Beautiful the little hands.
Blooming all for Jesus.

Primary and Intermediate.

LESSON THOUGHT. *Jesus and the children.*

Tell true story of a little girl who went to a children's meeting and was converted. She was the oldest of five children, and when the little ones heard about it they wanted to go to the meeting and be converted too. Even little four-year old Robbie wanted to go. Mamma said they might go, so sister took them with her. She did not know how to teach them; she only said,

"Jesus, here are the children;" and she said, "Children, here is Jesus," and they were all converted, and stayed converted. You see she just brought Jesus and the children together.

Now, the mothers in Perea who heard Jesus wanted to do this. So they brought the children. Some of the children were very young, but they were not too young to see Jesus, and to learn how kind and loving he could be. No child is too young to learn that!



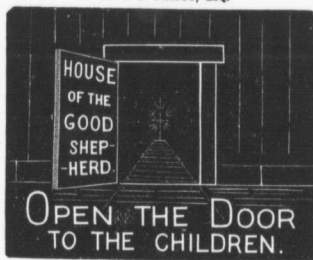
Picture the mothers carrying the littlest ones, and leading others. Tell why the disciples tried to send them away; they thought there was only a little time left, and they did not want him stopped in the midst of his talk to older people.

Tell how Jesus showed his love for the children, not only in words but in acts. Talk about "the kingdom of heaven," to which all children belong. Speak of some naughty ways which you know are practiced by members of your class, and try to show that only the good can find a place in Christ's kingdom. Do not fail to teach that all hearts are stained with sin, which only Jesus can wash away, and that he is ready to do it for any child who will come to him.

Tell the story of the young ruler. Make large heart on the board. Inside print "Love of Money." Tell how much the young man knew about the law of God, and how hard he tried to do right. But Jesus looked right into his heart, and knew that there was no place for heavenly love there. So he told him that he must give away all his possessions, and the young man went away from Jesus. He said, "No, I cannot do this!" Teach that when we refuse to give up what Jesus asks we go away from Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



How shall we open the door to the children? This is the question the superintendent may ask from the desk, and in such a manner as he may deem best bring out the answers. Consider the obstacles placed in the way, and then bring out the fact that Jesus is ever the true, warm-hearted Friend of childhood.
DIRECTORS. Draw the door with white chalk; the letters on it with pink or red; the sentence in bright yellow.

Lesson Word-Pictures.

"What shall I ask for?" says a mother whose two little children are clinging to her hands. "Every body is asking for something, of the great Wonder-worker coming down the street. My neighbor, Jotham, asked

to be cured of his lameness, and Ahaz of his deafness, and Daniel of his fever. What shall I ask for?"

She looks down with a mother's tenderness upon the clinging children who are looking back with childhood's trust.

"She thinks a moment longer. "I will just ask him to bless my children. It is the greatest gift I can crave."

She is hurrying now toward the crowd accompanying the Saviour. She has pressed near him. She lifts a child in each arm.

"A blessing for my children!" she pleads.

"Keep back!" cries one of the Saviour's followers.

"Don't trouble him with those children!" growls a spectator. "He has bigger business."

Jesus hears it all.

He checks, he forbids, he rebukes the objectors.

"Suffer the little children!" he is saying. How lovingly his eyes rest upon them! He stops. The crowd halts. The little ones are at his feet. He stoops. He lifts them in his arms. They are not afraid of his far-reaching, serious look. His voice quiets them by its music. As they look up in wonder he lays tender hands upon them and blesses them.

But who comes now? Who runs to him? Who is it that kneels? He, too, wants something.

He kneels. How the Saviour's love goes out to this Frank, loving, yearning heart!

What does he want?

To "inherit" wealth, fame, position? No; eternal life!

The Master questions him, for eternal life has its conditions. Has he kept the commandments? Yes, he has honestly tried to observe them. How the Master's great heart goes out toward him.

What stands then between him and eternal life?

One hinderance; only one!

How eagerly he leans forward to catch every word the Saviour is saying!

"Sell whatsoever thou hast!"

The young man leans back now, not forward. His face is clouded. He did not know all these bars stretched between him and eternal life.

"And come, take up the cross, and follow me."

What! The young man looks about him. Be one of these disciples who follow the Prophet; to go hungry, tired, homeless, day in, day out, to be laughed at, to be abused?

Yes; for life's sake, for love's sake.

The young man was willing to take a gift—and a big one—on the spot, but to follow day by day! To sell everything, keep nothing!

He shakes his head. He goes away in sadness.

"Those are hard terms made by this Giver of eternal life," he is saying.

He would rather have his fields and flocks.

A. D. 30.]

LESSON XII. BLIND BARTIMEUS.

[March 24.]

Authorized Version.

Mark 10. 46-52. [Commit to memory verses 51, 52.]

46 And they came to Jer'l-cho; and as he went out of Jer'l-cho with his disciples and a great number of people, blind Bar-ti-me'us, the son of Ti-me'us, sat by the highway-side begging.

47 And when he heard that it was Je'sus of Naz'a-reth, he began to cry out, and say, Je'sus, thou Son of Da'vid, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of Da'vid, have mercy on me.

49 And Je'sus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Je'sus.

51 And Je'sus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Je'sus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.



Revised Version.

46 And they came to Jer'l-cho; and as he went out from Jer'l-cho, with his disciples and a great multitude, the man of Ti-me'us, Bar-ti-me'us, a blind beggar, was sitting by the way-side. And when he heard that it was Je'sus of Naz'a-reth, he began to cry out, and say, Je'sus, thou son of Da'vid, have mercy on me.

47 And many rebuked him, that he should hold his peace; but he cried out the more a great deal.

48 Thou son of Da'vid, have mercy on me. And Je'sus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer; rise, he calleth thee.

49 And he, casting away his garment, sprang up and came to Je'sus. And Je'sus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rab'bo-ni,

50 that I may receive my sight. And Je'sus said unto him, Go thy way; thy faith hath made thee whole.

51 And straightaway he received his sight, and followed him in the way.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. This lesson begins a new section of our evangelist's account of the deeds and teachings of Jesus, a section which narrates his triumphal entry into Jerusalem and other events which immediately preceded his passion (10, 46-13, 37). How has Mark prepared us for this new section? See 8, 31; 9, 31; 10, 32-34, 45, where Jesus on his way to Jerusalem distinctly foretells, no less than three times, his death and resurrection. Keeping in mind, then, what issue this journey should have, note what happened at its beginning. Mark with what title Jesus is accosted in ver. 47, 48. Like 8, 29, it is a confession of the Messiahship of Jesus. And who utters it? One of the carefully instructed twelve? Peter? John? Nay, one of the common people, a beggar. With such a cry as this on

the lips of the people, what will happen to Jesus, going up to Jerusalem, the home of the jealous rulers? (3, 6.)

SEC. 2. Analyze the lesson. What persons do things? Are they not all mentioned in ver. 46? (a) Jesus, (b) disciples and multitude, (c) Bartimeus. Follow (a), (b), and (c) through the lesson, noting what things each does, thus: (a) went out; stood still; said, Call him; said, What wilt thou; said, Go thy way. (b) Went out; rebuked; called; (c) was sitting; heard it was Jesus; began to cry out; cried out the more; cast away garment, sprang up, came to Jesus; said, My sight followed in the way. Can the lesson be divided into parts? Is there a climax in it? If so, is it not in ver. 49: "Jesus stood still?" Make that the dividing point: before this, the request; after this, how it was granted.

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Perhaps the reader will accept the following as appropriate topics: I. The Appeal. II. The Response. Have you the facts of the first part so well in mind that you can weave them into a short statement?

At Jericho a blind beggar calls to Jesus, as he passes by with a crowd, to take pity on him, and when reproved by the crowd repeats his request with more vehemence.

Put together the facts of the second part in the same way:

Jesus stops at once, tells the rebukers to call the beggar, and when they have done so, and he has come with all haste, Jesus asks him what he wishes him to do, and when the blind man replies, Restore my sight, he promptly grants his request.

II. Study of Details.

[Matt. 20. 29-34; Luke 18. 35-43. Note variations. Luke, "as he drew nigh to Jericho." Matthew, "two blind men." "Accepting Luke's order, we suppose that our Lord remained for a day at Jericho, and that the healing occurred during some excursion into the neighborhood. Our Lord entered the city before the blind man was healed, so that Luke's account (18, 35) refers to a second entrance."—*Riddle*.]

1. The Appeal (vers. 46-48).

46. They came. Jesus and his disciples. They came from beyond Jordan (10. 1), a region not recently visited by Jesus, where, as well as at Jericho, the old Galilean enthusiasm reappeared and permitted a brief resumption of public teaching. **Jericho.** Locate on a map; say, twenty miles from Jerusalem; in what direction? Gigantic mountain barrier to the west; the Jordan and the Dead Sea not far away. Now the region has grown wild again, and only a forlorn huddle of hovels is left where once the city once flourished. How much do you recall of Jericho in Bible history? **A great multitude.** Anxious to see and hear as much of him as possible. See Luke 19. 3. **The son of Timotheus.** Why this pains to identify him, as though he were some famous person? Did he become famous among Christians in the interval of thirty or more years before Mark wrote about him? Mark alone gives us his name. **Blind.** How does he come to this day exceedingly common in the East. How few realize the misery designated by this word. What sight is more pathetic in this marvelous world of form and color than the wide-staring orbs of a blind child or man?

O dark, dark, dark, amid the blaze of noon,
Irrevocably dark! total eclipse.

Without one hope of day.—*Milton*.

Sitting by the way-side. Beyond the noisy streets, where his appeal to strangers would be better heard.

47. Heard. Luke tells us that he heard the multitude going by and asked what it meant. The clatter of feet, the snatches of conversation, aroused his curiosity. What was the matter? Was somebody dead? Was some great Roman general coming to town? What was the people going out to see? Bartimeus forgets his occupation, and asks no one of that great crowd for money. People are always readier to give information than money, and he soon learns the cause of the commotion. **Jesus of Nazareth.** His name and residence: no descriptive title of carpenter (6, 3), rabbi, prophet. Joshua, who lives at Nazareth. **Began to cry out.** He could see no form, he heard no voice which he thought was that of Jesus, but constant use had given his voice a penetrating quality; perhaps it would find Jesus somewhere in the great crowd. It was his only chance; the worst he could expect was the silence and indifference of the average passer-by. **Son of David.** Jesus of Nazareth is the order of words in Greek. The first thing he thought of was not the name or home of Jesus, but his Messiahship. He had probably heard from his mother's knee as a boy that a great One should come to redeem Israel some day; he had heard the scribes in the synagogue appeal to Isa. 20. 61 as showing what Messiah should do for the poor; and he had with the deepest interest listened to the accounts of Jesus's miraculous cures in other places, and that he had even opened the eyes of the blind. **Have mercy on me.** No doubt he had often used the same form of words in his regular occupation of begging. A glance would reveal his blindness, and money was the most convenient expression of mercy. [The sequel indicates

that his words meant more on this occasion than a plea for money.]

48. Rebuked him. What for? For disturbing them? No; the crowd was moving. For proposing what seemed irrelevant, as in 10. 13? No; it was Messiah's appointed work to open the eyes of the blind and preach to the poor (Matt. 11. 5). What then? The "many" sincerely believed in the Messiahship of Jesus, and intended to proclaim it before the ruling classes in Jerusalem (chap. 11. 9, 10); but deemed the beggar's proclamation of the doctrine premature. **Cried out the more.** His success in getting any attention at all encouraged him. He was accustomed to ask more than once for what he wanted. Jesus did not get weary, why should he heed what any Jerichoan said? It was Jesus he had called to; he would call yet again, with greater lung power. He must make the most of the vanishing opportunity. **Son of David.** He appeals again with the intelligence of faith to the commission of Jesus.

II. The Response (vers. 49-52).

49. Stood still. He breaks off conversation with those next to him, and stops to listen. Listening, he is moved with compassion (chap. 1. 41). The instinct of pity asserted itself, as in Exod. 2. 25. **Call ye him.** He will reach them the duty of sympathy. The blind man is so far away in the outskirts of the living mass that Jesus would have to cry at the top of his voice to make him hear. He must get the man nearer to him. He shall not be obliged to force his way through a heartless and hostile crowd; he shall hear friendly voices close by and find friendly hands stretched out to conduct him to Jesus. **They call.** They know something interesting is going to take place. **He of good cheer.** In Greek, a colloquialism like our English "All right!"

50. Casting away his garment. The outer garments of Orientals are long and loose. When they walk their robes are kept from interfering with the motion of the feet by being drawn up and confined by a girdle. In his eagerness to lose no time the blind man would not stop to gird himself, but threw off his outer cloak. **A sign of the man's resolute character.** See Peter (John 21. 7), cast himself into the sea. **Sprang up.** Without a second's delay.

51. Answered. Answered the plea of vers. 47, 48. **What wilt thou.** You are poor; is it money that you want? The blind man would show what the Son of David was to him by what he should ask him to do. **Rabboni.** Teacher. A title of respect. The sign of a grave and thoughtful response. **My sight.** He had wished for sight every day since he had lost it. He had often asked people for money, but he had never asked any passing pedestrian to open his eyesight. He believes that Jesus can open his eyes again, on the faces of friends, on vale and mountain and sky.

52. Go thy way. Having obtained what you sought. **Thy faith.** Whose tokens had appeared in his perseverance, and the simplicity of his great request. **Made thee whole.** Has been accepted as a condition for thy miraculous cure. This blind man's faith may have been further developed later (note on ver. 46, like the other blind man in John 9. 35-38). **Followed Jesus.** Used his new gift to scrutinize and learn more of his wonderful Benefactor. **In the way.** The way to Jerusalem. He would give loud and emphatic testimony to his miraculous recovery as a proof that Messiahship which the multitude of enthusiastic followers were soon to proclaim.

III. Application.

[TO THE TEACHER. Are some of those who teach still unconverted? This lesson is peculiarly adapted to reach and move them if skillfully and prayerfully presented. Think over the members of your class one by one, and try to decide what in this incident is applicable to each. Extra time given to the preparation will be amply rewarded.]

1. The last lesson showed Jesus giving heed to the spiritual needs of a very rich man; in this he pays equal heed to the poorest of men.

2. The reward of the earnest seeker of Christ. Matt. 7. 7; Mark 7. 29; Luke 18. 6.

3. The suppliant cannot see Jesus with his outer eyes; nor can we. "Blessed are they that have not seen, and yet have believed." John 20. 29; 1 Pet. 1. 8.

4. Jesus bids others call Bartimeus. Whom does he bid you call? John 4. 16, 29; 11. 28; 1. 45.

HOME READINGS.

- M. Blind Bartimeus. Mark 10. 46-52.
 Th. Willful blindness. Matt. 13. 10-17.
 W. The man born blind. John 9. 1-11.
 F. In the name of Jesus. Acts 9. 10-30.
 F. Spiritual sight. 2 Cor. 4. 1-6.
 S. Prayer for sight. Psa. 118. 17-24.
 S. Opened eyes and new heart. John 9. 24-38.

GOLDEN TEXT.

Thou Son of David, have mercy on me. Mark 10. 48.

LESSON HYMNS.

- No. 111, Dominion Hymnal.
 Lord, we come before thee now,
 At thy feet we humbly bow.
- No. 114, Dominion Hymnal.
 Holy Spirit, faithful guide,
 Ever near the Christian's side.
- No. 256, Dominion Hymnal.
 He leadeth me! oh! blessed thought,
 Oh! words with heavenly comfort fraught.

TIME.—30 A. D.

PLACE.—Near Jericho.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The Son of David.

QUESTIONS FOR SENIOR STUDENTS.

1. A Beggar.

Where is Jericho?
 How early in history have we a mention of it?
 What historic events are connected with it?
 Of what importance is it now as a city?
 What memorable event of this visit does Luke give?
 What makes this beggar's claim to our notice to-day?
 What is the best basis for any man to rest on when he asks remembrance from history?

2. A Believer.

What did he hear that greatly interested him?
 How much did he know of Jesus of Nazareth?
 How much did he believe concerning Jesus of Nazareth?
 What prophecy had made this same declaration concerning Messiah to come? Isa. 11. 1.
 What was the effect of his cry upon the throng?
 How does the crowd almost always treat the earnest seeker for Jesus?
 What was the effect of opposition on Bartimeus?
 What was the effect of his determined earnestness upon Jesus?
3. A Blessing.
 What had he implored from Jesus?
 Why did Jesus ask the question of ver. 51?
 What hint can you find here as to the method and nature of acceptable prayer?
 What was the blessing he received?
 Jesus said, "Go thy way." What did Bartimeus show his way to be?
 What must be the life of every seeker who finds Christ?

Practical Teachings.

Jesus is always passing by life's highways. Men are sitting always by the way-sides blind. Some are always calling; many sit speechless and lose the gracious opportunity. Have you?

Jesus passed through Jericho once: that was all. If Bartimeus had not called then, he would have died blind.

What a Saviour! A beggar's call was enough to reach his heart. Will he not hear yours?

Nothing could keep Bartimeus from Jesus: neither blindness nor a crowd. He cast away every hindrance, and went to Jesus. And you?

Hints for Home Study.

1. Learn all of Jericho's history. Write the great names connected with it.
2. Write five ways in which Jesus to-day "passes by" men.
3. Write the steps in this blind man's cure.
4. How do Matthew's account and Luke's differ from this one?
5. What other interesting thing at Jericho in this same visit?

6. Give the reasons for the actions of Jesus in connection with the blind man.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Beggar, v. 46.

What was his name?
 Where did he meet Jesus?
 What was his trouble besides poverty?
 Wherein do sinners resemble him? Rev. 3. 17.

2. A Believer, vs. 47-50.

How did he learn that Jesus was near? See Luke 18. 36, 37.
 How did this event illustrate Rom. 10. 14?
 How did Bartimeus show that he was a believer?
 How did the people around help him?
 How did he show his persistence?
 How did Jesus treat him?
 What showed the blind man's eagerness to reach Jesus?

Wherein was he an example to sinners who need salvation?

3. A blessing, vs. 51, 52.

What question did Jesus ask, and why?
 How did the blind man answer it?
 What did Jesus say to him?
 What did faith do for him?
 What will faith do for us?

Teachings of the Lesson.

How do we find in this lesson—

1. The picture of a sinner in need of Christ?
2. The picture of a seeker after Christ?
3. The picture of the way that Christ saves men?

Home Work for Young Bereans.

Find the story of a blind man who saw men as trees walking.
 A blind man who was healed by Jesus, and afterward turned out of the Jewish Church.
 Two blind men who came to Jesus in a house.

QUESTIONS FOR YOUNGER SCHOLARS.

Toward what city was Jesus traveling? Toward Jerusalem.

Who were with him? His disciples, and many other people.

Who sat by the road-side at Jericho? The beggar Bartimeus.

What did he hear? That Jesus was passing.

Why did he need help? He was blind.

What did he say to Jesus? "Have mercy on me."

What was he told? To be still.

What did he do? He cried the louder.

What did Jesus do? He stopped and waited.

What was said to the blind man? "He calleth thee."

What did the beggar do? He hurried to Jesus.

What did Jesus ask? "What wilt thou?"

What did the blind man ask? "To have his sight."

What did Jesus say? "Thy faith hath made thee whole."

What followed? His blind eyes were opened.

What can Jesus cure now? Spiritual blindness.

Words with Little People.

Where does this lesson teach—
 That Jesus hears a real cry for help?
 That he is quick to answer it?
 That he can open the eyes of the soul?
 That all we need is faith in Jesus?
 "Be of good comfort: he calleth thee?"

THE LESSON CATECHISM.

[For the entire school.]

1. When did the story told in our lesson happen?
- As Jesus went out of Jericho. 2. Who was the chief actor of the story? A beggar named Bartimeus. 3. What did he believe concerning Jesus? That he was the promised Messiah. 4. What word of his shows this belief? "Thou Son of David, have mercy," etc. 5. What blessing crowned his belief? He received his sight. 6. To what did his gratitude then lead him? He followed Jesus in the way.

CATECHISM QUESTION.

15. How does the Old Testament teach Christianity?
 The Scriptures of the Old Testament were written by many holy men, who prophesied that the Christ was coming, and foretold also what he would suffer and do and teach.

35. In what state are mankind born? In the image of fallen Adam, destitute of original righteousness. Gen. 5, 3.

36. What are the miseries of this condition? All mankind, being born in sin, are by nature under the wrath of God.

ANALYTICAL AND BIBLICAL OUTLINE. Of Darkness into Light.

I. NEEDING SALVATION.

1. **Blindness.** "Blind Bartimeus," v. 46.
"Light to them... in darkness," Luke 1. 78.
2. **Poverty.** "Sat... begging," v. 46.
"Thou art poor and miserable," Rev. 3. 17.

II. SEEKING SALVATION.

1. **Hearing.** "Heard... was Jesus," v. 47.
"The word which is preached," 1 Pet. 1. 25.
2. **Calling.** "Have mercy on me," v. 48.
"Nigh unto all... that call," Psa. 145. 18.
3. **Persevering.** "Cried the more," v. 48.
"Always to pray and not to faint," Luke 18. 1.
4. **Coming.** "Casting away... came," v. 50.
"Come after me, deny himself," Luke 9. 23.
5. **Believing.** "Thou Son of David," v. 48.
"I believe... Jesus... Son of God," Acts 8. 37.

III. FINDING SALVATION.

1. **Welcomed.** "Commaned... called," v. 49.
"Him that cometh... no wise cast out," John 6. 37.
2. **Healed.** "Received his sight," v. 52.
"Out of darkness... marvelous light," 1 Pet. 2. 9.
3. **Grateful.** "Followed Jesus," v. 52.
"We love him... he first loved us," 1 John 4. 19.

THOUGHTS FOR YOUNG PEOPLE.

Our Opportunities.

1. The coming of Jesus is the opportunity for salvation to those who need, v. 46, 47.
2. Those who need must recognize and embrace their opportunity, v. 47.
3. We should employ every opportunity as though it were one only, v. 47.
4. Those who find opportunity of salvation must expect to find it in opposition, v. 48.
5. The opposition of others should only increase our earnestness in the use of our opportunities, v. 48.
6. The opportunity well improved will bring the needy soul to the feet of Jesus, v. 50.
7. The right use of opportunities in our salvation may cost us some self-denial and sacrifice, v. 51.
8. Those who use their opportunities aright will be rewarded with salvation, v. 51, 52.

English Teacher's Notes.

The Golden Text indicates to us the particular point in the lesson on which the attention of the class is to be concentrated. The sad state of the blind beggar, the definiteness and the faith of his petition, the might and the compassion of the Healer and the consequences of the healing, are all of great interest as well as importance, but the thing selected for our special notice to-day is the effect produced on Bartimeus by the hinderances in his way: "Many charged that he should hold his peace, but he cried the more a great deal, Thou Son of David, have mercy on me."

Among the old tales of Grecian history we read that Aristomenes, king of Messenia, being taken prisoner by the Spartans, was imprisoned in an underground cave from which there was seemingly no outlet. Did he therefore give up the hope of re-

covering his freedom? By no means. While carefully examining his prison he discovered a fox, which he knew must have entered from the outside. Grasping the creature's tail he proceeded to follow wherever it went. After passing with much difficulty through several narrow passages, he came at length to a hole through which the fox slipped and was gone. But light came through the hole, and, small as it was, the captive set to work to widen the aperture with his hands, and eventually was able to creep through it and return to his own country. The difficulties in his way only called forth fresh determination and fresh effort. Why? Because he was seeking escape from captivity. Take another illustration: I have heard of an authoress, now famous, who re-wrote the whole of a long serial story in two or three days. Her tale had been rejected on account of a certain slight blemish which pervaded the whole, and she would not rest till she had mended the matter, and sent the manuscript once more for inspection. Need I say that her perseverance was crowned with success? Both the one who sought for escape and the one who sought a desired good were stimulated to fresh effort by the hinderances placed in their way.

So it was with blind Bartimeus. When he heard that "Jesus of Nazareth passeth by," he at once conceived the hope of escape from his deplorable condition and the obtaining of a boon which would restore him to a place among his fellows. But the crowd by which Jesus was surrounded was a hinderance. Blind as he was he knew not how to make his way through the throng, but he cried out loudly to the Healer for mercy. Then came a yet more threatening hinderance. Vexed at the interruption, many roughly bade him be still. He might have feared that Jesus would pass on, unheeding the altercation, for he knew not yet the compassion of him on whom he called for help. But instead of giving up he cried so much the more, "Thou Son of David, have mercy on me." One more hinderance, when at length a path was made for him to reach the Healer, but he threw aside the outer cloak which impeded his steps, and springing forward soon found the deliverance he longed for, and far more than the good he sought.

When a soul is seeking escape from the guilt, the condemnation, and the burden of sin, or desiring a closer walk with the Lord Jesus and a fuller blessing from him, there are sure to be hinderances put in the way. Some may be small, like the "garment" of Bartimeus. Some may be more formidable, like the rebukes of the impatient crowd. A man who had promised to attend a religious service was tempted to give it up because his shoes hurt him. Some find their friends against them. But the blind man has taught us the right course of action in all such cases. The matter was too important for him to give up, though it only—as far as he knew—concerned his body. And when, no longer a beggar, but a healed and happy man, he "followed Jesus," did he ever regret that the hinderances in his way had only roused him to cry for help "so much the more?"

The Lesson Council.

Question 7. Was the miracle upon the blind man symbolical of Christ's spiritual work?

Most certainly. 1. *The fact of his blindness.* But the spirit's blindness is a deeper darkness. We are all alike blind, from Adam down, 2. *His anguish.* He had a full realization of his affliction and helplessness. 3. *His faith.* Desiring a cure, he drew near and submitted himself to Christ for healing. So every sinner who believes that Christ can save him, and who submits himself to Christ, may be said to "come" to him, 4. *The world's unconcern versus Christ's sympathy.* The multitude would silence him and pass him by. But his yearning to see was answered by Jesus. While Bartimeus is groping to find him, Jesus so plans that he does find him. No one who truly seeks Christ fails.—*Rev. J. L. Sooty.*

The miracles of Christ were primarily humanitarian in their purpose. They were miracles of blessing to suffering humanity. At the same time, they clearly and wonderfully illustrate his spiritual work.—*Rev. S. N. Feltner, D.D.*

The analogy between the cure of the blind man in the lesson and the spiritual work in regeneration is very forcible. We may draw profitable instruction from the miracle without inferring that Jesus designed to give a symbolic illustration.—*Rev. James Martin, D.D.*

Blind Bartimeus represents the man unregenerated. His cry for mercy, his quick response to the call of Jesus, even casting away his upper garment that he might be unimpeded in his purpose to answer the Master's call, is typical of the acceptable approach to Christ of an earnest soul. Christ, basing the possibility of restoration entirely upon faith, completes the spiritual type. The Redeemer's mission is to lead men out of spiritual blindness into the brightness of God's favor. Faith in his readiness and power to save perfectly is the one condition of restoration.

8. Is blindness more common in the East than in the western world?

I have consulted several European medical men resident in Jerusalem, especially one who has worked in Palestine as medical missionary for upward of thirty years, and all tell me that it is much more so. Various causes might be mentioned, for instance, the intense glare of the sun's light in a region in parts of which not a drop of rain falls during eight months out of the twelve, and the consequent state of uncleanness resulting from a scarcity of water; the fine particles of dust, etc., which fill the air during a high wind, even though it be not strong. In Egypt and along the sea-board of Palestine cases of partial and total blindness are most fearfully common. In those parts the wind carries with it not only fine dust and sand, but the small, fine thorns of the prickly pear. There is a very great number of one-eyed persons to be met with, at every step almost. It is said that Mehemet Ali, viceroy of Egypt, had a regiment consisting entirely of one-eyed men.—*Rev. J. E. Hanauer.*

Cambridge Notes.

(Mark 10, 46-52—Matt. 20, 29-34; Luke 18, 35-48.)

Before examining Mark's wonderful description of this striking scene we have to note a curious but wholly unimportant inconsistency between the records: Matthew introducing two blind men, and Luke placing the miracle at the entrance into Jericho instead of at the departure thence. As for the first, the bold picture of Bartimeus sufficiently shows how he must have

eclipsed his comrade. The other point is harder, and very possibly either Luke or the other Synoptists may have made a mistake. We have happily overgrown the fear that one or two petty inaccuracies once proved will destroy the credibility of our gospels—will not rather, indeed, show up the independence and truthfulness of records in which no more serious error has ever been found. Even here no inaccuracy is proved: more serious divergences occur daily between newspaper accounts of the same event, due simply to their containing different selections of details. VER. 46, *Jericho*. In the hot Jordan valley, one of the most fertile spots in Palestine. The temptations of such a site had in Abah's reign overcome the memory of Joshua's curse. *Went out.* After visiting Zacheus (Luke 19, 1), *The son.* But father and son were clearly well known. The patronymic, which had evidently supplanted his personal name, needed translating for Mark's Roman readers. VER. 47. "It was great faith in the blind man to call him Son of David, whom the crowd had introduced him as the Nazarene,"—*Bengel. Son of David.* The most popular title of the Messiah. Our Lord abstained from using it, probably as encouraging the expectation of an earthly kingdom. In Matt. 22, 41-46 he admits it on the scribes' suggestion in order to confound them by a searching problem. *Have mercy.* He at whose advent "the eyes of the blind shall be opened" will know his need. VER. 48. *Rebuked.* One after another. The clamor of a blind beggar seemed an unmannerly interruption to the words to which they were eagerly listening. Comp. chap. 10, 13. Seekers after Christ are often discouraged by Christ's friends. Let them only cry the more. Note that the multitude encouraged him when his object was lost. He was one of those strong characters which need obstacles to bring them fully out. VER. 49. *Call ye him.* Our Lord's reproof to those whose blundering reverence would have stayed his work of love is to give them a share in it. Instantaneously their tone changes to a tenderness caught from him. VER. 50. *Garment.* The folds of the outer garment, always needing to be "girt up" for any vigorous effort. The blind man has no thought of waiting to make himself respectable, and eagerly flings away the impediment. Much the same idea is used as a parable in Heb. 12, 1, where the "closely-clinging sin" is figured by the robe that the blind athlete casts aside. *Sprang up.* How risky for a blind man to be in such a hurry! Why not "rise" as the crowd bade him, and pick his way carefully to the Healer? The inferior text of the Authorized Version brings its tameness to a climax in this verse, the very masterpiece of Mark's descriptive skill. VER. 51. *Answering* the passionate appeal of that mute gesture. *What.* The question seeks to draw out of faith: now much did he believe the Messiah could do for him? *Rabboni.* My Master. It only occurs elsewhere in the exquisite narrative of John 20, 16, a worthy parallel for intensity of emotion and eager faith. VER. 52. Matthew adds a note of the never-failing "compassion" in which, the unutterable pathos of that blind face stirred in him, and of the wonder-working "touch" which accompanied the assurance that faith was the channel of his cure. *Followed.* To Jerusalem. An apocryphal "gospel" tells us that he appeared as a witness for Jesus at his so-called trial. How he must have longed that the eyes which had opened to meet that divine gaze should have closed again in darkness to shut out the awful scene of the next week! We may conjecture from the prominence Mark gives to his name that he became subsequently one of the witnesses of the events which formed the subject of the Church's message to the world.

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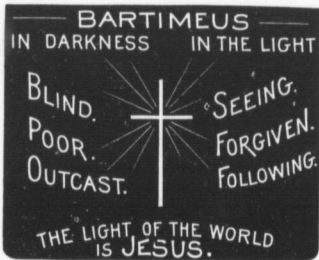
Draw a map showing the position of Jericho in Palestine.... The events of Bible history associated with Jericho (very briefly).... Contrast Joshua and Jesus coming to Jericho.... The "events of Jesus's sojourn in Jericho.... The condition of Bartimeus as a type of the sinner: 1. Blind. 2. Poor. 3. Helpless.... Bartimeus as a seeker: 1. Hearing. 2. Calling. 3. Determined. 4. Coming. 5. Believing.... Show here the way of salvation.... Bartimeus as a saved man: 1. Fully healed, enlightened. 2. Grateful. 3. Following Jesus.... ILLUSTRATIONS. Use of opportunities. Woman of Samaria. John 4. Ethiopian treasurer. Acts 8. Lydia. Acts 16.... "Jesus stood still." A czar of Russia saw a poor man drowning, leaped from his horse, swam in, and rescued him. So Christ stoops to save his own.... Perseverance against opposition. Longfellow's "Excelsior" as an illustration.... See a beautiful poem by Longfellow describing the healing of Bartimeus.

References. FREEMAN. Ver. 50: The outer garment, 305.... FORSTER'S CYCLOPEDIA. Poetical, 267, 3153, 3155-3177. Ver. 41: Prose, 10560. Ver. 49: Prose, 865, 9855, 9195. Ver. 51: Prose, 6056, 9355. Ver. 52: Prose, 431, 6861, 8602, 8590, 13073, 13074.

I'm poor, and blind, and wretched.
I lay my sins on Jesus.
Come unto me, when shadows darkly gather.
Art thou saddened? Christ will cheer thee.
I heard the voice of Jesus say.
In some way or other.
Come, ye disconsolate.
Lord, at thy mercy-seat.
Jesus, Lover of my soul.
Lord Jesus, I long to be perfectly whole.
The Lord into his garden comes.
Rescue the perishing.

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard contrasts the conditions of Bartimeus before and after he had found Jesus. Reverse the board. **QUESTIONS FOR REVIEW.** Write the name. Bartimeus. What was his condition? Blind. What was he doing? Begging. Where? By the way-side. Near? Near Jericho. What happened? Heard that Jesus was near. Then what did he do? Began to cry out. What did he do when told to be still? Cried out the more. What else did he? Cast aside his garment. What next? Sprang up. And then? Came. And what then?

Asked. And? Received. And last of all? Followed Jesus. Write the answers on the board, and then let all the scholars read them in unison.

Primary and Intermediate.

LESSON THOUGHT. Jesus Calling.

Review last lesson. Print on the board "Little Children." "Young Man."

Have picture of a blind man if possible. Tell that in the country where Jesus lived there were many blind people. Give reason for this. Tell of the habit blind beggars had of sitting by the way-side. Describe this one. Talk about blindness, telling some story of a blind child to quicken the sympathies.

Picture the great crowd of people going up to Jerusalem. The eye, and consequently the attention, will be held by making a broad path, and many marks for people. In one place make the marks very numerous, and tell that Jesus was in this part of the procession. Explain that the multitude was going to Jerusalem to attend the passover feast.

Make some mark by the pathway to indicate the blind man. He was well known.

You may make the narrative here very vivid. The blind man suddenly hears "Jesus of Nazareth." The name thrills him. He has heard of the miracle Jesus has wrought; he begins to call. The people tell him to be still, but he cries the louder, until he hears a kind voice say, "Rise, he calleth thee!"

Picture the joy and gratitude of Bartimeus. Tell story of blind girl whose sight was restored by an operation. The first time she looked at the trees and flowers and green fields she cried out, "O! can heaven be more beautiful?"



Print name of child. "Tommy" runs and plays like other boys. But he is blind. How do we know? He is in Sunday-school. There, the superintendent is praying. Tommy is pulling Johnny's hair! Now he is making faces at Willie. Yes, he is blind. The eyes of his heart are shut; the heart that ought to love Jesus, and that would love him if only he could see.

Hark! Jesus is calling Tommy. He is calling every child to have the heart-blindness cured. Only Jesus can cure it. Those who listen and come to him are cured, but those who do not remain blind. Sing, "Come to Jesus."

Lesson Word Pictures.

Blind Bartimeus is sitting by the road-side, holding out his hand for a pittance.

"This begging!" he murmurs, dropping his hand "Not much does it bring me. If I only had my eyes! However, I haven't my eyes and must beg."

Out goes the supplicating hand, and upward is turned the appealing face.

But hark! Bartimeus starts.

"What is that noise?" he asks.

"Something coming, some kind of a crowd."

The noise grows. It is a confused sound of trampling feet and chattering voices.

"What does it all mean?" he may ask father Timeus.

"O, it is only that man from Nazareth, my son; that wonder-worker, that popular preacher. That is all."

"That man from Nazareth?" thinks Bartimeus.

"Then I am going to ask a favor. If I am a beggar, I'll beg for something worth having. I am going to ask for

new eyes." And immediately he lifts his voice. He shouts aloud. He cries with all his might, "Jesus, thou Son of David, have mercy on me!"

"Why, hush, Bartimeus! You are making a great fuss," chides a neighbor.

"Neighbor," he replies, "I must get some new eyes, and now is my chance. I must shout. O—O, where is he! Let not him get by me! Where is he?"

He turns in his eagerness this way and that way, while the babel of voices and of trampling feet all the time is increasing. But Bartimeus does not care for the crowd. "Where is Jesus?"

"Keep quiet!" advise Bartimeus's friends. "Wait!" But Bartimeus will not wait. "Jesus, thou Son of David," he shouts, "have mercy on me!"

"Stop, you noisy old beggar!" roughly calls a man out of the crowd.

But Bartimeus will not stop. He shouts again.

But something has happened.

The crowd has halted, the noise has ceased, and somebody is saying to the beggar, "He calleth for thee!"

What! Jesus want Bartimeus? Then he shall have Bartimeus. Why, he can't get quick enough to the Saviour. A hindering garment he throws aside. He goes forward, striving to reach the spot where Jesus stands. And now Bartimeus stands before the Saviour. Once the beggar was a child. He had a child's trusting face. And as he stands before the Saviour the features seem to soften and round into a child's again, and, convulsed with emotion, this face seems to say, "Yes, bless me—you can—bless even me!"

And the Saviour blesses!

O what an awe comes into the face of Bartimeus, what a surprise, what a joy, what an ecstasy!

He sees—sees—a man's face, forehead, eyes—yes, he sees Jesus!

Glory to God!

Let all things shout! People shout! Birds, forests, stones on the ground, skies overhead, all things—shout!

No more the old beggar Bartimeus!

More on, move on, happy crowd!

Bartimeus follows, the happiest of all!

FIRST QUARTERLY REVIEW.

March 31.

HOME READINGS.

M. Mission of John the Baptist. Mark 1, 1-11.

Tu. Forgiveness and healing. Mark 2, 1-12.

W. Parable of the sower. Mark 4, 10-20.

Th. The timid woman's touch. Mark 5, 25-34.

F. Jesus the Messiah. Mark 8, 27-33.

S. The child-like spirit. Mark 9, 33-41.

R. Christ's love to the young. Mark 10, 13-22.

REVIEW SCHEME FOR SENIOR STUDENTS.

1. Read the ten chapters of Mark, which we have studied in this quarter, carefully and studiously through.

2. Tell the story of these ten chapters to yourself, and as you come to that part which was one of the lessons name it, saying, "This was Lesson 1, etc."

3. Repeat from memory all the Golden Texts, all the Titles, and all the Outlines. If you cannot, learn them at once. The teacher and superintendent should rigidly require so much.

4. Write the names of all the persons mentioned in the lessons, of all the towns, and with each put the number of the lesson to which it belongs. Now commit the list to memory.

5. Write each of the miracles that are recorded, and the order in which they occurred.

6. Write the name or place which may name each parable that the lessons of this quarter contain.

7. How many years of Christ's life are comprised in

these lessons? In Mark's story more or less detailed than in Luke's or Matthew's? What does Matthew contain that Mark does not? What does Luke contain that Mark does not?

8. (a) In what lesson did a man carry a bed? [In answering give the number and title.]

(b) In what lesson did a man go and preach to his own friends of God's love?

(c) In what lesson did twelve men ask one to tell them what his teaching meant?

(d) In what lesson did a blind beggar cry for mercy?

(e) In what lesson did Jesus say in effect that the soul was priceless?

(f) In what lesson is the account given of the disciples forbidding another to work in Christ's name?

(g) In what did Jesus take up young children in his arms?

(h) In what lesson is a man called a "voice in the wilderness?"

(i) In what lesson did Jesus call one of his disciples Satan?

(j) In what lesson is Jesus described as going to the synagogue customarily?

What man in these lessons cried, "Thou Son of David?"

What character said, "We forbade him."

What one rebuked Jesus for some statement he had made?

Who said, "Is not this the carpenter?"

Why did a certain people ask Jesus to leave their country?

In what place was he unable to do miracles because of unbelief?

What man did just the opposite of what Jesus commanded him?

What man was cured by having her hand touched?

What were four men doing, on a housetop, with a fifth man on a pallet?

What one heard a voice call from heaven?

What other one saw a dove-like form light on Jesus? Complete the following pictures:

A man in the morning praying alone—
A woman pressing through a crowd—

Two men on a highway, with each a staff and sandals, walking fast—

Two men and Jesus apart from the rest of the disciples, the men eagerly asking something—

A sower; Brambles; Birds—
A great herd of running swine—

A bed let down through a roof—
Make for yourself three word-pictures on lessons

which have not been touched.

Study anew the "Practical Teachings" of each lesson, and make honest application of them in your own life.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Repeat the Titles of the lessons in the quarter with the aid of the following hints:

1. The Mission— 7. The Timid—

2. A Sabbath— 8. The Great—

3. Healing— 9. Jesus, the—

4. Forgiveness— 10. The Child—

5. The Parable— 11. Christ's Love—

6. The Fierce— 12. Blind—

II. Repeat the GOLDEN TEXTS in the same manner.

1. The voice— 7. Be not—

2. As his— 8. And they—

3. As soon— 9. Whosoever will—

4. Who forgiveth— 10. Whosoever shall—

5. If any— 11. Suffer—

6. Go home— 12. Thou Son—

III. Find what is told of Jesus in each lesson:

1. What John the Baptist said of him.

2. A miracle which he wrought in the synagogue.

3. How he healed a leper.

4. How he healed a paralytic.

5. Four kinds of soil in the heart.

6. How he cast out a legion of evil spirits.

7. How he healed a timid woman.

8. His command to the twelve disciples.

9. The question which he asked of his disciples.

10. What he did to a child before the disciples.

11. What he said to those who rebuked the children for coming to him.

12. How he healed a blind man.

- IV. Find in each lesson something for us to do:
1. How we may prepare for the Lord's coming.
 2. What we may do with those in need or trouble.
 3. How we should come to Jesus.
 4. How we may find forgiveness.
 5. How we should hear the word.
 6. What we should do when Jesus has blessed us.
 7. How to have our troubles taken away.
 8. What message we may bear to men.
 9. What we must do to follow Christ.
 10. How we should receive the kingdom of God.
 11. What we should give up as Christ's followers.
 12. How we should seek Jesus.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON I. Golden Text. The voice of one crying in the wilderness. Prepare ye the way of the Lord. *Questions.* Who was sent to prepare the way for Jesus? How did he tell the people to prepare? Are we making a way for Jesus? *Golden Thought.* "The way of the Lord" is a clean, right way.

LESSON II. Golden Text. As his custom was, he went into the synagogue on the sabbath day. *Questions.* What example does Jesus give by going to the synagogue? What did he command the evil spirit? Whose mother did he heal? What did these miracles show? *Golden Thought.* Jesus has no less power to-day than when he lived on earth.

LESSON III. Golden Text. As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. *Questions.* Of what is leprosy a type? Who came to Jesus to be healed? How long did it take Jesus to heal him? *Golden Thought.* Sin, like leprosy, can be healed by Jesus's word.

LESSON IV. Golden Text. Who forgiveth all thine iniquities; who healeth all thy diseases. *Questions.* Who was brought to Jesus, lying on a bed? How did the sick man's friends show great faith? How did Jesus show that he is a Saviour both of soul and body? *Golden Thought.* "If we bring our friends to Jesus mighty wonders will be wrought."

LESSON V. Golden Text. If any man have ears to hear, let him hear. *Questions.* Who is the great Sow-

er? Where is the seed? Where is sown down? What kind of ground brings forth good fruit? *Golden Thought.* Cherish the seed. There is life in it.

LESSON VI. Golden Text. Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. *Questions.* What is a demoniac? Why do evil spirits fear Jesus? Who can conquer evil spirits? Who love to be near Jesus? *Golden Thought.* Love seeks Jesus; evil flees from him.

LESSON VII. Golden Text. Be not afraid; only believe. *Questions.* Who touched Jesus's garment? Why was she healed? How did she confess Jesus? *Golden Thought.* "O, touch the hem of his garment, and thou, too, shalt be free."

LESSON VIII. Golden Text. And they went out, and preached that men should repent. *Questions.* Who were "offended" with Jesus? Why? Who were sent out by Jesus to teach and preach? What is a missionary? *Golden Thought.* Workers with Jesus cannot fail.

LESSON IX. Golden Text. Whosoever will come after me, let him deny himself, and take up his cross and follow me. *Questions.* Who confessed Jesus to be the Christ? What must true followers of Jesus bear? How can we save our true life? *Golden Thought.* Seeking self is losing Jesus.

LESSON X. Golden Text. Whosoever shall not receive the kingdom of God as a little child shall not enter therein. *Questions.* Who is greatest in God's kingdom? What is the highest place? For whose sake should we do kind acts? *Golden Thought.* A "servant of all" is greatest of all in the kingdom of heaven.

LESSON XI. Golden Text. Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. *Questions.* Whom did the disciples want to send away from Jesus? Why? Whom did Jesus take in his arms? What kept the young ruler away from Jesus? *Golden Thought.* "Little ones to Him belong; they are weak, but he is strong."

LESSON XII. Golden Text. Thou Son of David, have mercy on me. *Questions.* What blind man called to Jesus? How did Jesus treat him? What eyes will be open for us? *Golden Thought.* Eyes that see sin and self are blind eyes. Jesus can open them.

A. D. 64.]

Authorized Version.

TEMPERANCE LESSON.

[March 31,

Revised Version.

- Eph. 5. 15-21.** [Commit to memory verses 17, 18.]
- 15 See then that ye walk circumspectly, not as fools, but as wise,
 - 16 Redeeming the time, because the days are evil.
 - 17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
 - 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
 - 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
 - 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
 - 21 Submitting yourselves one to another in the fear of God.

- 15 Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the 17 days are evil. Wherefore be ye not foolish, but 18 understand what the will of the Lord is. And be not 19 drunken with wine, wherein is riot, but be filled with 19 the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody 20 always with your heart to the Lord; giving thanks 20 always for all things in the name of our Lord Jesus 21 Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. This lesson is taken from a Pauline epistle. What is a New Testament epistle? How does it differ from a New Testament gospel? Recall definition of gospel. Is an epistle written by a contemporary of Jesus? Does an epistle have for its subject-matter the deeds and teachings of Jesus? Is it addressed to unbelievers as well as believers? (Eph. 1, 1, 15.) Is it designed to narrate certain main events in the life of Jesus for the sake of inducing or confirming faith in him? Examine Ephedians, and after reflection answer these questions for yourself. Afterward consider as a provisional definition the following:

A New Testament epistle is a message written by an apostle of Christ, addressed either to individual Christians, to bodies, or to classes of Christians, and

treating of spiritual life in Christ with a view to the spiritual edification of the recipient or recipients.

We know, then, that the seven verses of our lesson are words once addressed by Paul to certain Christians at Ephesus. Remembering who he was (Eph. 3, 1-4), Christ's special messenger to us Gentiles, we have peculiar interest in these words.

SEC. 2. Write down a list of the separate thoughts in each verse of the lesson as briefly as possible, paying no attention to the connections of the thoughts with each other, thus: Ver. 15. (1) Be very careful about conduct. (2) Be wise. Ver. 16. (3) Watch for opportunity. (4) This is an evil world. Ver. 17. (5) Be not foolish. (6) Understand God's will. Ver. 18. (7) Be not drunken with wine. (8) Be full of the Spirit. Ver. 19. (9) Use the gift of Christian song. Ver. 20. (10) Give thanks to

HOME READINGS.

- M.* Mission of John the Baptist. Mark 1, 1-11.
Tu. Forgiveness and healing. Mark 2, 1-12.
W. Parable of the sower. Mark 4, 10-20.
Th. The timid woman's touch. Mark 5, 25-34.
F. Jesus the Messiah. Mark 8, 27-31.
S. The child-like spirit. Mark 9, 33-41.
S. Christ's love to the young. Mark 10, 13-22.

GOLDEN TEXT.

And be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5, 18.

LESSON HYMNS.

- No. 3, Dominion Hymnal.
 Come, let us join our cheerful songs
 With angels round the throne.
- No. 253, Dominion Hymnal.
 Let him to whom we now belong
 His sovereign right assert.
- No. 239, Dominion Hymnal.
 See, the Church of Christ arises,
 Smile or frown of man despises.

TIME.—4 A. D.

PLACE.—Written at Rome.

RULER.—Nero, emperor.

CIRCUMSTANCES.—Paul a prisoner.

DOCTRINAL SUGGESTION.—Self-control.

QUESTIONS FOR SENIOR STUDENTS.

- 1. WISE.**
 What advice concerning conduct does the apostle give to the Ephesian Christian?
 Where was Epistles?
 What connection had Paul had with it in the past?
 Acts 19, 1-19.
 Against what evil did Paul have to repeatedly warn Roman Christians or those in cities under Roman sway?
 What made the days of Paul's imprisonment in Rome days? (See any history of persecution under Nero.)
- 2. TEMPERATE.**
 In what way did he counsel to show wisdom?
 On what ground does he put his opposition to drunkenness?
 Has the condition of things changed at all?
 Why ought all Christians now to advocate temperance as a duty?
 Does the apostle imply that there can be no such thing as spiritual fullness where excess from drinking prevails?
- 3. THANKFUL.**
 How was temperance as a principle to affect their conversation?
 In place of songs to Diana and Bacchus in drunken revels what does he counsel?
 What was to be the constant attitude of their heart?
 Through whom was their thanksgiving to be rendered?
 How was it to manifest itself in their mutual life?

Practical Teachings.

A man is known by his walk in the street, as well as by his word. The drunken man shows it in his walk; old age is shown by its walk; sickness by its walk; business energy is shown by its walk, etc.
 So accurate is the word it becomes a figure for conduct. A man's character is known by his conduct. Walk therefore wisely.
 The attitude of all morality is against excess. Temperance "in drink, in act, in word." This is the unvarying voice of God's word.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. WISE.** v. 15-17.
 How should Christians walk?
 What is it to redeem the time?
 In what should we be wise?
 How may we know the will of the Lord?
- 2. TEMPERATE.** v. 18, 19.
 What are contrasted in this verse?
 Against what are we warned?
 What reason is given for this warning?

What is said of drinking in Rom. 13, 13?
 Name some evils from the use of strong drink.
 With what should we be filled?
3. THANKFUL. v. 20, 21.
 How may we show our thankfulness?
 For what should we give thanks?
 What is said in Phil. 4, 6?
 What does Isa. 63, 7 tell us to mention?

Teachings of the Lesson.

Where are we told in this lesson—

1. How to live?
2. What to avoid?
3. What to give?

Home Work for Young Bereans.

Find the first instance of drunkenness in the Bible.
 What is said of the drunkards of Ephraim?
 How we know that John the Baptist was a total abstainer.

QUESTIONS FOR YOUNGER SCHOLARS.

What is it to walk circumspectly? To walk carefully.
 Who show themselves foolish? Those who live careless lives.
 What is time given us for? To use for God.
 What are we told to do? To redeem the time.
 What does this mean? To make the most of our opportunities.
 What must we try to understand? The will of the Lord.
 What will hinder our understanding God's will? The drinking of wine.
 What does this lead to? Evil of all kinds.
 With what should we be filled? With the Spirit.
 How may we praise our God? By singing and speaking our joy.
 For what should we give thanks? For all things.
 Whom should we thank? Our Father, in the name of Jesus.
 What will the right spirit lead us to do? To be obedient to rightful authority.
 Who may be filled with the right spirit? All who desire and ask it.

Words with Little People.

The Spirit of Alcohol makes people foolish, careless, reckless, and evil. The Spirit of Jesus makes people thoughtful, wise, reasonable, and good. "Take not thy Holy Spirit from me."

ANALYTICAL AND BIBLICAL OUTLINE

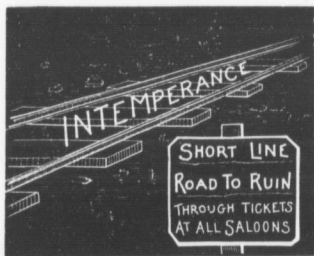
Model Christians.

- I. THOUGHTFUL CHRISTIANS.
 Walk circumspectly . . . as wise. v. 15.
 "Ponder the path of thy feet." Prov. 4, 26.
- II. ACTIVE CHRISTIANS.
 Redeeming the time. v. 16.
 "Must work . . . while it is day." John 9, 4.
- III. INTELLIGENT CHRISTIANS.
 Not unwise, but understanding. v. 17.
 "In all wisdom and . . . understanding." Col. 1, 9.
- IV. TEMPERATE CHRISTIANS.
 Be not drunk with wine. v. 18.
 "Take heed to yourselves . . . drunkenness." Luke 21, 34.
- V. SPIRITUAL CHRISTIANS.
 Be filled with the Spirit. v. 18.
 "Heavenly Father give . . . Spirit." Luke 11, 13.
- VI. HAPPY CHRISTIANS.
 Singing and making melody. v. 19.
 "My heart is fixed . . . I will sing." Psa. 57, 7, 8.
- VII. THANKFUL CHRISTIANS.
 Giving thanks always. v. 20.
 "I will bless the Lord at all times." Psa. 34, 1.

References. FOSTER'S CYCLOPEDIA. Ver. 15: Prose, 300, 301, 1845, 3510, 3511, 4250, 7302, 8128, 8132, 9695. Ver. 16: Prose, 260, 1786, 3142, 4116, 4809, 4810, 4812. Ver. 18: Prose, 1669, 3342, 5481, 5484. Ver. 19: Prose, 425, 4512, 4515, 4694, 7060, 11052, 11057, 11059, 11728.

Blackboard.

BY J. B. PHIPPS, ESQ.



This is a temperance lesson. Here is the short line railroad that has more wrecks on it than all the other railroads of the world. It will be interesting for the superintendent to have scholars name the several stations on this road, and also name the conductors.

DIRECTIONS. Draw the rails with blue, the word "Intemperance" with red, the remaining words in white. Make the cross-ties and the sign-board with brown chalk.

LESSONS FOR APRIL, 1889.

APRIL 7. The Triumphant Entry. Mark 11. 1-11.

APRIL 14. The Rejected Son. Mark 12. 1-12.

APRIL 21. The Two Great Commandments. Mark 12. 28-34.

APRIL 28. Destruction of the Temple Foretold. Mark 13. 1-13.

Thoughts for the Quiet Hour.

—None can serve God like a believer, because none can love him as a believer; for the obedience of the heart is the heart of obedience.—*Secker*.

—The moment which brings a duty to be performed or a trouble to be borne brings also a message declaring to us the will of God. The soul has only to follow Jesus, the divine Model, by the way of those crosses and sacrifices which every day brings.—*Huntington*.

—Whoever would look to receive any benefit from Christ must come in faith; it is that only which makes us capable of any favor.—*Bishop Hall*.

—Sometimes a whole number of talents is thrust away because of one talent; the talent of using the others is wanting.—*Parker*.

All our lives are in some sense a "might have been;" the very best of us must feel, I suppose, in sad and thoughtful moments, that he might have been transcendently nobler and greater and loftier than he is; but, while life lasts, every "might have been" should lead, not to vain regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be" yet.—*Farrar*.

—Live in the life which enlarges, live with all your might in the life of God, and you forget that any one has asked whether life is worth the living.—*Hale*.

—Faith is the sail which catches the breath of heaven, while repentance is the ballast which gives us stability in the voyage; and by the two we are made to pursue the steady course.—*McCosh*.

—Christ is not valued at all unless he be valued above all.—*Augustine*.

—Set your standard high; and, though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence.—*Hawes*.

—We know not what we ask, when we ask for the glory of wearing the crown and ask not for grace to bear the cross in our way to it.—*Henry*.

—It is a blessed simplicity when a man leaves the difficult way of questions and disputings, and goes forward in the plain and firm path of God's commandments.—*Thomas à Kempis*.

—It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fullness of the divine Presence, instead of seeking it where alone it is to be found, in loving obedience.—*George Eliot*.

—To-day is a king in disguise. To-day always looks mean to the thoughtless, in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days. Let us not be so deceived. Let us unmask the king as he passes.—*Emerson*.

—You have no right to reckon on God's help and protection and guidance, and all the other splendid privileges which he promises to "the children of God by faith in Jesus Christ," until you have this first blessing, the mercy of God in Christ Jesus; for it is "in" Jesus Christ that all the promises of God are Yea and Amen.—*Haezergal*.

—The promises of God and our own success are not bound to any mere outward performance even of what is duty, but are connected with that inward and spiritual obedience and allegiance which are the outcome of real heart-service to God.—*Ebersheim*.

The Command of our Leader.

CHRIST came to seek and to save. His kindly sympathy went out to the poor and the needy, the down-trodden and oppressed, the weary and heavy laden. He was the friend of publicans and sinners. His invitation to all such was, "Come unto me, and I will give you rest." He did not say, "Come and see our beautiful church; come and listen to our fine-toned organ, our well-trained choir, our learned and eloquent preacher; come and enjoy our gorgeous ceremonies." He did say, "Go—go into all the world and preach the Gospel to every creature. Go into the highways and hedges. Go into the streets and lanes of the city. Go to the lame and the halt and the blind, and compel them to come in. Go to the poor and the out-cast, the sinful and fallen. Go without purse, and scrip, and staff. Go in the full assurance of faith, trusting in God and the word of his grace. Go in the mind of the Master, filled with his Spirit, endowed with power from on high. Go, putting on the 'whole armor of God.' Go determined to know nothing save Christ, and him crucified. Go thus, 'always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.'"—*Christian Apologist*.

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SUNDAY-SCHOOL BANNER.

Responsive Review Service for the First Quarter.

BY LILY LATHBURY.

TOPIC FOR THE QUARTER: The power and the love of Christ.

GOLDEN TEXT FOR THE QUARTER: "Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins."

Superintendent. In what part of the Bible are the lessons of the quarter?

School. In the gospel of Mark.

LESSON I.

The Mission of John the Baptist.

Supt. How does Mark introduce us to John the Baptist?

School. "The voice of one crying in the wilderness, Prepare ye the way of the Lord." (Golden Text.)

Supt. How did John fulfill his mission of preparing the way for Christ?

School. He led the people to repent of their sins. He pointed out Christ as the true Messiah, and proved it by the token of the Holy Spirit which descended upon him when he was baptized.

Supt. How did Jesus publicly acknowledge John's mission?

School. "He was a burning and a shining light."

All. "Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven."

LESSON II.

A Sabbath in the Life of Jesus.

Supt. Where did Jesus go on the Sabbath day?

School. "As his custom was, he went into the synagogue on the Sabbath day." (Golden Text.)

Bible Class. "And they were astonished at his doctrine, for he taught them as one that had authority, and not as the scribes."

Supt. What miracle did he work in the synagogue?

School. He healed the man tormented with an unclean spirit.

Supt. "And forthwith, when they were come out of the synagogue, they entered into the house of Simon."

Bible Class. "But Simon's wife's mother lay sick of a fever, and anon they tell him of her."

Supt. "And he came and took her by the hand and lifted her up, and immediately the fever left her, and she ministered unto them."

Bible Class. "It is lawful to do well on Sabbath days."

All. "Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the Sabbath from profaning it."

LESSON III.

Healing of the Leper.

Supt. "And he preached in their synagogues throughout all Galilee, and cast out devils."

Bible Class. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and said unto him, I will, be thou clean."

School. "As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." (Golden Text.)

All. "Heal me, O Lord, and I shall be healed; save me, and I shall be saved."

LESSON IV.

Forgiveness and Healing.

Supt. "And again he entered into Capernaum, . . . and

straightway many were gathered together, inasmuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them."

School. "And they came unto him, bringing one sick of the palsy, borne of four."

Supt. What great faith do they show in Jesus?

School. "When they could not come nigh unto him for the press, they uncovered the roof where he was, . . . and let down the bed wherein the sick of the palsy lay."

Supt. How was their faith rewarded by Jesus?

School. "He said unto the sick man, Son, thy sins be forgiven thee."

Supt. Who doubted the power of Jesus to forgive sins?

School. The scribes and other enemies of Jesus.

Supt. How did Jesus answer them?

School. "Is it easier to command away disease than to bid away sin? If then I do the one which you can see, know thus that I have done the other which you cannot see."

Supt. How did he prove his words?

School. He healed the palsied man, to the amazement of all the people.

All. "Who forgiveth all thine iniquities, who healeth all thy diseases." (Golden Text.)

HYMN.

(No. 168. Epworth Hymnal.)

"I heard the voice of Jesus say."

LESSON V.

The Parable of the Sower.

Supt. "He that soweth the good seed is the Son of man."

School. "The seed is the word of God."

Supt. What of the seed sown by the way-side, or in the hard heart?

Boys. "Satan cometh immediately and taketh away the word."

Supt. What of the seed sown in stony ground, or in the shallow heart?

Girls. "It endures but for a time, the fire and heat of trial and temptation destroy it."

Supt. What are the thorns that choke the seed after it has sprung up?

Boys. "The cares of the world and the deceitfulness of riches."

Supt. In what good ground will the seed of God bring forth fruit an hundred-fold?

Girls. In the honest and loving heart.

Teachers. "If any man have ears to hear, let him hear." (Golden Text.)

All. "Thy word have I laid up in my heart that I might not sin against thee."

LESSONS VI AND VII.

Some Miracles of Jesus.

Supt. "And when he was come out of the ship, immediately there met him a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him."

SUNDAY-SCHOOL BANNER.

School. "But when he saw Jesus afar off he ran and worshipped him."

Supt. How did Jesus receive him?

Schools. He delivered him from the unclean spirit, which, entering into a herd of swine, caused them to run violently into the sea and perish.

Teachers. "And they that fed the swine fled, and told it in the city and in the country.... And they were afraid,.... and they began to pray him to depart out of their coasts."

Supt. How did Jesus reply to the healed man when he asked to go with him?

School. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." (Golden Text for Lesson VI.)

All. "Let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that make confession to his name."

Supt. Where did Jesus go when he departed from the country of the demoiac?

School. Across the lake to Capernaum.

Supt. Who was among the crowd of people that followed him about?

School. A woman who had been sick twelve years.

Supt. Why did she press near him and touch his garments?

School. "She said, If I may but touch his clothes I shall be whole."

Supt. How was her faith instantly rewarded?

School. She felt in her body that she was healed.

Supt. How did she answer Jesus's call?

School. "Fearing and trembling, she came and fell down before him, and told him all."

Supt. "And he said unto her, Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague."

All. "Be not afraid, only believe." (Golden Text for Lesson VII.)

LESSON VIII, The Great Teacher.

Supt. "And he went out from thence, and came into his own country.... And when the sabbath day was come, he began to teach in the synagogue."

Teachers. "And many, hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him?... Is not this the carpenter, the Son of Mary, the brother of James and Joseph, and of Juda and Simon? and are not his sisters here with us?"

School. "And they were offended at him."

Supt. "And he could do there no mighty work."

School. "And he marvelled because of their unbelief."

Supt. How did Jesus prepare his disciples to teach the Gospel?

School. He gave them power to work miracles.

Supt. How did he send them forth?

School. Two by two, with nothing for their journey, save a staff only.

Teachers. "And they went out and preached that men should repent." (Golden Text.)

All. "As much as in me is, I am ready to preach the Gospel."

HYMN. (No. 117, Epworth Hymnal.)

"There is a friend, a friend you need."

LESSON IX, Jesus the Messiah.

Supt. "And he saith unto them, But whom say ye that I am? And Peter answered.... Thou art the Christ."

Teachers. "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."

Schools. And when he had called the people unto him (with his disciples also), he said unto them,

All. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Golden Text.)

Supt. "He that taketh not his cross, and followeth not after me, is not worthy of me."

All. "Jesus, remember me when thou comest into thy kingdom."

HYMN. (No. 56, Epworth Hymnal.)

"Remember me."

LESSON X, The Child-like Spirit.

Supt. Why did the disciples dispute among themselves for the chief place in Christ's kingdom.

School. Because they knew not the spirit of true greatness.

Supt. How did he instruct them?

School. "He took a little child in his arms and said, Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Teachers. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

(Golden Text.)

All. "Have this mind in you which was also in Christ Jesus," who "gave his life a ransom for many."

LESSON XI, Christ's Love to the Young.

Supt. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them."

Teachers. "But when Jesus saw it he was much displeased, and said unto them,"

Schools. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." (Golden Text.)

All. And he took them up in his arms, and put his hands upon them, and blessed them."

Supt. Who came to Jesus to find the way to eternal life?

School. A young man who had great possessions.

Supt. How did Jesus direct him?

School. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me."

Supt. Why did the young man go away grieved?

School. He desired eternal life, but he was unwilling to give his riches in exchange.

Supt. What does Christ declare to us?

All. "Ye cannot serve God and mammon."

LESSON XII, Blind Bartimeus.

Supt. Who cried out to Jesus as he was going from Jericho with his disciples?

School. A blind beggar, named Bartimeus.

Supt. What showed his faith in Jesus as the Messiah?

School. His call, "Thou Son of David, have mercy upon me." (Golden Text.)

Supt. What did he ask of Jesus?

School. "Lord, that I might receive my sight."

Supt. How did Jesus have mercy upon him?

School. "He said unto him, Go thy way, thy faith hath made thee whole."

Teachers. And immediately he received his sight, and followed Jesus in the way."

All. "Lord, increase our faith."

HYMN. (No. 185, Epworth Hymnal.)

"Saviour teach me."

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