

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 24.]

AUGUST, 1890.

[No. 8

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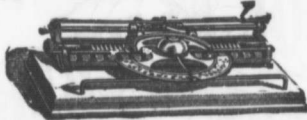
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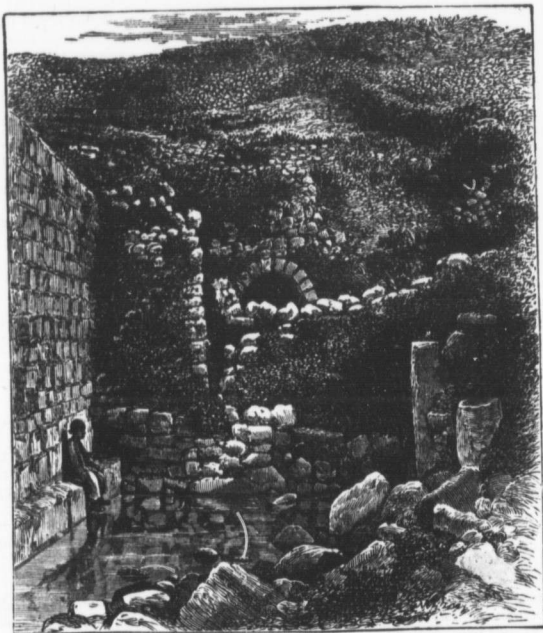
SUNDAY SCHOOL BARRER

for
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YOUNG PEOPLE.

VOL. XXIV.]

AUGUST, 1890.

[No. 8.



THE POOL OF SILOAM.

The Pool of Siloam.

BY THE REV. GEO. J. BOND, B.A.

As the traveller pursues the winding pathway through the Valley of Jehoshaphat, he comes ere long to a striking point. Before him the valley begins to open out, and just at its opening, half-built of squalid huts, half-burrowed

out of ancient tombs, is the filthy Arab village of Siloam—the ancient Siloam—where vile dogs and even viler human beings render progress in that direction the reverse of pleasant.

A little farther on, past the projecting cliff of Ophel, one comes to the Pool of Siloam. It is no "shady rill," however, as pictured in the familiar hymn, but an oblong reservoir, in part of modern, though with some remains of ancient,

workmanship, and, apart from the sacred associations which surround it, would hardly prove of much attraction to the traveller. But it is of "the waters of Shiloah that go softly," that one thinks and, much more, of Him who bade the blind man "Go, wash in the Pool of Siloam," when "he went his way therefore and washed and came seeing," as he stands beside that dilapidated reservoir. There is little or no doubt as to its identity, and still the bright, clear water wells out intermittingly through the long tunnelled conduit which conveys it through the heart of the hill from the Virgin's Fountain, on the other side. The arched passage-way, seen in the cut, leads to a staircase which descends to this conduit. This latter gives one a good idea of the capabilities of ancient engineering. The workmen commenced the work of boring at each end, tunnelling toward the centre; and modern explorers have found two *culs de sac* in the cutting, which show that they were passing one another but a little out of the calculated line, though the conduit is over 1,700 feet in length. An interesting inscription was accidentally discovered in 1881, a little distance within the tunnel. It is in the purest Biblical Hebrew, in characters which scholars have decided to fix its date as early, at least, as the time of Hezekiah, of whom we read, indeed in 2 Kings xx. 20, that "he made a pool and a conduit and brought water into the city;" though it may well have been even earlier in its origin, as Isaiah's mention of the waters of Shiloah that go softly (with very obvious bearing on the flow through a conduit), is anterior to Hezekiah's time. Probably enough, it formed part of the great engineering works which characterized the reign of Solomon.—*Methodist Magazine*.

Knowing Great Men.

THERE is great power in contact with men of ability. They give you a certain force of their own. They show you that, although so-called "great men," they are still human. This encourages you. If with these defects and limitations they may be what they are, there is hope also for you. Inspirations come from them to you, even though they say but little, and when you afterward read their writings, or hear them in public address, the truth that they communicate has a meaning and directness to you which from mere strangers they would not have.

Therefore, cultivate acquaintance with men of power and of culture. Rub up against them. Ask questions. Get them to say something to you. Notice the tone of the men, the inspiration of their voice, the construction of the sentences in which they reply. If they are gentlemen, they will treat you courteously. If they are wise philanthropists, they will have a word to fit the opportunity. If they are coarse, and selfish, and vain, you will then find them out, and this discovery, though it cause you regret, will not be without profit.—*Sunday School Journal*.

Opening and Closing Services.

OPENING SERVICE.

- I. Silence.
- II. The Doxology.
- III. Responsive Service.

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

LESSON SERVICE.

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

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.

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

APOSTLES' CREED.

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

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

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE.

LESSON V. THE PRODIGAL SON.

[Aug. 3.]

A. D. 29 or 30.]

GOLDEN TEXT. Father, I have sinned against heaven, and before thee. Luke 15, 18.

Authorized Version.

Luke 15, 11-24. [Commit to memory verses 17-20.]

11 And he said, A certain man had two sons:
 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
 13 And not many days after the younger son gathered all together, and took his journey into a far country; and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Revised Version.

11 And he said, A certain man had two sons:
 12 And the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to

16 feed swine. And he would fain have been filled with the husks that the swine did eat; and no man gave

17 unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in

19 thy sight; I am no more worthy to be called thy son:
 20 make me as one of thy hired servants. And he arose and came to his father. But while he was yet far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight; I am no more

22 worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and

23 put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it,

24 and let us eat, and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

TIME.—29 or 30 A. D. PLACE.—Perea. RULES.—Same as before. DOCTRINAL SUGGESTION.—The riches of grace.

HOME READINGS.

- M. The prodigal son. Luke 15, 11-24.
 Th. Departing from the Lord. Jer. 17, 1-10.
 W. World unsatisfying. Eccl. 2, 1-11.
 Th. The way of transgressors. Prov. 13, 6-15.
 F. Call to wanderers. Jer. 3, 12-19.
 S. Hope for the wanderer. Isa. 55, 1-7.
 S. Brought nigh. Eph. 2, 4-13.

LESSON HYMNS.

- No. 42, New Canadian Hymnal.
 Saviour lead me, lest I stray.
 No. 45, New Canadian Hymnal.
 Jesus, Lover of my soul.
 No. 37, New Canadian Hymnal.
 Are you weary, are you heavy-hearted?

DOMINION HYMNAL

Hymns, Nos. 50, 51, 47.

QUESTIONS FOR SENIOR STUDENTS.

1. Sin, v. 11-16.
 What were the property rights of a younger son according to Jewish law?
 Could these rights be insisted upon before the death of the father?
 Were famines rare in ancient times?
 Did the "citizen" desire the prodigal's help?
 How were swineherds regarded by Jews?

What sort of "husks" were fed to swine?
 Did the prodigal eat these husks, or only long for them?

What does the "far country" typify?
 What does the "mighty famine" stand for?
 Why had the prodigal made no friends?
 Is sin ever a real bond of sympathy?

2. Repentance, v. 17-21.

What is meant by "came to himself"?
 What do the "hired servants" typify?
 What is the first impulse of the contrite heart?
 How does the prodigal show that his repentance is sincere?

Tell the actions of this father which are intended to show the eager sympathy of God with penitent sinners.

3. Salvation, v. 22-24.

In what did the "death" of this prodigal son consist?
 What lessons may we learn from the spirit of the returning prodigal son?
 What lesson concerning God's attitude toward returning sinners?

Practical Teachings.

When the prodigal ceases his selfishness he begins to live to himself in a true sense.
 The unutterable compassion of the father in this story is "very full of comfort."
 God the Father is represented by his Son as thrilling with unutterable joy over the repentance of one sinner.

Hints for Home Study.

1. Pass the details of this story in review before you memory, and give to each symbol its spiritual interpretation.
 2. Familiarize yourself with the "Orientalisms" of this lesson: prejudice against swine; carob-pods; division of inheritance; kissing, famines, robe, ring, and shoes; fatted calf.

14. A mighty famine. Famines were as common incidents of ancient civilization as railroad disasters are of ours. Even yet in the Orient they occur, and by them millions are sometimes swept away. Nobody in a Gentile city would fare worse during famine than a Jew, for the Jews were as thoroughly hated by the pre-Christian world as they have been by many of the worst classes of modern Christendom. **Want** is "characteristic of the far country." Weariness, despair, and suicide were universal in the ancient world. (6) *The pleasures of sin are soon spent, but its pains endure forever.* (7) *The spiritual nature needs constant nourishment.* (8) *The land of sin is the land of woe.*

15, 16. Joined himself. The Greek word means "glued himself." He "stuck" against the citizen's will. **A citizen.** In explaining parables do not think it necessary to make every detail symbolical. **Feed swine.** Jews so loathed pigs that they never named them, but called them "those other things." Swineherds were accursed; but this prodigal had no other resource. **He would fain.** Desired, but dared not. **Husks.** Pods of the carob-tree, sometimes eaten by the poorest people. They are good food for pigs, and might deaden human hunger, but not satisfy. **No man gave.** Satan cares not to alleviate the distresses of his victims. (9) *Sin is selfish.* It is in Christian lands and by Christian people that charities are founded and maintained. The miseries of the sinner's life: 1.) Degradation; 2.) Enslavement; 3.) Need; 4.) Helplessness.

17. He came to himself. He had been living to Satan. (10) *The first step toward salvation is to realize the wretchedness of sin.* **Hired servants.** Perhaps "those who serve God from the hope of reward, not in the spirit of filial love." But do not press details too closely. The prodigal realizes that to be a doorkeeper in God's house is better than to dwell in the tents of wickedness. (11) *The humblest saint is happier than the highest sinner. Enough and to spare.* (12) *Those lack for nothing who labor for God. I perish.* (13) *Even in this life sin gives but a barren, unsatisfying recompense; and what of the life to come? The first mo-*

tive which prompts the sinner to repentance is sometimes the lowest one, the pressure of necessity. (14) *Any motive is worthy that leads to the abandonment of sin and the search after God.*

18, 19. I will arise and go. Remorse avails nothing without practical repentance. That *I will* transforms him from a prodigal to a penitent. **I have sinned.** The hardest words in the language to utter sincerely. (15) *Nothing so well becomes the sinner as humble confession.* **Against heaven.** Rather, "unto heaven," heaven-high. The truly penitent soul realizes that sin against God surpasses all other sin. **No more worthy.** (16) *One of the tokens of true repentance is deep consciousness of unworthiness.*

20, 21. He arose and came. (17) *Good resolves should have prompt execution. To his father.* More accurately "toward his father." The sinner may go toward God, but can never come to him, unless the Father goes out to meet him. **A great way off.** The father with eager eyes was watching for his return. **Had compassion.** God's "property is always to have mercy." **Ran.** The seeking son is met by the seeking father. (18) *God hastens to meet the repentant sinner.* **The son said.** He begins a mournful confession which was too profoundly felt to be ever forgotten, but was cut short by his father's demonstrative affection.

22, 23, 24. The best robe. "The first robe." Eastern robes are as easily transferable as are ladies' shawls with us. (19) *God finds men in beggars' rags, and arrays them in royal robes. Ring... shoes.* Courtesies which might be extended to an honored guest. The "shoes" were really sandals. **Fatted calf.** Reserved for an occasion of feasting. **Kill it.** In the warm climate of the East meat must be eaten very soon after being killed. **Eat and be merry.** Christ often represents his religion by the figure of a feast, never by that of a funeral. **Dead.** "Death" is often used in the Bible as a figure to represent unrepented sin. **Alive again.** (20) *True life begins when the sinner, dead in trespasses, is awakened to righteousness by the voice of forgiveness.*

CRITICAL NOTES.

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

The last lesson began—as the present one completes—Jesus's reply to the strictures which the Jewish rulers passed upon him for his association with the degraded classes of society. The parable of the lost son depicts with greater distinctness and force the lines of defense which the parables of the lost sheep and the lost coin had in a more general form introduced.

The moral condition of the lawed classes, who are supposed to be as careless of God as they are of Mosaic law, temple, and synagogue, which was only hinted at in the bewildered sheep, and the lost coin fallen from nobler uses, is now more fully and accurately represented in the degraded son who, in his disgrace, loathes sin and yearns for his father's favor more sincerely than any exemplary son can. The love of God toward the sinful is more faithfully suggested by a human father's eagerness for the return of his wayward and ruined son than by a woman's distress at the loss of a coin or a shepherd's anxiety for a lost sheep. The inexcusable apathy of the rulers toward the lost, which is no more than suggested in the introductory parables, is drawn in this one with striking faithfulness and precision. Vers. 25-32.

Verse 11. Two sons. Representing the two general classes mentioned in Luke 15, 1, 2; those who were careful and those who were careless as to their religious and moral obligations.

12. The younger. Youth is taken as a symbol of inexperience and folly. Ignorance has so much to do with the mistakes which men make in life that Socrates's saying that ignorance even accounted for sin, need not surprise us. **The portion.** This would be one-third the estate, since Jewish law gave a double portion to the first-born son. As the father was still living the son had no legal right to what he asked. It is not uncommon, however, for parents to unconsciously train the youngest child to expect special favors. The origin of the sinful condition of the degraded classes is thus suggested as lying in an impatience of the restraints which God's love imposes.

13. Not many days. His father's companionship was irksome to him, and he felt that the sooner he could rid himself of it the better. **Gathered all.** In some Greek manuscripts the word "all" is made particularly emphatic, as indicating the earnestness of the younger son to devote himself wholly and without restraint to his new life of liberty and pleasure. **Far country.** Alexandria, Corinth, or Rome would perhaps be thought of by those who heard the parable. He had a country boy's longing for the life of a great city. Away from home he was likely to feel less restraint when tempted to sinful indulgence. The publicans would not ordinarily feel at home in the synagogues, any more than a liquor-dealer would enjoy a prayer-meeting.

Wasted. Literally "scattered" that which his father had carefully gathered through long years of self-denial and toil.

14. Spent all. His life of pleasure soon came to an end, and with it an emergency which in his youthful folly he had not anticipated. **A mighty famine.** It is hard enough to be without money in a foreign country at any time; but it is far harder when a scarcity prevails, especially if one has not mastered the secret of self-support. Jesus found the degraded classes of his time disappointed with life and sick of sin. There are always grim and awful possibilities in this world of death and disappointment for any who are trying to live apart from God. **He began.** The emphasis on the Greek pronoun suggests his utter want of preparation for such a visitation.

15. Joined himself. The Greek verb, allied to our word "glue," means to associate with another in the most intimate way. He besought this foreign citizen to permit him to perform the most menial of personal or domestic services. He would do any thing for this heathen man to earn a crumb of bread. **To feed swine.** He made a swine-herd of him. A few weeks before that he would not have spoken to or touched the hand of a man of that class. To engage in such labor would be an unspeakable degradation to a refined Jew. Jesus means by this detail to paint the wickedness of the publicans and sinners with colors as vivid as those which any of his critics would employ.

16. Would fain. The imperfect tense indicates that he had a continual desire from day to day to appease his hunger with the fodder on which the swine fed. We need not ask, as some have done, why he did actually eat the pods. All the narrator intends to say is that he who had squandered his father's money on riotous living was brought so low as to envy the very swine because of the abundance of food they had. **The husks.** The chocolate-colored, bean-like pods of the carob-tree, which have a sweetish taste. **No man gave.** He could not earn enough to satisfy his hunger. No man cared for the former spendthrift. He now discovers a contrast between his home and the far country of which he had been ignorant before. The tense of the Greek verb indicates that this apathy toward him was permanent. The publicans and sinners had had nothing but neglect until Jesus came.

17. Came to himself. Began to think reasonably and truly of his own foolish career. Hitherto he had acted like a man deprived of his reason. **Hired servants.** He will better his condition as a servant. He had never thought for a moment before of his own highest interests. There is hope for any sinner or class of sinners the moment they can be made to reflect upon their sin in the light of reason. **I perish.** The prodigal's emphasis on the first personal pronoun reveals a lurking consciousness of sonship.

18. I will... go to my father. This was the triumphant answer of Jesus to his critics. He cultivated low society, not for any love of sin, but because that society was being drawn toward God as to purity. Comp. ver. 1.

19. Father, I have sinned. When the publicans could be brought to a knowledge of their sonship and an acknowledgment and abandonment of their sins Jesus needed no elaborate defense for his association with them. The penitent Pharisee was surer of justification than the self-righteous Pharisee, Luke 18, 9-14. **As one of thy servants.** The "as" shows that he still feels himself to be a son.

20. Arose and came. Not only came to himself, but acted like himself. **His father.** In Greek, "his

own father." The citizen who made a swine-herd of him may have been father to some one else, but he was no father to him. **Afar off.** He had had to join himself closely to the citizen before the latter would do any thing for him. Though the Pharisees thought the sinners were so far away as to be utterly lost the heavenly Father eagerly welcomed the first signs of their penitence and return. **With compassion.** Instead of reprimand and return. **He could not wait.** Fell on his neck. Embraced him. **Kissed him.** The Greek compound suggests fervor and intensity of emotion.

21. The son said. Note the use of the word "son" in place of "he." The publicans and sinners are sons of God, the brethren of the Pharisees. Zaccheus, though a tax gatherer, the son of Abraham, Luke 15, 9. **No more worthy.** Textual criticism has made it quite probable that the prodigal was represented as saying to his father all he had intended to say. Whatever faults the publicans had, hypocrisy was not one of them.

22. The father. He is named in this distinct way to call attention to his paternal character. **Quickly.** The impetuosity of paternal love. It is like our colloquial phrase, "Hurry up and bring." **The best robe.** Literally, the first—that is, in point of quality. He was already in rags. **Ring and shoes.** These symbols of his sonship he had already lost.

23. Fatted calf. Kept in readiness for a public festival of thanksgiving. The calendar will bring no more notable day than this. **Make merry.** A third invitation to the Pharisees to rejoice in rather than murmur at the attention which the degraded give to Jesus.

24. Dead. In trespasses and sins.

The Lesson Council.

Question 5. In the interpretation of this parable who is meant by the prodigal? What is the application of the parable to the life of our time?

In the conceptions of the hour, doubtless the Gentile world. But in this "pearl and crown" of the parables the prodigal, for all time, stands for himself—a sinner lost and found. Here are infinite tenderness and fatherless mysteries of compassion. But lying across this shining page is the path of the prodigal—the way of a sinful life. The prodigal is the conscious, self-willed sinner. In 1) his independence, 2) his apostasy, 3) his inductance, 4) his sensuality, and 5) his destruction. But for the divine arrest we have the history of a sinful life in this or any age. The lesson always must be—shun a sinful life.—A. H. Norcross, D.D., *Pittsburg, Pa.*

Christ's immediate object in this "pearl of the parables" was to teach the ruinous apostasy of the Gentiles (the prodigal son) from God, and their envious hostility of the Jewish nation to their return. In the earliest times the Gentiles left God, lived riotously, and lost all their original conceptions of God. Christ sends his Gospel to them, and when they receive it with gladness the clannish Jews refuse to rejoice over their gracious reception. Applied to our times, the prodigal represents one made unhappy by sin, and only restored to joy and plenty through the divine Father's surprising love.—*Rev. C. S. Ryman, Flemington, N. J.*

In the parable the younger son represents the "publicans and sinners" referred to in the first verse of the chapter. These were recognized as open and flagrant offenders against the law of God. There is a corresponding class of sinners in all times. Such are those who in any way willfully and manifestly seek their happiness in self-indulgence, and especially in the gratifica-

tion of the fallen angel may be a gressions Charles In ver these th sinner. truth are son repr represent Gentiles earthily (vers. 12) supreme toward ble in 1 in the s —Prof Semina

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tion of the senses. The dissipated, profane, and deeply fallen are striking examples of this class. Other sinners may be as bad at heart, or even worse, but their transgressions are not so flagrant and notorious.—*Professor Charles F. Bradley, D.D.*

In verses 7, 10, Christ gives us the common thought of these three parables. The prodigal, therefore, is any sinner. The immediate representatives of this general truth are the publicans and sinners, Ver. 1. The elder son represents the Pharisees. This general truth has representatives in all history, such as the Jews and the Gentiles. To us the parable represents sin and its earthly consequences (vers. 11-16), repentance and faith (vers. 17-20a), and perfect restoration, Vers. 20a-24. The supreme truth is the outgoings of God's infinite love toward the repentant and returning sinner. The parable in its human relations has many a parallel to-day in the son restive under the restraints of a godly home.—*Professor Edward L. Parks, Gammon Theological Seminary, Atlanta, Ga.*

Analytical and Biblical Outline. From Sin to Salvation.

I. THE SINNER'S CHARACTER.

1. **Selfishness.** "Give me the portion," v. 12. "Their portion is in this life," Psa. 17. 4.
2. **Ingratitude.** "That falseth to me," v. 12. "Neither were thankful," Rom. 1. 21.
3. **Alienation.** "Into a far country," v. 13. "Alienated from the life of God," Eph. 4. 18.
4. **Sensuality.** "Riotous living," v. 13. "The works of the flesh are manifest," Gal. 5. 18.

II. THE SINNER'S CONDITION.

1. **Need.** "Began to be in want," v. 14. "Of his flesh reap corruption," Gal. 6. 8.
2. **Degradation.** "To feed swine," v. 15. "I have made you contemptible," Mal. 2. 9.
3. **Misery.** "No man gave," v. 16. "He feedeth on ashes," Isa. 44. 20.

III. THE SINNER'S REPENTANCE.

1. **Conviction.** "Came to himself," v. 17. "A wake thou that sleepest," Eph. 5. 14.
2. **Resolution.** "I will arise and go," v. 18. "To Zion with their faces thitherward," Jer. 50. 5.
3. **Renunciation.** "Arose and came," v. 20. "Let the wicked forsake his way," Isa. 55. 7.
4. **Confession.** "I have sinned," v. 21. "I acknowledged my sin," Psa. 32. 5.

IV. THE SINNER'S PARDON.

1. **Welcome.** "Ran and fell on his neck," v. 20. "Ready to forgive," Psa. 86. 2.
2. **Honor.** "Robe...ring...shoes," v. 22. "Now are we the sons of God," 1 John 3. 2.
3. **Pleasure.** "Eat and be merry," v. 23. "At thy right hand...pleasures," Psa. 16. 11.

Thoughts for Young People. God Shows His Love to Sinners.

1. *By revealing himself as a Father.* Men regard their Creator with awe and their Judge with fear, but their Father with love; and we love God because he first loved us.

2. *By his forbearance.* No prodigal Pereaean youth ever showed such ingratitude, selfishness, and rebellion toward his earthly father as most of us have shown toward God; and no earthly relative was ever half so lenient as he.

3. *By his bounty.* Far more than "our portion of

goods" has been given us. Think of the perennial munificence of Providence "while we were yet sinners."

4. *By his patience* in waiting for our return from the "far country." He is the eternal "Lover of my soul."

5. *By his eagerness to save.* He longs to pardon even the "chief of sinners."

6. *By his spiritual blessings,* lavished upon all who turn toward him. Feasts and robes and rings are but faint types of his welcome given to the returning penitent even in this world, and the delights of heaven "do not yet appear."

Lesson Word-Pictures.

BY REV. E. A. RAND.

There is a sad gathering one morning at an old father's door. His younger son, having taken his portion, is leaving home. The old mother fondly kisses him. The father lifts up his hands in blessing. The elder brother says a formal good-bye. The servants cry "God bless you!" Mounting his ass and adjusting his money-bags, the adventurer waves a patronizing farewell, and is off to see the great world. He sees it; even more of it than he could have wished.

One day, on a spendthrift that has nothing left, a *roué* without friends, a prodigal who is a beggar, a wanderer in a famine-land, settles the conviction that he will starve unless somebody gives him something to do. And somebody sends him into the open fields to feed—pigs! Did his old father in Judea have a drove of pigs about the farm? There were sheep, oxen, asses, camels, maybe, on the farm at home, but—pigs! O, if the elder brother, so prudent, conservative, and strictly Jewish, could see that renegade feeding pigs!

There is no help for it.

Feed them, or go hungry himself. And so amid those grunting, rooting abominations, this son of a Jew and brother of one more Jewish, spends his days. And yet he does not have enough to satisfy his appetite. He covets the very heaps of husks the pigs are rooting into. Does his father know his situation? The prodigal thinks it over one day, seated on a knoll, while his pigs snarl and quarrel about him. He bows his head, covers his face with his hands, and lo, he sees another land than these hungry, parched, famine-smitten fields! He sees his home, the green fields, the well-filled barns, and there are the servants going to their work. How happy they look! They never hunger. They have more than enough food. And yet the son of the man sending out those servants must feed pigs to save himself from starving!

He starts up.

He opens his eyes.

"I am going home," he tells the other swine-herds.

"Sorry-looking chap to be going home," they tell him.

"Your folks won't own you."

"Can't help it. I'm going back to my old father and hire myself to him."

Sorry-looking indeed! In rags, bare-footed, dirty, gaunt, but going home, not to clamor for recognition as a son, but to beg for wages as a servant.

One day the old father rubs his eyes and asks the elder son who may be coming down the road.

"Don't know. Some tramp, probably. Too far to tell."

Off he goes to the fields.

The father looks again.

"If that— isn't—my boy! My long-lost—son!" he exclaims, starting off.

He falls on the prodigal's neck. He kisses him. Then

the son cries, and says he is sorry, and isn't fit to be a son. He does not have a chance to say any thing about hiring out, for the father is shouting for the best robe and for a ring and for sandals—and what else? O, out in the barn is a fatted calf. Let them bring that and kill it. What a feast of rejoicing it was!

And, hark!

I hear the harps a-ringing and the pipers are piping. And that old father is so happy, the old mother, too. Joy, joy! That wandering boy has got home at last.

By Way of Illustration.

By JENNIE M. BINGHAM.

The Father's Love. "We built a church in Chicago some years ago; and were very anxious to teach the people the love of God. We thought if we could not preach it into their hearts we would try and burn it in; so we put right over the pulpit in gas-jets these words—*God is Love.* A man going along the streets one night glanced through the door and saw the text. He was a poor prodigal. As he passed on he thought to himself, 'God is Love! No! he does not love me; for I am a poor miserable sinner.' He tried to get rid of the text, but it seemed to stand out before him in letters of fire. He turned back and went into the meeting. He did not hear the sermon. That short text was lodged in his heart, and that was enough. He stayed after the meeting closed and I found him weeping like a child. As I told him how God had loved him all the while, although he had wandered so far away, and was waiting to receive him, the light of the Gospel broke into his mind and he went away rejoicing."—*Moody.*

To an invalid friend who was a trembling, doubtful believer, a minister once said: "When I leave you I shall go to my own home and call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, she loves me but a very little. If my heart were breaking with crushing sorrow it would not disturb her sleep. If my body were racked with pain it would not interrupt her play. If I were dead and carried away for burial she would probably clap her hands in glee and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense ever since she was born. Yet, although I am not rich, there is not money enough in this world to buy my baby. How is it? Does she love me or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"O, I see it," said the sick man, while the tears ran down his cheeks, "it is not my love to God, but God's love to me. I ought to be thinking about."

From that time his peace was like a river. "We love him because he first loved us."

Repentance. "Repentance is not fear, nor feeling, nor praying, nor breaking off some one sin. Repentance is 'right about face.' Some one has said man is born with his face turned away from God. When he truly repents he is turned right around toward God. It does not take a long while to turn around. A vessel went down some time ago on the Newfoundland coast. There was a moment when the captain could have given orders to reverse the engines and turn back. Then the ship would have been saved."—*Moody.*

The Teachers' Meeting.

Make a brief "word-picture"....Make sure that peculiar phrases and all "manners and customs" alluded to are fully understood: "portion of goods," "living," "a far country," "hunks," "swine feeding," "robe," "ring," "shoes," "fatted calf," "men kissing," etc....This lesson is so fruitful of thought that we are in danger of attempting to teach too much. Choose a simple outline, and keep close to it, and you will secure the best results. Take the "Analytical and Biblical Outline;" or the line presented in "Thoughts for Young People;" or any of the following:—I. 1) The misery of sin; 2) The way of salvation; 3) The mercy of God; 4) The joy of forgiveness....II. The four steps of the sinner: 1) Selfishness; 2) Ingratitude; 3) Separation from God; 4) Worldly pleasure. The four steps of repentance: 1) Thinking; 2) Resolving; 3) Seeking; 4) Confessing. The four privileges of the penitent: 1) Welcome; 2) Pardon; 3) Honor; 4) Joy....III. Draw out the elements of repentance, the privileges of salvation, and the attributes of God illustrated by this parable....Additional practical lessons: 1) The root of sin is alienation of the heart from God. 2) True repentance affects the a) understanding, b) the affection, c) the will. 3) The pardoned sinner is restored to the full measure of his first estate.

References.

FREEMAN'S HAND-BOOK. Ver. 12: Division of property, 779. Ver. 15: Feeding the swine, 780. Ver. 20: Men kissing, 53. Ver. 22: Shoes, 654.

Primary and Intermediate.

By MARTHA VAN METER.

LESSON THOUGHT. *The Way Home.*

Print, in very large letters, "Boy Lost." Tell a story, something like this: James was a boy, who lived in a house, [make square,] near a great forest. [Make something to stand for trees.] His father loved him, and tried to make him happy. But he would not always let him have his own way. James wanted a gun, so that he could go hunting. He wanted money to spend on candy and soda-water and cigarettes. He wanted to be with wild, rough boys. When he could not have his own way he was angry. One day he went into the forest with some bad boys, when his father did not know it. He lost his way, and night came on. He was cold and hungry and tired. Then he wished he had stayed at home. Describe the long weary tramp. His clothes were soiled and torn. He was footsore and hungry when at last he came in sight of home. He thought his father would be angry. But no; his father ran to meet him, and kissed him, and gladly forgave him.

Great interest can be aroused in a story of this kind, if told in detail, with crayon in hand.

Now say, "Do you know that Jesus sometimes told stories to his disciples? Our lesson to-day is a story something like the one I have told you. Who would like to hear it?"

Print "Away from God," "Back to God." Tell the story of the prodigal son. He wanted his own way. Going away from God begins in self-will. Print this on the upper one of four steps. God is wise, and knows what is best for us. God is loving, and wants to make

us happy way."

On the pride illustration, "child will be that the right way, and steps "Subm



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us happy. Self-will says, "My way is better than God's way."

On the next step below print "Pride." Self-will and pride live together in the heart. Give some simple illustration of this. On the third step print "Self-Indulgence." To show what this is, tell simple story of a child who would make himself ill by eating candy. Tell that the prodigal son was self-indulgent. On the lowest step print "Sinful Choice." God's way is the only right way. Any one who goes away from God chooses sin, and sin always leads to sorrow. On the return steps print, "Hunger," "Return," "Confession," "Submission"—talking a little about each one.

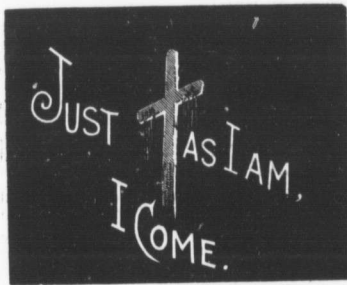


Teach that children often stray away from God. Sometimes they do not like to come back, for fear God will be angry. What shall they do? Say "I Will," and hurry home! God waits to welcome every penitent wanderer.

Who is our Father? Teach that he loves us even when we are going away from him. He is glad when he sees us coming back to him. Print "Welcome" in large letters. God's heart is our home. We are unhappy when we get away from home. God says "Come back."

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw the cross in two colors, white and red; the letters in blue or green and pink; the words "I Come" in white. Letters may be drawn in two colors, shading one into the other. A letter may be col-

ored blue at the top and half-way down changed to pink or white.

The truths of to-day's lesson are so plain, and will no doubt be so thoroughly taught in the classes, that the blackboard is only used to complete the teaching, by setting forth that the way to come to the cross is to come as the prodigal son came—just as he was, confessing, repenting, believing.

OPTIONAL HYMNS.

Jesus is calling.
Depth of mercy.
Why do you wait?
Just as I am.
Look up.
Christ is near.
I heard the voice.
I was a wanderer.
Come, ye disconsolate.
Keep thou my way.
Yield not to temptation.
My youth is thine.
Rescue the perishing.
Gather them in.

The Lesson Catechism.

1. What did the younger son demand of his father?
His share of the inheritance.
2. How did he waste his substance in the far country?
With riotous living.
3. When he had spent all what arose in that far land? **A mighty famine.**
4. In his misery what resolution did he make? **"I will arise and go to my father."**
5. What did he say to him? **"Father, I have sinned against heaven, and before thee."**
6. How did the father act? **He was moved with compassion, and ran, and fell on his neck, and kissed him.**

The Church Catechism.

CATECHISM QUESTION.

5. Why is this sometimes called justification?
Because the forgiven penitent is justified, or treated for Christ's sake as if he were righteous.
Being justified by faith, let us have peace with God through our Lord Jesus Christ.—Romans v. 1.

A. D. 30.]

LESSON VI. THE RICH MAN AND LAZARUS.

[Aug. 10.]

GOLDEN TEXT. How hard is it for them that trust in riches to enter into the kingdom of God!

Mark 10. 24.

Authorized Version.

Luke 16. 19-31. [Commit to memory verses 25, 26.]
19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day;

20 And there was a certain beggar named Laz'a-rus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into A'bra-ham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in tor-

Revised Version.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Laz'a-rus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; 22 yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into A'bra-ham's bosom: 23 and the rich man also died, and was buried. And in Ha'des he lifted up his eyes, being in torments, and

ments, and seeth A'bra-ham afar off, and Laz'a-rus in his bosom.

24 And he cried and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But A'bra-ham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Laz'a-rus evil things; but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 A'bra-ham saith unto him, They have Mo'ses and the prophets; let them hear them.

30 And he said, Nay, father A'bra-ham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.

seeth A'bra-ham afar off, and Laz'a-rus in his bosom. 24 And he cried and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water, and cool my tongue;

25 for I am in anguish in this flame. But A'bra-ham said, Son, remember that thou in thy life-time receivest thy good things, and Laz'a-rus in like manner evil things; but now here he is comforted, and thou art in anguish.

26 And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and thou there is a great gulf fixed, that they which would pass from hence to you may not be able, and he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five

27 brethren; that he may testify unto them, lest they also come into this place of torment. But A'bra-ham saith, They have Mo'ses and the prophets; let

28 them hear them. And he said, Nay, father A'bra-ham: but if one go to them from the dead, they will

29 repent. And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, if one rise from the dead.

30 And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.

31 And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.

TIME.—30 A. D. **PLACE.**—Perea. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The intermediate state.

HOME READINGS.

M. The rich man and Lazarus. Luke 16. 19-31.

Tu. Danger of riches. Psa. 73. 1-12.

W. Slippery places. Psa. 73. 13-24.

Th. Wealth unsatisfying. Eccl. 5. 8-13.

F. Corrupted riches. Jas. 5. 1-8.

S. The teaching of Moses. John 5. 39-47.

S. Comfort for the despaired. Luke 6. 20-26.

LESSON HYMNS.

No. 240, New Canadian Hymnal.
When the mists have rolled in splendour.

No. 246, New Canadian Hymnal.
In the Christian's home in glory.

No. 243, New Canadian Hymnal.
Sitting by the gateway of a palace fair.

DOMINION HYMNAL,
Hymns, Nos. 219, 224, 229.

QUESTIONS FOR SENIOR STUDENTS.

1. Here, v. 19-21.

What class in antiquity was robed in purple?
Was it sinful to live, like this rich man, a life of banquets?

Were there many beggars in the ancient Orient?
Why was this one laid at the rich man's gate?

For what portion of the rich man's food did Lazarus hunger?

What horrible incident aggravated the pains of his ulceration and hunger?

2. Hereafter, v. 22-31.

When the beggar died what became of his soul?
Why do you suppose nothing is said about his funeral?

When the rich man died what became of his body?
Why do you suppose nothing is said about his escort into the invisible world?

By what phrase did the Jews describe the happy condition of the blessed?

What is meant by the word "hell" in the New Testament?

What was the condition of the rich man in the other world?

Where did he see Abraham and Lazarus?
What relationship to Abraham did he claim?

O, what errand did he ask that Lazarus might be sent?

Did this request indicate arrogance, or was it a pitiful cry of mercy?

What may we infer concerning retribution after death from this narrative?
Did Abraham recognize the sonship of the rich man?
How will memory affect us in the future life?

What four ominous words in Matt. 6. 2 illustrate ver. 25?

What had the rich man chosen during his life-time? Was he punished in the other world because he had been rich here, or because he was self-centered?

Was Lazarus rewarded because he had been a beggar in this life, or because he had used its painful discipline to make his character better?

What does the impassable great gulf mean?
What inference may be drawn from the request of the 27th and 28th verses?

Why did Abraham refuse this request?
Would you not suppose that men who neglect Bible warnings would be made serious by the appearance of a warning ghost?

What was Abraham's final response?
Practical Teachings.

Death is not a "sleep and a forgetting." No interval of unconsciousness on the part of either Lazarus or the rich man is intimated.

A man's choices determine his character, not his chances. Even without the "law and the prophets" an unenlightened heathen may choose that which is good, and his blind gropings after virtue will be regarded by God.

But law, prophets, Gospel, and ghostly warnings, all added together, will not of themselves alter the conduct of the man whose evil heart has chosen evil.

The best mansions on earth are owned by the men who have the most dollars. Occupancy of the mansions of heaven is determined by character.

Better Potter's Field and a convoy of angels than a pompous funeral and fiery torments.

Hints for Home Study.

1. To understand costliness and uses of fine linen compare Gen. 41. 42; Esth. 8. 51; Prov. 31. 22; Ezek. 27. 7; Rev. 18. 12.

2. Ascertain if in any other of Jesus's parables a proper name is given.

3. Inform yourself as fully as possible about Jewish belief concerning future state, and about the meaning of the phrases "hell" and "Abraham's bosom."

4. Find an illustration of the truth of Abraham's last statement in the effects on the authorities of the raising of another Lazarus from the dead.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Here, v. 19-21.

What two persons are pictured here?
What is said of the rich man's raiment?
What of his daily food?

Where was Lazarus found daily?
What is said of his daily food?
Who were his only companions?

What does God require of the rich here? 1 Tim. 6. 17, 18.

What rich poor men does God honor? Jas. 2. 5.

2. Hereafter, v. 22-31.

What happened to both of these men?
Where did the poor man go, and how?

What became of the rich man?
 Whom did he see and recognize?
 What prayer did he offer?
 What contrast did Abraham point out?
 What hindered granting the rich man's prayer?
 Where then did he wish Lazarus sent?
 Why did he make this request?
 What was Abraham's reply?
 What was said in answer to this?
 What reason was given why this would fail?
 What danger from riches does the GOLDEN TEXT point out?

Teachings of the Lesson.

Where in this lesson are we taught—
 1. That there is a future life?
 2. That the life here determines the life hereafter?
 3. That there is no path from hell to heaven?

Home Work for Young Bereans.

Find a case where a prophet was called back from the grave to deliver a message.
 Find instructions given by Jesus for the giving of feasts.

QUESTIONS FOR YOUNGER SCHOLARS.

Who is the good man in this parable? **Lazarus.**
 What was he? **Very poor and sick.**
 Where was he laid each day? **By a rich man's gate.**
 Why was he taken there? **To be fed with the crumbs from the rich man's table.**

Where was he taken when he died? **To heaven.**
 Was this because he was poor? **No; because he was righteous.**
 Who also died and was buried? **The rich man.**
 Where was he taken when he died? **To the place of torment.**
 Was this because he was rich? **No; because he was wicked.**
 What was his sin? **He lived for this life only.**
 Whom did he see afar off? **Lazarus, with Abraham.**
 What did he ask that Lazarus might do? **Bring him a drop of water.**
 What did Abraham say was between them? **A great gulf.**
 When do we make our choice between heaven and hell? **In this life.**
 What is the best time to choose? **In childhood.**

Words with Little People.

QUESTIONS TO ANSWER TO YOURSELF:

Do I believe that there is another life after this?
 Am I getting ready for the heavenly life now?
 Or am I letting Satan make me ready for the place of torment?

Whisper Prayer.

Let me not at heaven's gate
 Hear the dreadful words, "Too late!"

General Statement.

While proceeding on his Perea Journey Jesus was on one occasion brought into contact with a number of Pharisees who rejected with disdain his teachings concerning worldliness. Christ declared that the opinions of earth were not the standards of heaven. To show that the most envied here are not always the favorites there, and that the despised here may prove the honored ones hereafter, the Lord lifts the curtain of the eternal world, and bids his revilers look upon the contrast of the rich man and Lazarus, both in this life and the life to come.

EXPLANATORY AND PRACTICAL NOTES.

Verse 19. A certain rich man. Unnamed. Not what is generally called a wicked character, but a prosperous worldlying, living solely for this present life, with little care for others and none for the world to come. **Purple and fine linen.** Descriptive of extreme luxury. The purple dye, made from a Syrian sea-shell, was very costly, and is now lost. Purple robes were worn only by princes. Egyptian linen, here alluded to, was called "woven air." It was as transparent as lawn and nearly as fine as silk, and was enormously expensive. **Fared sumptuously.** "Making merry in splendor." **Every day.** What other nabobs did on exceptional occasions was his daily habit. But his guilt lay not so much in having these "vanities," (for it is not intimated that he had wrongly acquired them), but in living for them.

20, 21. A certain beggar. Literally, "a poor man," **Lazarus.** This is the only instance of a personal name in our Lord's parables. (1) *Even the poorest of saints is known by name to the Saviour.* **Was laid.** Carelessly left there by unsympathetic bearers. **At his gate.** Gates in the Orient (whether public or private) are apt to be infested by beggars. (2) *So throughout the world the rich and poor meet face to face.* The rich man cannot escape the presence of the beggar at his gate. **Full of sores.** Instead of "merry splendor" Lazarus had only painful ulcerations, which were probably the result of want of food. **Desiring.** Whether or not the desire was gratified we know not. **Crumbs.** The soft part of thin cakes of which the rich ate the delicate crust, and wiping their fingers on the other portion, threw it away. **More-over.** And even. **The dogs.** Got the fragments Lazarus longed for, then came and worried him. The ownerless hungry dogs of Eastern cities are the only scavengers. **Licked his sores.** No tenderness on their part is indicated.

22. The beggar died. To him death was a happy

release. **Was carried.** His death was not the end but the beginning of his life. (3) *The real life is that of the spirit which no death can kill.* **By angels.** "Angels were not shy of touching him, for his sores were on his body only; his soul was without spot."—*M. Harvey.* **Abraham's bosom.** The Jews used three phrases to indicate the heavenly state—"the throne of glory," "Paradise or Eden," and "the bosom of Abraham." The fancy that lay behind the latter term was that of a great feast in which the "Father of the faithful was host." (4) *Those who have entered into rest know each other there.* **Rich man also died.** (5) *Not all the gold of California can buy off death.* **Was buried.** There was a grand funeral, doubtless, and a costly tomb; but a lost soul. (6) *It is more important what becomes of one's spirit than what becomes of one's body.*

23. In hell. Hades. To Christ's hearers this word brought only the thought of a place where men lived without their bodies, but with two widely severed portions, the delightful abode of the righteous, and the dreary dwelling-place of the wicked. **Lifted up his eyes.** (7) *Disembodied spirits have powers of cognition.* It is the living soul that sees through the fleshy eyes on earth. **In torments.** The misery of remorse, ungratified desire, and guilty forebodings. **Abraham afar off.** Perhaps in distance; perhaps in character.

24, 25, 26. Father Abraham. Clinging to some hope from his relationship to Abraham—a sort of Church-membership—though that very fact made his guilt the greater. (8) *There be many in hell that call Abraham father.* **Send Lazarus.** These words might indicate the old selfish arrogance and heartlessness; but they are more likely to indicate a pathetic craving for the sympathy of one for whom in his lifetime he had only contempt. **Tormented.** I am suffering pain. **In this flame.** This agony of soul; material flame could not touch a spirit. **Abraham saith.**

The answer is fatherly, calm, and solemn, without mocking. **Son.** Abraham does not disown his relationship. "Son" here is the same word the father uses to the elder son in the parable of the prodigal son. **Remember.** (9) *Memory survives the grave, a fact of terror for the sinner. Thou in thy life-time.* Every man makes choice of the sort of joys he will indulge in. Lazarus had chosen the eternal things and had had a hard time till the dawn of eternity brought him bliss. The rich man had chosen temporal things, and now his joys were exhausted. **Thou art tormented.** Having laid up no treasure in heaven nothing remains for him but misery. **A great gulf.** The line between good and evil, which men may easily cross on earth, in eternity widens to an impassable gulf. **Neither can they pass.** There is no hint here of a purgatory, a progression, or an "eternal hope."

27, 28, 29. Send him to my father's house. Perhaps from a burning desire to save others; perhaps in weak attempt to accuse God of not having given him opportunity enough. **Moses and the prophets.** Sufficient to warn any heedful man from wicked self-indulgence. (10) *But how much clearer light have we with the New, as well as the Old Testament.*

30, 31. From the dead. The Jews were by nature peculiarly susceptible to the marvelous. A messenger from the dead would be peculiarly impressive. **Neither will they be persuaded.** Infidelity and humble faith in God are alike produced, in most instances, not by outward circumstances, but by a man's own decision. There are few men indeed who have not within handy reach all the means necessary to secure their salvation. (11) *They who spurn God's word would sneer at a voice from the grave.*

CRITICAL NOTES.

The present lesson affords another glimpse of the noble polemic of Jesus against the religious leaders of his day. We saw in 15, 2, how as a matter of principle these persons kept themselves aloof from the morally outcast classes; we shall learn from this new chapter (16, 14) that they quite as studiously avoided and neglected the poor and suffering (compare Matt. 23, 14), and that from motives of simple avarice. When Jesus, therefore, once more teaches his disciples that earthly riches should be so used as not to forfeit but to increase one's heavenly riches (16, 9; compare 12, 33), it is not surprising that the Pharisees vented their scorn upon a rabbi who, though he had not so much as a place to lay his head, uttered the boldest doctrines concerning the use of wealth. As a reply to their disdain the parable of Dives and Lazarus, giving the negative side of the teaching of 16, 1-13, was uttered. As the former parable had shown the wisdom of finding in earthly riches the opportunity for spiritual gain, the present one teaches how the neglect of such opportunities entails everlasting loss upon the soul.

Verse 19. A certain rich man. A concrete case such as this promises to be will arrest the attention of the scoffers. v. 14. **Purple.** The unobtrusive black which Europeans wear would find little favor in the Orient, where both sexes delight in striking colors. The color here mentioned was the most expensive and gorgeous of all. **Fine linen.** For a luxurious undergarment. **Faring sumptuously.** See margin of Revised Version, which is much nearer the Greek.

20. Named Lazarus. The beggar is probably given a proper name to facilitate the dialogue of verses 24-31, as Hofmann suggested. This view seems preferable to that which makes the name a symbolical one. **At his gate.** At the outer portal toward the street, where the rich man could not fail to see him as often as he passed out or in. **Full of sores.** The word "full" is not in the Greek. The participle employed means "ulcerated," and was a technical term used by Greek medical writers.

21. Desiring to be fed. We are not told whether his desire was granted, because his abject condition is one of the necessary details of the story. **Crumbs.** This word is not in the original. Fragments of food larger than crumbs may have been thought of. **Dogs came.** In Syrian cities dogs are half wild and prowling night and day at large in the streets. They are not petted, as with us, but are regarded as unclean and repulsive as buzzards and hyenas are among us. The dogs are thought of as adding to the beggar's misery rather than as alleviating it.

22. Died. Of disease and hunger, doubtless. No

mention is made of his burial. Perhaps we are to understand that no one cared enough for him to give him a decent interment. **Carried away.** His soul was led into the hidden world. **Abraham's bosom.** This was a current Jewish phrase for paradise. **Was buried.** With the pomp and display of a costly oriental funeral, no doubt.

23. Hades. This word, whose literal meaning is "The Invisible," is applied to the realm of disembodied spirits, both good and bad. The word "hell" of the Authorized Version is, therefore, too restricted a term. **Being in torments.** The participle suggests the torment as a permanent condition of one in that part of Hades. As the rich man's body had been buried the torment is thought of as afflicting his soul. **In his bosom.** Reclining at table with the father of the Jewish nation and occupying the post of honor at the banquet.

24. Father Abraham. Like the Pharisees, he thinks his Jewish descent will have saving efficacy for him. Luke 3, 8. **Send Lazarus.** He knows the name of the beggar, it seems. He has never acknowledged him as a neighbor before, but, like the wounded Jew, he will gladly enough acknowledge him now. **Cool my tongue.** With the drops of water that trickle from his finger-tip. His request is as moderate as had been the desire of Lazarus, v. 21. **In anguish.** In his life-time he had lived in mirth every day, v. 19. He has now come to himself. **This flame.** Fire which produces such sudden and excruciating pain to the flesh is a suitable symbol for the sorrow and remorse which have power to produce alike effect upon the soul.

25. Son. Note how tenderly the lost soul is addressed, and that the sonship of the lost is sadly acknowledged. **Received.** In Greek, received what you could reasonably expect. **Thy good things.** Like the rich man of 12, 19, the rich young ruler of 18, 23, and the Pharisees of verse 14, he had chosen the things of this life in preference to being rich toward God. **Evil things.** Not "his" evil things, for he had not chosen them.

26. Beside all this. Even if the granting of the request were not unjust, it would be impracticable. **Great gulf.** The Greek word is "chasm," which is allied to our word "yawn," and indicates a canyon-like opening with steep walls and profound depth. **Fixed.** The separation between the righteous and the wicked in Hades is permanent. **Would pass... to you.** "You" is plural; you and your companions. In life the wicked are permitted to mingle freely with the righteous; in the other world the righteous are not permitted to mingle with and minister to the wicked.

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Cross over from thence. To escape the torment they suffer.

27. I pray thee therefore. In view of the fact that no relief can come to one in this place and no one can escape from it into paradise. **Father.** He clings still to his Jewish prerogatives.

28. Five brethren. They were thought of as younger brethren, probably. He had not while in life anticipated torment and Abraham's inability to help him beyond the grave; he fears his brethren are as careless of their opportunities for repentance (v. 30) as he had been. **Testify.** The Greek word indicates solemn testimony. Lazarus would say: You know me; you know that I died; I will tell you what I have seen; I have seen your deceased brother in torments and unable to escape; if you do not by God's help change your life you will be brought into the same state of torment when you die.

29. Moses. That is, the law of Moses. That law held before all careful listeners to its precepts a lofty ideal of love toward God and man; the prophets gave clear warnings as to the consequences of unfaithfulness to Creator and creature. Moses had shown more impressive tokens of divine authority and had given more convincing testimony to the laws of righteousness than Lazarus could.

30. Nay. No, they will give no more heed to the warnings of Scripture than I did. **From the dead.** He did not perceive that the same incredulity and indifference with which they received the Scriptures would be natural to them in the presence of a living person who should claim to give personal testimony about the unseen world.

31. Persuaded. There is an obdurate unwillingness to know the truth which must be overcome, with which Lazarus would be even less potent to deal than Moses, Elijah, and other prophets.

The Lesson Council.

Question 2. Does the parable of the rich man and Lazarus shed any light on the condition of man after death and before the judgment.

The fact that the rich man in torment referred to brethren then living on earth proves that whatever his sufferings were they preceded the judgment. The literalism, however, of a parable intended to teach the vast final difference in the lot of selfish and unselfish characters must not be pressed too severely. We may simply say that the condition of unsaved men after death is both unhappy and hopeless. The fact of retaining a memory, as is indicated in the word "remember," proves unhappiness, while the "great gulf fixed" implies hopelessness.—*Rev. C. S. Ryman.*

This parable was spoken to rebuke the covetous and scornful spirit of the Pharisees. It teaches that "that which is exalted among men" may be "an abomination in the sight of God." It teaches further that the moral condition of men after death is fixed. Each man goes to his own place. Any inferences drawn from the imagery used concerning an intermediate place for departed spirits are extremely precarious. The figures employed, such as Abraham's bosom, the flame and the water, were familiar ones in rabbinical teaching, and, as in all parables, stress is not to be laid upon the minor details.—*Professor Charles F. Bradley, D.D.*

1. There is continuous conscious being. This is shown by the "remember" of verse 25 and by the whole tenor of the account. 2. Those who through unbelief make money and the pleasures of this

world their good will endure untold suffering and some others will have great enjoyment. Vers. 14, 22-25, 31. 3. There is a complete and permanent separation of the two classes made by the justice of their reaping what they have sown in this life (Gal. 6, 8) and by the "great gulf fixed." Vers. 25, 26. 4. No one is sent back from that world to lead to God those in this who do not believe the Scriptures. Vers. 27-31.—*Professor Edward Parks.*

This is not a parable of the judgment. But it does reveal with wonderful clearness future moral conditions. In the last antitheses of the parable the circumstances of both Lazarus and the rich man are unmistakably set, and take on the fixed lineaments of a final judgment. But character leads on to that as life leads on to death. Death ushers at once the righteous disposition. What that disposition is the parable clearly shows. Lazarus is comforted, the rich man tormented. The final judgment reverses nothing; what the parable reveals the judgment will ratify.—*A. H. Norcross, D.D.*

Analytical and Biblical Outline.
The Saved and the Lost.

I. THE SAVED HEREAFTER.

1. **His Privilege.** "Carried by the angels," v. 22. "Shall gather together his elect." Matt. 24. 31. "We shall all be changed." 1 Cor. 15. 51.
2. **His Fellowship.** "Into Abraham's bosom," v. 22. "Shall I know even as... am known." 1 Cor. 13. 12. "So shall we ever be with the Lord." 1 Thess. 4. 17.
3. **His Happiness.** "He is comforted," v. 25. "God shall wipe away all tears." Rev. 21. 4. "Eternal weight of glory." 2 Cor. 4. 17.

II. THE LOST CONDITION.

1. **Consciousness.** "He lifted up his eyes," v. 23. "There shall be weeping." Luke 13. 28. "The fire is not quenched." Mark 9. 43.
2. **Misery.** "I am tormented," v. 24. "The smoke of their torment." Rev. 14. 11. "Tribulation and anguish." Rom. 2. 9.
3. **Separation.** "A great gulf fixed," v. 26. "From the presence of the Lord." 2 Thess. 1. 9. "Depart from me, ye cursed." Matt. 25. 41.

III. THE WAY OF SALVATION.

1. **Knowledge.** "Moses and the prophets," v. 29. "Search the Scriptures—eternal life." John 5. 39.
2. **Heeding.** "Let them hear them," v. 29. "Seek ye the Lord." Isa. 55. 7.
3. **Repentance.** "They will repent," v. 30. "Repent ye and believe." Mark 1. 15.
4. **Faith.** "Be persuaded," v. 31. "Believed Moses... believed me." John 5. 44.

Thoughts for Young People.
On the Future Life.

1. There is a life beyond the grave, both for the just and the unjust. Ver. 22.
2. The future life will be one of individual, conscious existence and of keen susceptibility. Vers. 22, 23.
3. The future life will have its own standards and principles of judgment, utterly different from those of earth. Ver. 23.
4. The future life will have distinctions based, not on social or hereditary or financial differences, but on character only. Ver. 24.
5. The future life will have distinctions which are eternal between saint and sinner. Ver. 20.

6. The future life will have knowledge, companionship, communion between souls of kindred character. Vers. 23-25.

7. The future life will have pains and penalties from which souls may vainly strive to free themselves. Ver. 25.

8. The future life will depend upon the use which is made in the present life of the opportunities of salvation. Vers. 29-31.

Lesson Word-Picture.

What, that old beggar at the door of Dives again? Yes, Lazarus is there once more. A great feast is coming off in the rich man's home. Have you not observed the bustle of servants around the house? Such a stir in the magnificent dining-room! Such a dusting of couches, spreading of tables, and rattling of dishes! Why, the scent of the viands is appetizing enough to attract any passing beggar, and it would seem as if, like a magnet, it had drawn Lazarus. There he is, with his hungry eyes looking eagerly for any meaty bone the servants may pityingly throw him. How he sniffs the odors, separating and classifying them, and wishing he could exchange smell for substance!

It is time for the feast to begin. Dives has arrayed himself in purple and fine linen. With rings on his fingers, soft velvet sandals on his feet, and a satin turban on his head, he goes down to the door to welcome his guests. Here they come! Nabal, rich in flocks, the great captain, Naaman, that distinguished doctor of the law, Jonathan, and Dives's five brothers, all in purple and fine linen, are among the guests. Any body notice the uninvited company outside the door—Lazarus? Yes; and they all, Dives among them, turn up their noses at the beggar. No friends has he. None? Yes, four-footed ones. The dogs are his friends, dogs from the street, dogs without owners, dogs lean and hungry and gaunt, scavenger dogs. They come and lick his hands. It would be like him to share bones from Dives's kitchen with them.

Yes, Lazarus has his friends. That is very noticeable ere long. There is one day in the golden city a rustle of preparation for some special event. There is a stir among the shining ones. Word has come that Lazarus is dying, and a convoy of angels is needed to bring him home. One night, when the stars are thick, they softly leave the golden city. They fly to earth. They hover about the poor old beggar who is just breathing his last. He may be dying at Dives's door. His old friends, the dogs, are about him. They stare wonderingly at the soft glory which falls upon them. They look up. They hear a whirl of wings. Then all is still. The poor old beggar is gone.

Poor and old? It was a soul in the youth of immortality and robed in eternal light that the angels bore to Abraham's bosom.

By and by Dives dies. There is a big funeral. Long is the procession, great is the bowl of the hired mourners. It all ends, though, in a cold, lonely tomb. Dives wakes up. Where is he? In what prison-house? O, how conscience torments him! He thinks of God, whom he despised. He thinks of his fellows that he neglected, and of a certain beggar named Lazarus whom he slighted and scorned.

"And if there isn't Lazarus," he says, "away up there in Abraham's bosom!"

Yes, it is Lazarus; and Dives begins to call, "Father Abraham! Father Abraham!" Couldn't Lazarus bring him a little relief?

No. Dives sinned, and Dives must suffer. How things have changed around! Lazarus, up in a glory greater than that of purple and fine linen; Dives, the poor beggar now, down in a misery greater than that of rags and hunger.

By Way of Illustration.

Trusting in Riches. Two gentlemen were passing a fine estate when one asked: "What is the value of this estate?"

"I know what it cost its late possessor."

"How much?"

"His soul. He used to be a Christian, but became absorbed in money-making and the pleasures of life, and forgot the life beyond. When dying he said: 'My prosperity has been my ruin.'"

Hereafter. In Venice there lived a merchant prince whose life was given to sin and dissipation. He gave a great feast. His sons, who were Christians, went into the room and wrote on the wall with a stick of phosphorus, "Prepare to meet thy God." The company arrived and were soon in deep carousal. As it grew late the candles went out, and the solemn message shone out upon the wall. The host was astonished, and then alarmed, and calling for his sons announced his determination to leave his sins and prepare to meet his God.

"Mamma," said a little child, "my Sunday-school teacher tells me that the world is only a place in which God lets us live awhile that we may prepare for a better world. But, mother, I don't see any body preparing. I see you preparing to go into the country and Eliza is preparing to come here; but I don't see any one preparing to go there. Why don't you try to get ready?"

A minister being asked by a friend during his last illness whether he thought himself dying, answered,

"Really, friend, I care not whether I am or not; for if I die, I shall be with God; and if I live, he will be with me."

Laying up Treasures. Three men were talking together after the Chicago fire. One of them said, "Thank God, there was some of my money placed where it could not burn."

As he turned away, one of the others said to his companion, "That man gave away last year nearly a million dollars, and if I had not been a fool I should have done the same."

The Teachers' Meeting.

State the purpose of this parable.... A word-picture of the scene on earth; The rich man's mansion; Lazarus at his door-step.... Then two other word-pictures; Lazarus in the eternal state; the rich man in his eternal state.... Show what was his condition; why it was his condition.... How we may escape hell and enter heaven.... How inferences concerning the future life we may draw from this story.... What it teaches to be our personal duty: 1) Love to man; 2) Use of opportunity; 3) Thought of the future; 4) Belief in Scripture; 5) Obedience to God's word.... Special application on the use of all privileges and opportunities.... Additional Practical Lessons: 1) The decisions of eternity are irreversible; 2) Our present life determines the character and surroundings of our eternal life. 3) Souls preserve their individuality in the world to come; 4) To

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every man is given sufficient light to guide him in the way of salvation. See "Practical Teachings" printed elsewhere.

References.

FREEMAN. Ver. 21: Disposition of crumbs, 782. Vers. 22, 23: "Abraham's bosom," 814. Vers. 29, 31: "Moses and the prophets," 834.

Primary and Intermediate.

LESSON THOUGHT. The Right Choice.

Ask how many children have ever seen a beggar? Tell that one of Jesus's parables was about a good man who was so sick that he could not work, and therefore had to beg. Explain that some poor people are lazy and wicked. It is not right to help such by giving them food and money. But others are good people, whom the Lord loves. We should be careful not to despise the poor beggar, for he may be one of the Lord's children.

Tell the parable. Describe the rich man, in his beautiful house, clothed in purple and fine linen such as kings wear, eating his dinner, which was a feast of good things. Just by his gate lay Lazarus, the poor beggar, who had no one even to dress the sores on his body, so that the dogs in the street came and licked them. The rich man could easily have sent a servant to give food and care to the poor man if he did not want to see him with his own eyes. But his heart was full of something which shuts out pity. What is it? Make a heart on the board, and inside print in large enough letters to fill up the space, "Self-love." That always shuts the heart to all good.

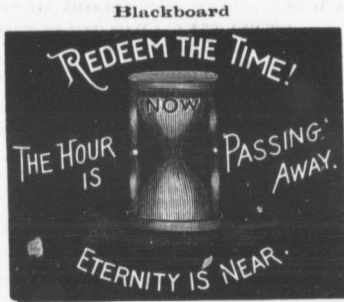
Tell that one day God sent his angels to carry the soul of the poor sick beggar to paradise. The angels did not stop to ask if he was rich or poor. They looked at his heart and saw that he had the kind of riches which take one straight into heaven.

Make another heart, and ask the children what to print inside it. Print "Love for God," filling the entire space with the letters. Yes, a beggar may have a heart full of love! The ragged child that some children laugh at may be one that the angels love to be with! Describe the poor little funeral, and then the grand funeral given the rich man when he died.

Make a dividing line between the two hearts on the board. Selfish hearts and loving hearts have to live together sometimes in this world, but not in the other world! Lazarus, the poor beggar, was carried by the angels to Abraham's bosom. That means a place of great blessedness. Ask if children think he was taken there because he was a beggar? No; but because he was a good man who truly loved God.

But the rich man who loved only himself was taken to a place of pain and misery. Where were his riches now? He had to leave all in this world! Only the riches of the heart—love and faith—can go into the other world.

Tell why Lazarus could not go and help the suffering man. Print "Choice" between the two hearts. On the one side print, "Evil," on the other, "Good." Teach that in *this life* God gives us the opportunity to make our choice. He has given Jesus to show the right way. If we choose evil, that makes a great gulf between us and God. Let us choose the good now, this very day.



This design is intended to show to the school the necessity for redeeming the present time. This life is represented by an hour-glass, whose sands are quickly running away. Soon the hour will be gone, and each one will enter into eternity. The question for each one to ask is, How will I enter? Am I redeeming the time? Am I wasting the hour? The time as written on the hour-glass is NOW. Each one is building his character for eternity, and what that will be depends on the way the present life is spent.

OPTIONAL HYMNS.

Weeping will not.
 Blite thou me.
 Take my life.
 Come unto me.
 Take the name.
 My Jesus, as thou.
 I need thee.
 He leadeth me.
 Safe in the arms.
 All my doubts.
 Is my name.
 Child of a King.

The Lesson Catechism.

[For the entire school.]

1. Where was Lazarus the beggar laid while suffering from hunger and sores? **At the rich man's gate.**
2. When he died where did the angels carry him? **Into Abraham's bosom.**
3. What led the rich man, after death, to appeal to Abraham? **He was in torments.**
4. With what did he ask that Lazarus might be sent? **A drop of water to cool his tongue.**
5. When refused this favor to whom did he ask that Lazarus might be sent in warning? **To his live brethren.**
6. What did Abraham say would occur since they heard not Moses and the prophets? **Neither will they be persuaded, though one rose from the dead.**

CATECHISM QUESTION.

6. But is not he who is treated as righteous made righteous also?

He is made inwardly righteous by the renewing of the Holy Spirit, who enables him to do righteousness.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—Romans vii. 4.

Titus iii. 5; 1 John iii. 7.

A. D. 30.]

LESSON VII. THE TEN LEPERS.

[Aug. 17.]

GOLDEN TEXT. Were there not ten cleansed? but where are the nine? Luke 17. 17.

Authorized Version.

Luke 17. 11-19. [Commit to memory verses 15-17.]

11 And it came to pass, as he went to Je-ru'sa-lem, that he passed through the midst of Sa-ma'ri-a and Gal'-ilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 And they lifted up their voices, and said, Je'sus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. 16 And fell down on his face at his feet, giving him thanks: and he was a Sa-ma'ri-tan.

17 And Je'sus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Revised Version.

- 11 And it came to pass as they were on the way to Je-ru'sa-lem, that he was passing through the midst of Sa-ma'ri-a and Gal'-ilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Je'sus, Master, have mercy on us. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks; and he was a Sa-ma'ri-tan. And Je'sus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way; thy faith hath made thee whole.

TIME.—30 A. D. **PLACE.**—Near the dividing line between Samaria and Galilee. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—Cleansing from sin.

HOME READINGS.

- M. The ten lepers. Luke 17. 11-19.
Tu. Consequences of leprosy. 2 Chron. 26. 14-21.
W. Outside the gate. 2 Kings 7. 3-11.
Th. Naaman healed. 2 Kings 5. 8-14.
F. Law of cleansing. Lev. 4. 21-32.
S. A leper touched. Luke 5. 12-15.
S. Soul cleansing. Psa. 51. 1-7.

LESSON HYMNS.

- No. 231, New Canadian Hymnal.
Oh, happy day that fixed my choice.
No. 233, New Canadian Hymnal.
Oh, what shall I do my Saviour to praise.
No. 227, New Canadian Hymnal.
I'll praise my Maker while I've breath.

DOMINION HYMNAL

Hymns, Nos. 72, 67, 73.

QUESTIONS FOR SENIOR SCHOLARS.

1. **The Ten**, v. 11-14.
What is the probable meaning of the phrase "passed through the midst of?"
What does "lifted up their voices" mean?
What dignity did these lepers accord to Jesus in their appeal?
Why did Jesus not place his hand upon lepers, as he touched so many afflicted by paralysis and blindness?
Why, probably, did Jesus simply tell them to go to their priests?
What were they to go to their priests for?
What blessed result followed their obedience?
2. **The One**, v. 15-19.
What two things did the grateful man do?
When the lepers left Jesus to present themselves to their priests had they all gone one way?
As a rule were Samaritans better or worse than the Jews?
What did Jesus ask?
What instances in modern church life are analogous to this?
Why did Jesus call the Samaritan a stranger?
What is the meaning of Christ's declaration that the leper's faith had made him whole?

Practical Teachings.

Not without profound reason is leprosy chosen in the Scripture as the symbol of sin. Its loathsomeness, its disabling and defiling tendencies have their deep spiritual parallels.

God's requirements to men are not based on "reason." It seemed almost preposterous for these lepers to start off to their priests, to show that they were cured,

while they were yet painfully diseased. But when we obey God his salvation comes. The children of Israel were ordered to march directly into the sea, and when their feet touched its waters it divided. The lepers were ordered to act as if cured, and immediately the cure came. So it is with sinners to-day.

Hints for Home Study.

- Notice the statement concerning this journey at the beginning of the 19th chapter of Matthew and of the 10th chapter of Mark.
- Read in the 13th and 14th chapters of Leviticus the law for leprosy cases.
- Find a pathetic story in 2 Kings of lepers who herded together at the gate of a starving town.
- Refresh in your mind the false creed which the Samaritans cherished.
- Find a probable cause for the separation of this little group of ten before gratitude brought the Samaritan back.

QUESTIONS FOR INTERMEDIATE SCHOLARS

1. **The Ten**, v. 11-14.
Whither was Jesus journeying?
Between what provinces did he go?
Who met him on his entrance to a village?
Why did they stand afar off? Lev. 13. 46.
In what respect is leprosy a type of sin?
What prayer did the lepers offer?
What command did Jesus give?
Why were they bidden to go to the priest? Lev. 14. 2; see Matt. 5. 17.
What result came as they obeyed?
2. **The One**, v. 15-19.
What four things did one of the ten do?
When did he do this?
To what nation did he belong?
How did the Jews regard the Samaritans? John 4. 9.
What question did Jesus ask? (GOLDEN TEXT.)
What did he say about the nine?
What command did he give to the one?
Of what did he assure the man?
How can we be made whole? Acts 16. 31.

Teachings of the Lesson.

Where in this lesson are we taught—

- Our need of God's mercy?
- Our hope of God's mercy?
- Our duty in view of God's mercy?

Home Work for Young Bereans.

- Find the case of four lepers associated together. 2 Kings 7. 3.
How many times in the gospels are Samaritans mentioned with respect or commendation?

QUESTIONS FOR YOUNGER SCHOLARS.

- To what city was Jesus going? **To Jerusalem.**
Through what country did he go? **Through Samaria.**

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Who met him as he was entering a certain village? **Ten lepers.**
 What was their cry to Jesus? "**Master, have mercy on us.**"

What did they want him to do? **To heal them.**
 What did he tell them to do? **To go to the priest.**
 What did this mean? **That he had healed them.**
 What did the law require lepers to do? **To offer a sacrifice.**

Who must then pronounce them clean? **The priest.**
 How did the lepers show their faith in Jesus? **By obeying him.**

What happened as they went to the priest? **They were cleansed.**

What did one of them do? **Went back to thank Jesus.**

What did Jesus ask? "**Where are the nine?**"
 What did the nine show? **Ungrateful hearts.**
 What does God love to give us? **His blessing.**
 What does he love to see in us? **Loving gratitude.**

Words with Little People.

THINGS TO REMEMBER:

Jesus always sees those who need his help.
 Jesus loves to help and bless the neediest ones.
 Jesus wants our gratitude in return for his blessings.

Whisper Prayer.

When thy light shall on me shine,
 All the glory shall be thine.

General Statement.

The gospel records are not arranged in the precise order of events, and hence we must retrace our steps from the closing portion of Christ's journey through Perea, to its beginning. Jesus has left Galilee, purposing to visit Jerusalem. Rejected by the Samaritans on the border, he journeys along the frontier of the two provinces, and near some village in the Jordan valley meets a miserable company of lepers, whose cries for help are answered by divine healing. Ten depart whole. Only one returns to render thanks.

EXPLANATORY AND PRACTICAL NOTES.

Verse 11. He went to Jerusalem. See Lesson Statement. The precise chronological position of this miracle cannot be given. **Through the midst.** On the boundary-line of the two provinces, with Samaria on the right and Galilee on the left. He was going south-eastward toward Jordan, which he crossed probably not far from Bethlehem. **Samaria.** The middle province of Palestine, west of the Jordan. It took its name from the ancient capital of the ten tribes. Its mongrel inhabitants, with their debased worship and their inveterate prejudices, have been already described in these lessons. A remnant of their tribe still exists near Mount Gerizim. **Galilee.** The northern division of Palestine, where most of Christ's life on earth was passed and most of his miracles wrought. This was probably his final departure from his northern home to meet his foes and accomplish his sacrifice at Jerusalem.

12. As he entered. Outside the gates of oriental cities may be often seen a crowd of lepers, repulsive and loathsome, asking alms. (1) "*A sad emblem of those who behold the heavenly kingdom from which they are forever excluded.*"—**Whedon, Certain village.** Unknown. **Ten men.** (2) *Even the most wretched seek companionship.* (3) *Trouble makes men forget the enmities of race and creed.* Jewish and Samaritan lepers are found together. **Lepers.** Victims of a disease still known in Syria. It begins with an inflamed, flaky spot on the skin, which soon covers the body and ends in the slow decay of the extremities, until at last death relieves the unhappy victim. It forms a strong type of the "disease of sin;" 1) It is hereditary; 2) it grows insidiously, without much pain; 3) it ruins and destroys; 4) it is foul and pollutive; 5) it is incurable by man. **Stood afar off.** Forbidden by law and custom to approach. Several forms of leprosy are believed to be contagious. The sufferers are usually colonized together outside the city walls. In the East they were required to wear people of their approach on the public roads. In the Sandwich Islands every leper is "taboed."

13, 14. Lifted up their voices. (4) *When Christ is near is the hour for needy souls to find relief.* (5) *Those who expect Christ to aid them must call upon him earnestly.* **Jesus, Master.** They recognize him as a wonder-worker, and implore his help. **When he saw.** He saw their need, their desire, and their faith, and that was enough to summon his power. **He said.** Shouted out, for by the law there must be one hundred paces between him and them. **Go, show yourselves.** The purpose of going to the priests was to meet ceremonial requirement insisted upon in the case of those

who seemed to have had the disease but who recovered. (6) *Christ pays respect to the observance of the Church even when its priests are his mortal enemies.* (7) *When our Lord heals men he does it in his own way, and demands their unquestioning obedience.* These lepers, with their ghastly chalk-white faces, were required to act as if they were whole and pure; to go boldly to the priest and demand the privileges of health. He did not tell them that they were healed or that they were going to be healed. A remarkable test of their faith. (8) *The way to find salvation is to act with living faith, and claim and appropriate the privileges of salvation. As they went.* Their faith was equal to the test, and God's salvation equal to their faith. **They were cleansed.** In the act of obedience their faith is rewarded by the healing. Each, looking on his fellow's face, sees the flush of health, and every man feels a new vigor shooting through his own body.

15. One of them. Thus far the conduct of all these lepers, their earnestness, their faith, their obedience, is to be commended. But now comes a test of their love and gratitude. Nine of them, intent only on the healing, care little for the Healer. They are impatient for the hour when by the word of the priest they shall be free from the yoke of a leper's life, and, forgetting the Wonder-worker, they hasten to the temple. One only stops to think gratefully of his goodness who has wrought this wonderful change. (9) *How many take pleasure in the gifts of God who utterly forget the Giver.* **Turned back.** The priests could wait, but his Saviour was departing. **Loud voice.** In itself a proof of the healing. A leper's voice is hollow and feeble. (10) *Those that have a new nature receive with it new tongues.* **Glorified God.** Recognizing the power of the Father in the deeds of the Son.

16, 17. Fell down on his face. With truly oriental demonstration. **A Samaritan.** He did not possess the knowledge and light which were given to the Jewish people. (11) *Those of whom the least is to be expected often surpass those of higher privilege.* **Were they not ten?** Rather, "Were not the ten cleansed?" He saw the work wrought, though it had not been wrought in his presence. (12) *Jesus beholds the faith of every soul.* **Where are the nine?** They were infected by something far worse than leprosy—ingratitude. Of ten men in the same circumstances, some exhibit feelings radically different from the rest. (13) *Every soul makes its own choice and exhibits its own character.*

18, 19. There are not found. How few are those that realize God's goodness as manifested in their lives!

Save this stranger. This "alien." One who was without the privileges of the chosen people had surpassed them in his gratitude. But Christ did not withdraw the blessing of health from the ingrates or curse them again with leprosy. (14) *God continues his mercy even to those who treat him with scorn. Go thy way.*

CRITICAL NOTES.

In the midst of these conflicts with the Pharisees there occurs a most notable miracle which seems to have escaped their criticism. Narrated in a connection where the order of thought appears to be somewhat disturbed (17, 1-10) the relation of this incident to our preceding lessons may still with some confidence be affirmed. This quick compassion toward and prompt relief of the ten men whom a dreadful form of death in life had excluded from among their fellows, what is it but one more manifestation of the divine love which had just defended itself so nobly for its living and wholesome sympathy with those waifs of Jewish society, the publicans and sinners? (15, 1, 2.) It would seem from verses 20, 21, that the Pharisees witnessed this miracle; but its merciful character, its splendid spiritual power, its acknowledgment of the priestly prerogative, and the fact that it was not wrought on the Sabbath, would for once restrain even them from finding fault. They would have still another motive for silence when reminded, as they had been in the parable of the good Samaritan, that the most notable examples of devotion to God are to be found, not merely among the professionally religious orders, but among the despised classes of society. Here was a Samaritan who loved God with all his heart, just as the other one in the parable loved his neighbor as himself (10, 29, f.). Once more, therefore, are the proud rulers warned, as they had been by John the Baptist three years before, that God was able to raise up children to Abraham outside of Israel. (3, 8.)

Verse 11. On the way to Jerusalem. This is the third notice (9, 51; 13, 22) of the gradual progress which Jesus was making from Galilee to Jerusalem. It is somewhat doubtful whether the incident which follows belongs in this place in the order of time. Many believe it occurred about the same time as the one mentioned in 9, 51, 52. **He.** Emphatic in Greek, indicating an independent journey. **Through the midst.** If he was going toward Jerusalem, and yet through these provinces in the order named, he could only go from west to east on the line which separated the two sections, as the Revised Version margin suggests. A journey in that direction would bring him to the Jordan valley, through which the caravan route to Jerusalem passed. The mention of Samaria probably explains the presence of the Samaritan leper (ver. 16).

12. There met him. They had possibly heard of his cure of the leper in Galilee (5, 12), and had learned, it may be from two of the seventy (10, 1), that Jesus was to pass through their village. They had no doubt discussed the possibility and the method of their cure for some time before Jesus's arrival. If they were not accustomed to keep together at other times they certainly had reason now for avoiding separation. They were certain that their united appeal would at least secure his attention. **Stood afar off.** They were more particular to observe the law than the leper already referred to.

13. Lifted up their voices. Their tones were husky and their articulation indistinct. The writer hereof is haunted, as he pens these words after the lapse of ten years, with the hoarse and piteous "Howadji, back-sheesh!" of a certain Syrian leper. **Jesus, Master.** To his personal name they added a title of respect.

To the priests—but in his case probably to the Samaritan priests at Jeruzim. **Thy faith hath made thee whole.** Larger faith than that exhibited by the nine brought not only physical restoration, but wholeness of his moral being—holiness of heart.

There was dignity in their appeal. It was more sincere than the "Good Master" of the young ruler. (18, 18.) **Have mercy on us.** They do not ask for alms as they would of ordinary rabbis. He knows what they want. The term "mercy" belongs to the vocabulary of prayer. They want help which God alone can bestow.

14. Saw them. Shew yourselves. They understood him. Their request had been granted; the process of cleansing had already begun, and would be complete as soon as they reached the priests, who would officially certify their recovery. **Unto the priests.** They would be likely to tell the priests how they were cured; and thus fresh disquietude would come into official circles at the capital. **As they went.** It seems not to have occurred to the wretched men to doubt Jesus. **They were cleansed.** The Greek gives the impression that the cure took place all at once in the case of each one of them. They found, as Naaman of old had, that fulfillment of the conditions brought certain restoration.

15. Turned back. From his journey to the Samaritan village where he was to find the priest of his own nation. He came back to find Jesus. **Glorifying God.** Praising God for his goodness and mercy. He already had the spiritual intelligence which Jesus commended to the demoniac whom he bade tell his friends what God had done for him and what mercy he had shown toward him. Mark 5, 19.

16. Giving him thanks. He recognized the will of Jesus as having secured to him the divine blessing. **He was a Samaritan.** The pronoun is emphatic. The Samaritans were despised with even more intense cordiality than the Gentiles. If Paul ever heard this incident he would thank God for it.

17. Answering. This does not mean that a question was addressed to Jesus, but that this affecting scene appealed to him and drew from him the following comment. **Cleansed.** It is likely that they had no sooner gone from his presence than they were miraculously restored. **Where are the nine?** Why did they go on their way to Jerusalem without coming back to thank me? They all begged piteously enough for mercy beforehand. He had not, indeed, told them to come back; but he was justified in expecting that they would spontaneously do so.

18. This stranger. Stranger to the religious advantages of Judaism. It would not have been so singular if he had neglected coming back to the Jewish prophet.

19. Arise. Your adoration is accepted. **Made thee whole.** The spiritual as well as the physical sense was probably intended.

The Lesson Council.

Question 7. Wherein is leprosy an image of the sinner's condition? How does the healing of the leper represent salvation?

Leprosy is a loathsome disease, which, if unchecked, grows worse and worse, and tends to extend itself in every way. The child of the leper is born with a tendency to the disease. Those in constant contact and association with lepers are in great danger of contracting their dreadful ailment. Some forms, at least, grad-

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ually degrade the sufferer into stolidity and partial paralysis. It was regarded as curable only by divine power. 2 Kings 5. 7. Its cure brought a new, wholesome, and joyful life, and made the renewed man a fit companion for his health.—*Professor Charles F. Bradley, D.D.*

"Leprosy," says Trench, "is nothing short of a living death, a corrupting of all the humors, a poisoning of the very springs of life; a dissolution, little by little, of the whole body." Its corrupting, polluting, slowly pervasive, deadly, transmissible, and humanly incurable character as a physical disease makes it a fit image of sin, which, as a moral disease, has precisely similar characteristics. The healing of the leper is the incoming from God of a new life into the old decaying organism. Salvation is the incoming of a divine life into the morally corrupt personality.—*Professor Edward L. Parks.*

Sin, like the leprosy, is a wasting and corrupting disease. Salvation, in the largest sense, as it relates to the soul, is health and soundness. The saving of the sinner is like the healing of the leper in this: The sinner has restored by the Spirit of God the sound and healthy action of a pure and lofty nature. Salvation has in it strength and energy for a weak and vacillating will, love and enlarged affection for a wayward and selfish heart, and soundness and clearness for a clouded and warped understanding. The leper is healed; the sinner saved.—*A. H. Norcross, D.D.*

1. Leprosy, beginning in small white spots, spreads until the entire being is contaminated. Sin, becoming more aggravated and corrupting, at last depraves the whole nature. 2. Leprosy, like gullit, isolates its victims from social and ecclesiastical privileges. The leper must dwell "without the camp." 3. Lepers, like sinners, associate with kindred spirits. 4. Conscious of uncleanness and wretchedness, the leper and the sinner despair of any human cure. 5. When divinely restored both the leper and the sinner are invited to seek the priest and the sanctuary.—*Rev. C. S. Ripman.*

Analytical and Biblical Outline.

The Steps of Salvation.

I. CONSCIOUS NEED.

Lepers, which stood afar off. v. 12.

"In me....dwellth no good thing." Rom. 7. 18.

"My sin is ever before me." Psa. 51. 3.

II. EARNEST PRAYER.

Jesus, Master, have mercy on us. v. 13.

"Come boldly unto the throne." Heb. 4. 16.

"Whosoever shall call....saved." Rom. 10. 13.

III. OBEDIENT FAITH.

Go, show yourselves....they went. v. 14.

"Whosoever he saith....do it." John 2. 5.

"Believe that ye receive." Mark 11. 24.

IV. NEW NATURE.

They were cleansed. v. 14.

"He is a new creature." 2 Cor. 5. 17.

"A new heart....I give you." Ezek. 36. 25, 26.

V. GRATEFUL PRAISE.

Fell down....giving him thanks. v. 16.

"I will mention the loving-kindnesses." Isa. 63. 7.

"Thanks....for his unspeakable gift." 2 Cor. 9. 15.

Thoughts for Young People.

Four Suggestions.

1. Thought rejected and driven out of both Galilee and Samaria Jesus has mercy upon needy Galileans and Samaritans.

2. Those who will be saved by Jesus must call upon him earnestly, believe in him heartily, and obey him faithfully.

3. Gratitude for mercies received is a duty incumbent on men and acceptable to God.

4. Christ recognizes the good in men, and honors it, irrespective of their errors in doctrine.

Lesson Word-Pictures.

Ten lepers—and a worse-looking set of people could not be imagined. There they go, hobbling and shuffling along, half blind, half deaf, crippled, distorted, all running away if just one person, and that a weak little child, come suddenly upon them, all bawling, "Unclean! unclean!" But though they shun the living they do not shun one another. In a flock they come and go, and in a chorus they cry, "Unclean!" Neither do they shun the dead. They all slept in a tomb last night, huddling together, and to-night they may sleep in another. They certainly do not expect to close their eyes under the roof of home.

They have been out searching for food, fighting with the dirty street dogs for a bone, and they make a horrid picture of isolation, want, shame, hunger, rags. They have picked up a Samaritan. No matter if the man be not a Jew. They would, if well, have shrunk from a Samaritan as if a leper. No matter now. They are lepers. He is a leper. He is welcome to the leper colony. He can cry "Unclean!" as loud and frighten off people as effectually as the most Jewish Jew among them. But here comes a crowd, and the lepers all begin to hobble away and shout.

"Stop, stop!" excitedly cries one of them, taking a sharper, fuller look. "Stop!" he louder shouts. "It is Jesus of Nazareth!"

What? Jesus of Nazareth passing by?

They all stop, turn, and look back as if a great, sudden wind had struck and swung them round like a vane.

Say that again to poor lepers!

Jesus of Nazareth is passing by!

What a change!

One moment a chorus, high and low, hoarse and shrill, strong and weak, all saying,

"Unclean! unclean!"

And now the lepers cry for salvation, "Jesus, Master, have mercy on us!"

And Jesus moves toward them. Pityingly, lovingly, intently, he looks upon them and cries,

"Go, show yourselves unto the priests!"

To the priests?

What can they do except to pronounce their case still without hope? But faith says, "Go!"

Doubt whispers, "Of what use? Why didn't he say, 'You are healed!' To think he should utter that, 'Go, show yourselves unto the priests!' We have been there. Enough of that!"

But—they go.

And why that new vigor thrilling their frames? Why that lifting up of the head in hope? Why those kindling eyes? It is life, health, salvation, coursing and running and leaping through their veins! They break out into exclamations of joy—and into thanks also to Jesus? Do they all come running to his feet, those once weak, palsied, crippled lepers? Here comes just one! Some Jew that would tell his gratitude to his fellow-countryman, Jesus of Nazareth? Some pious Hebrew yearning to shout, "Hallelujah?" See him down before his Saviour, clasping his feet, looking up through tears of gratitude! But—it is a Samaritan! And the nine—were there not ten? They have gone

to the priests, maybe have gone to their homes, gone to their children, gone to sleep, not in a tomb, but in their own beds. Never a word of gratitude to Jesus! They did not even turn round to say, "I thank thee!" But the Samaritan, at the feet of Jesus, has the blessing of his Saviour.

By Way of Illustration.

Ingratitude.

An interesting incident is told of King Alphonso X., surnamed "the Wise." On learning that his pages neglected to ask the divine blessing on their daily meals he determined to rebuke them.

He invited the pages of his court to dine with him. A bountiful repast was spread, and when they were assembled around the table the king gave a sign that all was in readiness for them to begin. They all enjoyed the rich feast, but not one remembered to ask God's blessing on the food. Just then there entered a poor ragged beggar, who unceremoniously seated himself at the royal table and ate and drank undisturbed to his heart's content. Astonishment was depicted on every face. The pages expected momentarily that his majesty would order away the audacious intruder. Alphonso kept silence while the beggar ate all he desired. When his hunger and thirst were appeased he arose and, without a word of thanks, departed from the palace.

"What a despicably mean fellow!" cried the boys.

Calmly the good king rose, and with much earnestness, said:

"Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your heavenly Father, yet you ask not his blessing nor express to him your gratitude."

An African chief came to a missionary, reproached himself for ingratitude, and asked the missionary to fix a day for religious worship. Then he said to his people:

"Now let us show gratitude by offerings, to send the Gospel further on. I will give an ox."

Eighty sheep were contributed, and four hundred persons brought grain in bags and baskets. And this was the way they gave thanks for their salvation.

"Many a physician has gained practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus and been restored. Let not be like the nine lepers who received the blessing and gave him no praise."—*Spurgeon*.

"*Thy faith hath made thee whole.*"

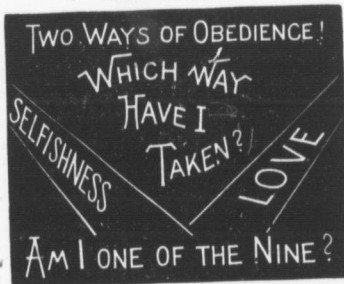
Faith is taking God at his word. A little girl who had been told that her grandfather would grant her requests led him to a corner of the room and, without saying a word, pointed to the floor where she had arranged her blocks to spell out "grandpa, I want a box of paints." The next day when he went to see her she, without looking to see if her wish had been granted, took him to the same corner where she had spelled out, "grandpa, I thank you for the box of paints." That was faith.

The Teachers' Meeting.

Word-picture.... Manners, customs, etc. 1) Leprosy, (make characteristics of disease sufficiently plain for complete understanding of miracle, but avoid loathsome details); 2) Ostracism of lepers; 3) Ritualistic requirements of a cured leper; 4) Samaritans; 5) Oriental demonstrativeness.... In applying this lesson: 1) Show the condition of these ten lepers as a type of sin; a) in misery; b) in helplessness; c) outside the gate; d) with no association among the holy. 2) Show how they illustrate salvation: a) They realized their need; b) called on

Christ; c) believed; d) obeyed, appropriating to themselves the privilege of cleansing. 3) Exhibit especially the example of thankfulness and acknowledgment of God's mercies as our duty and our privilege.... The teachings might be vividly grouped around these brief texts: 1) "Afar off," ver. 12; 2) "Master, have mercy," ver. 13; 3) "Thy faith hath made thee whole," ver. 19; 4) "He saw that he was healed," ver. 15; 5) "Giving him thanks," ver. 18; 6) "Where are the nine?" ver. 17.

Blackboard.



The design on the blackboard is intended to teach that there are two ways of obeying. One is the way of love, that shows forth praise and works, as well as faith. The other way is that of selfishness, where one obeys through necessity, and it is a thankless way. The superintendent can use this simple illustration in the review of to-day's lesson by bringing out the following points: 1. Ten men in great affliction. 2. Each one in equal need. 3. A Saviour for all. 4. A way of escape open. 5. Nine take the selfish way. They obey, but they do so simply to be cleansed, and, having received the benefit, they forget the giver. 6. One takes the loving way, where he, having been saved, continues in love, and gives God the praise. The application of this lesson may be made to show that we call on God when in trouble or sickness, but often forget him when in health and prosperity.

10 called on Christ in sickness.
9 forgot him in health.

1 remembered.

Primary and Intermediate.

LESSON THOUGHT. *Owning What Jesus Does for Us.* Review the last lesson. See if children understand that the rich man was poor in God's sight because he had no love in his heart. Love makes us want to give.

Make an open hand on the board. Who always loves to give? Yes, Jesus. [Print "Jesus" on the hand.] To whom does he give? [Teach that he delights to give to those who are in need and who want his help.]

Tell that Jesus had now finished his work in Galilee and was on his way to Jerusalem. Trace the journey on the map, through Samaria. He had gone through that country before, and the people knew that he did wonderful works.

He was just coming to a village [make several small squares to indicate the village], when he heard a pitiful cry. Off at a little distance stood ten lepers [make ten straight marks]. Why did they not run to Jesus when they saw him? Explain that it was against the law for a leper to come near a well person. Tell a little about the dreadful disease, and why lepers have to stay by themselves. Why did they call to Jesus? They did not

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know that he was the Son of God, but they thought he was a prophet. They had faith enough to make them call to him for help. Jesus heard them, though their faith and knowledge were small. Jesus will hear the little child who asks his help just as quickly and gladly as he listens to the great and wise.

Tell what the lepers asked and what Jesus in reply told them to do. Explain this direction. Ask children to notice that he told them to do something. No leper had a right to go to the priest until he was cured. But Jesus told them to go while they seemed to be just as great lepers as ever! Suppose one had said, "I shall not start until I am well," would he have been cured? No; for Jesus had said, "Go." We must mind Jesus without asking questions. While they were going to the priest they were healed! If they had not obeyed they would not have been cured. Obedience brings salvation.



Tell about the one who came back to find Jesus and thank him. But there were nine who did not come back!

Tell how leprosy of the body and sin of the heart are alike. Only Jesus can cure the one or the other. When Jesus cures our hearts of sin what ought we to do? Tell of it. Praise him for it. Print in large letters, "I will confess Jesus." Ask how we can confess him, and show that we own him, not only with our lips, but by our lives of right doing and loving service.

OPTIONAL HYMNS.

- O for a thousand.
- Tell me more.
- O come at once.

Pass me not.
Who'll be the next?
Hide thou me.
More love to thee.
A wonderful joy.
What a Friend.
O could I speak.
I will sing for Jesus.
Whiter than snow.
I love to tell.
Something for Jesus.
Just a word.
Take up the cross.
Seeds of promise.
Stand up, stand up.
The Lord into his.
Tell it out.

The Lesson Catechism.

1. Who met Jesus? **Ten lepers.**
2. What did they call out to him? **Master, have mercy upon us.**
3. What did Jesus tell them to do? **Show themselves to the priests.**
4. What then occurred? **They were all healed.**
5. How many returned to thank God? **One, and he was a Samaritan.**

CATECHISM QUESTION.

7. How are the children of God described?
As being adopted into God's family or called children, and as being regenerated and made children.
- Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are.—1 John iii. 1.

A. D. 30.]

LESSON VIII. PREVAILING PRAYER.

[Aug. 24.]

GOLDEN TEXT. He that humbleth himself shall be exalted. Luke 18, 14.

Authorized Version.

Luke 18, 1-14. [Commit to memory verses 13, 14.]

- 1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;
- 2 Saying, There was in a city a judge, which feared not God, neither regarded man;
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- 6 And the Lord said, Hear what the unjust judge saith.
- 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
- 8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?
- 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
- 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
- 12 I fast twice in the week, I give tithes of all that I possess.
- 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Revised Version.

- 1 And he spake a parable unto them to the end that
- 2 they ought always to pray, and not to faint; saying,
- 3 There was in a city a judge, which feared not God,
- 4 and regarded not man; and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge, his elect, which cry to him day and night, and he is long-suffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?
- 9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and 10 set all others at naught: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as 12 this publican. I fast twice in the week; I give tithes 13 of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God be merciful to me

14 I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

TIME.—30 A. D. **PLACE.**—Somewhere on the journey through Pera to Jerusalem. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The value of prayer.

HOME READINGS.

- M. Prevailing prayer. Luke 18, 1-8.
Th. Prwalling prayer. Luke 18, 9-14.
W. Unacceptable prayers. Isa. 1, 10-18.
Th. With all your heart. Jer. 29, 10-14.
F. In the Spirit. Eph. 6, 10-18.
S. Persevering prayer. Luke 11, 5-13.
S. The pattern prayer. Matt. 6, 5-15.

LESSON HYMNS.

- No. 201, New Canadian Hymnal.
Prayer is the soul's sincere desire.
No. 204, New Canadian Hymnal.
Fr. in every stormy wind that blows.
No. 208, New Canadian Hymnal.
'Tis the blessed hour of prayer, when our hearts lowly bend.

DOMINION HYMNAL.

Hymns, Nos. 108, 109, 117.

QUESTIONS FOR SENIOR STUDENTS.

- 1. An Unjust Judge, v. 1-5.**
What duty did Jesus intend this parable to illustrate?
What is meant by fainting?
Why did Jesus liken this godless and heartless man to the Judge of all the earth?
What was the usual condition of widows in the ancient East?
Did this woman appeal for vengeance or for legal justice?
What shameful confession does the judge make to himself?
From what base motives did he at length grant this widow's just petition?
 - 2. A Just God, v. 6-8.**
What is the meaning of the word "elect" as here used?
Does God sometimes seem slow in answering prayer? Is he ever really tardy or neglectful? Compare Jer. 27 and Rev. 6, 10 with 2 Pet. 3, 9; also John 14, 15.
Did Jesus expect an answer to the question he asks in ver. 8?
What solemn admonition should we take from it?
What class of people did Jesus most severely handle in all his discourses?
Why did men go up to the temple to pray?
What was the usual posture of the pious Jews in prayer?
Was the prayer of this Pharisee real prayer, or thanksgiving, or self-congratulation?
Was he unjust or reasonably correct in his statement of the vices of the men about him?
How often were Jews expected to fast?
Can you tell any thing concerning the absurdity of the tithing system among the Jews in Christ's time?
Why did the publican stand afar off?
What is indicated by the allusion to his downcast eyes?
Was smiting upon the breast an unusual gesture among Orientals?
Repeat the publican's prayer.
 - 3. A Forgiven Sinner, v. 9-14.**
What does Jesus say as to his justification?
Would he have been justified if he had repeated this prayer in the Pharisee's spirit?
Would it be possible to repeat the Pharisee's thanksgiving in the spirit of the publican?
What is the final statement of Jesus about those that exalt themselves?
What about those that humble themselves?
- Practical Teachings.**
- The wider the difference between the character of the unjust judge and that of God the more force is there in this parable.

14 a sinner. I say unto you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

If persistent endeavor will conquer an unwilling and unscrupulous man what may we not expect from a God who yearns to gratify us?
God is never indifferent. We are self-centered and judge him by ourselves. As little children on a ferry-boat think the shore is moving because their stand-point moves so we think God indifferent when the root of our skepticism is half-heartedness or inconsistency.
A man of bad life, crushed and penitent, calling for God in his agony of soul—that is Jesus's type of a justified sinner. A man of the Church who avoids all bad practices and scrupulously attends to ritual duties, but who haughtily avoids contact with inferior fellow-men, and adores his own heart rather than his God's—that is Jesus's type of the sinner who was eternally abased.

Hints for Home Study.

1. These two parables were spoken by Jesus to direct us how to pray.
2. Put down on paper as many of the principles underlying successful prayer as you can find in these parables.
3. Find as many facts concerning Pharisees and publicans as you can—their character, their manners, and their general reputation.
4. Find some evidences in both Testaments of the peculiar hardships of widowhood in Bible times.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. An Unjust Judge, v. 1-5.**
What is a parable?
What lesson was this parable intended to teach?
How is the unjust judge described?
Who came to him for justice?
What was her plea?
How did the judge treat her first?
What did he afterward say?
- 2. A Just God, v. 6-8.**
What question did Jesus ask about a just God?
What prayer of martyrs did John hear? Rev. 6, 10.
Of what did Jesus assure his hearers?
What says Peter about God's promises? 2 Pet. 3, 8, 9.
- 3. A Forgiven Sinner, v. 9-14.**
To whom was another parable spoken?
Of what two men does the parable tell?
Where were they, and for what purpose?
For what did the Pharisee offer thanks?
Of what good deeds did he boast?
What shows the humility of the publican?
What was his prayer?
Which man's prayer was answered?
Who is sure to be abased?
What honor is promised to the humble? (GOLDEN TEXT.)

Teachings of the Lesson.

- Where in this lesson are we taught—
1. That earnest prayer prevails with God?
 2. That God will not regard the prayer of the proud?
 3. That God gives grace to the humble?

Home Work for Young Bereans.

Give an old Testament example of an unjust judge. Recite the speech of the widow of Tekoah. Find Moses's requirements of fastings.

QUESTIONS FOR YOUNGER SCHOLARS.

- What did Jesus speak a parable about? About prayer.
What did he want to teach? Not to get tired of praying.
What example of earnest prayer did he give? A widow's prayer to a judge.
What kind of a man was the judge? An unrighteous man.
Why did he finally do as she asked? Because she kept asking.
If an evil man will yield to our asking what will God do? He will surely answer prayer.
What two men went into the temple to pray? A Pharisee and a publican.
For what did the Pharisee thank God? For his own goodness.

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What did he tell the Lord? **All his good deeds.**
 What did this show? **A proud heart.**
 What will not God answer? **The prayer of pride.**
 How did the publican pray? **Very humbly.**
 What did he see himself to be? **A sinner.**
 What did he ask of God? **Mercy.**
 What did Jesus say of him? **That God accepted him.**
 With whom is God pleased? **The lowly ones.**

Words with Little People.
 God hears you when you pray. Let this make you glad. But remember this too:
 "To say my prayers is not to pray
 Unless I mean the things I say."

Whisper Prayer.
 Teach me, Lord, from day to day,
 How to work and how to pray.

General Statement.

Still on his Perea journey, Jesus gave his disciples two parables on prayer. The first parable has received two very different explanations—one individual, the other general. Both contain truth and neither should be urged to the exclusion of the other. The second parable was addressed to some of the disciples who, despite their Lord's teachings, were manifesting the spirit of self-righteousness and contempt for others less favored. He rebukes them by the picture of the Pharisee and the publican, the one boasting of his superior godliness, the other humbly confessing his sins and pleading for mercy; the one going home unconscious that he has but added to the weight of his condemnation, the other with heart light in the assurance of divine grace.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. A parable. (1) *Let us learn from our Master, and teach by illustrations. To this end is added by the translators. A literal translation is "A parable unto them as to the need always to pray."* "This parable has its key hanging at the door."—*M. Henry. Always.* Never neglectful. (2) *The thread of prayer should be woven into the entire texture of our lives. Not to faint.* Not to weaken, not to show cowardice. (3) *Persevering endeavor wins in the spiritual as in the secular life.*

2, 3. A judge. In the East a judge exercises both judicial and executive functions, has no jury, fears no higher court, and has little law but his own will. Hence judges are often corrupt and arbitrary. **Which feared not God, neither regarded man.** And Jesus compares such a reckless and despicable judge to God! It is, indeed, rather a contrast than a comparison. If this bad judge can by any means be led to do right how much more may we expect from the Judge of all the earth! One aim of this parable is to show that God is neither a blind, stony fate, nor a wooden figurehead over the universe, but has a heart moved by prayer as well as an omnipotent hand. **A widow.** In the ancient Eastern world widows were generally defenseless and oppressed. This widow is by some interpreters understood to represent the Christian Church, exposed to the insults of the world. **Avenge me.** "Settle my case." Do me justice. **Mine adversary.** The fuller interpretation would make Satan to be this adversary in any case. (4) *We should never forget that we have a wicked, mighty, invisible foe who endeavors to accomplish our ruin.*

4, 5. He would not. Because of indifference. But if God ever seems to delay his answer to our prayers it is because his wisdom and love perceive that the "hour is not yet come." **He said within himself.** He was an utterly shameless man. **Troubleth me.** More susceptible to the assault upon his selfish ease than to the principle of right. (5) *Not every right action springs from a right motive. Lest she weary me.* Lest she assault me.

6, 7. The Lord said. Now comes the application of the parable. **The unjust judge.** The Judge of injustice. **Shall not God.** If one would hear prayer then surely the other. The judge was unjust, implacable, a stranger, unacquainted by friends of the widow. God is righteous, tender, a friend of those who pray to him, and we have his own inviolable promise and an advocate to plead with him. **His only elect.** His chosen ones—the invisible Church. **Cry day and night.** A most pathetic description of that endless series of heart-felt prayers which in all ages have gone up to the throne of God. (6) *Here is the way to pray—to cry day and*

night to the Lord. Bear long with them. But why does God delay? For the good of his children.

8. Speedily. That which to human patience appears tardy in the divine view is wrought in the very nick of time. **When the Son of man cometh.** When Jesus is revealed in his power. **Shall he find faith.** Rather, *shall he find fidelity?* The faith of the Church will scarce hold out.

9, 10. This parable. Having taught earnestness and persistence in praying he would now teach humility. **Despised others.** No man is a true Christian who does that, no matter how degraded the "others" may be. **Two men.** Thoroughly representative men. **Went up.** The temple stood on ground higher than most of the city and country around it. **To pray.** Dwellers in and around Jerusalem generally worshipped once or twice each day in the court of the women, facing the altar, which could be seen within. (7) *Every house may now be a temple, for all the earth is holy ground.* **A Pharisee.** With his holy fringe on his garments and his prayers and Scripture passages (phylacteries) fastened on his brow. **A publican.** In working-dress, and with that inexpressible sad look which always comes to the countenance of the man who is held in general contempt. (8) *Not all who enter God's house have their hearts in the worshiping frame.*

11, 12. Stood. Standing was the customary Jewish attitude of prayer. (9) *It is the posture of the soul, not of the body, that is of importance in prayer.* **Prayed.** But he did not pray, he only boasted. **With himself.** Apart from others. **Not as other men.** Every Christian young man and woman should join in this thanksgiving of the Pharisee every morning of his life, but it should be offered in the spirit of the publican. **Extortioners, etc.** The worst of it all is that, so far as we can learn from the writers of the day, this Pharisee was substantially correct in his estimate of what other men were. **Even as this publican.** Who had very likely been an unscrupulous, greedy man. But what sort of a spirit had this Pharisee, who saw through the sides of his eyes the contrite publican beating his breast in anguish, without a touch of pity or a disposition to say a word of comfort! **Twice in the week.** On the second and fifth days.

13, 14. Standing afar off. He might have been insulted if he had come nearer, for publicans were held in universal contempt. **Would not lift up his eyes.** The Jew in praying stood with arms outspread, palms upturned, and eyes raised. **Smote upon his breast.** A natural action for an Oriental in anguish. **Every one that exalteth himself, etc.** The lesson of this parable is given in the last sentence.

CRITICAL NOTES.

Again the Pharisees appear with a test question, having reference on this occasion to the coming of the Messianic kingdom, and again Jesus responds with an answer so wise and conclusive (vers. 20, 21) as to leave them no alternative but silent withdrawal from his presence. Thus an opportunity is afforded him for giving his disciples more specific instruction concerning the trying period which his followers are to experience after his departure from them (vers. 22-37); and this instruction suggests the necessity of new lessons (see 11. 1-13) on the subject of prayer. The ordeal to which their faith will be subjected when his return is delayed leads him to emphasize the wisdom of impurity in prayer (vers. 1-8); while some manifestation of Pharisaic spiritual pride on the part of certain of his followers prompts him to dwell upon the importance of humility in prayer. Vers. 9-14.

Verses 1. To the end that. It is not common to find the purport of a parable stated before its narration, as here and in verse 9. It betrays the systematic mind which meets us in 1. 3. **Always to pray.** The uncertainty as to when and how the Lord should return would make faithfulness in prayer especially important. The same evangelist tells us about the steadfast continuance of the disciples in prayer after the ascension. Acts 1. 14. **Faint.** Lose heart because he did not return. Ver. 22. The use of this word is one of the tokens of Luke's association with Paul (Col. 4. 14), for they and they alone use the word. It is not even found in the ordinary text of the Septuagint.

2. In a city. This detail is mentioned perhaps to show that injustice was done to one of the judge's own neighbors over whom he had been set as a protector. **A judge.** His authority over men is meant to suggest the divine authority over the foes of Christ's cause in the world. **Feared not God.** As the One to whom he must himself give account for the manner in which he discharged the functions of his office. **Regarded not.** Had no wholesome regard for. **Nor man.** Neither the good opinions nor the vengeance of men. This latter specification would make him a very exceptional judge, even in our times.

3. A widow. Jesus selects a familiar Old Testament criterion of judicial integrity. Woman's seclusion deprived her of all experience in legal matters; and a widow was far from being able to bribe or intimidate a judge. **Came oft.** Though the "oft" is not in the Greek it gives the force of the tense, which the Authorized Version obscures. The judge knew from the way she persisted in her suit what he had to expect. **Avenge me.** Render a legal decision which will rid me of the persecution of my antagonist. Her adversary may be thought of as making unjust claims upon the estate left her by her deceased husband.

4. Would not. He would pay no attention to her plea; felt no interest in her case. The writer once saw a company of Turkish soldiers' widows thronging the window of a department building in Constantinople for the payment of their scanty pensions by a government which, as a whole, is a gigantic representation of the apathetic personage of this parable. **Said within himself.** He reviewed his own outrageous character as complacently as the Pharisee of verse 11 did his legal virtues.

5. Troubleth me. More literally, makes me trouble. I care for my own comfort. **Wear me out.** The Greek word here employed is almost equivalent in its primary meaning to "give one a black eye." The word rendered "continual" is probably better ren-

dered "at last" (with the American Revisers) and joined with the verb. The judge says to himself facetiously that this persistent woman will some day come and in her desperation belabor him with her fists instead of her tongue.

6. The Lord. This solemn way of speaking of Jesus as "the Lord" produces an effect like that of his own impressive formula, "Verily, verily, I say unto you." **Hear.** The words suggest by way of contrast what the righteous Judge of all may be thought of as saying in response to his faithful suppliants' prayers. **The unrighteous judge.** The mention of his character suggests one of opposite moral traits—the righteous Judge.

7. Avenge his elect. Vindicate their faith in him, and convince the world of its fatal mistake in rejecting him. The word "elect" is intentionally contrasted with the widow, for whom the human judge felt no concern. God cares for his own. **Cry day and night.** For the coming of his kingdom. See 17. 22; 11. 3. **Long-suffering over them.** Though they pray for deliverance, as Jesus had taught them to do (11. 3), yet God tarries in their case. "Them" is best referred to the elect and not to their enemies. The delay of the righteous Judge in answering corresponds to that of the unrighteous judge, though the reasons for delay are altogether unlike.

8. Speedily. The full vindication has not come yet. Some say it will be made quickly when it does come; others, this was spoken from the stand-point of One with whom a thousand years is as one day. **The Son of man.** This was our Lord's favorite way of speaking of himself, especially when his humility and his glory were thought of as mutually contrasted. **Cometh.** After his resurrection and ascension, at the end of the world. **Faith.** The Greek article restricts the term to some particular kind of faith. It is perhaps the persevering faith in his own return which he has just been describing. He certainly found little faith on his return from the tomb, either before his resurrection or immediately after. See 24. 21-23.

9. Also. This word binds the two incidents together. **Certain.** If they had been either his disciples or Pharisees that fact would doubtless have been mentioned. They were perhaps sympathizers and followers of Jesus, who retained a self-righteous spirit. See 19. 7. **Trusted in themselves.** In their own habits of devotion. Unfortunately there are not wanting in modern times people who manifest conspicuous pride in what they deem the exceptional character of their consecration, and who—set all others at naught. They see no righteousness but their own. See 15. 2.

10. Pharisee.... publican. One professed the strictest orthodoxy; the other made no open claim to sanctity.

11. Stood. The Greek conveys the idea of taking a careful and formal attitude, as is the custom of modern Mohammedans when they pray. **Prayed.** In Greek, went on with his prayer. Only a specimen of the thoughts with which he occupied himself is given. He prayed only in the sense that his thoughts took the outward form of prayer; in reality he went through a long self-laudatory soliloquy. The Pharisees prayed long. 20. 47. **With himself.** He formed the following sentences in mind, not venturing to utter them aloud. The sincerity of the man made him all the more despicable. It was like that of the fool who also said something to himself; to wit, that there is no God. **The rest of**

men. This more accurate translation of the Revised Version shows still more strikingly how narrow and bitter the Pharisee spirit was. It is not at all certain that he was not himself the very kind of man he described all other men as being. **This publican.** How different in its sentiment this prayer is from the one which Jesus had given his disciples. 11. 2-4. That prayer inculcates a forgiving spirit, etc., even toward those who have wronged us. Compare the Lord's Prayer and the Pharisee's prayer in other details. Gal. 6, 3, 4.

12. Fast twice in the week. The law required a fast not once a year. **Tithes of all I get.** The law did not demand tithes on all one's income.

13. Standing. Not the same Greek form as that in verse 11. The man is too absorbed to think of his posture. **Afar off.** From the holy place, to which his humility would not allow him to draw nearer. He had no desire to be conspicuous in his devotions. **His eyes.** There was no conventional gesturing and posturing. He unconsciously showed the signs of genuine devotion. **Smote.** He was not so calm and complacent as the Pharisee. **Be merciful.** Cast me not away from thy presence, but forgive my sin. **Sinner.** The definite article in the Greek shows that the publican thinks of a sinful life as his chief characteristic.

14. Justified. He had asked and had received the divine mercy. The Pharisee, not having sought, did not find that boon. **Humbleth himself.** Our Lord himself presented in his whole earthly life the best commentary on these words. See Phil. 2, 6-11.

The Lesson Council.

Question 8. How will God avenge his own elect? What coming of the Son of man is here referred to?

1. God avenges the elect by, in his providence, giving them the triumph of righteousness in the earth, which involves the overthrow of the wicked. 2. The commentators regard it as the final coming of the Son of man. Against this may be urged—2 Pet. 3, 4, and Rev. 20, 7 do not necessarily refer to the time immediately preceding the final coming of Christ. 18, 11, 9, and 18, 35 are representative of many prophecies which indicate such triumph of Christ's kingdom as will preclude a great apostasy's following. Such considerations indicate that here, as in many other places, it is not Christ's final but some prior coming. Matt. 16, 28.—*Professor Edward L. Parks.*

1. Jesus speaks of only one return of the Son of man's return to judge the world. His disciples followed a natural tendency of Hebrew thought when they missed the force of his admonitions to prepare for a slow and gradual development of his kingdom, and leave "the times" in the keeping of the Father. 2. The coming referred to here is to judge, to avenge the elect that cry long unto him. It is the one coming of which he uniformly speaks. When he comes he will speedily destroy the enemies of his elect and cause righteous and just judgment to prevail.—*A. H. Norcross, D.D.*

The parable is a case of *a priori* reasoning. 1. If important prayer can move the heart of a wicked and unjust judge how much more will a righteous and divine Being aid his prayerful children in their distresses. He will avenge them by cheering them in trials, frustrating the designs of enemies, opening doors for their escape and by giving heavenly crowns for earthly martyrdoms. 2. The second advent of Christ, either in person or in victorious power, to set up his kingdom, is referred to, as appears from the preceding chapter.—*Rev. C. S. Ryan.*

1. I understand that the widow wished, not vengeance, but deliverance from the injustice or oppression

of a powerful opponent. So God will ultimately deliver his people from all who oppress them. He will right all wrongs. 2. The final coming of the Son of man is referred to.—*Professor Charles F. Bradley, D.D.*

Analytical and Biblical Outline.

How to Pray.

I. PRAY ALWAYS.

Always to pray, and not to faint. v. 1.
"Praying always with all prayer." Eph. 6, 18.
"Continuing instant in prayer." Rom. 12, 12.

II. PRAY DIRECTLY.

Avenge me of mine adversary. v. 3.
"Ye shall ask what ye will." John 15, 7.
"We have boldness and access." Eph. 3, 12.

III. PRAY EARNESTLY.

This widow troubleth me. v. 5.
"Effectual fervent prayer...avalleth." Jas. 5, 16.
"Come boldly unto the throne." Heb. 4, 16.

IV. PRAY PERSISTENTLY.

Continual coming...swear me. v. 5.
Cry day and night unto him. v. 7.
"I will not let thee go." Gen. 32, 20.
"Be it unto thee...as thou wilt." Matt. 15, 28.

V. PRAY HUMBLY.

God be merciful to me a sinner. v. 13.
"God...giveth grace to the humble." Jas. 4, 6.
"Hath he respect unto the lowly." Psa. 138, 6.

Thoughts for Young People.

The Relation of God to Men.

1. God is the heavenly Judge, by whom all earthly judges are judged. Innumerable cases have been appealed to the supreme court of the universe from unjust judges and juries in every age and clime. Every decision made on earth will be finally reviewed by God. Ver. 2.

2. God sometimes seems to men an unjust Judge, careless of the world's condition, insensible to appeal, and blind to the wrongs among men. But it is only seeming; "the Judge of all the earth will do right." We may rest with perfect confidence on this divine assurance. Ver. 2.

3. God hears the cry of his people, even though he seem dull of hearing, and will answer, though he delay long. There is absolutely no good deed overlooked nor wrong forgotten. There are no wearisome "courts of chancery" in the kingdom of heaven, where claims for justice may be pigeon-holed and forgotten. Ver. 7.

4. God has among men his own "elect," or chosen ones, those who have heard his voice and whom he regards with favor. He seeks "the humble and contrite heart" to be his dwelling-place; and the man who chooses contrition and humility of soul is already "chosen of God, elect, precious." Ver. 7.

5. God will do justice in behalf of the right and execute vengeance upon the wrong in his own good time. Ver. 7.

6. God's waiting to do justice may seem to man "long," but it is really "speedy." Ver. 8.

7. God looks at men's hearts in prayer rather than their lips. Ver. 14.

8. God lifts up and puts down men not only according to his own will, but according to their own characters. Christ never made a friend of an arrogant man; he never turned away from a penitent seeker. He came to call "not the righteous, but sinners, to repentance." Ver. 14.

Les-on Word-Pictures.

The judge sits on his bench by the city gate. There is a throng of clamorous people gathering before him, each with his case to be adjudged. At the gate there is a noise of people coming and going. Camel-drivers are shouting to their beasts. The donkey-riders are scolding their donkeys. There is a babble of complaints in the judge's ears. Nothing disturbs, though, his heavy, sluggish nature until he sees a certain woman's veil and two eyes eagerly peeping over it and sharply glancing at him. He mutters, "That woman! She here again?"

Yes, here, and crying out to him in shrill tones! How he hates that voice! Hear her! "Avenge me of mine adversary!"

"No, no!" he says. "Go away, woman! You were here yesterday, and the day before, and the day before that. Go away! I care not for you or your friends or your God."

She only cries in sharper tones, "Avenge me of mine adversary!"

He frowns, shakes his head, and turns away.

The morrow comes. More camel-drivers shouting at the gate. More riders beating their donkeys. More complainants with their cases; bad look; that same veil again; those eager eyes; that same piercing cry, "Avenge me of mine adversary!"

The judge looks up. Again? Yes, she is here again. The judge gives way. He does not care for her or her friends or her God, but he does care for his comfort. "Woman, I will avenge thee!"

She gets her prayer from the unjust judge. Will we get less from God?

It was the Saviour who told a story about an unjust judge. He hangs up another painting before the crowd.

He is talking about a Pharisee at his prayers. You can see him proudly striding off toward the temple. What a swelling phylactery is on his forehead! He bristles all over with sacred paraphernalia. His self-complacent soul is about to send up its petitions to God. But whom does he see in the attitude of prayer? If that isn't a publican! O, the venomous hireling! O how much superior the Pharisee is to the publican!

The Pharisee stands in a conspicuous place to make his puffed-up, ostentatious petition. He proudly tosses his head and shows that big phylactery, and then he pours forth in his thoughts that self-conscious prayer. He spreads out his perfection. He sneers at the publican's imperfection. So self-satisfied!

But that publican, where is he? He halted away back there some time ago. He would not come any nearer. Such a lead as there is on his shoulders! He cannot lift his head. He has shut his eyes in very shame. He is smiting on his breast as if sorely mourning for his mother. He is in a retired, out-of-the-way nook. He would not have any body see him. He would not have any body hear him as he murmurs, "God be merciful to me a sinner!" And lo, all the penitent world hear his humble cry and pattern after it.

By Way of Illustration.

Prevailing Prayer. "Success in this world comes only to those who exhibit determination. 'I must see him,' said an applicant at the door of a public person. 'You cannot see him,' said the servant; but the man waited at the door. A friend went out to him and said: 'You cannot see the master, but I can give you an answer.'

"No," said the importunate pleader, 'I will stay all night on the door-steps but I will see the man himself.'

"You do not wonder that after many rebuffs he gained his point. It would be an infinitely greater wonder if an importunate sinner did not obtain an audience from the Lord Jesus. If you must have grace you shall have it."—*Spurgeon*.

"Sometimes my little boy will be playing in the house, and he will stop and say, 'Papa, a glass of water, please.' But if I see that he goes back to his play I don't think he is very thirsty, and I don't get it. By and by he gets thoroughly in earnest; he throws away his toys and comes and seizes hold of me and says: 'Papa, I must have a drink of water.' Then of course I go to get it, because I see that he really wants it. Many are like this in prayer. They ask something of God and then go on with their business and forget all about it. When God sees that we are in earnest he answers."—*Moody*.

A wide-spread revival came to one of our churches where the praying had been so cold and formal they had hardly expected their prayers to be answered. But some one had been praying earnestly. It was ascertained that one humble woman had spent a whole night in prayer for the very revival God was then giving them.

A visitor to the White House, while Lincoln was president, said that one midnight he noticed a light in the president's private room, and, going to the door, heard him praying earnestly. He was giving the night to prayer for his country. From that hour the smile of Heaven was on our government. God heard his prayer and sent deliverance.

Humility. "Some people talk of how humble they are. If they have true humility there will be no need to publish it. A light-house does not have a drum beaten or a trumpet blown in order to proclaim the proximity of a light-house; it is its own witness. There is a little brook not far from where I live, and after a heavy rain you can hear the rush of its waters a long way off. But let there come a few days of pleasant weather, and the brook becomes almost silent. And there is a river near my house the flow of which I never heard in my life as it pours on in its deep majestic course the year round. Those who proclaim loudest are not those who have the most piety."—*Moody*.

The Teachers' Meeting.

Begin with a short talk—conversational if possible—about prayer, its high privilege, its power, its results, etc. Then show the way to pray as presented in this lesson. . . . Divide the lesson, explaining each parable separately. A distinct impression should be made by each. . . . With young scholars the parables should be made simply to teach how to pray, not attempting the deeper thoughts of God as represented by an "unjust judge." Tell the story, and make the individual application. . . . With senior classes the deeper significance of the first parable should be shown: 1) The widow, Christ's Church; 2) The adversary, Satan, the opposer of Christ's cause; 3) The unjust judge, God as he appears to unbelieving men; 4) The time of vindication and justice, the judgment. . . . Show how God does answer, though he seems to delay. . . . The second parable shows: 1) What to guard against in prayer; 2) What to seek for in prayer. . . . The elements of true prayer as seen in these two parables. . . . Illustrations from the Bible of power in prayer. . . . Abraham, Elijah, Paul; of persistence in prayer—Jacob and the Syro-Phœnician woman. Find or let your class suggest other instances. . . . No illustrations will be more effective than instances of answers to prayer from your own experience.

References.

FREEMAN. Vers. 11, 13 : Standing during prayer, 741.
 Ver. 12 : Semi-weekly fasts, 783. Ver. 13 : Smiting the
 breasts, 784.

Blackboard.



The subject of to-day's lesson being prevailing prayer, the blackboard illustrates the truth that prayer and patience go together. We pray for a thing to be given to us, and we think our prayer will not be answered at all because it is not answered right away. Now this blackboard lesson teaches that God is wiser than we are, and the blessing for which we ask he sees we are not yet prepared for, or it is not yet ripened. We are like children crying for green fruit, and impatient because it is not given to us, while all the time the warm love of the Father is shining down on that which we rightly ask for, and when it is fully ripened the blessing is given.

DIRECTIONS FOR COLORS. The bunch of grapes blue, touched with white; the leaf and vine green; the rays yellow.

Primary and Intermediate.

LESSON THOUGHT. How to Pray.

Make on the board, or cut out and pin up, an altar of incense. Tell that in the old Jewish worship this was the symbol or picture of the prayers of God's people going up heaven.

To be taught : 1. That we ought to pray. 2. That we ought not to get tired of praying. 3. That we ought to pray very humbly.

1. *Jesus prayed.* Read from the Bible some words about Jesus at prayer. Ask children *who* has told us to pray. God would not tell us to do that which was not the very best thing. Speak of the kind of people who do pray. Tell the story of a traveler in a wild region who came to a lonely house. He had lost his way, and dared not go further into the woods. Yet he feared he was in the house of a robber and murderer. When bed-time came his rough host read some verses from the Bible and then prayed. All the traveler's fears went away! Why? Because bad men do not pray to God.

2. Tell the parable that Jesus told about the woman and the judge. Explain that the judge did not love the poor woman nor did he care whether justice was done. Yet he gave her what she wanted because she did not get discouraged and stop asking. If a wicked judge would do that, *how much more* will God, who loves us, and who is just, grant us the things we ask of him, if they are the best things for us! Teach that we must always remember that God knows best what is good for

us, and not lose our faith if we do not get just what we ask. A good father has to say "no" sometimes to his dear children.

3. Tell the parable about the Pharisee and the publican. If possible get pictures to show of the two. Make two hearts on the board. In one print "Pride;" in the other, "Humility." Teach that the pride in the Pharisee's heart shut out the sight of God. When we do not see God we do not see our own sin. Teach earnestly and solemnly that all our hearts are sinful by nature. This is why we all need help from God. If we want God to help us we must ask him, and we must ask humbly, as the publican did.



Print "My Prayer." Tell of a little boy who stood on a street corner one morning on his way to school and sent a prayer of three words to heaven. That was the open door to a good and useful life for the little boy. He became a minister and led many to know and love the Lord. This was his prayer: "Lord, help me!" As long as he lived he used this prayer of his childhood, and it always brought help down from heaven. Urge children to take it for their prayer.

OPTIONAL HYMNS.

'Tis the blessed hour of prayer.
 Deep are the wounds.
 Father, I stretch.
 When peace like.
 My hope is built.
 Saviour, listen.
 From every stormy.
 Sweet hour of prayer.
 Lord, at thy mercy-seat.
 God is in heaven.
 We'll help the cause.

The Lesson Catechism.

[For the entire school.]

1. Why did the unjust judge at last consent to listen to the widow's supplication? **Lest her continual coming should weary him.**
2. What will God do for his own chosen ones? **He will avenge them speedily.**
3. Who went up to the temple to pray? **A Pharisee and a publican.**
4. What did the Pharisee do? **Thanked God that he was not as other men.**
5. What did the publican say? **"God be merciful to me a sinner."**
6. What is Christ's application of this story? **GOLDEN TEXT: He that humbleth, etc.**

CATECHISM QUESTION.

8. What is Christian adoption?
 It is the act of grace which bestows on believers the name and the privileges of sons of God.

To redeem them that were under the law, that we might receive the adoption of sons.—Galatians iv. 5.

A. D. 30.]

LESSON IX. ENTERING THE KINGDOM.

[Aug. 31.]

GOLDEN TEXT. Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. Luke 18. 17.

Authorized Version.

Luke 18. 15-30. [Commit to memory verses 15-17.]

15 And they brought unto him also infants, that he would teach them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

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

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

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

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Revised Version.

15 And they brought unto him also their babes, that he should touch them: but when the disciples saw it,

16 they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of

17 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.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good?

20 none is good, save one, even God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor

21 thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute

22 unto the poor, and thou shalt have treasure in this heaven: and come follow me. But when he heard

23 these things, he became exceeding sorrowful: for he was very rich. And Jesus seeing him said, How

24 hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter

25 in through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it

27 said, Then who can be saved? But he said, The things which are impossible with men are possible

28 with God. And Peter said, Lo, we have left our own, and followed thee. And he said unto them,

30 Verily I say unto you, there is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life.

TIME.—30 A. D. **PLACE.**—In Galilee. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—Eternal life.

HOME READINGS.

- M. Entering the kingdom. Luke 18. 15-23.
 Tu. Entering the kingdom. Luke 18. 24-30.
 W. Righteousness by faith. Rom. 3. 19-20.
 Th. Law and faith. Gal. 3. 21-29.
 F. Drawing back. Heb. 10. 32-33.
 S. The new birth. John 3. 1-8.
 S. As little children. Matt. 18. 1-4.

LESSON HYMNS.

- No. 110, New Canadian Hymnal.
 I hear thy welcome voice.
 No. 112, New Canadian Hymnal.
 Jesus, my Lord, to thee I cry.
 No. 114, New Canadian Hymnal.
 "Nearer the cross!" my heart can say.

DOMINION HYMNAL.

Hymns, Nos. 48, 51, 57.

QUESTIONS FOR SENIOR STUDENTS.

1. Children of the Kingdom, v. 15-17.
 Was it customary for Jewish mothers to carry their babes to rabbis for their blessing, or was this an exceptional incident?
 In what sense is the childlike spirit necessary to receive the kingdom of God?
 2. Riches and the Kingdom, v. 18-27.
 What are we to understand by the phrase "a ruler"?
 What do we learn concerning this ruler in Matthew?

What did he desire to inherit?

What did Jesus ask him?

Why, probably, had he called Jesus good?

Did Jesus mean that he was not God?

Did he mean to inform the ruler that he was God?

What, probably, did he mean?

Did Jesus say that if a man kept the commandments he would inherit eternal life?

Did any one ever keep the commandments in spirit and in truth?

What did Jesus tell this young man to do?

Was this a special command to him, or does it hold now in regard to all Christians?

In what sense must Christians give up all they have before they can have treasure in heaven?

Is it as hard for rich men to be good now as it was in that day?

Is it possible for a camel to go through a needle's eye?

How did Jesus show that it was humanly impossible for a rich man to be saved? See ver. 25.

What does he tell us in ver. 27?

Why did the poor disciples feel that this statement imperiled their salvation? See ver. 26.

3. Self-Denial and the Kingdom, v. 28-30.

What did Peter think he and his friends had done?

Had they?

What blessed promise does Jesus give us?

Practical Teachings.

If men had to fight their way into the "kingdom of God" they would all buy rifles and bayonets to-morrow, and no business would thrive as well as that of the gun-shops. To be meek and guileless and trustful is harder for the "natural man" than to fight or to toll. "Eternal life" is won by being, not by doing—a truth that is often lost sight of in funeral sermons and sometimes in "revivals." But "In thy name I have done

many mighty works" counts for nothing in the ears of the heavenly Judge.

Christ "sends the proud to the law, but invites the humble to the Gospel."

Every penitent in good faith gives up all of this world's goods before he is accepted by Christ. Genuine Christians have ceased to regard themselves as *others*; from the hour of their conversion they are *others*.

Peter evidently makes a mistake here; he had not left *all*; he had indeed left his wife and his fishing boats; but he had brought his ambitions with him. Remember, worldly ambitions are as treacherous to us as they were to him.

Hints for Home Study.

1. Find other passages in which Jesus and his apostles taught the lesson of the 17th verse.
2. Put down in plain English your sober convictions of Jesus's doctrine concerning wealth and poverty.
3. Find all the passages where this subject is directly discussed or indirectly alluded to by him.
4. Find other cases in which this ruler's question was asked Jesus.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Children and the Kingdom**, v. 15-17.
Who brought children to Jesus, and why?
Who repelled the children?
How did Jesus feel when he saw this? Mark 10, 14.
What invitation did he give?
Who alone can enter the kingdom of God? (GOLDEN TEXT.)
What change does Jesus declare necessary? Matt. 18, 3.
2. **Riches and the Kingdom**, v. 18-27.
What Jewish official came to Jesus?
What question did he ask?
What did Jesus say about the good?
What did he say about the commandments?
Which commandments did he quote?
What claim did the ruler make?
How much did he yet lack?
What was he told to do?
How did this command affect him?
Why was he sorrowful?
What said Jesus about riches and the kingdom?
What is less difficult than for a rich man to be saved?
What question did the hearers ask?
What was the answer Jesus made?
3. **Self-denial and the Kingdom**, v. 28-30.
Of what self-denial did Peter boast?
What question did he ask about reward? See Matt. 19, 27.
What reward did Jesus promise?

Teachings of the Lesson.

Where in this lesson are we taught—

1. Who are in the kingdom of God?
2. What we must do to enter the kingdom?
3. What hinders entrance into the kingdom?

Home Work for Young Bereans.

Find facts narrated by the other evangelists concerning Jesus blessing little children, in addition to those given here by Luke.

Find another inquirer who asked Jesus what he should do to be saved.

Find who asked Paul a similar question.

Find a passage in one of our Lord's sermons in which the duty of distributing freely on earth and laying up treasure in heaven is emphasized.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who were brought to Jesus for his blessing? **Little children.**
Who wanted to send them away? **The disciples.**
What did Jesus do? **He called the children to him.**
What did he say of them? **"Of such is the kingdom of God."**
How must grown people receive the kingdom of God?
As little children.
Who came asking Jesus how to get eternal life? **A rich young ruler.**
What did Jesus tell him to keep? **The commandments.**
What did the young man answer? **That he had done this.**
What did Jesus see in the young man's heart? **Love of riches.**
What did he tell him to do? **To sell all he had, and give to the poor.**
What other direction did he give? **"Come, follow me."**
What did the young man do? **He went away sorrowful.**
What did he love better than eternal life? **His riches.**
What did Jesus say was very hard? **For rich men to enter God's kingdom.**
What had the disciples done? **Left all to follow Jesus.**
What did Jesus say they would have? **Blessings here and hereafter.**
- Words with Little People.**
Jesus is just as ready to receive little children now as ever he was. Will you come to him and say, "Jesus, take me now?"
- Whisper Prayer.**
Gentle Jesus, meek and mild,
Call to thee thy little child.

General Statement.

Jesus uses the incident of the reception and caressing of infants and the conversation with the young ruler to show his disciples and the multitude the true terms of entrance to the kingdom of God. Theology was supposed in those days, as by some people now, to be an abstruse science for the learned only. Jesus says that except we learn divine things as an infant would learn them we can never understand them at all. The young ruler had kept the commandments faithfully, or, at least, thought he had. There was not a Jew from Dan to Beersheba but would have said that such a righteous youth was already in the kingdom. But he knew he was not. And Christ knew not only that he had not yet entered his blessed portals, but knew what was keeping him out, and, with this young man for his text he more fully unfolds to his disciples the way of salvation.

EXPLANATORY AND PRACTICAL NOTES.

Verse 15, 16. **Brought . . . infants.** Jewish mothers were accustomed to carry their babies to rabbis for their blessing. **Rebuked them.** The disciples were more anxious to have Jesus recognized as king than as rabbi, and thought that this action of the mothers would interfere with his royal dignity. **Of such is the kingdom.** Another way of saying, "My kingdom is not of this world." **As a little child.** This sentence does not mean that children have the Christian graces; what passes for purity in childhood is the innocence of ignorance. They have not been compelled to make decision of many great moral questions involving purity and impurity. These came to this new King of Galilee, not, like his disciples, for what they could get, seeking positions of honor and influence, but with profound veneration seeking his blessing. It is possible even to seek

holy eminence in a spirit that is intrinsically selfish. Jesus says that those who thus seek the kingdom of God shall never find it.

18, 19. **A certain ruler.** A member of the Sanhedrin. **What shall I do to inherit.** He had learned one fact that neither the Pharisees, nor priests, nor his fellow-members of the Sanhedrin were likely to teach him—that he did not inherit eternal life because of his kinship to Abraham. **Why callest thou me good?** "Good master" on the young man's lips carried with it the thought of complete wisdom or infallibility, as if he had said, "Perfect Teacher." Jesus's response means, There is no perfect teacher but him who gave the commandments. **What did he say?**

20, 21, 22, 23. **Do not kill.** Our Lord mentions only those commandments which forbid the most flagrant

grant sins, as if he would show the young man that, splendidly moral as he had been in his outer life, he had in his inner heart, broken even these. **All these have I kept.** He was honest in this statement. He had not yet penetrated sufficiently below the surface of his life to ascertain the deep-seated cause of his heart-ache. **Yet lackedst thou one thing.** But Jesus does not tell him what that one thing is. He tells him rather what to do to supply the lack. **Sell... distribute... come, follow.** What this young man lacked, then, was really that spirit of self-denial which led Jesus to put aside the thousand thrones that Satan offered him and press to his own brow a crown of thorns instead. **Treasure in heaven.** Because unregenerate men cannot handle heavenly treasure as they handle bank-bills, cannot jingle the coins of the celestial city, they seem unreal to them. **He was very sorrowful.** And this is the last glimpse we have of him.

24, 25. Hardly. With what trouble and pain. **They that have riches enter.** Hard, indeed, for Jesus had just said that no one could enter who did not come as a little child, and certainly that is not easy. **Easier for a camel to go through a needle's eye.** The old explanation of a needle's eye as the name of a small gate through which foot-passengers were allowed to go, but from which camels were excluded, is not now gen-

erally credited. Jesus here makes use of a proverbial phrase, and means simply that wealth, as generally prized and trusted in, presents almost insuperable hindrances to the growth of holiness.

26-30. Who then can be saved? A sigh of despair. The disciples who asked this question were counting the ingots and jewels that were to come when the Master entered upon his kingdom; but if all rich men were to be put out of that kingdom, what were they to do? **Things which are impossible with men are possible with God.** Even wealth, which, according to Jesus's teaching, is one of the severest tests a man can inherit—easily changing into the greatest of curses—may, through God's blessing, be turned into a help instead of a hindrance. **Peter said, Lo, we have left all.** And by saying it he showed that not yet did he understand the full depths of our Lord's teachings. But Jesus comes down to his level with his Father's explanation. **There is no man that hath left... who shall not receive.** God ignores no self-denial, forgets no faithful service. **Manifold more.** Jesus is here presenting a general rule. It is true that those who deny themselves for the cause of the right, as a rule, receive manifold more in this present time. **Life everlasting.** The crowning joy in store for all the good. This is similar to the saying of Paul in 1 Tim. 4. 8.

CRITICAL NOTES.

Two of the lessons which Jesus had recently impressed upon his disciples, namely, the need of humility in approaching God (18, 9-14), and the perils with which earthly possessions threaten the soul (16, 19-31), were to be again brought in a forcible way to their attention in his commendation of the meekness of childhood (vers. 15-17), and his sorrowful deprecation of the power which riches have to keep men from entering God's kingdom. Vers. 18-30.

With our last lesson the evangelist gave us the final installment from those unique and precious historical materials concerning the Perean ministry which had extended from 9. 51 to 18. 14; with the present lesson he resumes and continues his narrative in general conformity with those of Matthew and Mark.

Verse 13. Brought. Kept bringing. Also. Besides coming themselves to hear his instructions. **Their babes.** Both words are peculiar to Luke. It was the mothers who brought the children. The mention of "babes" instead of "children" makes it the more obvious why the disciples rebuked them; infants in arms could gain nothing from the instruction of Jesus. **Touch them.** And so confer a blessing. Moslem mothers in these days bring their babes to the mosques in Constantinople to the sheikhs for a like purpose. The tense of the verb suggests, as it does not in Mark, that many came. **Rebuked.** The Greek indicates a series of rebukes.

16. Called them. Called the mothers, who at the rebuke of the disciples were carrying the children away without the blessing they had sought. **To come to me.** To be brought by their parents to me for my blessing. **Of such.** The American committee of revisers prefer the rendering, "to such belongeth." They who have the docility and meekness of children enter into the kingdom of heaven as into their own realm. Comp. Matt. 18. 3; 5. 3. In verse 23 there is shown the antithesis to the child's disposition.

17. As a little child. With humility and docility. Samuel was a well-known example.

18. Ruler. Luke alone acquaints us with his station. If he was a synagogue ruler he would have more than ordinary intelligence in questions of doctrine,

Good Master. The Greek shows that the word "good" was not emphasized—that is, it was used in a conventional way. **Inherit eternal life.** He perhaps had inherited what had made the present life seem worth living—that is, his property. Such words as those of verse 17 may have made him apprehensive about his future.

19. Why callest thou me good? He has used the epithet thoughtlessly; indeed he has never seriously weighed the question he seems so anxious to have answered. **None is good.** That this was a remark intended to apply to this man only, and not an admission of moral imperfection on his own part, is plain from the fact that he elsewhere affirms his own goodness (Matt. 11. 28) and freedom from sin (John 8. 46), and receives attestation from God to the same fact. Mark 1. 11; 9. 7.

20. The commandments. He applies the precepts of the second table to him because he wishes to show him his special deficiency in respect to the spirit of these.

21. All these things. Spoken with some impatience, no doubt. Could a synagogue ruler be thought ignorant of the Decalogue?

22. One thing thou lackedst yet. He had asked what he was to do, and now Jesus tells him more explicitly. Like the lawyer in 10. 29 he found that the second table of the law contained more than he had supposed. He had not done the harm to men contemplated in the negative commandments cited, but he had never yet really loved his neighbor as himself. See Matt. 19. 19; 1 John 3. 16. **Sell all.** He had asked how to obtain eternal life, and had seemed somewhat anxious to know. He must put that life first. **Distribute to the poor.** This was the heroic treatment his soul needed as does every other soul which clings to gold more than to God. **Treasure in heaven.** See 12. 33, 34; 16. 2, 9, 13. **Follow me.** If he had had the faith and courage to do it, no one can say what influence he might not have wielded in the infant Church. Matthew and Barnabas did have such courage.

23. Sorrowful. He had "judged himself unworthy of eternal life." Acts 13. 46.

24. Seeing him. Perceiving the decision he had made. **Hardly.** Not "scarcely," but "with what dif-

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faculty." **The kingdom.** Not in the future, but in the present life. How difficult for a man already rich to embrace the glorious opportunities of consecrated wealth!

25. A camel...needle. This is a striking proverbial saying, used to characterize any undertaking as extremely difficult.

26. Who can be saved? No one can be saved, for all at least desire riches, the disciples would say.

27. Impossible. They lived to see rich men giving up all their wealth for their Master's sake. Acts 2, 44, 45; 3, 34, 35.

28. Lo. Peter asks for special attention to his statement. **Left our own.** We did not go away sad when thou calledst us. Peter had left his nets; James and John their father and hired servants; Matthew his profits at the receipt of custom. Luke omits the question in Matthew: "What shall we have?"

29. For the kingdom. For the sake of entering it or preaching it.

30. Manifold more. Jesus was immeasurably more to his disciples as companion and friend than any other person could have been. Psa. 73, 25. **Eternal life.** The boon the ruler desired to inherit. v. 18.

The Lesson Council.

Question 2. Was the command to the young ruler in verse 22 personal only, or does it apply to property in our time?

The command is not a rule of duty for that or any time; it was a test of personal character. Neither the property to be sold, the wealth to be distributed, nor the poor to be helped were first in the Master's thoughts; he was thinking of the young man and how to save him from "covetousness, which is idolatry." He applied in his case the supreme test. Had the young man responded to it he might have found a broadening of the way, as Abraham found when he went to offer up Isaac. Had he been willing and obedient to the test his Isaac would have been given back to him. Alas! "he went away."

—A. H. Norcross, D.D.

It was personal. The ruler's chief fault was his love of riches. Jesus knew that his only hope of salvation rested in a surrender of his fortune, as a drunkard's only hope would be in total abstinence. The communism of the early Church was voluntary, as appears from the case of Ananias and Sapphira. In the large number of persons made poor through early persecutions a temporary necessity of having "all things in common" was laid on Christians, but love, and not legal constraint, was the motive-power which prompted the surrender of personal property.—Rev. C. S. Ryman.

The command was personal only. Joseph of Arimathea was a rich man, and the family of Lazarus, Mary, and Martha must have had large means also. Zaccheus voluntarily gave away a half of his riches and was cordially welcomed to discipleship. The rich (in 1 Tim. 6, 17) are charged not to be high-minded, and not to have their hope set on the uncertainty of riches, and to be generous; but they are not commanded to sell all and give to the poor. Yet all, rich and poor, and those who are in moderate circumstances, are to be ready to yield anything and every thing at the command of Christ and to hold their property and themselves as the stewards of God's bounties.—Professor Charles F. Bradley, D.D.

It is personal only, for it was not given on other occasions. The community of goods after Pentecost was voluntary (Acts 5, 4), and neither universal (Acts 6, 1)

nor permanent (Acts 12, 12); therefore it does not apply to property in our time. Yet the principle underlying it is true for all time. The Christian is the steward of God and holds every thing subject to God's will. Moreover, the community of goods after Pentecost was the spontaneous expression of the divine life in its purity, and is, therefore, a prophecy of what will be in the ultimate triumph of fully developed Christianity.—Professor Edward L. Parks.

Analytical and Biblical Outline.

Conditions and Rewards of the Kingdom.

I. CONDITIONS OF THE KINGDOM.

1. The Child-like Spirit. "Receive the kingdom as a little child," v. 17.

"Become as little children," Matt. 18, 3.

"My soul is even as a weaned child," Psa. 131, 2.

2. The Obedient Spirit. "Thou knowest the commandments," v. 20.

"Briefly comprehended...Love," Rom. 13, 9.

"Doeth them shall live in them."

3. The Self-denying Spirit. "Sell all that thou hast," v. 22.

"Charge them that are rich," 1 Tim. 6, 17-19.

"Lay not up...treasures," Matt. 6, 19.

4. The Helpful Spirit. "Distribute unto the poor," v. 22.

"Give, and it shall be given you," Matt. 7, 7.

"Lendeth unto the Lord," Prov. 19, 17.

5. The Disciple's Spirit. "Come, follow me," v. 22.

"My sheep...follow me," John 10, 27.

"Let him follow me," John 12, 26.

II. REWARDS OF THE KINGDOM.

1. Present. "Manifold more," v. 30.

"A hundred-fold now," Mark 10, 30.

"Promise of the life that now is," 1 Tim. 4, 8.

2. Future. "In the world to come," v. 30.

"Of that which is to come," 1 Tim. 4, 8.

"A crown of righteousness," 2 Tim. 4, 8.

Thoughts for Young People.

Terms of Admission.

1. Eagerness to enter. None are saved contrary to their own desire.

2. Submission to Christ. No dictators or "rulers" are admitted here. As a little child is led by his father so must we accept divine guidance.

3. Faith in God. Without this we can neither be eager for his kingdom nor submissive to his law.

4. Obedience. This of itself will not insure entrance; for the young ruler had obeyed the commandments from his youth and still lingered "outside the gate." His error lay in substituting obedience to the letter of the law for conformity to its spirit.

5. Complete self-surrender. This young ruler was told to give up all his worldly possessions because his heart was in them, and Christ wanted his heart. He wants yours.

Lesson Word-Picture.

Such a crowd as is following Jesus, sick folk, the deaf, the blind, the crippled, the poor, the rich, publicans, scribes, Pharisees, and now these young children, borne in the arms of parents or gamboling about their feet! It would seem as if in a wide, thirsty land there had been opened a deep, cool fountain, and a host hurry to

it with their thirst and their water-jars, and, bailing deep, take out the cool, sparkling, priceless water. And now who are borne to these waters of life but the little children! The parents hold them out in their arms to the great Prophet that he may touch and bless them. Yes, let the water of life wet their lips.

But the disciples shake their heads. They frown. They object. They would send away the little ones. They cannot brook this interference with their Master's time. But, no! The great Master will not send them away. He calls them. O rich and strong and tender the tones of the great Shepherd calling to the lambs! How they run to him, climb his knees, nestle in his bosom, while upon their heads rest compassionately the hands one day to be cruelly nailed to the cross for them!

Like little children, he says, must seekers of his kingdom be in spirit.

But who now would drink of the flowing waters? It is a young ruler who asks about this heavenly kingdom, the price of eternal life. He is not only young, but rich. Do you see all those rustling fields and luxuriant vineyards and thrifty barns? They belong to this rich young ruler. Hear the lowing of his herds and the bleating of his flocks!

But he has asked Jesus a question and now waits for an answer. The young ruler and the Saviour face one another. O solemn moment when the human soul asks concerning its eternal destiny! He knows the commandments? Yes, knows and keeps them.

The eyes of Jesus look far down into the young man's heart. Those eyes are like the lustrous depths of the pools of Solomon when the sun shines into them. The young ruler hears the voice of Jesus bid him sell all his possessions and follow the Saviour.

What, give up, surrender, sell those fields, vineyards, flocks, herds, barns? What, go round the country, up and down the highways, following the great Prophet like those disciples, weary and worn, in robes dusty and threadbare?

Never!

He sorrowfully shakes his head. Jesus, too, is sorrowful. How can the soul encumbered with such beloved but hindering wealth squeeze through the heavenly gates?

Peter is speaking. He is one of those who through hunger and thirst, amid misunderstandings and persecutions, travel up and down the highways, patiently following Jesus. Peter would make a statement about those who have thus forsaken all and followed him.

Then the voice of Jesus is lifted, and it pronounces blessings upon faithful following. How they multiply—crown upon crown, diamonds upon diamonds, kingdom upon kingdom, life upon life, age upon age! The rills of blessing from that central fount deepen, spread, till they become a vast shoreless sea.

By Way of Illustration.

Children and the Kingdom. A little child who heard that the blessed Christ when on earth had not where to lay his head, said, earnestly, "O, I wish I had been there, I would have given him my pillow."

The Rich Young Man. The commandments and doctrines are to the soul what the streets are which lead to the house of a friend who has invited me to dinner. They will lead me there. But if I remain in the streets my hunger will never be satisfied. The law will lead me to Christ. He alone is the living Bread.

"Put God first" is a good motto. The young man put riches first and lost all. When the Washington steamer was burnt one of the passengers, on the first alarm of fire, ran to his trunk and took from it a large amount of

gold and silver coin, and, loading his pockets, ran to the deck and jumped overboard. Of course he went down immediately. His treasure was his ruin.

Self-denial and the Kingdom. When Garibaldi marshaled his troops for his illustrious campaign a delegation of soldiers waited on him and asked him what pay he would promise.

"I can promise nothing certain but exposure and hardship, sickness, wounds, and death. But if we succeed I promise you a free country."

They retired and sent him this answer:

"General, we are the men."

So does our Commander promise for us trials, but in the end a "better country."

Not the amount we give, but the amount we sacrifice, is the test. A rich man, when making his contribution, said,

"I can't give more than the widow's mite; that was commended, you know."

"O!" said his pastor, "you need not give so much as the widow's mite. She gave all that she had. You are worth at least a hundred thousand dollars, and I do not ask for more than half of it. When you have given all you have given the widow's mite."

Religion, in one sense, is a work of self-denial, just as husbandry, in one sense, is a work of death. You go and bury a seed, and that is husbandry; but you bury one that you may reap a hundred-fold.—*Becher.*

The Teachers' Meeting.

Prepare background of the lesson [time, place, etc.] with sufficient fullness to make its two suggestive incidents vivid.... Two brief word-pictures: the coming of the infants and of the ruler.... Thoroughly study the phrases "kingdom of God," and "eternal life".... Christ's terms for entrance to this kingdom and this life.... In what regards Christians must be childlike: 1) Humble; 2) Teachable; 3) Trustful; 4) Affectionate; 5) Enthusiastic. [Get your class to suggest other characteristics.].... Errors of the self-righteous: 1) That obedience of the letter of the law is meritorious; 2) That any thing short of self-renunciation is acceptable to God.... Additional practical teachings: 1) The highest honor parents can bestow on their children is to bring them to Jesus; 2) Nothing that concerns us is too small to receive the attention of Christ; 3) Christ will have no one between needy souls and himself; 4) The Gospel alone honors and ennobles those who are in the dawn of life.

References.

FREEMAN, Ver. 15: Benedictions on children, 680. Ver. 25: The "needle's eye," 631.

Primary and Intermediate.

LESSON THOUGHT. *The Way Into the Kingdom.*

The old device of picture-frames on the board may be used in teaching this lesson. Cover them with paper, removing the covers only as they are needed. Let the first be a circular frame. It will be easy to find a picture of Jesus and the little children to pin to the board inside the frame. Tell the story simply of the mothers bringing their little ones to the Master, and the result. Have children sing, "I think when I read," etc., or, "What did our Lord and Saviour say?"

See how many can recite the text, "Suffer little children," etc., and spend a little time, if necessary, upon it, making clear its sweet meaning and waking in the young hearts a desire to come to Jesus.

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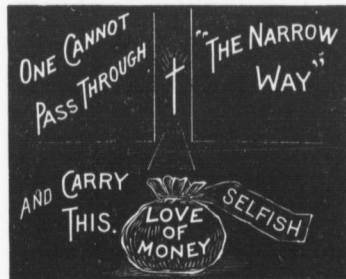
Now Jesus was going away from Perea, where he had bled the children. Some one came running after him. Uncover the second frame. Tell children that they must make this picture in their own minds. Here is a straight mark to stand for Jesus, and others for the disciples. Here comes a very rich young man, running fast. He has almost lost his chance to see Jesus. What was his business with Jesus? It was very important. Let children imagine what it could be. Some one will probably say that he wanted to know how to get to heaven. Yes, that was his business. Paraphrase the conversation between them, and show what hindered the young man from following Jesus. He was not willing to give "all." Help the children to apply the lesson. Some child-to-day wants to come to Jesus. If he comes he must give all. The young ruler had a great deal of money. The child thinks, "I have no money to give." But the child has something more important. He must give his will. If we follow Jesus we must do his way, not ours. The young ruler could not do that. Many children think they cannot. Give some illustrative incident.



Now the young man has gone sadly away. Jesus and the disciples are alone. Uncover the third frame. Make a mark in the center. The disciples have heard all, and they wonder that Jesus asked the young man to give up all his riches. Here they come (make marks near Jesus), gathering eagerly around, to ask if the way into the kingdom is not a very hard way!

Teach that it is not hard to the heart that loves and obeys. But it is hard to those who want to have their own way and seek their own pleasure.

Blackboard.



The way to the kingdom is a narrow way. You cannot load yourself down with worldly goods until you have no place for love and trust in Christ and expect to pass through the narrow portals. You will have to lay aside that great burden of selfish love of money and leave it outside, for there is not room enough for both you and it to pass through. That was what the young man in the lesson of to-day refused to do. Little children pass in because they carry in nothing but the faith and love of childhood.

OPTIONAL HYMNS.

The children's Friend.
No name so sweet,
So near to the kingdom.

The young Christian.
Must Jesus bear.
I love thy kingdom.
Father, lead thy.
Jesus loves me.
I think when I.
Jesus loves the.
Dear Jesus, hear.
Lead me, precious.
Growing up for.
Little buds of.

The Lesson Catechism.

1. What did Jesus say when his disciples forbade the mothers to bring their children for his blessing? **Of such is the kingdom of God.**
2. What did he say of those who would not receive the kingdom of God as a little child? **GOLDEN TEXT, Whosoever, etc.**
3. Concerning what did the young ruler inquire? **How to inherit eternal life.**
4. In addition to keeping the commandments what did Jesus tell him to do? **Sell all, give to the poor, and follow him.**
5. How did the young man feel? **He was very sorrowful, for he was very rich.**
6. What did Jesus say his followers, who had left dear possessions, should receive in this present time? **Manifold more.**
7. What in the world to come? **Life everlasting.**

CATECHISM QUESTION.

9. What are the privileges of sonship?

They are—the liberty to call God Father, the inward witness of being His children, and the title to the Christian inheritance.

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

- Aug. 3. **Returning to the Father.** Luke 15. 18; Isa. 55. 7; Hos. 14. 1, 2; Psa. 103. 8-10, 12; 32. 5; Eph. 2. 13; Rom. 5. 1.
- Aug. 10. **Son, Remember.** Luke 16. 25; Dent. 8. 2; Psa. 20. 7; 103. 18; Eccles. 12. 1; John 15. 20; Acts 20. 35; Gal. 2. 10; 2 Tim. 2. 8.
- Aug. 17. **How Much Owest Thou?** Luke 17. 18; Psa. 116. 12-14; 102. 2, 3; Isa. 63. 7; Psa. 107. 1, 2; 107. 15; Rom. 5. 8.
- Aug. 24. **How to Pray.** Luke 18. 1; Matt. 21. 22; Jas. 5. 16; Jer. 29. 13; John 4. 24; Heb. 4. 16; Gen. 32. 26.
- Aug. 31. **The Compensations of Christ's Service.** Luke 18. 29, 30; Psa. 16. 11; 37. 4; 84. 11; Rom. 8. 16, 17; 2 Tim. 4. 8.

THOSE who do but fear know not God, for "God is love."—*Fenelon.*

WRITE it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson.*

It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—*Bishop Hall.*

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