

MAY
1896

Vol. 30
No. 5



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VOL. X

Examini

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EXAMINATI

First P

1. Who, whe according to Je how was He re
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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXX.]

MAY 1896.

[No 5.]

Examinations on the Sunday-school Lessons.

Of the advantages of written examinations on the work of each half-year in the Sunday-school it is unnecessary to write. My only purpose is to call attention to the fact that the Theological Union still continues to conduct examinations and supply certificates to successful candidates. Although the results as to numbers in the past have not been what could have been desired, yet they have been encouraging, the papers being creditable. Appended herewith are the questions on the "Life of Christ," as samples of a paper that will be set on Luke's Gospel at the end of June. The questions will cover the six months' lessons in the Sunday-school, and teachers and senior scholars especially should write on them.

EXAMINATION ON THE LIFE OF CHRIST.

First Part.—Time, Two Hours.

1. Who, when, where, what was Jesus Christ, according to John i. 18? What did He do and how was He received?
2. What was the relation of John the Baptist to the Christ, and under what characteristics did he point Jesus out? What was the effect of the baptism on Him?
3. What led to the development and confirmation of the faith of the first disciples? How was it that Jesus "manifested His glory" by the first miracle?
4. What are the great Gospel truths taught by Jesus in the conversation with Nicodemus and the Samaritan woman? How do these concern us?
5. What miracles did Jesus work on the Sabbath day? How did He justify himself? Discuss the Sabbath question from the standpoint which Christ took.

6. What is the general topic of the Sermon on the Mount? How does it agree with and how differ from the Ten Commandments? What essentials to Christianity are taught in this sermon?

Second Part.—Time, Two Hours.

1. Show the relation of the Sermon on the Bread of Life and the feeding of the 5,000. How is Jesus the Bread of Life?
 2. Explain the great confession of Peter as against the assumption of the Church of Rome.
 3. Give an exposition of the principle of forgiveness laid down by Christ.
 4. What were the purposes of the transfiguration?
 5. What was the difference between the feeding of the 4,000 and that of the 5,000?
 6. What was the force of the Lord's reply to the Sadducees in Matt. xxii. 29-34?
 7. What prophecies are said to be fulfilled in the circumstances of Christ's death?
 8. Harmonize the several accounts of Peter's denial.
 9. Give the sayings of Jesus on the cross.
 10. Why the necessity of the Ascension? Write an essay on the Resurrection.
- N.B.—The questions are to be answered from memory, without the use of books or notes, but the essay may be written at another time, and any helps may be used. The examiner must be present while the questions are being answered, and will forward results, with fee of twenty-five cents, giving name and address of each candidate, if not already paid to the undersigned. I am desirous of procuring the name and address of any who will act as Supervising Examiners and assist in holding examinations, and also of probable candidates. Would like names before June 1st, the sooner the better. Will the ministers help us?

A. M. PHILLIPS, Sec.,
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Sunday School Banner.

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

TORONTO, MAY, 1896.

A Good Five Cents' Worth.

ON account of there being five Sundays in the month of May this number of the BANNER has been enlarged in size to make room for the very full Lesson Notes we furnish. We are therefore unable to find room for any extended editorial matter.

We think our readers will agree that we furnish a very good five cents' worth in monthly numbers of the BANNER—only the price of the cheapest kind of cigar or of a single glass of the cheapest kind of liquor. Yet the first will make wise unto salvation, while the others will befog the intellect or drown the soul in foolish or hurtful lusts.

Why will men give their money for that which is not bread and their labour for that which satisfieth not? Why will they try to feed their souls like swine with the husks of earth which perish with the using, and refuse so often the heavenly manna, the Bread of Life, of which if a man eat he shall never hunger more. "Eat ye that which is good and your soul shall delight itself in fatness."

Book Notices.

Methodist Magazine and Review for April, 1896.
 Toronto: Wm. Briggs. Price, \$2.00 a year.
 \$1.00 for six months; single numbers, 20 cents.

Among the noteworthy articles of this number is one on "British Columbia and its Resources" with numerous excellent engravings of the striking scenery of our Pacific province. "Costumes and Customs in Bible Lands," by the Editor, is also very handsomely illustrated. A life sketch is given, with portrait, of the romantic career of Frederick Douglass, the slave who became United States Marshal. A stirring missionary sketch is that of Hans Egede, the Moravian missionary to Greenland, with portrait and other cuts. "A Chequered Life" is a study of a remarkable career, by Dr. Pate, of South Carolina. "Matthew Arnold and the New Criticism" is a well-written article, by Miss M. A. Daniels, B.A. "Social Reform in Canada" is a thoughtful paper by the Rev. C. W. Watch. "Christianity and Socialism," by Lyman Abbott, D.D., is a concise statement on an important subject. "Cleg Kelly and his Father" is a very strongly written sketch by S. R. Crockett, from his copyright work just issued. The illustrated story of Irish Methodism and Irish smugglers grows in interest, and the tale of "The Elder's Sin" approaches its conclusion. The Editor writes an appreciative "In Memoriam," with portrait of the late H. A. Massey. "A United Empire Loyalist" is a sketch of Governor Hutchinson, of Massachusetts, exiled for conscience' sake at the time of the Revolution. A review of the Post-laureate's "England's Darling," gives a very favorable impression of his last poem on King Alfred. A review of Sir William J. Dawson's latest scientific work, by Rev. Chancellor Burwash, and other important reviews by Rev. Professor Badgley and others are given. The departments of The World's Progress, with illustrations, of Recent Science, Current Thought, and Religious Intelligence, will help to keep one abreast of the great movements of the day.

From the Mastiff. From life. By A. G. SAVIGNY.
 London: Charles H. Kelly. Toronto: Wm. Briggs.

This is an English reprint of the Canadian edition of this popular book. Our readers will remember the noble mastiff who was imprisoned for forty-two days in a house in Toronto and starved almost to a skeleton. Taking him as her text Mrs. Savigny describes his previous life and adventures, and records the proceedings of a convention of animals who expressed some very sensible sentiments on the subject of reciprocal rights and duties of the lower animals and men.

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Books for Bible Students. Edited by the REV. ARTHUR E. GREGORY. The Ministry of the Lord Jesus. By THOMAS G. KELLY. London: Charles H. Kelly. Toronto: William Briggs.

Our Lord was the model teacher as well as the model preacher. The nearer His disciples come to His spirit and His manner the more successful will their teaching and their preaching be. The common people heard Him gladly, and will gladly hear those who speak in His name and in His spirit. This book is an admirable exposition of the manner and method of the Divine Teacher. It is a thoughtful study of its various aspects, of some of its most striking parables, of our Lord's teaching about the Scriptures, about His own death, about heaven and future retribution. Its study will be greatly helpful to every preacher and teacher.

Through the Eye to the Heart.

THE blackboard is made a very happy and powerful means of instruction in many of our schools. It should be used in all of them. But it requires some skill in drawing and the board itself is a somewhat cumbersome affair. The best surface is one of prepared plaster, but this is rather expensive. To meet the wants of the average school the Presbyterian Board of Publication, Philadelphia, Pa., has prepared large diagrams on thick paper. These are not like the Leaf Cluster with its beautiful colored pictures, but simple, suggestive and instructive blackboard diagrams which fix the lesson upon the mind. We don't know the cost of these, but we judge they are inexpensive, and a card to the publishers will ascertain the price. They can be ordered through our Book Room.

On the table, side by side, at the Wadsworth House, Cambridge, Mass., the home of the clergy of Harvard, lie peaceably two of the great rival dictionaries, the Webster International and the Funk & Wagnalls Standard. In the former is this inscription:

"To the Harvard University, for the use of the staff of University preachers—for the correction of their English."

"PHILIP S. MOXON,
" of the Staff of 1894-5.

"Feb. 28th, 1895."

This caught the eye of Bishop Vincent, who presented a copy of the Standard with the following inscription:

"To the Harvard University, for the use of the staff of University preachers, thinking that *the very best* is not so good for them."

"JOHN H. VINCENT,
" of the Staff of 1893-5.

"April 8th, 1895."

A Good Book for Teachers.

In Scripture Lands. New Views of Sacred Places. By EDWARD L. WILSON. With One Hundred and Fifty Illustrations from Original Photographs by the Author. New York: Charles Scribner's Sons. Toronto: William Briggs. Price, \$1.50.

There have been many books published on Bible Lands, but there is always room for the best. One of these is Mr. Edward Wilson's volume under review. Some of its chapters and cuts appeared some years ago in that high-class monthly, the *Century Magazine*. These were expanded into a volume which sold, we believe, for \$4.00. This new edition printed on slightly smaller paper is republished at \$1.50—a cent apiece for each picture and the descriptive text thrown in—a price which brings it within the reach of a very much larger range of readers.

Mr. Wilson's pictures are not at all idealized. One knows that he is looking at the reproduction of the scene as it really is. The numerous engravings are from photographs by the author who is an expert in this line. It will add wonderfully to the interest of the current Sunday-school lessons if the teachers would pass such a book around the class, and call the attention of the scholars to the pictured scenes.

Mr. Wilson is a vivacious writer. "By mixing with the people," he says, "and wandering tribes, and by becoming mixed with them against my will, sometimes, I have gained some light upon Oriental life, and secured some more apt illustrations for the sacred writings, as well as new and valuable pictures of the countries through which I wandered." Mr. Wilson went a thousand miles up the Nile to the first cataract, and tells the wonderful story of the recovery of the mummy of the Pharaoh of the Oppression. He crossed the desert of Sinai and explored and photographed, as was never done before, the wonderful ruins of Petra, the Rock City of Edom. He traversed Palestine and Syria from end to end—from Damascus to Hebron, from Jaffa to Jericho. He discusses the site of Calvary, and gives his adhesion to the theory of General Gordon. The book throws new light on the Scriptures and gives new interest to their study. We can cordially recommend the volume to Sunday-school and League libraries as the best value that we know for the money upon the subject.

It may help us to bear trial patiently to remember that the refiner is watching the progress of the trial.

"THE essence of greatness is the perception that virtue is enough. Poverty is its ornament. Plenty it does not need, and can very well abide its loss."

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL ACCORDING TO LUKE—CONTINUED.

A. D. 30.]

LESSON V. FAITH.

[May 3.]

GOLDEN TEXT. Increase our faith. Luke 17. 5.

Authorized Version.

Luke 17. 5-19. [Commit to memory verses 17-19.]

[Read the chapter, Luke 17.]

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Je-ru-salem, that he passed through the midst of Sa-ma-ri-a and Gal-i-lee.

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.

5 And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

11 And it came to pass, as they were on the way to Je-ru-salem, that he was passing through the 12 midst of Sa-ma-ri-a and Gal-i-lee. And as he entered into a certain village, there met him ten 13 men that were lepers, which stood afar off: and they lifted up their voices, saying, Je-sus, Mas- 14 ter, have mercy on us. And when he saw them, he said unto them, Go and show your- 15 selves unto the priests. And it came to pass, 16 as they went, they were cleansed. And one of 17 them, when he saw that he was healed, turned 18 back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him 19 thanks: and he was a Sa-ma-ri-tan. And Je-sus answering said, Were not the ten 20 cleansed? but where are the nine? Were there none found that returned to give glory to God, 21 save this stranger? And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

TIME.—Probably A. D. 30. **PLACE.**—We do not know where the words of the first part of this lesson were spoken. The miracle was wrought at some point on the boundary line of the provinces of Samaria and Galilee. Jesus was going south-eastward toward the Jordan, which he crossed probably not far from Bethabara. It is to be dated, therefore, in all probability, somewhat earlier than the Perea parables which we have recently studied.

HOME READINGS.

- M. Faith. Luke 17. 5-19.
 Tu. The law of cleansing. Lev. 14. 21-32.
 W. Naaman cured. 2 Kings 5. 8-14.
 Th. Confident trust. Psalm 27.
 F. Faith and sight. John 20. 24-31.
 S. Both able and willing. Mark 1. 35-45.
 S. Heroes of Faith. Heb. 11. 32-40.

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LESSON HYMNS.

No. 441, New Canadian Hymnal.

Saviour, blessed Saviour.

No. 231, New Canadian Hymnal.

Oh, happy day that fixed my choice.

No. 109, New Canadian Hymnal.

She only touched the hem of His garment.

QUESTIONS FOR SENIOR STUDENTS.

1. A Lesson on Faith, v. 5, 6.

What request did the disciples make? (GOLDEN TEXT.)

What words show their lack of faith?

What would a little faith enable them to do?

2. A Lesson on Humility, v. 7-10.

What was said about a servant coming in from work?

What command would be given the servant?

What is asked about thanking the servant?

Who should call themselves unprofitable servants?

Why should they thus speak?

3. A Lesson on Gratitude, v. 11-19.

What is the probable meaning of the phrase "passed through the midst of?"

What sufferers met Jesus?

What does "lifted up their voices" mean?

Why did they stand afar off? (Lev. 13. 45, 46.)

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 results followed their obedience?

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 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?

To whom and for what should we offer gratitude? (Psalm 109. 1-5.)

Practical Teachings.

1. Not without profound reason is leprosy chosen in the Scripture as the symbol of sin. Its loath-

someness, its disabling and defiling tendencies, have their deep spiritual parallels.

2. God's requirements to men are not based on "reason." It seemed almost preposterous for the 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.

3. 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.

Where in this lesson are we taught—

1. That faith gives power?

2. That humility is a Christian grace?

3. That gratitude is a Christian duty?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 5, 6.

5. Why did the disciples ask for more faith?

6. What great thing could a very little faith do?

2. Verses 7-10.

7. What kind of work is God's service compared to?

8. Is the work of an Eastern servant all done in the field?

9. What are we taught by his serving at table?

10. Can our service give us any claim for reward?

3. Verses 11-19.

11. From where did Jesus start for Jerusalem? What route did he take?

12. Why did the lepers remain afar off? What distance had they to keep from others?

13. How did they show that the fame of Jesus was well known?

14. When Jesus sent them to the priests did it mean that he would help them? How did they show their faith?

15. What did the Samaritan do when he was healed?

16. Why was he allowed to mingle with Jews?

17. How many were ungrateful?

18. How did Jews regard Samaritans?

19. Did this man's thankfulness secure him any other blessing? Of what was leprosy a type?

Teachings of the Lesson.

We cannot do too much for God. There is no room for pride or boasting. Sin keeps us far from God. Misery should make us cry for mercy. Gratitude to God for blessings is our first duty. There is no risk in obeying Christ. To be near Jesus is the joy of a thankful heart. We should give ourselves to God in happy service. To make a good use of God's past dealings will help us in the future.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was the Great Teacher?
 What question did the disciples ask one day?
 What did Jesus teach them?
 What do we owe to God? **All we have and are.**

Where was Jesus going now?
 Through what country did he pass?
 What did he see outside one of the villages?
 Why were lepers kept by themselves?
 Of what is leprosy a type or picture?
 How did these lepers look?
 What did they want?

Why did Jesus send them to the priests?
 Could he not have told them to go home cured?
Yes; but Jesus always kept the law.

What did the nine Jews do?
 What did the one Samaritan do?
 What did the Jews show? **Selfish and ungrateful hearts.**

What is the lesson for us? [Answer to yourself.]

Lessons for Me.

That I may have more faith if I want it.
 That I can never deserve God's love and mercy.
 That I must try to have a thankful heart.

LESSON OUTLINE.

BY J. L. HURLBET.

The Acceptable Faith.

I. A GROWING FAITH.

Increase our faith. v. 5.
 Your faith groweth. 2 Thess. 1. 3.
 Add to your faith. 2 Peter 1. 5.

II. A LIVING FAITH.

As a grain of mustard seed. v. 6.
 The gift of God. Eph. 2. 8.
 Being born again. 1 Peter 1. 23.

III. AN OVERCOMING FAITH.

Be thou plucked up. v. 6.
 All things are possible. Mark 9. 23.
 Subdued kingdoms. Heb. 11. 33.

IV. A WORKING FAITH.

Did the things.... commanded. v. 7-9.
 My friends if ye do. John 15. 14.
 The will of my Father. Matt. 12. 50.

V. A HUMBLE FAITH.

We are unprofitable servants. v. 10.
 Our righteousness.... rags. Isa. 64. 6.
 Clothed with humility. 1 Peter 5. 5.

VI. A PRAYING FAITH.

Have mercy on us. v. 12, 13.
 Praying always. Eph. 6. 18.
 Watch unto prayer. 1 Peter 4. 7.

VII. A TRUSTING FAITH.

As they went. v. 14.
 Believe.... be saved. Acts 16. 31.
 Trust in the Lord. Psalm 37. 3.

VIII. A GRATEFUL FAITH.

Glorified God. v. 15-18.
 Giving thanks always. Eph. 5. 20.
 The fruit of our lips. Heb. 13. 15.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY.

General Statement.

Our Lesson Committee has selected for our lesson to-day one of the most startling of our Lord's conversations and one of the most startling of his miracles, which indeed stand side by side in Luke's record, but which can hardly have happened near to each other in time or place. Very wisely we have been recommended by the Committee to carefully read the entire chapter in connection with this lesson. It is likely that self-sufficient comments made by the disciples upon hearing the parable of the rich man and Lazarus led to the administration of the kindly but severe rebuke contained in verses 3 and 4. Our Lord warns them that they must never tire in the exercise of forgiveness. They feel their inability to obey, and call out for an increase of faith. But there is only one way to increase faith, and that is by obedience to the Master's will. After the advice of verses 6 to 10 comes the story of a miracle which had probably been wrought some time before this, but which Luke has his own reasons for recording now. Our Lord was walking eastward along a provincial boundary line. To the north and to his left was Galilee, in which most of his life on earth had been passed, and most of his miracles wrought; to the south and to his right was Samaria, the middle section of the country, but at this time politically united with the province of Judea. It took its name from the ancient capital of the Ten Tribes. Its mongrel inhabitants, with their debased worship and inveterate prejudices, had little in common with the Jews. As Jesus walks along the frontier of these two provinces he meets a little group of lepers, who beg for his mercy. He does not tell them that they are healed, or that they are going to be healed, but assuming that they will be, commands them to go boldly to the priests and demand the privileges of health. Some faith they must have had, for they obey and are instantly cured. But nine of them, intent only on the healing, care little for the Healer. Impatient to be restored to a normal life, they hasten to the priests. One only stops to acknowledge gratefully the goodness of Him who has wrought this wonderful change; and he was a Samaritan.

Verse 5.
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obey you. T. ings, is hyperbation of form, of the truth. (3) *cles of all sorts.* nection with th which had just a very little faith to keep us from
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 Here comes the which our Master is never a superment of time; it ful toil for God. field, returns at to prepare dinnerceive special th duty. The phran incidental token poor men as we edee at least had this phrase show circumstances was

Verse 5. The apostles said unto the Lord, increase our faith. The most difficult of all commands had just been uttered by the Master: they must forgive an offender even though he sin against them seven times a day. They sincerely desired to obey; but how could they? It was too much for poor human nature. But their Master had told them of the godlike forcefulness of perfect faith; and perhaps he who could do so many miraculous things could add enough faith to what they already had to enable them to obey his command. The prayer is not to the highest degree intelligent, as we shall presently see, but it is thoroughly Christian, in harmony with the Spirit of the Master. (1) *Without great faith none can meet high moral requirements.*

6. And the Lord said. His reply to this prayer reaches from verse 6 to verse 10. The comparison of small things to a grain of mustard seed, if not proverbial among the Jews, was at least a favorite one with Jesus. **Ye might say unto this sycamine tree.** Not the sycamore, but probably the black mulberry tree, which is cultivated in different places from Lebanon to Jerusalem, and is valued for its fruit as well as a food supply for silkworms. Our Lord was now near to the Sea of Galilee (probably), and as usual takes local features for illustration. A mountain is not in sight, as one was when last he spoke of faith, so he mentions the sycamine, which grew on every hand. This reply to the pathetic prayer of the apostles is really a kindly reproof. (2) *There is something unreal in a prayer which asks as a gift for that which really comes only through active obedience.* **Be thou plucked up by the root.** The sycamine is exceptionally deeply rooted. **It should obey you.** This, like many of our Lord's teachings, is hyperbole; that is, an intentional exaggeration of form, without, however, any exaggeration of the truth. (3) *Faith can remove the greatest obstacles of all sorts.* Our Lord's words, taken in connection with the command concerning forgiveness which had just been given, teach us that (4) *Even a very little faith, if it be genuine, will be sufficient to keep us from offending against love.*

7, 8. Which of you having a servant. Here comes the parable of the Plowing Slave, by which our Master teaches that (5) *The highest faith is never a supernatural endowment given in a moment of time; it is the sure reward of patient, faithful toil for God.* A slave, busy all morning in the field, returns at noon, not to rest and dawdle, but to prepare dinner for his master. He does not receive special thanks for this, because it is his special duty. The phrase "which of you" is one of several incidental tokens that the apostles were not such poor men as we sometimes fancy. The sons of Zebulun at least had hired servants (Mark 1. 20), and this phrase shows that the supposition of easy circumstances was not absurd as applied to any of the

group. **By and by.** Old English for "immediately;" the passage may be read as follows: "will say unto him when he comes back from the field. Go forward immediately and recline at table." There is no harshness at all in this phraseology. **Gird thyself, and serve me.** Better, "minister to me." In Luke 12. 37, our Lord promised his disciples that he would "gird himself" and minister to them; but he also requires a service. What can we do which can be compared to the usefulness of this servant in giving meat and drink to his master? It is our Lord's meat and drink to do his Father's will, and (6) *When we bring about the will of our heavenly Father we have best served our Saviour and ministered to his great pleasure.*

9. Doth he thank that servant. Does a master thank a slave? The daily services of dependents are not favors. The great lesson that the disciples had to learn at this period was the lesson of humility. See Matt. 19. 19; 20. 21. **I trow not.** When we have done our best we have done no more than it is our duty to do. There is, indeed, another side to this picture which it might be well for teachers of mature classes to present incidentally to their scholars (see Luke 12. 37; Rev. 3. 20); but that side is not in any sense contradictory to this; and the direct teaching here is that (7) *We cannot make the High and Holy One who inhabiteth eternity to be our debtor.*

10. When ye shall have done all. But we never can do all. See Psalm 143. 2.

11. As he went to Jerusalem. If this incident had been told in the fifty-seventh verse of the ninth chapter it would probably be in its proper chronological place; it is here used by Luke as an illustration of the thanklessness of man to contrast with the preposterous claim to thanks from God which the spiritually proud make in their hearts. **He passed through the midst of Samaria and Galilee.** He passed down a wady or river-bed which lies between the borders of Galilee and Samaria, and which extends to a bridge over the Jordan, and thus reached Perea.

12. A certain village. Unknown. **Ten men that were lepers.** Full of sores, with torn clothes, bare heads, and upper lips covered, crying "Unclean, unclean." Those afflicted by this terrible disease were herded together. See 2 Kings 7. 3. **Which stood afar off.** They kept apparently to the traditional limit of one hundred paces. It is sad to notice how leprosy obliterated religious distinctions and made it possible for Jews and Samaritans to associate. (8) *Mutual trouble makes men forget the enmities of race and creed.* The only place in all this world where Jews and Mohammedans live together to-day on easy terms is the leper house in Jerusalem.

13. Lifted up their voices. So as to be heard at a distance. **Jesus, Master, have mercy on us.** "Master" is elsewhere translated

"Rabbi." It is possible that they knew of the story told in Matt. 8. 2.

14. When he saw them. His sympathies were aroused by their forlorn condition. **He said.** Perhaps he shouted across the hundred paces. **Go show yourselves unto the priests.** The law of Rev. 14. 2, was made to prevent the return of the leper to society before he was really cured; he must be officially examined and pronounced clean. They did not need, however, to go to Jerusalem; in no case would the Samaritan leper go there; if he went to a temple at all he went to the temple on Mount Gerizim; and the Jews could go to any priest in any town, who would inspect and decide on the completeness of the cure. The command for these lepers to start on their journey to the priests was an implication that they were cured; but the probability is that they did not yet recognize the cure by any sense, and that there was no touch or ceremony to sustain their faith. Suddenly the weariness departs from their frames and their

flesh becomes like the flesh of infants. Their faith had proved equal to the test, and God's salvation equal to their faith.

15, 16. With a loud voice glorified God. (9) *We should likewise give God public praise for sin forgiven. He was a Samaritan.* Dr. Plumptre says, "Possibly the nine leprous Jews thought it was more their duty to show themselves to the priest than to thank the healer, while with the Samaritan the impulse of gratitude was more than ceremonial observances." The "loud voice" and the prostration on the ground are in keeping with the demonstrative oriental character.

18. Stranger. Man of another race, alien. (10) *The deepest seated and most universal of all human vices is ingratitude.*

19. Go thy way. To the priest, without whose certificate he could not be restored to social and religious life. **Hath made thee whole.** Literally, Hath saved thee.

CRITICAL NOTES.

BY PROFESSOR E. J. COOKE, D.D.

Verse 5. And the apostles said. This is the only instance when the twelve are separated from the "disciples." **Increase our faith.** Better, give us more faith, with the idea of intensity in its quality included. The extraordinary command in verse 4 revealed to them the lack of loving faith, and their prayer is that the Lord would give them such faith in the present acting grace of God that, with confidence in it, they might also have faith in the effects of applied goodness. He who considers humanity as essentially and incorrigibly corrupt and has no patience with its failures and shortcomings is always mistaken in his conclusions, since he leaves the presence of God among men out of the count.

6. If ye had faith as a grain of mustard seed. The faith the Lord spoke of was that kind of faith he had, that kind which puts one in perfect touch with God, which gives one a clear vision of God, of the sublime moral purpose of God in his creation, and thus places one superior to all material, earthly things and conditions. This faith is not for personal power, nor is the exercise of the power arbitrary. God does not surrender the government of the universe to anyone, and he who has this faith will never use it otherwise than as God would use his power, for such faith in its essence is the perfection of reliance on the will of God. Faith is not merely belief; it is moral purpose directed and applied by love. If it were possible for one to have faith so that, as the apostle says (1 Cor. 13), he could remove mountains and yet have no love in the purpose of it, the use of it would amount to nothing at last. Back of all lasting power is love. **This sycamine tree.** A

tree found in Egypt and Palestine having fruit resembling a fig tree, and leaves like those of the mulberry. But the kind of tree is not to be noticed; the sublime truth would have applied to any other object.

7. Will say unto him by and by. This should be, "Will say unto him when he is come from the field, Go," etc. The theme of conversation between the Lord and his chosen twelve was forgiveness of offenses; and, incidentally, faith. In order to fulfill the requirements of the Lord they asked for more faith, whereupon he employs the illustration in this verse. But where is the connection? Where is the point in the illustration? It lies, we think, in the idea of duty set forth in the illustration. It is as if our Lord had said: "You want more faith to obey this commandment (verse 4), as if without it you could not obey, and if you did have this faith and exercised this forgiving spirit, that you would thereby do something meritorious. Nothing of the kind. Forgiving men is your natural duty—that virtue is an ordinary element in natural religion. When you forgive men and love in the forgiving, then a Christlike quality is given to your act. But when you have thus lifted your act into the atmosphere of vital religion, even then you have only done your duty as Christians. You are entitled to no reward for merely doing what you ought to do. Where, then, comes in reward? By grace!"

11. The midst of Samaria and Galilee. This has given some trouble because these provinces are named in the reverse of their geographical position. **Through the midst** must be understood between the two countries.

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12. As he entered. Rather, as he was entering. **Lepers.** Concerning the nature of leprosy and the laws relating to it, see Lev. 13. 14; also Exod. 4. 6; Num. 12. 10; 2 Kings 5. 27. **Stood afar off.** At the prescribed distance lepers were ordered to keep from other people (Lev. 13. 45, 46; Num. 5. 2; 2 Kings 15. 5).

14. Go show yourselves unto the priests. Two important facts are to be noticed here. First, the faith of all. They were not at that moment healed, but our Lord intended that in the going which was prompted by their faith in him they should be healed. In this case, as in the case of the cleansing mentioned in Matt. 8, we think our Lord sets forth the doctrine of the atonement, since he knew the law of the leper given in Lev. 14. Second, one of the lepers was a Samaritan. It was a greater trial of his faith to go to the priests than for the others, since he as a Samaritan did not believe in the Jewish priests. Contrast his conduct with that of Naaman (2 Kings 5. 12).

15. And one of them . . . turned back. Notwithstanding his aversion to the priests he did what he was commanded to do because he believed in Jesus. His faith was in Christ, and from the priests he returns to Christ who had healed. From Samaritanism he went to Judaism, and from that to Christ, and there remained.

17. Where are the nine? The vice of ingratitude is not passed over by the Lord as a mere human weakness. **To give glory to God.** Our Lord is included in this ascription of praise. **This stranger.** Alien of a different stock. The popular idea that the Samaritans were of Jewish blood is erroneous. They were Gentiles, without any Jewish blood in them, and were originally Assyrians. Modern Jews call them Cuthites (compare Matt. 10. 5; 2 Kings 17. 24).

19. Thy faith. The nine had faith, but it was of the eyes and not of the soul. **Hath made thee whole;** or, saved thee. But did not the faith of the nine heal them also? We are therefore to understand this as healing in the highest sense, both of body and of soul. Here is a clear instance of accepting Christ. Accepting Christ does not depend on what is said about him, but it does depend upon our belief in him. It is not so much what we believe as whom we believe.

Thoughts for Young People.

Four Suggestions.

1. *Though rejected and driven out of both Galilee and Samaria Jesus has mercy on needy Galileans and Samaritans.* This should remind us of our Lord's constantly repeated teaching, that we should forgive our enemies, love them that hate us, and pray for them that despitefully use us and persecute us.
2. *Those who will be saved by Jesus must earnestly call upon him, heartily believe in him, and faith-*

fully obey him. Faith gives power; humility is the pearl of Christian graces; gratitude is the most binding of Christian duties.

3. *Gratitude for mercies received is a duty incumbent on men and acceptable to God.* Even our earthly friends, our helpers in life, should receive the richest treasures of our grateful hearts; much more the great God who giveth us all things richly to enjoy.

4. *Christ recognizes the good in men, and honors it, irrespective of their errors in doctrine.* His breadth of sympathy was alien not only to his age; it is alien to ours. There are few among us who do not need to watch closely our prejudices. And if we have "respect unto men," how dwells the love of God in us?

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Verse 6. The hyperbolic figure of a tree plucked up by the roots, transplanted into the sea and continuing to grow, is similar to that given by Matthew concerning the removal of the mountain. The Jews made use of a great deal of this kind of rhetoric. They called a great rabbi, "the uprooter of mountains," signifying his power to remove difficulties.

Verses 7, 8. The plowing servant, or rather slave, is a familiar figure; so is the girding to serve. The girdle is worn by both men and women; by priests, soldiers, and kings. The material may be leather such as that used now by the bedouin Arabs; others are of silver, or fine linen embroidered with silk, silver, or gold thread, and frequently studded with precious stones. It may be fastened with golden clasps, or tied in knots, the ends hanging down. Before any service as that of preparing a meal, the girdle is tightened and the flowing garments tucked up to keep them out of the way. This slave, after his day's work in the field, was told in natural oriental fashion to go and get the master's dinner ready and then get ready his own, which would not be of the same quality or served or eaten in the same way or place, but in his own quarters, and as distinctly to be "prepared," as if the master had no meal at all. It was not eating after his master, what the master left. In India no servant even would eat food left over or once served even to a prince. If the servant wished to partake of the same food as his master, he would purloin from it what he wanted or dared to before cooking any of it for his master's use. There would thus be two separate meals to prepare.

Verse 12. Mr. W. C. Bailey, in his book on *The Lepers in the Indian Empire*, gives a great many impressive facts about leprosy as it is found in that land at the present time. He quotes a deputy commissioner in Burnah, who says of his district,

that there is "not a single village, great or small, without one or more cases of leprosy, generally more." He puts the number of lepers in lower Burma, a small country, at 2,500, counting only the more advanced cases; for every device is resorted to to hide the fact of leprosy in its early stages. He visited asylums in India where 1,425 lepers were sheltered; yet not more than 5,000 of these poor sufferers are thus cared for, out of an estimated population of 500,000 lepers. He notices the great increase of cases of leprosy among Europeans in India; one was a man forty-six years of age who had been discovered to have leprosy, nineteen years before, going about on his crutches trying to help care for other lepers.

The caste or condition of the people does not exclude them from chances of becoming lepers. An instance is given of an educated man well versed in Hindu literature, of the writer caste, thus affected. Mohammedans, Hindus, Europeans, all alike are subjects of it. These all associate together in leper communities, though they would have shunned each other from social prejudice beforehand. Thus in this parable the Jew lepers were nine and the one was a Samaritan, all going out together, though in health the Jews would have despised associating with the Samaritan. There are leper asylums, but not enough for one in a hundred of known lepers. In some places the government furnishes the ground for a place where they build a hut or two to sleep in at night, all who have legs and feet to crawl, going out through the day to beg. The children of lepers almost certainly exhibit leprosy sooner or later, unless taken away from their parents very young. The advanced cases present most pitiable conditions. One case is mentioned of a poor old man, without hands, almost blind, whose little granddaughter nine years of age clung to him, cooked for him, and served him most devotedly. The same sad condition is found wherever leprosy is found.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 5 and 6. A young man who had become a doubter went to hear Phillips Brooks preach, and he heard these words: "If you who are doubting and have but a grain of faith, hold to that, cherish it tenderly, live up to its teaching, and you shall find it increasing a hundredfold." This young man thought: "My grain of faith is that there is a God, a Supreme Being. I will live pure and good because he must desire it, even though I have no faith in prayer or in the life beyond." He cherished his grain of faith, and soon was led to believe in prayer to help him live pure and good. Thus the faith grew, and now he is a missionary in China leading men and women to Christ in that dark

land. Here was faith "as a grain of mustard seed" which accomplished great things.

Verses 7-10. It is the shirk and not the whole-souled worker who feels that he has earned heaven. It was the great naval commander, Nelson, who said when he gave his life for his country, "Thank God, I have done my duty!" Without doubt some common sailor on that ship, doing only what he must, felt that his country ought to give him her best. When some one spoke to Hannah More of her great work for God she said: "Talk not so vainly. I utterly cast it from me, and fall low at the foot of the cross."

Verses 11-18. As the Dead Sea drinks in the river Jordan and is never the sweeter; and the ocean all other rivers and is never the fresher; so we are apt to receive daily mercies from God and remain unthankful. We are like fishermen's weels, wide at that end which lets in the fish, but narrow at the other end, so that they cannot get out again; greedily to get mercy, tenacious to hold it. Our hearts, in this case, are like the windows of the temple,— "wide inside" to let in mercies, but "narrow outward" to let forth praises.—

Reynolds.

There was a child in a family who seemed to be a favorite. Her father was always planning some pleasure for her. A friend said to him: "Is she your best beloved?" "No," he answered, "I do not love her more than the others, but it is a delight to give to her because she is so appreciative. I never did her the smallest service that she did not say, 'Thank you, papa.'" So does our heavenly Father love to give to the grateful heart.

Verse 19. "Thy faith." It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean; so a little faith is as true faith as the greatest. A spark of fire is as true fire as a great flame. So it is not the measure of thy faith that saves thee. It is the thing that it grasps that saves thee. The weak hand of a child that leads the spoon to the mouth will feel as well as the strong arm of a man; for it is not the hand that feeds thee, but the meat. So if you grasp Christ ever so weakly, you are safe.—*Adams.*

Before the Class.

BY REV. E. M. FERGUSSON.

Our object to-day is to teach the class that the unlimited power of a perfect faith in God comes as the result of a process of spiritual growth.

Did you ever watch an engineer starting a train? What a force he exerts! Could you pull that throttle? Would they let you? Why not? The company knows two things about that engineer: he understands his duty, and he can be trusted to obey orders. So it gives him that power—*for himself?*

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In our lesson to-day, Jesus makes a very wonderful statement (verse 6). Can you do that? And yet Jesus meant just what he said; but then that word "faith" means a great deal. If you had that faith, you would have not only the power, but, like the engineer, the will to use it aright. And pulling up trees is easy, compared with pulling up habits and dispositions. Read the verses just before the lesson. To forgive one's brother seven times in one day, the apostles thought, is impossible; and so they prayed, "Increase our faith." Would you like to have such faith—faith that would give you power to be holy? You can have it. But you must begin at the beginning, and pray all the way along.

Read about the ten lepers. Poor outcasts, they stood and cried—what? That showed that they had faith enough to trust Jesus for help. What is our leprosy? What must I do to be saved? That is the first stage of faith, a *dependent trust*. What did Jesus tell them to do? What might they have said? But they started at once. That is the second stage, an *unquestioning obedience*. What blessing came to them? Is it always so?

One of them turned back; what did he do? Did Jesus like it? Yes; read what he said. That is the third stage of faith, a *grateful recognition*. Ingratitude after the blessing is a pretty clear proof of distrust before. So we have, first, turning to God; then submission and obedience; then public confession. After that, we are disciples, ready for service; and so we need more faith.

Suppose that engineer should say, "I carried a hundred passengers safely to-day; the company owes me a present." Would he be right? Why not? Read verse 10. Does the company want men who are always talking about what great things they have done? Does God want such servants? No; they must have faith to work quietly, like the servant at the table (verse 8), and give God the glory for all they do. This is the fourth point in faith, an *unassuming servitude*.

So God wants us all to be poor, low-spirited slaves, does he? Is that what Jesus was? He was humble, and he always gave his Father the glory. But did he shrink, when great things were to be done? Was he brave? He does not ask us to pluck up trees; but he does ask us to root out bad habits (mention a few), and to endure disappointments. To attempt these impossibilities requires a *spiritual courage*; and that is the fifth stage of faith.

[If there be time, illustrate spiritual courage with reference to apostles, missionaries, evangelists, Luther, Wesley, etc. Think of the mountains moved by these men's faith! Do you want such faith?]

Now, what are the five stages of faith? Can any one of them be skipped? When we say the

Golden Text, let us say it as a prayer; and let us be ready to have the prayer answered.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

FAITH TAUGHT.

DISCIPLES' REQUEST.
INCREASE OUR FAITH.

THE LORD'S RESPONSE.
ALL THINGS POSSIBLE TO FAITH.

ALL OUR WORKS ARE BUT DOING OF DUTY.

"Without faith it is impossible to please God."

FAITH EXEMPLIFIED.

TEN LEPERS | WHOSEVER WILL CRY TO JESUS FOR MERCY

THEY WERE | WILL BE HEARD. HEALED.

"Faith hath made thee whole."

The Teachers' Meeting.

Word-picture... Manners, customs, etc. (1) Leprosy (make characteristic 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.... Leprosy, like sin is: (1) Hereditary; (2) Grows

insidiously, without much pain; (3) Ruins and destroys; (4) Is foul and pollutive; (5) Is incurable by man.... 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," verse 13; (2) "Master have mercy," verse 13; (3) "Thy faith hath made thee whole," verse 19; (4) "He saw that he was healed," verse 15; (5) "Giving him thanks," verse 16; (6) "Where are the nine?" verse 17.

References.

FREEMAN'S HANDBOOK. Ver. 8: The girlie, 314.

OPTIONAL HYMNS.

NO. 1.

O for a thousand tongues to sing.
Pass me not.
More love to thee.
O could I speak.
I love to tell the story.

NO. 2.

Yes, I will bless thee.
O, my Saviour, how I love thee.
Lift up your hearts.
Jesus Christ is passing by.
We come thy praise to sing.

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A. D. 30.] LESSON VI. LESSONS ON PRAYER.

[May 10.]

GOLDEN TEXT. 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. Luke 18. 13.

Authorized Version.

Luke 18. 9-17. [Commit to memory verses 15-17.]

[Study the whole chapter, Luke 18.]

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.

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.

15 And they brought unto him also infants, that he would touch 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.

Revised Version.

- 9 And he spake also this parable unto certain which trusted in themselves that they were 10 righteous, and set all others at naught: Two men went up into the temple to pray; the one 11 a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 12 God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even 13 as this publican. I fast twice in the week; I give tithes 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, 14 saying, God, be merciful to me 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.
- 15 And they brought unto him also their babes, that he should touch them: but when the disciples saw it, 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 God.
- 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

17. Unacceptable prayer. Isa. 1. 10-20.

77. Penitent prayer. Neh. 1.

F. Humility in prayer. Psalm 25. 1-14.

S. Prayer for pardon. Psalm 51. 1-13.

S. As little children. Matt. 18. 1-6.

TIME.—Probably A. D. 30. **PLACE.**—Somewhere on the journey from Perea to Jerusalem.

HOME READINGS.

M. Lessons on Prayer. Luke 18. 1-8.

Tu. Lesson on Prayer. Luke 18. 9-17.

Pr

1. A man of
ing for God in

type of a justifi

2. A man of

LESSON HYMNS.

No. 201, New Canadian Hymnal.

Prayer is the soul's sincere desire.

No. 204, New Canadian Hymnal.

From every stormy wind that blows.

No. 202, New Canadian Hymnal.

When, His salvation bringing.

QUESTIONS FOR SENIOR STUDENTS.

1. The Self-righteous Spirit, v. 9-12.

Why did men go up to the temple to pray?

What was the usual posture of 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?

What does God say of the self-righteous? (Rev. 3. 17.)

How often were Jews expected to fast?

Can you tell anything concerning the tithing system among the Jews in Christ's time?

2. The Penitent Spirit, v. 13, 14.

Why did the publican stand afar off?

What is indicated by the allusion to his down-cast eyes?

Was smiting upon the breast a usual gesture among orientals?

Repeat the GOLDEN TEXT.

What does Jesus say about 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 who exalt themselves?

What about those that humble themselves?

What is God's promise to every penitent?

(Prov. 28. 13.)

3. The Childlike Spirit, v. 15-17.

Who were brought to Jesus? Why?

Who repelled the children?

How did Jesus regard the act of the disciples? (Mark 10. 14.)

Who welcomed the children?

What were Jesus's words of welcome?

Who only can enter the kingdom of God?

Practical Teachings.

1. 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.

2. 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.

Where in this lesson are we taught—

1. Why we should pray?
2. How we should pray?
3. The rewards of true prayer?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 9-12.

9. To what class was the parable spoken?

10. What attends pride? Where did the two men pray? Why is it said they "went up?"

11. What was a Jewish posture in prayer? Why was the Pharisee's not a true prayer? How did he show his pride and contempt?

12. What was the Jewish law about fasting? What about tithes?

2. Verses 13, 14.

13. How did the publican show his humility? Why would he not look up? What was smiting the breast a sign of?

14. In what state of mind did he go home?

3. Verses 15-17.

15. Why were babes brought to Jesus? What made the disciples rebuke those who brought them?

16. How did Jesus show his love for children? Are children members of God's kingdom?

17. What qualities usually belong to children? How did Christ's thoughts about children differ from the disciples'?

Teachings of the Lesson.

To brag of our good works is not to pray. To boast how much better we are than others is no part of prayer. We should be so busy mending our own faults that we would have no time to find fault with others. All must take the sinner's place and ask for mercy. Parents when blessed by Christ wish his blessing for their children. Those who ought to help sometimes hinder.

QUESTIONS FOR YOUNGER SCHOLARS.

What is the prayer called which Jesus taught his disciples?

What more did he teach them about prayer? **The spirit in which we should pray.**

What is the story called which he told them?

What is a parable?

Who are the two men in the parable?

Where did they go to pray?

How did the Pharisee look?

How did he pray?

Did God hear him?

Why not?

What spirit did the publican show?
 What came into his heart?
 Who are brought low in the sight of God?
 Who are lifted up in his sight?
 Where was Jesus now?
 What did some mothers do?
 What did the disciples try to do?

Why was Jesus displeased?
 What beautiful words did he speak?

Something to Think About.

Pride in the heart shuts out prayer.
 Real prayer is humble, loving, believing.
 Jesus wants the children to come to him.

LESSON OUTLINE.

I. EARNESTNESS.

Always to pray... not to faint. v. 1.

Effectual, fervent prayer. James 5. 16.

Groanings... cannot be uttered. Rom. 8. 26.

II. PERSEVERANCE.

Continual coming... day and night. v. 5-7.

Containing instant in prayer. Rom. 12. 12.

Continue in prayer. Col. 4. 2.

III. HUMILITY.

Pharisee... publican. v. 9-14.

Sayest I am rich. Rev. 3. 17, 18.

Humble yourselves. 1 Peter 5. 6.

IV. FAITH.

Brought unto him... infants. v. 15.

Believe on... the Son. 1 John 5. 13.

That Jesus is the Christ. John 20. 31.

V. SUBMISSIVENESS.

As a little child. v. 16, 17.

Become as little children. Matt. 18. 3.

As a weaned child. Psalm 131. 2.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Again we are recommended by our Lesson Committee to study the whole chapter, and the teacher especially will find the best approach to the lesson in the first eight verses of Luke 18. As we study, we recall Lesson XI of the First Quarter, with its teachings about prayer; but while they harmonize with the teachings here given they are entirely different from them. The story of the widow and the unjust judge is told by our Lord as a lesson in contrasts. God is just and tender; the judge was neither; and yet the judge granted justice to the widow. God is our Father; the judge had no interest in the widow; and yet he granted her request. God is goodness, and by his very nature is enemy of all the enemies of the devout soul; the unjust judge had no motive but a desire to be delivered from annoyance; and yet that poor motive was strong enough to secure the granting of the widow's prayer. Shall not God "much more" avenge his own elect which cry day and night unto him? The lesson is one of faith and importunity. The parable of the Pharisee and the Publican, to which we now turn, was addressed to those who, despite the Lord's teachings, manifested a spirit of self-righteousness and contempt for the less favored. He rebukes this spirit by the picture of the Pharisee and the Publican—the one boasting of his godliness, the other confessing his sins and pleading for mercy; the one going home unconscious that he has added to the weight of his condemnation, the other with heart light in the assurance of divine grace. Apart from the origin of this story, it is one of the most beautiful in all literature. Having repeated it, the evangelist turns to an equally characteristic incident. Mothers brought their infants to the Nazarene Rabbi for his blessing. His disciples, much as they loved him, understood the spirit of other rabbis better than they understood his, and rebuked the mothers for their presumption. But Jesus called the children, caressed them and blessed them, and declared that the possession of a child-like spirit was the only passport into the kingdom of God.

Verse 9. Unto certain which trusted in themselves that they were righteous. Perhaps we should read "concerning certain." Righteousness with the Jews consisted of attention to the minute ceremonies of the Levitical law. Proprieties and regulations so engrossed their thoughts that they paid little attention to the loftier ideals of their prophets. They worshiped the law much as the Africans worship a fetish. Who these "certain" were we may only guess; Pharisees possibly, perhaps believers in Jesus who were nevertheless Pharisaic and supercilious and self-centered. Such characters were common among the Jews in all ages (see Prov. 30. 13; Isa. 65. 5), and are to be found in Christendom to-day. (1) *Self-righteous-*

ness is counterfeit righteousness. Despised others. Better, "counted as nothing all the rest." The Pharisees were accustomed to speak of the rank and file of Israel as brute-folks and earthen people, while they complimented each other with such highflown titles as "Light-of-Israel," and "Glory-of-the-Law." (2) *No true Christian despises others, no matter how degraded the others may be.*

10. Went up into the temple. Mounted the slope of Moriah and traversed the sacred courts; these were on a level with the roofs of most of the city. The Hebrew title of the temple was "The Hill of the House." **To pray.** The temple, erected as it was for ritual service, had by a very beautiful development become preeminently the

"house of prayer" at the hours they looked *may now be ground. A* certainly) a Pharisees, had gradual ties except s derived by which means sees held th With easy f stands, with upon his lip ment and pl sages) on his Who might v dress and his regarded wit themselves g

11. The ordinary Jew verse 13. **P** does not mean or silently. pray in silence meaning is t the "vulgar, contaminate l the tense who translated "w following wor count of his p thanksgiving without confe an utterance **other men** placency the **Extortioner** publican, who gatherers if he cious man. A publicans equa had no limitati which were " army behind th able claims. they were not (Matt. 23. 25; cans were unj Matt. 23. 23) outcasts, irregu be expected. I charge the Ph the grossest s ements in just **as this pul** gustine, "is no hears the poor

"house of prayer" for all Jews. To it they went at the hours of prayer, if they were near; toward it they looked, if they were distant. (3) *Every house may now be a temple, for all the earth is holy ground.* **A Pharisee.** And therefore (almost certainly) a man vain of his "godliness." The Pharisees, originally the Puritans of Palestine, had gradually lost nearly all spiritual characteristics except spiritual pride. Their name has been derived by some scholars from the word *parush*, which means to separate; in every sense the Pharisees held themselves apart from common people. With easy fancy we may watch this man as he stands, with chin in air and a supercilious smile upon his lips, with a broad blue fringe on his garment and phylacteries (containing Scripture passages) on his brow and left arm. **A publican.** Who might with equal ease be identified by his dress and his crestfallen manner. Publicans were regarded with utter contempt by all who counted themselves good Israelites.

11. The Pharisee stood. Standing was the ordinary Jewish attitude of prayer. See note on verse 13. **Prayed thus with himself.** This does not mean that he said these things to himself, or silently. The Jews were not accustomed to pray in silence; no orientals are. Probably the meaning is that he stood by himself, away from the "vulgar," to touch whose garments would contaminate him. The verb for "prayed" is in the tense which implies continuance, and might be translated "was praying;" that is to say, in the following words may be found a condensed account of his prayer. **God, I thank thee.** His thanksgiving comes before his confession; but without confession of sin thanksgiving is merely an utterance of spiritual pride. **I am not as other men are.** He assumes with perfect complacency the moral ruin of the rest of mankind. **Extortioners.** This was a direct stroke at the publican, who was very unlike his fellow-taxgatherers if he was not an unprincipled and avaricious man. A current Hebrew proverb was, "Six publicans equal half a dozen extortioners." They had no limitation but their own "tender-mercies," which were "cruel;" and they had the Roman army behind them to enforce their most unreasonable claims. But our Lord, at least, knew that they were not the worst extortioners of that time (Matt. 23. 25; Luke 11. 39). **Unjust.** If publicans were unjust, so too were Pharisees. See Matt. 23. 23. **Adulterers.** Publicans being outcasts, irregularities of life among them might be expected. But both Josephus and the Talmud charge the Pharisees not only with adultery of the grossest sort, but also with specious arguments in justification of this sin. **Or even as this publican.** "This," says St. Augustine, "is no longer to exult, but to insult." He hears the poor man's overflowing penitence, but

has no word for him except of contempt. It is profoundly sad to be compelled to believe that the Pharisee was correct in his estimate of "other men;" but how much worse than "other men" was he who could unsympathetically congratulate himself that he was better than they.

12. I fast twice in the week. The law of Moses ordered one fast day in the year, on the great day of Atonement (Lev. 16. 29); in the time of Zechariah the fasts had been increased to four each year (Zech. 8. 19); but the Pharisees imposed a burden of two fasts each week, on Monday and Thursday. **I give tithes of all that I possess.** Better, of all that I acquire. In this, too, he goes beyond Moses, who only commanded tithes to be given of grain, wine, oil, and cattle. This man levied the holy tax upon even mint, anise, and cummin, but he has nothing to say about his sins. Such boasting differs widely from the honest comfort which Job took from his fatherliness to the poor (Job 29. 13, 16), and from the self-conscious patriotism of Nehemiah (Neh. 13. 14; 22. 31). Dr. Farrar quotes from the Talmud a prayer offered by a rabbi, which is so close in spirit to that of our text that evidently we are here studying a specimen of a class: "I thank thee, O eternal God, for having given me part with this school instead of running through the shops. I rise early like others, but it is to study the law, not for futile ends. I take trouble as do others, but I shall be rewarded, and they will not. We run alike, but I for the future life, while they will only arrive at the pit of destruction."

13. The publican, standing afar off. The Pharisee stood by himself from pride, the publican stands afar off from shame. If the publican had ventured nearer to the holy place or to the Pharisee he might have been insulted. **Would not lift up so much as his eyes unto heaven.** Read Psalm 123. 1, 2, then turn to Psalm 40. 12, and finally read Ezra 9. 6, and you will have a good understanding of attitudes of prayer among the Jews. They stood, with arms outspread, the palms of the hands turned upward, and the eyes raised. (4) *It is the posture of the soul, not of the body, that is of importance.* **Smote upon his breast.** See Luke 23. 48. This was an action of intense sorrow; not so much a form as an involuntary physical act to relieve mental suffering. **God be merciful to me a sinner.** Better, "God be propitiated for me, the sinner;" as though he knew that he was the chief of sinners.

14. Went down to his house justified. Whether he knew it or not, God smiled upon him and frowned upon the Pharisee. **Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.** (5) *God has great promotions for humble souls.* The Greek word for "abased" and "hum-

bleth" is the same, and to read humbly in both cases increases the strength of the text. (6) *We ought to remember in studying this parable that it is possible to offer the prayer of the Pharisee in the spirit of the publican, and to offer the prayer of the publican in the spirit of the Pharisee.* (7) *The key that opens the gates of blessing is humility.*

15. They brought unto him also infants. This was not an unusual act. The blessing of rabbis was greatly coveted by devout parents. (8) *The highest honor parents can confer on their children is to bring them to Jesus. When his disciples saw it, they rebuked them.* Actuated, doubtless, by a reverence for their Master. Rabbis had not generally the tenderest regard for women and children. There is scarcely an allusion to children in all the poetry or ethics of the ancient world.

16. Called them. Called the mothers. **Superficial children to come unto me, and forbid them not.** Mark says that Jesus

was much displeased. His love of children depended not on human relationship, but because they were the children of his Father. **Of such is the kingdom of God.** That is, the kingdom of God belongs to these; they are its citizens. Mark adds, "He folded them in his arms, and laid his hands upon them." This blessing of the children was not in mere sympathetic compliance with the fond wishes of the parents. (9) *Christ would never have blessed little ones if they had not been capable of receiving the blessing.*

17. Receive. A child is emphatically a recipient; it gives nothing, and takes everything. So with the follower of God, he must receive God's blessings as not deserving them. **In no wise enter therein.** (10) *No man inherits membership in God's kingdom. In brief, then, (11) Possession of the childlike traits—humility, teachableness, affection, enthusiasm, whole-heartedness, trust—is the condition of entrance into the Kingdom of heaven.*

CRITICAL NOTES.

Verse 9. Unto certain. Many commentators render the preposition "unto" by "concerning." But it is better to read it, "He spoke to them," for, as Meyer remarks, there are persons in this place, and the context suggests no occasion for departing from usual meaning. Who were the **certain** ones? Not the Pharisees surely. The parable was spoken to the people generally and specifically to some among them **who trusted in themselves that they were righteous.** They had confidence in themselves but despised others. These two traits go hand in hand. See Isa. 65. 5.

10. A Pharisee represents in the thought of the parable all who assume self-righteousness, who make clean the outside of the platter but ignore the uncleanness within; a **publican** representing those who are conscious of their sins and hate them and yearn for deliverance from them and the guilt of them.

11. Prayed thus with himself. No stress is to be placed on the standing, for the publican also stood; this was the custom of the Jews. Some would understand the passage as meaning, he stood apart, that is, by himself, a separatist in act as well as in theory. But we think it simply means that he prayed to himself, not wishing anyone to hear him praising himself, which his own heart must have condemned if he would but hear it. **As other men are.** Men in general, the crowd. There is a true sense in which we may thank God that we are not **extortioners**, plunderers, who injure or take by force, **unjust**, who take advantage by cunning and fraud, or any other kind of criminals, but our thankfulness rests not on our own superiority to other men but on the grace of God. **Even**

as this publican. Praying at men in prayer is indicative of the meanness nature.

12. I fast twice in the week. The only fast day enjoined by the law was the tenth of the seventh month (Lev. 16. 29; Num. 29. 7). This man informs the Lord that he has done more than the law required. The second and fifth days, that is Monday and Thursday, were the days on which the Pharisees fasted. **I give tithes of all that I possess.** The present tense should be noticed and the passage should be rendered: "I am in the habit of giving a tenth of everything which I acquire for myself." The law required probably the tenth of the fruit of the earth and of the cattle; he goes beyond, and what detracts from his voluntary gifts, makes special mention of the fact, as if there was merit in his supererogation, not knowing that in his remembrance and doing of it in the spirit in which he did it he had received his reward.

13. Publican standing afar off, from the Pharisee. He did not consider himself worthy to be near him. **So much as his eyes.** The natural attitude of humiliation and sorrow. In his shame he would not lift up his head or his hands. He stands where he happened to be, conscience stricken and repentant. **But smote upon his breast.** Kept smiting, as the tense expresses. The action is the language of sorrow and remorse common to all people. **God be merciful to me.** The original signifies reconciliation through some offering. Hence to fully apprehend the picture in its entirety we must see the priests offering the usual sacrifice for the people, and hear the publican praying, "Be merciful or reconciled through the propitiation, now being offered." **A sinner.** Some think the article is emphatic, the sinner.

The idea is, I am."

14. I tel- pitation, the that verdict. Every penitent than the other the Pharisee **not** **altnth** hims of self-right seems to be th to persons. I this publican d accepted as app

15. This i- another connec seems to have b nness with the children of the In Mark, that and bless them in order to be h might receive so believed they w Lord did too.

children from t not be in the C hood, published His disciples ciples turned on their presumption

16. But Jes the children, wh them. **Forbid** one occasion. T command is con applicable to all of such. Qual the docility belonging to chi

God. If only st position can enter be excluded who aeter? Years are the kingdom be then, since childr kingdom, they visible Church, fo former. If it me conclusion follow jet, citizen, mem through grace of kingdom.

17. Receive t the position of hur the kingdom and **no wise enter t** antagonism between the quality of his an eternal fitness in

The idea is, a confessed sinner, "Sinner that I am."

14. I tell you. The Reconciler, the Propitiation, the Judge, gives his decision, and in that verdict lies encouragement and assurance for every penitent sinner. **This man . . . rather than the other.** The publican was justified, but the Pharisee not at all. **For every one that exalteth himself.** Sets himself up on a pinnacle of self-righteousness. **Shall be abased.** Such seems to be the law, and it operates without regard to persons. **He that humbleth himself.** As this publican did. **Shall be exalted.** Shall be accepted as approved (Isa. 57. 15; 66. 2).

15. This incident following is introduced in another connection by Matthew and Mark. Luke seems to have brought it in here because of its fitness with the foregoing. **Infants also.** The children of those hearing him. **Touch them.** In Mark, that he might lay his hand upon them and bless them. The children were not brought in order to be healed of any malady, but that they might receive some spiritual blessing. The people believed they were capable of receiving it, and our Lord did too. There is no defensible reason why children from the beginning of their days should not be in the Church (see *Christianity and Childhood*, published by the Methodist Book Concern). **His disciples . . . rebuked them.** The disciples turned on the people as being thoughtless in their presumption.

16. But Jesus called them. His call is to the children, while speaking to those who brought them. **Forbid them not.** Not simply on this one occasion. The tense is present tense, and the command is continuously present and is therefore applicable to all times and to every people. **For of such.** Quality; of such as have the disposition, the docility, humility, simplicity of character belonging to childhood. **Is the kingdom of God.** If only such adults then as have this disposition can enter the kingdom, how can children be excluded who already possess that same character? Years are no credentials for heaven. If the kingdom be limited to the invisible Church, then, since children are accounted worthy of that kingdom, they must be fit subjects for the visible Church, for that is less perfect than the former. If it mean the visible Church the same conclusion follows, since no one is a true subject, citizen, member, of it without being worthy through grace of membership in the heavenly kingdom.

17. Receive the kingdom. Put himself in the position of humility and docility in relation to the kingdom and to all that it implies. **Shall in no wise enter therein.** Because, from the antagonism between the nature of that kingdom and the quality of his character, he cannot. There is an eternal fitness in things spiritual.

Thoughts for Young People.

God and Sinners.

- 1. God looks at men's hearts in prayer rather than at their lips (verse 14).* Man judgeth by the outward appearance, but God judgeth the heart; there is not a longing penitent whose prayer does not rise at once to the heart of the forgiving Father.
- 2. God lifts and lowers men, not according to his arbitrary law, 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" (verse 14).
- 3. Comparison of ourselves with others is a sure sign of our moral degradation.* The worst part of the Pharisee's address was the words, "Even as this publican." The moment we find ourselves comparing ourselves with others to our own advantage then we have reason to fear the spirit of Pharisaism. No one who exalts himself is exalted by God.
- 4. Christian character should be formed in infancy.* Children should be led to Jesus by their parents and their teachers. Then no wild oats would be sown; then the heart-break and the penitence which comes after a life of sin would be avoided; then a thousand sinful deeds would be left undone, and the Lord's work in this world would be greatly advanced.

Orientalisms of the Lesson.

Verse 11. This Pharisee's prayer, which has not, so far as quoted, a petition in it, is no fancy picture. Buxtorf says that each day every true rabbi thanked God: 1. That he was not a Gentile. 2. That he was not one of the common people. 3. That he was not born a woman. Rabbi Simeon illustrates the self-consciousness, pride, and bigotry of the whole of his contemporaries when he said: "If there are but ten righteous men among men, I and my son are of the number; if there is but one righteous man, I am that one." There are several specific points at which this part of the lesson might be illustrated. Bengel says that he "stationed himself." This has reference to more than his mere standing. The Jews generally stood in prayer, as ancient Christians and those of the Greek Church do at the present day. Prescott specially emphasizes the ancient usage to stand in prayer during the seasons of Easter and Pentecost, and some say also on the Lord's Day; another author says, none but nobles could pray sitting. In the oriental world at large, at present, a man would not think of remaining standing throughout his entire prayer. He would take one position in one part of his prayer, and another, and another; bending his stiffened body with his hands on his knees, kneeling, prostrating, sitting on his haunches and standing in turn. All that is but a

portion of the thought. This man selected a spot "apart" from others, that he might be the more conspicuous, and not be contaminated by contact with them, which would be very difficult to avoid doing in the temple crowd, and there he "prayed with himself," listening to his own repetitions, to see that they were made without a flaw, as that, however slight, would invalidate the whole prayer. The prayer of the orientals is nowadays according to a fixed rote, every motion being prescribed. When he utters certain words, he raises his hands; when he says other words, he raises his eyes; at one time he kneels; at a certain place in the ritual he touches his forehead to the earth; again, he touches his knees, toes, palms, or forehead. He must not look backward, though he may keep an eye on his goods, for he prays wherever he happens to be, in the market, or street. He interjects a salutation to a friend, or a curse on a servant; answers an invitation to tea—all with the one consideration that he does not make a mistake in the ritual. All this Wilson describes for Persia, Lane for Egypt, and others for nearly all parts of Bible lands, specially among Moslems, while Greeks are tenacious about all proprieties of the ritual. Trumbull narrates a story of his dragoman teaching a group of Bedouin to pray, who, when they were sufficiently drilled to go through the prayer without mistake, were as delighted as a Presbyterian preacher might be over a class that could faultlessly repeat the Westminster catechism.

This man claimed to fast twice a week, which was extra legal, the law only requiring a single fast day, the Day of Atonement, which, as Farrar points out, by the time of Zechariah had become four yearly fasts (Zech. 8. 19). The rabbinical burden was added from tradition, not from written law, that they should fast every Monday and Thursday, because Moses was thought to have ascended and descended from Sinai on those days.

By Way of Illustration.

Verses 9-12. We read in olden times of people who were walled up and left to die with suffocation. It seems to me that this is what self-righteousness and self-satisfaction do. They build a wall around a man until he dies spiritually with suffocation. He makes himself nonreceptive and shuts out the vital air which would give him life.—*Lyman Abbott.*

We must not suppose because many Pharisees were hypocrites therefore all were so. Nor, indeed, is hypocrisy by any means essential to the character of a Pharisee. This is not the distinguishing mark of their sect. It is rather this (according to our Lord's account). "They trusted in themselves that they were righteous, and despised others." This is their genuine badge. But the Pharisee of this kind cannot be a hypocrite. He must be in

the common sense sincere; otherwise he could not "trust in himself that he is righteous." The man who was here commending himself to God unawakeningly thought himself righteous.—*Wesley.*

Verses 13. The publican's attitude was the natural expression given by his whole body to his feelings. For it is a mistake to suppose that a man speaks only with his tongue. Here was no playing at prayer. He condensed into one utterance the whole need of his soul. No one but a man in earnest could have done that. The general on a review day, and for a military parade, may harangue his soldiers with high-sounding rhetoric. But when they are on a real battlefield, with the enemy in front of them, he can utter only a few burning words, yet these few are genuine, simple, direct, and therefore eloquent. When the heart is stirred, it speaks in telegrams. "Lord, save me, I perish!" "Lord, help me!" "Lord, I believe; help thou mine unbelief!" are like the fervid utterance of the publican.—*Dr. Wm. M. Taylor.*

Verses 14. Our steam radiator refused to get hot even though there was an abundance of steam in the boiler down cellar. A workman was sent for, and at once he said: "You cannot fill a radiator with steam until it is first empty, however abundant the supply may be. This radiator is full of air, and of course the steam cannot get in." He emptied the air and at once the waiting steam came in. A man who is full of self-righteousness simply cannot receive God's blessing.

Verses 15-17. Childlike faith wins divine favor. A child's tiny finger completes the circuit that explodes the mine. "Lord, teach us to pray," we ask, and perhaps expect ordered, stately phrases; but we get only direct and simple petitions. Our children can offer the Lord's Prayer; the wisest, with many words cannot go beyond its petitions. The real boy rushes in from school shouting, "Mother, I'm hungry; please give me something to eat!" Suppose he came with a rignarole of studied sentences. She would think he was playing, and not hungry. If you want anything of God, ask him straight, but not irreverently. Jesus shows us that the gentleness, humility, self-distrust, and clinging faith of childhood is the very ideal of heavenly citizenship. A little one reciting verse 16, in Sunday school, rendered it: "We all want to come to Jesus and don't you stop us." Lord, grant us faith to bring and keep our little ones near thee.—*C. M. Southgate.*

Before the Class.

The self-righteousness of the Pharisee, and the self-consciousness of the unchildlike child, are the greatest barriers to the acceptance of our prayers with God. Let us strive to-day, with all our power, to make our class see these barriers, and the way to remove them.

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Two men went up into the temple to pray; and we will watch them. John may be the Pharisee, and William the publican [let each describe attitude and repeat words, the rest assisting]. Where did the publican's prayer go? Right up to God; he went home "justified"—accepted of God. But the Pharisee's prayer, though it was what would now be called "a very fine prayer," and was probably sincere, came back rejected.

Now I want to ask a personal question. Did any of you ever try to pray, when it seemed as if God would not listen? [If you have the confidence of your class, and can get them to talk frankly about their experiences in prayer, you may find, either that they have never learned what prayer is, or that even a child may carry a load of discouragement and doubt, unsuspected by his elders. Some one, at least, will tell you that he cannot make God hear.]

Prayer is talking with God [draw this out by questioning]. When you "ring up" a man on the telephone, you must observe the rules, or you cannot talk with him. If you want to see the president, he has rules, too. So has God. If we want to make him hear, we must—? Well, what are the rules? One is illustrated in the story of the widow and the judge, just before our lesson; we must never be discouraged. Another is suggested by the incident of the blind man (verses 35-43); we must be in earnest. But the two rules that are most important, and hardest to observe, are in our lesson to-day. The publican kept one; the little children kept the other.

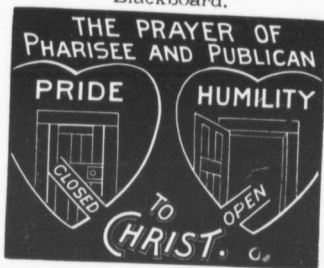
The Pharisee was perfectly satisfied with his own righteousness. Will God talk with such people? [Bring out the rule of humility.] This rule is very hard to keep, because we cannot realize how bad we are. The only way is to listen to Jesus's commands, and then start at once to perform them. The young ruler very soon found out what he lacked; and so will we. Then we shall be ready to pray as the publican did. "Look up, and not down;" his holiness is ever above us.

Did you ever try to feel your own pulse? It is very hard to do. When you prayed, and God did not seem to hear, perhaps you were looking at your own heart, and waiting to see the answer there. Avoid that kind of self-examination. Suppose God should give you what you want; it would make a Pharisee of you at once. Look at the little child. Does he think about himself? No; he just runs into his father's arms, and believes what is told him—unless he has had his precious unconsciousness rubbed off by being put forward by foolish mothers and superintendents. Some of us are spoiled children, too vain to be taught; so of course God cannot talk with us. Read the last verse of the lesson. Have you kept that rule? "Look out, and not in."

Is there any substitute for real prayer? Will

"saying our prayers" do? If we cannot talk with God here, do you think we can in heaven?

Blackboard.



PRAYER.

TRUE.	FALSE.
SORROW FOR SIN	SELF- SATISFACTION
REWARDED BY	
EXALTATION.	ABASEMENT.

WHAT IS MY PRAYER?

OPTIONAL HYMNS.

No. 1.

Father, I stretch my hands to thee.
Saviour, listen to our prayer.
From every stormy wind.
Sweet hour of prayer.
I think, when I read.

No. 2.

How sweet the place of prayer.
The praying spirit breathe.
Hear thou my prayer.
See, Israel's gentle Shepherd.
There is no sweeter story.

References.

FREEMAN. Ver. 11: Standing during prayer, 741. Ver. 12: Semi-weekly facts, 783. Ver. 13: Smiting the breast, 784. Ver. 15: Benedictions on children, 680.

The Teachers' Meeting.

Begin with a short talk—conversation if possible—about prayer, its high privilege, its power, its results, etc. Then show the way to pray as presented in this lesson....(1) What to guard

against in prayer. (2) What to seek for in prayer.... The element of true prayer as seen in this parable.... 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 in-

stances of answers to prayer from your own experience. The outline given in the *Illustrative Notes* is excellent: How to seek God: (1) In his house; (2) Sincerely and humbly; (3) Confessing our sins; (4) Seeking mercy; (5) Bringing others with us; (6) Overcoming obstacles; (7) In the spirit of a child.

A. D. 30.] LESSON VII. PARABLE OF THE POUNDS. [May 17.]

GOLDEN TEXT. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. Luke 16. 10.

Authorized Version.

Revised Version.

Luke 19. 11-27. [Commit to memory verses 13-15.]

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

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

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

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

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

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

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

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

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

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

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

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

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

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

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

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

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

11 And as they heard these things, he added and spake a parable, because he was nigh to Je-ru-salem, and because they supposed that the kingdom of God was immediately to appear.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come.

14 But his citizens hated him, and sent an ambassador after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17 Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

25 And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

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

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(Rev. 2. 10.)

TIME.—Probably A. D. 30. **ENVIRONMENTS.**—Jesus is journeying toward Jerusalem. He is passing out of the city of Jericho, where he has given sight to Bartimeus, and reclined as a guest at the table of Zacheus. Within ten days or so will come the agony of Gethsemane, the crown of thorns, and the death of shame.

HOME READINGS.

- M.* Parable of the Pounds. Luke 19. 11-27.
Tu. The talents. Matt. 25. 14-30.
W. Integrity rewarded. Gen. 41. 37-45.
Th. Serving God. Mal. 3. 13-18.
F. Spiritual gifts. 1 Cor. 12. 1-11.
S. Right use of gifts. Rom. 12. 1-9.
S. The day of the Lord. 2 Peter 3. 1-14.

LESSON HYMNS.

No. 213, New Canadian Hymnal.

Be it my only wisdom here.

No. 108, New Canadian Hymnal.

A charge to keep I have.

No. 217, New Canadian Hymnal.

What a Friend we have in Jesus.

QUESTIONS FOR SENIOR STUDENTS.**1. The King, v. 11-15.**

- What two reasons are given for this parable?
 What expectation had the great multitude that followed Jesus on this visit to Jerusalem?
 What contemporary incident in Jewish history bore an analogy to this parable?
 What did the nobleman intrust to ten of his servants?

To how much would an ancient pound be equivalent in modern currency?

Wherein does this story contrast with that of the 25th chapter of Matthew?

What was the older meaning of the word "occupy"?

How did the people regard the ruler?

What message did they send after him?

What did he do on his return?

What did he wish to know?

2. The Workers, v. 16-19.

What "per cent" did the first servant gain by trading?

What was the nobleman's estimate of his faithfulness?

What was his reward?

Did the second servant receive reward in the same proportion?

What encouragement have we to faithful work? (Rev. 2. 10.)

3. The Idler, v. 20-27.

What had the third servant done with his pound?

What is an oriental "napkin"?

Why did this man say he feared his lord?

How did the king settle his case?

Did the king acknowledge that he was an austere man?

What phrase would we use in modern English instead of "bank" and "usury"?

What did the king say about giving and losing?

What principle justifies this course? (GOLDEN TEXT.)

Who were "they that stood by"?

What was to be done with the king's enemies?

What bearing had this story on the rejection of Christ by the Jews?

What bearing had it upon the disciples of Christ everywhere?

Practical Teachings.

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

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

Where in this lesson are we taught—

1. That we all have a trust in charge?
2. That all should be faithful to their trust?
3. That no use will be punished as misuse?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 11-15.**

11. How far was Jericho from Jerusalem? What led Jesus to speak this parable?

12. Whom did the nobleman represent?

13. To how many servants did he intrust money? What did Christ mean to teach by the few faithful ones and the many rebels? What was the value of a pound? How did Eastern masters make money?

14. Who were represented by these rebellious citizens?

15. Can opposition hinder Christ's plan? For what are our talents given us? Is Christ's kingdom to be advanced by persecution?

2. Verses 16-19.

16. How much did the first man gain? How did he show his modesty?

17. For what will God reward people? Will there be different degrees of reward?

19. Why was the second man's reward less? What classes are represented by these two people?

3. Verses 20-27.

20. What was this napkin? How might he have used it?

21. How did he excuse himself? For what do men blame God? Was his charge a true one?

22. Why was he called "wicked?"

23. What was meant by the bank?

24. If we do not use our powers what follows?

25. Give instances of people losing in this way.

26. How can we win promotion?

27. What will be the doom of the rebellious?

Teachings of the Lesson.

Our talents are in no sense our own. We hold them in trust. All can be equally faithful; we must use or lose. There is no excuse for idleness. God gives the means to do what he requires. If we gain for God he will give us words of approval and higher positions. If we fail to serve God we will have no excuse at last. Opposition to Christ will hurt no one so much as ourselves; we should make Jesus our friend now.

LESSON OUTLINE. The Kingdom of God.

I. ITS KING.

1. *A certain nobleman.* v. 12.

The brightness of his glory. Heb. 1. 3.

2. *Went into a far country.* v. 12.

I ascend unto my Father. John 20. 17.

3. *To receive.... a kingdom.* v. 12.

Who is gone into heaven. 1 Peter 3. 22.

4. *And to return.* v. 12.

Behold, he cometh. Rev. 1. 7.

II. ITS SUBJECTS.

1. *Listen servants.* v. 13.

As many as received him. John 1. 12.

2. *His citizens hated him.* v. 14.

His own received him not. John 1. 11.

III. ITS STEWARDSHIP.

1. *Delivered them ten pounds.* v. 13.

Stewards of the manifold grace. 1 Peter 4. 10.

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus going now?
What did many people think?

What did they not understand? **That his kingdom was a spiritual one.**

What great truth does this parable teach? **That we should use our gifts for God.**

Where does the parable say a certain man went?

What did he give to his servants?

What did he tell them to do?

How much did each one have to trade with?

What did the master say when he came back?

How had the first servant used his money?

What reward did he receive?

Had the next one been faithful?

What had the last one done?

What did the master say?

What was done with his pound?

Who is our Master?

What has he left us to do?

How should we use his gifts?

Do You Know—

That you have something to use for God?

That he is coming to ask how you have used it?

That he may come very soon?

2. *How much.... had gained?* v. 15.

Much is given.... much required. Luke 12. 48.

IV. ITS JUDGMENT.

1. *These servants to be called.* v. 15.

We must all appear. 2 Cor. 5. 10.

2. *Mine enemies.... bring hither.* v. 27.

The Lord's vengeance. Isa. 34. 8.

V. ITS REWARDS.

1. *Thou hast been faithful.* v. 17.

Serve me.... my Father honor. John 12. 26.

2. *Have thou authority.* v. 18.

If we suffer, we shall also reign. 2 Tim. 2. 12.

VI. ITS PENALTIES.

1. *Take from him the pound.* v. 24.

Beareth not fruit.... taketh away. John 15. 2.

2. *Mine enemies.... slay them.* v. 27.

Depart from me, ye cursed. Matt. 25. 41.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

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

Verse 11. And as they heard these things, he added and spake a parable. This phrase shows the close connection of this

story with the incident which had preceded it—the salvation of Zaccheus. "They" means the multitude; "these things" means the conversation in

the chief part of the parable. The chief part of the parable is the story of the man who went to a far country and left his servants with his money. The chief part of the parable is the story of the man who went to a far country and left his servants with his money. The chief part of the parable is the story of the man who went to a far country and left his servants with his money.

12. This parable differs in its application. It contains different degrees of reward and loss and shame. Unfaithful servants are punished. The nobleman who gave his money to his servants is the Lord. The servants are the people of the world. The parable is a picture of the kingdom of God. The nobleman is the Lord. The servants are the people of the world. The parable is a picture of the kingdom of God.

13. His reward of him." Such an enormous number of slaves to each servant. The parable is a picture of the kingdom of God. The nobleman is the Lord. The servants are the people of the world. The parable is a picture of the kingdom of God.

the chief publican's house. **Because he was nigh to Jerusalem.** Only twenty miles or so from the holy city; only ten days or so from the agony in the garden, the crown of thorns, and the cross. **Because they thought that the kingdom of God should immediately appear.** By the term "kingdom of God" people generally understood the restoration of national independence under a God-ordained king. Galileans and Judeans alike were eager for liberation from the bondage of Rome. To secure this, they believed, was the mission of the Messiah; and it was well-nigh impossible for them to recognize that this great prophet and wonder-worker had in any sense "come from God," without pouring forth their romantic enthusiasm in a mad endeavor to make him king. So now we have three causes or reasons for the telling of this story: 1. The incident of Zaccheus; 2. The coming events at Jerusalem; 3. The misconception of the populace.

12. This parable, though at some points resembling the Parable of the Talents (Matt. 25, 14-30), differs in its audience, circumstances, and application. It contains three "sets of lessons:" 1. That different degrees of zeal and industry for God's law have different degrees of reward; 2. That eternal loss and shame is the portion of God's slothful and unfaithful servants; 3. That the doom of God's enemies is immeasurably more terrible. **A certain nobleman went into a far country to receive for himself a kingdom, and return.** As our Lord spoke he stood under the shadow of a splendid palace built by Archelaus, the wicked son of Herod the Great; and a beautiful fresh force comes into this parable when we recall that Herod the Great and Archelaus had at different times left this very city of Jericho to cross the sea to a far country and receive from Caesar a kingdom. That by the nobleman our Lord typified himself, by the kingdom his dominion over human hearts, and by his servants all souls that are morally endowed and responsible, we may readily perceive.

13. His ten servants. Better, "ten servants of his." Such a noble in those days would have an enormous number of slaves. **Ten pounds.** One to each servant. In nominal value the pound, or mina, was worth from seventeen to nineteen dollars. These were very small sums for such a great noble to invest; but many a man in Roman days was rich in slaves but poor in money. Besides, it is possible that our Lord was hinting at the poverty and humiliation of his own life. Archelaus, when he went to Rome, left money in charge of a number of his servants, and one of them, named Philippos, was especially intrusted with large sums. **Occupy till I come.** Rather, negotiate, trade. See 1 Peter 4. 10. In England a peddler used to be called an "occupier." The purpose of the nobleman's action was to test his servants, to try their capacity and disposition, so that when he returned to his

kingdom they should be given fitting offices in his administration.

14. His citizens hated him. As the story goes on its incidents become more and more familiar to our Lord's hearers. The "citizens" of Herod the Great, of Archelaus, of Herod Antipas, and of Pilate, with equal asperity hated their rulers. And especially the citizens who hated Archelaus sent not only a message but messengers after him—a hostile delegation to argue before the emperor against his claims. There may have been some present who understood something of the bitterness against Christ of the Pharisees and priestly authorities, by whose design the crucifixion was presently brought about. **Sent a message after him.** The embassy of the Jews to plead against Archelaus before Caesar numbered fifty, and they were met on their arrival at Rome by eight thousand Jews. The deeper meaning of this passage may be that the Jews despised Jesus for the meanness of his birth and his unworldliness, and that already the shadow of his rejection was creeping over the Saviour's soul. Already they were beginning to cry, "We will not have this Man to reign over us." And yet if Jesus had only promised to establish a secular kingdom, and expel the Romans, the people would gladly have made him king.

15. Having received the kingdom. Archelaus received the government which he asked for, but the coveted title of king was refused him. **He commanded these servants to be called unto him.** It is easy to picture this scene dramatically. But do not forget its spiritual meaning. "We must all be made manifest before the judgment seat of Christ." **That he might know how much every man had gained by trading.** "Give an account of thy stewardship."

16. The first. "The reports of three only are given, that being enough to exhibit the whole method and spirit of the trial."—*Disc.* **Thy pound hath gained ten pounds.** Literally, "Hath earned in addition," as though he deserved no credit for conducting the financial plan. But what a splendid percentage of profit was this! Our business is to make our single pound go the farthest possible, and to work the best results. It has been profoundly said by Dr. Jacobus that the great man in Christ's service is not the man of ten talents, but the man whose one talent has gained ten. Notice, also, that it is "thy pound." It is God's grace working in us that accomplishes good among men.

17. Faithful in a very little. See Luke 12. 48; 16. 10. **Have thou authority over ten cities.** "Authority" over a city would, of course, include its revenue as well as its rulership. Here, again, our Lord was repeating an historical fact, for Archelaus on his return rewarded his faithful adherents by assigning to them the government of cities. But what a rich reward was this! Ten pounds

could not buy a house, but because the servant had earned them he receives ten cities. Our reward as Christians will be relatively as great; for to each of us comes the promise: "Ye shall also reign with Me."

18, 19. They pound hath gained five pounds. Each man had received the same sum to invest, and this man had done just one half as well as the first servant; he therefore gets one half of the first servant's reward, *five cities*; and the king who enthusiastically says, "Well, thou good servant" to the first, merely announces the reward to the second. Matthew Henry quaintly observes that we here learn that in heaven every vessel will be alike full but not alike large, and glory there will be in degree according to usefulness here.

20, 21. And another came. Representing a third class of servants. First the heroes are described, second the faithful servants, and third the legal Christians who have not tasted grace and have no zeal to work for the Master. **I feared thee.** And therefore he did not love him. **1 John 4. 18. An austere man.** Hard and unjust. **Thou takest up that thou layedst not down.** A course of action flagrantly unjust, and distinctly forbidden by both Jewish and Greek laws. This servant denies that the master is his master.

22. Out of thine own mouth will I judge thee. As if he said: Your claims are not just and your assertions are not true, but I will prove that you are inconsistent even with them. **Thou wicked servant.** But, still, a servant, and neither discharged from service nor punished like an enemy. **Thou knewest that I was an austere man.** This does not, however, intimate that the nobleman *was* austere; he is simply using the words of the servant interrogatively.

23. Wherefore then gavest not thou my money into the bank. There is no man in all this world doomed to inactivity and uselessness; there is some opportunity to use his talent offered to the humblest and obscurest. **I might have required mine own with usury.** I might have drawn my money, together with the interest upon it. Legal interest under the Romans stood at eight per cent; but in usurious transactions Jewish bankers sometimes loaned it as high as even forty-eight.

24. Them that stood by. "Not the other servants, but the guards."—*Lange*. **Take from him the pound, and give it to him that hath ten pounds.** Here there is nothing of darkness, or gnashing of teeth, or slaying, such as

was the punishment of the king's enemies; it is simply deprivation. Instead of ten cities, this poor servant is deprived of the single pound he had. And what an eternity of loss does this prefigure! Mental endowment, time, spiritual power—none of them bring any gain unless utilized, and all are lost by neglect. **Give it to him that hath ten pounds.** The more one uses his talents the more talents are intrusted to him. This is so in every sphere of life. "The kingdom of God shall be taken from you, and given to the nation bringing forth the fruits thereof."

25. They said unto him, Lord, he hath ten pounds. This may be part of the story, and refer to the nobleman's counselors, who thus express their surprise at his decision; or it may have been an interruption on the part of some of our Lord's hearers.

26. This maxim, that unto every one which hath (who uses what he has) shall be given, etc., is frequently repeated by our Lord. He uses it in the parable of the sower, and in that of the talents. It is a law which prevails every where in human society, and, indeed, throughout nature. The careful use of any faculty increases its power—as the sailor's vision, the athlete's strength, the artist's skill, the missionary's power. The horizon widens as we elinb. If you do not claim your property in real estate for a certain number of years you lose it; if you do not exercise your arm it loses its power. And so there is a kind of compound interest in the world of morals. The disuse of opportunity brings less opportunity; its use, greater.

27. But those mine enemies. Up to this point the king has been judging the unfaithful servant; he now turns to those who had opposed his claim to the kingdom. Everyone familiar with the story of Archelus in Josephus knows that his punishment of his opposers was severe and prompt. **Slay them before me.** It does not do to make up a fresh tenet in theology upon every little feature of a parable, for many such were doubtless introduced for the sake of picturesqueness; but it is not going too far to say that the wrath of this king, described in these four words, is also in harmony with the law which prevails both in the natural and the spiritual world. Not that God has any vindictiveness, but that "those who will not have him to reign over them are deliberately shutting love out of their hearts, and, having shut love out, they will ultimately themselves be shut out from love."—*Plympton*. "Except ye believe that I am He, ye shall die in your sins."

CRITICAL NOTES.

Verse 11. They thought. They concluded that the Lord was about to, or should, declare himself Israel's Messiah, and set up the kingdom. They became impatient. To restrain that feeling he spoke this parable, the lesson of which is pa-

tient waiting for the coming of the Lord and active work for him while waiting. The parable is similar to the one on the talents, but it is not the same.

12. A certain nobleman. Archelus, son of Herod the Great is thought to have furnished the

basis for the parable. He was the king tested. Wh part of the p our Lord ma or to any of t heels of Rom man. He is far countr be invested v

13. Ten whom therefo use of his mo same amount come. Lite come again.

14. Hated ward him bef We will no scornfully of h and it is not, " us, and we will lutely reject h

15. How by trading, quires: Who he gained? E

16. Came verses to comm lish, because th ture like the e forward, presen confidence, typi in the day of With this bol money that has takes no credit embled him to

17. In a ver ness; its charact or greatness of t **thou authorit** mal idiom is, "E as if it was a for tion that it shou

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21. Because When applied to signifies harsh, se sour, acid, crabb critically or cyn pretends that he money lost, in los strict unmerciful ventures. He w wonderful ability

basis for the parable since he went to Rome to obtain the kingdom of his father, and the Jews protested. While the case fits in a general way to this part of the parable, still we are of the opinion that our Lord made no intentional reference to Archelaus or to any of the Herodian family who waited on the heels of Roman senators. He himself is the nobleman. He is going, he will come again. **Into a far country.** Christ going into the heavens to be invested with royal power and glory.

13. Ten servants, his own slaves and from whom therefore he had the right to expect proper use of his money. **Ten pounds.** All got the same amount, \$16 to \$17.00. **Occupy till I come.** Literally, Do business by investing till I come again.

14. Hated him. This was their attitude toward him before he went. It was their *status quo*. **We will not have this man.** They speak scornfully of him, for he is referred to as "this man," and it is not, "We do not wish him to be king over us, and we will not that he shall be." They absolutely reject him.

15. How much every man had gained by trading. There is here involved two inquiries: Who has gained anything? and, What has he gained? Each individual is called to account.

16. Came the first. It is easier in all these verses to comment on the Greek than on the English, because the English verbs do not color the picture like the original. The first servant **came** forward, presented himself with some degree of confidence, typical of those who may have boldness in the day of judgment. **Lord, thy pound.** With this boldness there is humility. It is thy money that has itself increased itself. The servant takes no credit to himself. The grace of God has enabled him to do what is done.

17. In a very little. Faithfulness is faithfulness; its character does not depend on the littleness or greatness of the charge committed to it. **Have thou authority.** The idea expressed in the original idiom is, "Be assured that you have authority," as if it was a foregone conclusion, a predetermination that it should be so.

20. In a napkin. The sudarium was a cloth used as a kerchief, sometimes as a napkin, and money could be tied in it and laid away. There is not the same attention to the security of the money given as we find in Matt. 25, 18.

21. Because thou art an austere man. When applied to feeling, the word rendered austere signifies harsh, severe; when applied to the taste, sour, acid, crabbed. Its meaning here is severe, critically or cynically exacting. The servant pretends that he was afraid to risk his lord's money lost, in losing it, he would be held by him to strict unmerciful account for using it at all in bad ventures. He who never does anything develops wonderful ability for showing why nothing is

done. If he showed as much ability in preventing excuses as he does in inventing them he would be a genius.

23. Into the bank. The table of the money changer, or business man. **Usury—interest.** The question we have postponed till now. How can we return entire the talents which we have received from the Lord, when by their nature they are wasted or destroyed if not used? The only answer to this is that in fact they are not returned. The returning of the *mina* by this servant is not contrary to this, for parables are not compelled to go upon all fours.

24. Take from him. Unseen powers die out. Gifts, like grain, die unless they germinate and bring forth fruit. **To him that hath ten pounds.** If the Lord reaps where he sowed not, so also do his servants. He does not have one standard for himself and another for them. Unmerited reward is the purpose of him who was called austere. The money is given to him who proved himself industrious in his duty. Every gift of God increases by use. He who hath but one *mina* can at least increase it by one.

25. He hath ten. The bystanders express surprise that the pound should be given to him who already had ten which he had gained. But this was to give emphasis to the law given in the next verse.

26. There is a difficulty to many readers in this verse. It arises from limiting the idea of possession to the principal given at the outset, whereas it refers more particularly to the increase.

27. Slay them. The "them" is the wicked who would not have Christ as their Redeemer and King. The time is the judgment when Christ shall come in glory. In conclusion, we cannot fail to note the influence this parable must have on the question of second probation. If the unprofitable servant has all ability to do good taken from him, or, in other words, if such ability dies in him from the lack of use, with whose capital does he begin in the life beyond? Having nothing, he can produce nothing.

Thoughts for Young People.

The True Test of Worth.

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

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

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

Orientalisms of the Lesson.

The reward given to the faithful slaves left at home, and those who proved themselves to have administrative talent and industry, by placing them in positions in the civil or political service, was strictly according to oriental usage. King gave Cleopatra three cities in Spain; Artaxerxes the Persian gave the Greek hero, Themistocles, five cities. After Alexander's conquests in India he thus distributed the government offices among his friends, and Archelaus, whose proceedings are supposed to afford the base of this parable, after he returned from Rome possessed of his "kingdom" certainly did thus distribute cities among his friends. The usage of presenting one's self at the court of a monarch to petition for a "kingdom," or to receive the decoration, the seal, or the decree in person, would admit of chapters of illustration of the "pomp and circumstance" of these occasions.

Verses 23. The Rev. Dr. Radisill thinks there is no such underground of integrity among natives in the East to-day as would allow of confidence enough to admit a banking system, at least in India. He says the natives would consider it absurd to trust their money to a board of directors of a savings bank. He knew a wealthy native at Bangalore who consented to place his money in a bank at a time when the majority of the directors were Englishmen, and when at the next election a majority of the directors were Hindus, he at once withdrew his deposit and went and buried it, saying he could not trust a bank the majority of whose directors were natives. This explains why there is so much hiding of gold in India, and shows that this man of the parable did just as the man in Bangalore did when he bound his talent in a handkerchief and hid it away for security, being afraid of losing it all if he deposited it on interest with the "bank."

But there seems to have been a reliable banking

system in Greece and Rome with nearly the same functions as those of the banks of to-day, except that they did not issue notes of circulation. They received money on deposit, payable by draft or check at a stipulated time, sometimes paying interest, sometimes not. They valued and exchanged foreign moneys and negotiated bills of exchange between Athens, Corinth, Rome, etc. There was general integrity, and hence general confidence in the banks. The high rate of interest charged was owing to the great risks incident to imperfect laws, which gave every facility to debtors to avoid paying their debts; hence the banker himself took large risks, and hence demanded a high rate of interest to cover losses. This man might have had confidence in the Roman bankers, as the Bangalore man had in European directors, but distrusted native Jew bankers.

The ancient Hebrew law forbade taking interest by one Jew of another. So Mohammed forbade interest, hence it cannot be legally collected. In Nehemiah's time the "sarafs" took great usury, and Nehemiah restricted this, fixing a legal rate of twelve per cent. At the present time money is never lent in Palestine, except on security, much after the principle of our pawnbrokers, a deposit of greater value being left in lieu of the loan. The interest varies from twelve to twenty-four per cent.

In the case of the servant in the parable there was great risk in his placing money in the hands of the "bank," and there is little wonder this man might fear to lose all; but the money was placed in his hands in trust to make more money with; he was a steward only, and the responsibility of improving it was thrust on him by the master, who knew investment implied risk and varying success.

By Way of Illustration.

Verses 11-14. Archelaus, though appointed to the succession in Judea by the will of his father, Herod the Great, had been obliged before assuming his throne to leave his province and journey up to Rome, there to secure from the senate their confirmation of his appointment. Some of the citizens had sent thither a delegation to protest, but in vain. And Archelaus had now returned, and had not been slow to take the vengeance of a Herod on his foes. To this fact, fresh in the popular recollection, Jesus referred. Thus he is about to leave his kingdom. He will, to human vision, be absent from the earth. But he will return again to summon his servants to account.—*Abbott.*

Verses 15-17.—An Eastern parable runs thus: A merchant going abroad for a time gave respectively to two of his friends two sacks of wheat each to take care of against his return. Years passed. He came back and applied for them again. The first took him into his storehouse and showed them to him, but they were mildewed and worthless. The

other led him out field after field the two sacks. "You have but two sacks of that v

Verses 18
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Verses 20-27.
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his last journey;

other led him out into the open country and pointed out field after field of waving corn, the product of the two sacks given him. Said the merchant: "You have been a faithful friend. Give me two sacks of that wheat; the rest shall be yours."

Verses 18 and 19. Here were no special words of commendation. He is not called a "good servant." He had made less of his opportunities, therefore he received a smaller reward. The first man represents those who will receive an abundant entrance; the second man such as receive merely an entrance. On that morning when the corn ship stranded on the Maltese shore all the passengers and crew got safely to land—they all had an entrance into Malta; but there was little of abundance in that entrance, for some of them floated ashore on broken pieces of the wreck. How different such a landing from that given to a prince when he goes to his dominion! Amid the cheers of the multitude, and with martial music, he is received and carried to the banqueting house. So different will be the welcome to those who have done their best and those who have done less than their best.—*Dr. W. M. Taylor.*

Verses 20-27. This is the business of life: To traffic with bodily and mental gifts; to turn the raw fleece into fine moral fabrics and redemption raiment. Communicate your Christliness, and don't let even the choicest cargo linger at your wharf longer than will serve to unpack the freight for distribution. You are a clearing house, and not a bonded warehouse. . . . It is the man who is bargaining in peace, hope, joy, kindness, who is fulfilling his Master's idea. If the instinct of a boy to swap trinkets and knives be turned into the right channel, it will make him a pillar of the kingdom of God. Teach, travel, turn over stock, trade, barter, sell, bargain, buy, and traffic, are nine jobbing terms of the New Testament. If a man is not a trader for Christ he is a traitor.—*W. R. Campbell.*

Before the Class.

In Christ's kingdom, as in the world, the reward of service is larger service, and the punishment of idleness is enforced idleness. Excuses for unfaithfulness will not be accepted, and the rebellious will be summarily dealt with. The opportunity to teach this solemn life-lesson is our "pound" to-day.

When Jesus spoke this parable he was at Jericho. See me draw a map of Palestine on this paper pad. Here is the curved coastline; here is the river—? name; here is the Sea of G—? and the — Sea? Here I put Jerusalem, midway between the top of the sea and the coast. Who will take the pencil and mark Jericho?

Jesus has been traveling down from Galilee on his last journey; now he is going up to Jerusalem,

and what is to happen? So he tells the disciples a parable about what he wants them to do while he is gone. [Tell or question out the story.] As they listened whom did they recognize as the servants? [Themselves.] Who were the rebels? [The Jews.] And the "pound" [explain value] that he gave each servant meant, I think, the Gospel he had taught them. Each one had the same message, and so have we; for we are apostles, too. The difference lies in what we do with our opportunity for service.

Everyone in this class is either a servant or a rebel, either for Christ or against him. Assuming that all are servants, each one with a "pound" of opportunity, what can we do with it, so that the King will say "Well done?"

How much is your pound earning in this Sunday school, in the Epworth League, etc.? [Suggest appropriate lines of work.]

If your money were invested in a store, or a mill, or a farm, you would be continually trying to improve your property, so that it would earn more money. What are you doing to improve yourself as a worker for Christ? Have you learned how to talk with God? [Review teachings of last lesson.] God is waiting to help you; what have you done to help yourself? Where can you find his instructions? Do you read them every day?

Who is the best baseball player, pianist, elocutionist, etc., in this town? What put him ahead? Did he say, "No use trying, I can't do that?" No, he was courageous. Did he think he knew it all? No, he was teachable. Did he get tired of practicing? No, he was persevering. Can you not do as much for Jesus?

Did you notice what a small sum of money the master left with each servant? Who could earn anything with that? Perhaps that is what the third man thought. What did he do? Do you think the Lord treated him fairly? Do you know anybody at school that wraps his pound of brains up in a napkin and refuses to learn? Does it pay? Are any Christians acting so? When they tell Jesus that they were discouraged and stopped trying, will he excuse them?

What happens to the unfaithful servants? They lose their chance. The idle workman gets his discharge. If you fail to do what you can for Jesus you will lose the chance to do anything at all. But if you are wise and industrious, like the good servants, he will reward you with more to do—"ten cities." The good servant is promoted; and the greatest joy of all in heaven will be, a wider and a more responsible service in the presence of the King.

References.

FREEMAN. Ver. 13, The "pound," 785. Ver 20, Valuables wrapped in clothes, 263.

Blackboard.



FAITHFULNESS.

Illustration. | Application.

MATERIAL.

TO EACH A POUND. | TO EACH A POWER.

COMMAND.

USE TILL I COME.

RESULTS.

ONE GAINED 10	WHAT HAVE
ONE GAINED 5	I
ONE GAINED 0	GAINED?

REWARDS.

One Received 10 CITIES.	COMMENDATION ? OR CONDEMNATION ?
One Received 5 CITIES.	
One Received Nothing.	

"He that is faithful in that which is least is faithful also in much."

The Teachers' Meeting.

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

OPTIONAL HYMNS.

No. 1.

O scatter seeds.

Work, for the night is coming.

Give me some work.

To the work.

Far and near the fields.

No. 2.

Sow, ere the evening falls.

Striving to do my Master's will.

Lord, if at thy command.

Sowing in the morning.

There's work for us all.

A. D. 30.] LESSON VIII. JESUS TEACHING IN THE TEMPLE. [May 24.]

GOLDEN TEXT. The stone which the builders rejected, the same is become the head of the corner. Luke 20, 17.

Authorized Version.

Luke 20, 9-19. [Commit to memory verses 13-16.]

[Read the connection, Luke 19, 47 to Luke 21, 4.]
9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and

Revised Version.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country to try for a long time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And he sent yet another servant; and him also they beat, and handled him

they beat him and sent him

12 And again he sent another servant, and they wounded him.

13 Then said he to himself, I will send my best servant, that they may be able to kill him.

14 But when he reasoned among himself, he said, I will be able to kill him.

15 So he sent his best servant, and they killed him.

16 He said to himself, I will be able to kill him, and shall when he comes.

17 And he said to himself, I will be able to kill him, and shall when he comes.

18 Whosoever broken; but of

19 And the same hour sang

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they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken: but on whosoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

12 shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces: but on whosoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

TIME.—Tuesday, April 4, A. D. 30; the day after the triumphal entry into Jerusalem. **PLACE.**—The temple courts at Jerusalem. **PARALLEL PASSAGES.**—Matt. 21. 33-46; Mark 12. 1-12. **ENVIRONMENTS.**—The history of the day when these words were spoken is given in Matthew, from chap. 21. 23 to the end of chap. 23; in Mark, from 11. 27 to the end of chap. 12; and in Luke 20. Opposing politicians and ecclesiastics had for the time buried their differences and united against him, and before the day was done he had already been covertly condemned to die.

HOME READINGS.

- M. Jesus Teaching in the Temple. Luke 20. 9-19.
 Tu. An unprofitable vineyard. Isa. 5. 1-7.
 W. Despising warning. 2 Chron. 36. 11-21.
 Th. God's message unheeded. Jer. 25. 1-11.
 F. The servant rejected. Jer. 26. 8-15.
 S. The Son rejected. John 11. 47-57.
 S. Day of Pentecost. Acts 2. 1-21.

LESSON HYMNS.

No. 27, New Canadian Hymnal.

The Church's one foundation
 Is Jesus Christ, her Lord.

No. 51, New Canadian Hymnal.

How firm a foundation, ye saints of the Lord,
 Is laid for your faith in his excellent word!

No. 28, New Canadian Hymnal.

Behold, a stone in Zion laid,
 A tried, a sure foundation stone.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Husbandmen**, v. 9-12.

On what important day of Jesus's life was this parable uttered?

What question had been asked of Jesus, and how answered? (Verses 2-5.)

To whom was this parable spoken?

What was planted, and what done with it?

Were vineyards common in Palestine?

Where did this "certain man" go?

How was the rent to be paid?

Tell the story of the three servants.

In what state of society would such incidents as these be possible?

What was the usual reception of prophets and teachers of righteousness by the Jews? (See Luke 13. 34.)

Have reformers of other nations fared better?

2. **The Son**, v. 13-15.

What question did the owner ask?

Whom did he resolve to send, and why?

What truth concerning the free will of the husbandmen may we learn from the phrase, "it may be," in verse 13?

What plot did the husbandmen form?

What does verse 14 imply concerning the enlightenment and responsibility of the priestly party?

What did they proceed to do?

May this awful prophecy have been intended to prevent, if possible, the guilt of its own fulfillment?
3. The Lord, v. 15-19.

What question did our Lord ask concerning the "lord of the vineyard?"

What did he say that that lord would do?

What said the people to these words?

What Scripture did Jesus quote? (GOLDEN TEXT.)

What did he say about that stone?

Who sought to arrest Jesus?

Whom did they fear?

Why did they hate Jesus?

What evil did they plot against him? (Verse 20.)

What was their first attempt, and how met? (Verses 21-25.)

Who next tried to entangle him, and how? (Verses 27-38.)

Practical Teachings.

1. Notice: The wickedness of the husbandmen. They *chase* to do wrong, and their sin was of the most aggravated type. Sinners to-day are personally responsible, as were these men. We may talk of "environment and heredity" as we please, but every sane man has the power to choose to do right, and every unsaved sinner has chosen the wrong.

2. Notice: The voluntary sacrifice of the Son. The surroundings of this parable make necessary allusions to the human limitations of the "lord of the vineyard." But there are no such limitations with God. He so loved the world that he gave his only begotten Son to die for mankind.

3. Notice: The long-suffering of the Lord. For a time it seems as if his patience was exhausted; but remember, he shall come and destroy these husbandmen.

Where in this lesson are we taught—

1. That honor is due to God's messengers?
2. That reverence is due to God's Son?
3. That obedience is due to God's will?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 9-12.

9. What is a parable? Who is meant by "a certain man" in this parable? What did this man do? What are husbandmen? Who were meant by the husbandmen in the parable? What is the far country?

10. Who are meant by the servants? How were they treated? How should they have been treated? Who are God's messengers now?

11, 12. How many servants were sent? Why were they treated in this manner?

2. Verses 13-15.

13. Whom did the lord of the vineyard send last of all? Who was meant? What is Jesus called in Luke 9:35?

14. What did these men say when they saw the lord's son?

15. How did they treat him? How should they have treated him? How should we act toward Jesus?

3. Verses 16-19.

16. What did Jesus say that the lord of the vineyard would do? When did this come to pass?

17. What is the GOLDEN TEXT? How was this fulfilled?

18. What shall become of those who are opposed to Jesus?

19. What did the priests and scribes perceive? What did they try to do? What should they have done?

Teachings of the Lesson.

We should remember that all the world is God's vineyard; even the youngest child is one of the workers in it, and should give to God all his heart and a part of his time. We should honor those who bring to us the message of God, whether as ministers or as teachers, and we should listen to their words. Above all, we should love and serve and worship Christ as the Son of God.

QUESTIONS FOR YOUNGER SCHOLARS.

Who heard Jesus teach in the temple?

What parable did he tell them?

What did the rich man do with his vineyard?

Where did he go?

Whom did he send for his share of the fruit?

How did the husbandmen treat him?

How did they treat the second one?

And the third?

Whom did the owner then send?

How did they treat him?

What did these bad men deserve?

What did Jesus mean by the vineyard? [See Helps for Wednesday.]

Who were the husbandmen?

Who were the servants?

Who was the only son?

How did the Pharisees like this story?

What I Have to Do.

Take good care of my heart vineyard.

Remember that I must raise good fruit.

Let Jesus come in when he knocks at my door.

LESSON OUTLINE. Grace and Guilt.

I. GOD'S GRACE.

1. Privilege. *A vineyard*. v. 9.

Vineyard of the Lord . . . Israel. Isa. 5:7.

Planted thee a noble vine. Jer. 2:21.

2. Ministry. *Sent a servant*. v. 10.

All his servants the prophets. Jer. 25:4.

Long-suffering to usward. 2. Peter 3:9.

3. Salvation. *My beloved son*. v. 13.

Spoken

His own

II. MAN'S GUILT

1. Ingratitude

Ye have

They gl

2. Oppos

35.

Prophet

52.

Cast thy

This parable most eventful Tuesday morning and endeavor arouse population in that day; covertly cond chapter 23; i

Verse 9.

people. To the parable here given three versions—pleasing evil impression man planted stands for God facing the morning seems to dwell See Luke 9:1. Hearers had st they were familiarity that the and it is hard been told with Isa. 5:1. See Ezek. 15:1-6; promptly that ruel." Judea vine leaves been and Mark tell around, just as peculiar people forth to husband country. Just prepared Canaan opportunities, at of those opportunities stand for the "far country" from the spiritua

"It is

And

Spoken unto us by his Son. Heb. 1. 2.

His unspeakable gift. 2 Cor. 9. 15.

II. MAN'S GUILT.

1. **Ingratitude.** *Took his servants.* v. 35.

Ye have not hearkened. Jer. 25. 4.

They glorified him not. Rom. 1. 21.

2. **Opposition.** *Beat me....killed another.* v. 35.

Prophets....your fathers persecuted. Acts. 7. 52.

Cast thy law behind their backs. Neh. 9. 26.

3. **Rejection.** *Cast him out....slew him.* v. 39.

With wicked hands....slain. Acts. 2. 23.

Denied the Holy One. Acts. 3. 14.

III. MAN'S PENALTY.

1. **Loss of Privilege.** *Other husbandmen.* v. 41.

Salvation....unto the Gentiles. Rom. 11. 11.

Taken from you. Luke 21. 43.

2. **Destruction.** *Destroy those....men.* v. 41.

Fall by the edge of the sword. Matt. 21. 24.

Cast into outer darkness. Matt. 8. 12.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

This parable is a portion of the last discourse of our Lord. The day on which it was uttered was the most eventful in his whole life. It must have been evident almost as soon as he reached the temple on Tuesday morning that systematic plans had been formed to silence him. Opposing politicians and ecclesiastics had for the time buried their differences and united against him; they pretended to be his followers, and endeavored to entrap him into statements that would embroil him with the Roman government and arouse popular prejudice. He never uttered more severe and awful truths in more scathing words than in that day; and before the crowds who had listened to him had retired to rest that night he was already covertly condemned to die. The history of this day is given in Matthew, from 21. 23, to the end of chapter 23; in Mark, from 11. 27, to the end of chapter 12; in Luke 20, and John 12. 20-50.

Verse 9. Then began he to speak to the people. To the people, but at the chief priests. The parable here given is one of those preserved for us in three versions, once in each of the synoptic gospels—pleasing evidence, we may suppose, of the deep impression made by its narration. **A certain man planted a vineyard.** This "certain man" stands for God. At this time, when our Lord was facing the mournful climax of his career, his mind seems to dwell on stories of ungrateful rejection. See Luke 20. 1; 21. 28; 13. 6. Both speaker and hearers had studied the words of Scripture until they were familiar with them to a degree of familiarity that the modern Church knows little about, and it is hardly likely that this story could have been told without many minds recurring at once to Isa. 5. 1. See also Deut. 32. 32; Psalm 80. 8-16; Ezek. 15. 1-6; Jer. 2. 21. The hearers would say promptly that the vineyard was "the house of Israel." Judea was a land of vineyards; grapes and vine leaves became the national symbol. Matthew and Mark tell us that the vineyard was fenced around, just as Israel was made a separate and peculiar people by special institutions. **Let it forth to husbandmen, and went into a far country.** Just as Jehovah, the King of Israel, prepared Canaan for his people, gave them excellent opportunities, and then left them to take advantage of those opportunities; or perhaps the husbandmen stand for the priestly rulers of the Jews. The "far country" typifies God's apparent withdrawal from the spiritual government of earth.

"It is not so, but so it looks;
And we lose courage then."

For a long time. Jewish history had lasted nearly two thousand years.

10. At the season. See Isa. 5. 4, for a variation of this story. **Sent a servant.** Judges, prophets, and priests, as servants of Jehovah, had been sent to call the nation to bring forth fruits of righteousness. **The husbandmen beat him, and sent him away empty.** The prophets had the hardest of all tasks, and almost all of them suffered persecution for their faithfulness. See Matt. 23. 30, 34; Heb. 11. 37. Recall the fate of Isaiah and Jeremiah and Zachariah, the son of Jehoiada.

11. This verse shows that what was done to one was done to many. There is pathos in the repetition of **sent him away empty.** The Jewish nation was proverbially ungrateful to religious reformers.

12. They wounded him also. A phrase peculiar to Luke, and one which Dr. Plumptre says has a characteristic half-surgical ring in it.

13. I will send my beloved son. "Who took on him the form of a servant." A climax to the story. The scale gradually ascended to this culmination. Every possible means was employed by God to lead his people to repentance. **It may be.** Perhaps. This "may be" was not in God's mind. There is no uncertainty with him. But this phrase makes plain the free will of the men who chose to be bad. **They will reverence him.** Will treat him as an heir to the kingdom.

14. This is the heir. How accurately our Lord read the secrets of the hearts of his antagonists! **That the inheritance may be ours.** The Sadducean hierarchy had come to regard the

nation as almost their property; and it was because the influence of Jesus seemed to threaten their absolute sway that they hated and slew him.

16. He shall come and destroy these husbandmen. Matthew puts these words into the mouths of the bystanders; Mark and Luke credit them to our Lord. It is not important which uttered the words, but it is assumed by many that both did, our Lord repeating the impromptu answer given by his hearers. In any case it was a prophecy which had wrapped up in its kernel the future history of the Church and the world. If Jerusalem was destroyed, if the privileges which had belonged to Israel were transferred to Gentile Christendom, these results were the consequences of the destruction of the husbandmen and the giving of the vineyard to others. **They said, God forbid.** A phrase which appears repeatedly in Paul's writings. It is a hard phrase to turn into any other English than is here used, but the name of God does not appear in the original.

17. He beheld them. He looked fixedly at them. **What is this then that is written.** Psalm 118. 22, where it stands directly next to the verse which had supplied the "Hosanna" shouted by the multitude the day before these words were spoken. **The stone which the builders rejected.** We are to look upon the psalm in which this is found as a little lyric which sprang to the mind and pen of one who had seen a great stone quarried and transported to the temple site and laid on one side by the builders, who misunderstood the head architect's plans. Later it was found that that stone was the chief corner stone, on which the strength of the structure largely depended—the chief bond between the walls, which met at right angles. Very likely the peculiar shape which had led them to displace it was the thing on which its unusual strength and fitness depended. The psalmist saw in this incident a parable of two things—of the choice of David to

be king over Israel; of the choice of Israel out of all nations of the world. Our Lord now reads into it an additional meaning of the choice of Jesus of Nazareth to be the Messiah and universal Saviour. See Eph. 2. 20. "The rejection of the corner stone, when translated into history," says Dr. Cowles, "is the murder of the beloved Son."

18. Whosoever shall fall upon that stone shall be broken. The Greek word for "broken" is another half-medical term, characteristic of Luke. It is true that this verse is to be found in Matthew's account, but it is not there in the Greek of the best manuscripts, and was probably copied from this. See for related passages Isa. 8. 14, 15; Dan. 2. 33, 44. Those who were offended at the lowliness of the carpenter Messiah, who dies like a criminal, such shall be bruised, but there is hope in their case; those on whom "it shall fall" are those who come into collision with Christ, and for whom there is no hope. The Lord Jesus was a stumbling-block to the Jews. They tripped over him. If they had accepted him, the whole nation would have been lifted and held by him in eminence, as all Christendom has been.

19. Chief priests and the scribes. Representing in the main the Sadducean party, who, hostile to the Pharisees in everything else, now united with them in efforts to lay hands on him. **They feared the people.** Everybody feared the people in those days of political and religious unrest, and the people feared each other. Sudden outbursts had been a curse to the land almost as great as that of the Herods' misrule. **They perceived that he had spoken this parable against them.** The meaning of some of the parables it was not easy at once to perceive, and the disciples had more than once to ask for an explanation; but this one was evident to all—a sort of explanation and accommodation of some of the most terrific moral arraignments of the old prophets.

CRITICAL NOTES.

Verse 9. Then began he to speak to the people. They were the audience, but the scribes and Pharisees were the text. **Planted a vineyard.** He not only owned the vineyard, but had made it such. Compare Isa. 5. 5; Jer. 2. 21; 12. 10. The vineyard represents in idea the kingdom of God. **And let it forth to husbandmen.** Lensed it to those who would cultivate it and make it productive. **And went . . . long time.** This is said to hold the thought.

10. At the season. The owner of the vineyard is reasonable, and what he does is done in righteousness. At the time when he, in the nature of things, should expect returns, then, but not till then, does he send his servant. There are seasons, times, when God expects special results from

his Church. The servant represents the early preachers of righteousness to Israel. **Fruit of the vineyard, sent in kind.** **Beat him.** The outrages are described by Luke in ascending climax. For the treatment of God's prophets by Israel see 1 Kings 18. 13; 19. 14; 22. 24-27; 2 Kings 6. 31; 21. 16; 2 Chron. 24. 19-22; 36. 15; Jer. 20. 1, 2; 37. 15; Heb. 11. 37, 38. **Sent him away empty.** But they, the husbandmen, still held the vineyard, and appropriated to themselves whatever profit or good came from it. Here is wrong upon wrong.

11. And again he sent another servant. Herein we see the patience of the Planter. The provocations are great, but still he will try again. "Howbeit I sent you all my servants the prophets,

May 24.

rising early this abomin 9. 26. En this one, h away empty tienc and g tensify their ness of God

12. A t Stripes, dis what the ser the owner r gratitude of

13. I w knows the J He also know owner of the ing to look i it here, and to the condi also Christ's Son of God; the result of t come upon th of heart. It That God kn his Son is ce things from t where God is, mercy—the se

14. This vineyard, but ance. Christ Having reason that they alon submitting tha be only for a t to others—the mined to ward tion. Let us the same word (Gen. 37. 20) by not to suppose killing Jesus th The explanation ready indicated concerning the earthly kingdon build a spiritual out, and endea They rejected h
16. He sha parallel passage that our Lord h vineyard con of Jerusalem. . . important key t esive justificatio hold that the ec to be identified

raising early and sending them, saying, O do not this abominable thing" (Jer. 44. 4). Compare Neh. 9. 26. **Entreated him shamefully.** Literally, this one, having beaten and dishonored, they sent away empty. They are growing worse. The patience and goodness of the owner serve only to intensify their hatred and ingratitude. The goodness of God does not lead them to repentance.

12. A third: and they wounded him. Stripes, dishonorable treatment, and wounds are what the servants received, and from the vineyard the owner received nothing but the insults and ingratitude of rebellious people.

13. I will send my beloved Son. Christ knows the Jews, and the character of their history. He also knows the God of Israel, the planter and owner of the vineyard, and it is intensely interesting to look into the mind of our Lord as he reveals it here, and to see how he applies his knowledge to the condition of things in his day. We see also Christ's knowledge of himself as the **beloved Son of God**; his full knowledge of his mission, and the result of the same, and of the judgment that will come upon the Jews for their continuous hardness of heart. **It may be they will reverence him.** That God knew what treatment was in store for his Son is certain; but we are to look at these things from the place where we live—not from where God is. This is the highest and final act of mercy—the sending of his beloved Son. See Mark.

14. This is the heir. Not the lord of the vineyard, but he to whom it will fall by inheritance. Christ is the "heir of all things" (Heb. 12). Having **reasoned** among themselves to the effect that they alone should possess the vineyard—not submitting that what in the councils of God should be only for a time in their possession, should pass to others—the scribes and Pharisees had determined to ward off any effort tending in that direction. **Let us kill him.** In the original we have the same words that are used in the Septuagint (Gen. 37. 20) by the brothers of Joseph. We are not to suppose that the rulers imagined that by killing Jesus they would obtain the **inheritance**. The explanation of the verse is to be found, as already indicated, in their conceptions and desires concerning the inheritance. They wanted an earthly kingdom now and here. Christ came to build a spiritual kingdom. Hence they cast him out, and endeavored to maintain what they had. They rejected his Messiahship for that reason.

16. He shall come. Alford remarks on the parallel passage in Matthew, "We may observe that our Lord here makes **when the lord of the vineyard cometh** coincide with the destruction of Jerusalem. . . . This passage forms, therefore, an important key to our Lord's prophecies and a decisive justification for those who, like myself, firmly hold that the coming of the Lord is in many cases to be identified primarily with that overthrow."

But we must not forget that the Lord Jesus is not the lord of the vineyard, but his Father. The coming of the lord, then, to destroy the wicked husbandman is not the coming of the Lord Jesus, who is the heir. Nevertheless in some degree we are compelled to recognize the destruction of Jerusalem as a coming of the Lord. The reconciliation is made, we think, by the identification of both lord and heir in the phenomenon of the coming. Perhaps it were better to say that the minute particularities in any parable are not to be emphasized or exaggerated into difficulties. **And when they heard it, they said, God forbid.** The people perceived the meaning of the parable and shuddered at the conclusion, praying that it might never be realized in fact.

17. And he beheld them. Looking at them as they uttered their "God forbid," ready to show them he has truly illustrated their national history, and that their self-confidence or hope that judgment will not overtake them is a false hope. **The stone . . . rejected.** The quotation is from Psalm 118. 22, 23, which is a Messianic psalm. **The head of the corner.** Christ will conquer, will come into his inheritance. The figure has been changed because the illustration of the vineyard could not afford the means to set forth in all its fullness the sure purpose of God.

18. Fall . . . broken. The stone rejected becomes the instrument of vengeance. To reject Christ in his humiliation is to fall on the neck. This is a grievous sin. But there is a worse one, and one which as a nation they are about to commit, namely, to put themselves in hateful antagonism against him, the stone, and, as a consequence, on them the stone will fall with crushing force and **grind them to powder.** Verse 19 shows that the Lord Jesus had penetrated the hearts of the rulers, and that the final act in the parable was about to be fulfilled.

Thoughts for Young People. Christ the Revealer of Men's Moral Condition.

1. Wherever Christ came men arranged themselves on his side or against him; there were no neutrals. And the dividing line between his friends and his foes was not at all the same as that which the world had drawn between moral and immoral people. The highest officers of the Hebrew Church, some of the most illustrious teachers, and even a Pharisee who was generous enough to become his host, found themselves already arrayed against him by the very force of their moral condition; while the publican of Jericho, the woman who was a sinner, and the outcast demoniac chose him and his virtues as soon as he was revealed to them.

2. When men disputed or questioned concerning Christ he always turned their attention to their own

condition—the Samaritan woman, the disciples at Emmaus, and this case. These men hardly knew their own wickedness till the Lord told this parable, but when they perceived that he “had spoken it against them” they sought to lay hands on him in that very hour.

Orientalisms of the Lesson.

Verse 10. At the season he sent a servant, that he might receive the fruit of the vineyard. It is the custom at the present day to prohibit the gathering of grapes or the winnowing of grain till the tax-gatherer is present to see that one tenth of it is given to the government for taxes. Sometimes his coming is delayed till the crop partially spoils, and this adds greatly to the oppressions of the cultivator, who is rarely the owner. The landowner would send to the vineyard, which is generally situated a short distance from the village or city, the cultivator removing thither with his family for temporary residence during the season for gathering the crop, and with his employes he might violently treat the representatives of the owner, or the owner himself when he came to inspect the gathering of the grapes. The land tenure in the oriental world, as in India, often inured in the crown, or the head of the government, the land being held by lease, and then subleased by the larger lessee “on shares,” as we would say. Some of these vineyards were large estates in themselves. Solomon’s vineyard at Bal-hamon was valued at a thousand pieces of silver. Wilson says the cultivators of the soil in Persia often rise *en masse* and go to the nearest governor for relief, when oppressed or beaten; and sometimes gathering up their few utensils and clothes, piling them on their oxen and donkeys, driving a few sheep before them, they go in search of a new landlord. At times a whole village is thus depopulated. They have never owned the land on which their houses are built, and the bare mud walls have little value. Sometimes they have the right to take away the timbers of the roof and the doors. He calls this a sort of Persian “strike.” He points out several other particulars which will aid in understanding this parable. He says the landlord sometimes lives among the peasants, but more generally he is, as the landlord in this parable, an absentee. A considerable number of the villages belong to the crown. Over each village is placed an agent who collects from the farmer the rental of the landlord, then the annual tax, and then a considerable sum for his own services. Land is assigned to the peasant on shares, with no certainty that he will have the same plot next year; hence the absence of motive to improve the land permanently. The agent is frequently extortionate, and the farmer of course desirous to escape with a light tax; hence disputes are common, almost constant in the

season, and quarrels, beatings, and cursings are frequently the result. The farmers often go a long distance to cultivate their crops, and in remote places there is no police force or officer to arrest these disturbances and feuds. One thing puzzles the reader—how these folks expect to get the “inheritance” by killing the owner. This would nowadays find an explanation in the fact that the crown owned the land, the landlord being only a lessee, and if he and his heir were put out of the way the government would have to find a new lessee, and some one of these riotous ryots might hope to secure the position. Whether this was the precise case in Palestine at the period of the parable we are not able to establish.

By Way of Illustration.

Verse 9. A luxuriant oriental vineyard stands for the fullness of religious privilege that we enjoy. Matthew’s account gives other details. He “planted a vineyard and set a hedge about it, and digged a winepress in it, and built a tower.” That brings out the contrast between the painstaking spirit of the owner of the vineyard, and the ungrateful conduct of the husbandmen. If the awful penalty pronounced here, followed the unfaithfulness of the Jews, “how shall we escape if we neglect so great salvation?” The Jews had only the Old Testament. We have the Old and New, foretelling and fulfilling completeness. The Jews saw what Jesus did for three years. We have seen what he is doing for almost nineteen hundred years. They walked “in the shadow of the things to come.” We have the good things.—*C. R. Brown.*

In Isaiah God says, “What could have been done more to my vineyard that I have not done in it?”

Verses 10-12. Jezebel cut off the prophets of the Lord. Ahab was cruel to Micaiah. The people conspired against Zechariah and stoned him. Jeremiah was imprisoned and persecuted. And, according to tradition, Isaiah was sawn asunder.

Our opportunities and privileges are the “servants” sent. How do you treat them? When we are invited to serve and give and share our increase with God, do we treat the appeals shamefully and send them away “empty.”

Verses 14-16. The Jews thought if they could get rid of Jesus all would be well. It is as if sick people should try to get rid of disease by throwing into the ocean all medicines, and killing all the physicians. Sickness would still be in the world and no remedy. And if all Bibles were destroyed, and all churches and ministers, there is still sin and conscience left. The remedies only have been destroyed.—*Beecher.*

Verse 17. When the builders of the great Brooklyn Bridge wanted a foundation for those colossal

piers they drove down through earth’s foundation which a “sure” provision provided for sand.

Verse 18. who are outstumble and divinity and absolutely ir- “Ground to I remember at the foot of from the he beneath it, and fell with beneath it is shall be the our Christ.—

1. Time. (a) to Jerusalem Bethany; (b) the week of April 3, A. D. traders; Tues- Wednesday, Saturday, . . . ing week. 5 women; ” ma- diate causes of Jesus by Phr Draw from cl- sects and par- yard stands f- chosen heritag- also of the mo- soul. (b) The tenants and h- moment is real- those to whom Show how Jesu- the rulers of the apply to us. (priests, etc. III Elijah, Isaiah, ment history, S- history; from y- The Lord Jesus- out, and killed.

piers they did not attempt to build one. They dug down through the mud and layers of rock to the earth's foundation. They wisely took the foundation which the Lord had made when they wanted a "sure" one. Build on Christ. He is the foundation provided. A foundation of self is a foundation of sand.—Cuyler.

Verse 18. The first class refer to those like Peter, who are offended at the idea of the cross, who stumble and hesitate before the mysteries of His divinity and atonement. That is bad, but not absolutely irreparable. But the second class—"Ground to powder!" What a terrible expression. I remember in a lonely Highland valley there lies at the foot of a tall cliff a huge rock that has fallen from the height above. A shepherd was passing beneath it, when suddenly it broke from the rock and fell with terrific force; and the man that was beneath it is there now, ground to powder. Such shall be the fate of those who despise and persecute our Christ.—McLaren.

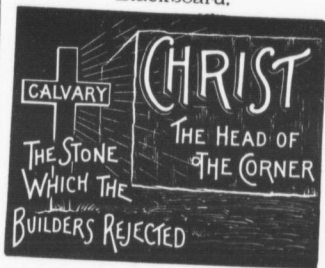
Teachers' Meeting.

1. *Time.* (a) Trace Jesus's journey from Jericho to Jerusalem: Incidents on the road; lodging at Bethany; (b) Place in order the leading events of the week of Christ's passion; Monday (perhaps April 3, A. D. 30), triumphal entry, casting out of traders; Tuesday, this his last public discourse; Wednesday,; Thursday,; Friday,; Saturday,; Sunday, the first day of the following week. 2. *Place.* Probably "court of the women;" make sketch-plan of temple. 3. *Immediate causes* of the combined attack now made on Jesus by Pharisees, Sadducees, and Herodians. Draw from class salient differences between these sects and parties. 4. *The parable.* (a) The vineyard stands for the peculiar privileges of God's chosen heritage, primarily of his people Israel, but also of the modern Church and of the individual soul. (b) The Lord of the vineyard: God, whose tenants and husbandmen we are. No wealth, no moment is really our own. (c) The husbandmen: those to whom God intrusts life's opportunities. Show how Jesus's words when spoken applied to the rulers of the Jews; also how they permanently apply to us. (d) The servants, God's prophets, priests, etc. Illustrate from Old Testament history, Elijah, Isaiah, Zechariah, etc.; from New Testament history, Stephen, Paul, James; from Church history; from your own experience. (e) The Son. The Lord Jesus. Three days afterward he was cast out, and killed.

References.

FREEMAN. Ver. 9: The vineyard, 690.

Blackboard.



GOD'S VINEYARD

LET TO

THE JEWS.	ME.
THE KINGDOM OF GOD.	OPPORTUNITIES, PRIVILEGES, BLESSINGS.

FRUIT REQUIRED.

RIGHT KNOWING. DOING. TEACHING.

THESE | SHALL I

REJECT THE SON'S.

WHAT ACCOUNT SHALL I RENDER?

Before the Class.

The sin of the husbandmen, the sin of unbelieving Israel, and the sin of him who rejects Christ to-day—these three are one; and they have a common origin in that spirit of greed that will not relinquish what it knows to be another's. To warn against this evil spirit and its results is our task in this lesson.

Our lesson to-day is so important that it appears in the Bible five times. Did you bring your Bibles? [Turn to the lesson passage and compare Matt. 21. 33; Mark 12. 1.] That is the parable as Jesus told it. Then Isaiah, centuries before, used the same figure (Isa. 5. 1), a vineyard that did not yield return. And Stephen (Acts 7. 1, 52) after Jesus was gone taught the same lesson. [In an older class these interesting parallels may be studied; with children Stephen's sermon may be

passed over and the beautiful "Song of the Vineyard" briefly referred to.]

[Tell the story impressively, and then ask the question, verse 15.] Yes; the owner of the vineyard will not only turn them out, but punish them severely. What made them act so? It was because they were so greedy. They had the vineyard; most of the fruits were for them; all that the owner wanted was his share. They knew they were in the wrong; what makes that certain? [They abused the servants.] If they had really thought the master had no right to the rent they would have argued, or sent a committee back to discuss the case. By the time the son came they were hardened; what did they say? What do? Does selfishness ever lead to murder nowadays?

[Now explain reference to Israel, the vineyard, Canaan, servants, the prophets, etc.] What did the servants and the Son want the people to give to the Lord? [Hearts, service, love.] They had refused this, had already rejected the Son, and were now ready to do—what? It was the same old selfishness; they would not give up their sins or their idea of a temporal kingdom and an earthly Messiah.

You are God's vineyard. He laid you out, fenced you around with family ties, put in improvements, education, etc., and now he wants his fruit. What are the things you should render to him, day by day? [Be definite and practical here.] The one thing he wants more than all is that you should receive and honor his Son, Jesus Christ. All the proceeds are payable through him alone.

It is against human nature to receive Christ; all the old selfishness cries out against him. We say, just as the husbandmen did, "Let us not let him in; then we can have all these things for ourselves." Why is that a foolish thought? But the Holy Spirit can help us to open our heart gates and

let the blessed Saviour in. What do you think of the happiness of selfish people?

The Jews saw that Christ meant them, and they were—? People are often so to-day when the preacher faithfully tries to get them to accept Christ. They wish other people would let them alone to enjoy their (?) vineyard to themselves. If you found that your friend was robbing his employer, would you not urge him to be honest? Where will such conduct land him? God has a prison, too; people who cheat him out of the love and service that are his due and turn their backs upon Christ—what of them? Let us strive to warn our friends from this awful sin and lead them to Jesus.

Some people either never hear of Jesus or they stumble at him—misunderstand him, fail to find him. Such people, he tells us, will "be broken," suffer the consequences of their loss. But those who deliberately oppose "the Stone" will be ground to powder. You cannot fight God. Let us bow in prayer together, that he may give us grace to give our hearts completely to him.

OPTIONAL HYMNS.

NO. 1.

Hail, thou once despised Jesus,
Now is the accepted time.
Rock of ages,
How firm a foundation.
When Jesus comes.

NO. 2.

Father, to thee my soul.
Ye that love the name of Jesus,
Come, let us use the grace.
Soon may the last glad song.
Come, thou long-expected Jesus.

A. D. 30.] LESSON IX. DESTRUCTION OF JERUSALEM FORETOLD. [May 31.

GOLDEN TEXT. Heaven and earth shall pass away; but my words shall not pass away. Luke 21. 33.

Authorized Version.

[Read Luke 21. 5-38.]

Luke 21. 20-36. [Commit to memory verses 24-36.]

20 And when ye shall see Je-ru-sa-lem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Ju-de'a flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword,

Revised Version.

20 But when ye see Je-ru-sa-lem compassed with armies, then know that her desolation is at 21 hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them 22 that are in the country enter therein. For these are days of vengeance, that all things which are 23 written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Je-ru-sa-lem shall be trodden down of the

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TIME.

PLACES.

PARALL.

32-42; Mark
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21. 20.

W. Jerusalem

Th. Wept over

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S. Jerusalem

S. The heav

and shall be led away captive into all nations: and Je-ru-sa-lem shall be trodden down of the Gen'tiles, until the times of the Gen'tiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; and the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, this generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Gen'tiles, until the times of the Gen'tiles be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.

32 Verily I say unto you, This generation shall not pass away, till all things be accomplished. 33 Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that so day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

TIME.—Tuesday, April 4, A. D. 30.

PLACES.—Mount of Olives and Jerusalem.

PARALLEL PASSAGES.—Matt. 24. 15-21, 32-42; Mark 13. 14-37. **ENVIRONMENTS.**—

It was drawing toward evening. In the temple our Lord had denounced the Pharisees; then he had left, never again to enter its courts. He had crossed the brook Kidron, and ascended Olivet. The crowds dispersed, but the disciples gathered about him. The view of Jerusalem from the hillside where our Lord and his disciples probably sat or stood is even now imposing. In his day it must have been majestic. Fortifications, palaces, and the peerless temple made the city resplendent in the light of the setting sun. In words of solemn pathos Jesus depicted its impending doom, and gave to his disciples special warning and advice.

HOME READINGS.

M. Trouble and comfort. Luke 21. 5-19.

Tu. Destruction of Jerusalem Foretold. Luke 21. 20-36.

W. Jerusalem in prosperity. Psalm 122.

Th. Wept over. Luke 19. 37-48.

F. "Ye would not." Luke 13. 31-35.

S. Jerusalem destroyed. Isa. 64.

S. The heavenly Jerusalem. Rev. 21. 1-7, 22-27.

LESSON HYMNS.

No. 50, New Canadian Hymnal.

Oh, safe to the Rock that is higher than I.

No. 52, New Canadian Hymnal.

The Lord's our Rock, in Him we hide.

No. 44, New Canadian Hymnal.

Rock of Ages, cleft for me.

QUESTIONS FOR SENIOR STUDENTS.

1. Woes, v. 20-24.

What prophecy of woe did Jesus utter? (Verse 6.)

What two questions did the disciples ask? (Verse 7.)

What was to be the sign of the desolation of Jerusalem?

Whose armies compassed it soon after Christ spoke these words?

Where were his followers told to seek refuge when the hostile armies approached?

To what place would they naturally have fled?

What is said about leaving and entering Jerusalem?

Did Jesus look on the coming overthrow of Jerusalem as merely a secular defeat? (Verse 22.)

For whose special benefit was this prophecy uttered?

What influence had the destruction of Jerusalem on the growth of the early Christian Church?

Quote one or two of the prophecies which were fulfilled by the destruction of Jerusalem.

For whom is Christ's heart touched with deep sorrow and sympathy? (Verse 23.)

How prevalent would the coming destruction be? What two special disasters awaited the Jews of Christ's day?

What fate would befall the city itself?

Tell all you know, and can learn, concerning the fulfillment of this prophecy.

2. Signs, v. 25-31.

What signs would appear in the heavens?

What signs in the earth?

What evidence of distress among men?

What is said concerning "the powers of heaven?"

Who was to come, and how?

Of what immediate relief was this coming a sign?

Repeat the parable that Jesus now spoke.

Explain this parable.

What shows the coming of summer?

What will show the coming of Christ?

3. Fulfillment, v. 32-36.

What people would see the fulfillment of this prophecy?

What will and what will not pass away? (GOLDEN TEXT.)

What warning did Jesus utter?

How would the day of woe come to men?

What two things were the disciples told to do? (Verse 36.)

What blessings will come from obedience?

Practical Teachings.

Where in this lesson are we taught—

1. That Jesus knows all things?
2. That Jesus has all power?
3. That Jesus should be obeyed and trusted?

How does the coming of the kingdom of God—

1. Bring destruction and distress?
2. Require faith and self-denial?
3. Bring hope and reward?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 20-24.

20. What should the disciples see? What were they then to know?

21. What were they bidden to do?

22. What are those days called?

23. What should there be in the land?

24. What evils should come to the people? What should become of Jerusalem? Who are meant by "the Gentiles?" How long was this trouble to last?

2. Verses 25-31.

25. What signs in the heavens are named? What signs on the earth?

26. How would men feel in those times?

27. Whom would men see coming?

28. How should the followers of Christ act in these times?

29. What parable did Christ give to illustrate the time to come?

3. Verses 32-36.

32. When were these things to be fulfilled?

33. What shall never pass away?

34. Against what sins are the followers of Christ warned?

36. What are we commanded to do? Before whom may we hope to stand?

Teachings of the Lesson.

Just as Jesus told his disciples to keep his words in their mind and to watch for their fulfillment, so he tells us. Let us study and learn and think over all the words of Jesus, and for this purpose let us search the gospels, which contain them. When the people of this world are in trouble and in danger let us remember that we are the children of the King, and that no harm can come to us if we trust in our Lord. Let us beware of the things that would turn our hearts from God, and watch ever against sin, and hope to stand before the throne of Christ.

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus do during his last days?

Where was he one day with the disciples?

What could they see?

What did Jesus tell them should be destroyed?

Why did this seem strange to the disciples?

Because the temple was so great and glorious.

What did the disciples want to know?

What did Jesus tell them?

What kind of days did he say these would be?

Why do days of distress come? **Because of sin.**

What promise did Jesus give the disciples?

What warning did he give?

Do we need the warning as well as they?

Why?

What will certainly pass away for us? **All earthly things.**

What may we have that will last forever? **The word of God.**

Something to Think of.

Jesus is coming again.

I must live so as to be ready to meet him.

Sin destroys—Jesus saves.

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Watch

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LESSON OUTLINE.

The Believer's Spirit in Trouble.

I. THE WATCHFUL SPIRIT.

When ye shall see... *know*. v. 20.

Watch, therefore. Matt. 24. 42.

Watch thou in all things. 2 Tim. 4. 5.

II. THE PRUDENT SPIRIT.

Flee to the mountains. v. 21.

When they persecute... flee. Matt. 10. 23.

Would not walk in Jewry. John 7. 1.

III. THE ENDURING SPIRIT.

Great distress in the land. vs. 23, 24.

Shall kill you. Matt. 24. 9.

Suffer as a Christian. 1 Peter 4. 16.

IV. THE COURAGEOUS SPIRIT.

Men's hearts failing... fear. vs. 25, 26.

Be strong... good courage. Josh. 1. 6.

Be strong in the Lord. Eph. 6. 10.

V. THE EXPECTANT SPIRIT.

Shall see the Son of man. v. 27.

I will come again. John 14. 3.

Every eye shall see him. Rev. 1. 7.

VI. THE CONFIDENT SPIRIT.

Your redemption... *nigh*. v. 28.

Redemption through his blood. Col. 1. 14.

Redeemed with... precious blood. 1 Peter 1. 18, 19.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

It is conjectured that the words of our lesson were spoken while our Lord and his disciples sat on the hillside of Olivet, with the temple and towers and palaces of Jerusalem in full view. Even in its ruins the holy city is imposing; in our Lord's day it was majestic. The long prophecy of which our lesson is a portion refers in part to its destruction, in part it refers to the end of the world. The portion selected for our lesson seems to refer mainly to the overthrow of Jerusalem by Titus, which occurred forty years after these words were spoken. In the ordinary course of events the residents of Judea would, on the approach of a hostile army, fly to Jerusalem, the strongest fortification of their land. Our Lord's injunction not to do so was, therefore, startling, and none who did not thoroughly believe in him would take such a risk. But a strange opportunity to fly to the mountains was offered by the course of events. The Roman prefect made an attack on Jerusalem in the fall of 66, and was beaten off. The final siege was not inaugurated by Titus until A. D. 70. Thus abundant time was offered to those that believed Christ's prophecy. The manner in which some of the minute details of this prophecy were fulfilled is notable. The buildings of Jerusalem were overthrown and burned, and the very site of it defaced, and made to look as if it had never had an inhabitant. Gentiles of many races have had possession of the city ever since; even now no Jew dare enter the inclosure within which the temple stood. When we come to verse 25 it is a question how far its prophecy is to be taken as an impressive figure of speech, and how far literally. If we are to think of the actual sun, moon, and stars, we must make the verse apply to the destruction of the world, but in prophetic style, sun, moon, and stars represent nations, kings, and nobles, and their eclipse represents the overthrow of these. The deep meaning of the whole lesson is condensed into two verses—35 and 36.

Verse 20. When ye shall see Jerusalem compassed with armies. See Matt. 23. 15-22; Mark 13. 14-19; then, if possible, turn to some graphic account of the awful destruction of Jerusalem. The word for armies means encampments or intrenchments.

21. Then let them which are in Judea flee to the mountains. When the time came this exhortation was remembered and acted upon. To Pella the Christians fled, on the northern boundary of Perce; this was among the mountains of Gilead—a range of hills on the east of Jordan. **Let not them that are in the countries.** Or, as we would say in modern phraseology, in the country. **Enter therinto.** That is, into Jerusalem. Country people would naturally enter Jerusalem in such an emergency, either for their own protection or to reinforce it.

22. These be the days of vengeance.

This was the time when God's wrath should be finally outpoured upon his perverse and disobedient nation. **All things which are written.** See Lev. 26. 14-33; Deut. 28. 15; 29. 19, 26; Dan. 9. 26, 27; Zech. 11. 14-17.

23. This verse is not a curse, but an exclamation of pity. In the barbarous sieges of antiquity no mercy was given to women and children, and there is record of the most appalling cruelty visited directly upon the most helpless. Notice our Lord's words of pity addressed to the daughters of Jerusalem in Luke 23. 29. **Great distress.** Great need.

24. And they shall fall by the edge of the sword. The sword was the very type and symbol of Roman aggression. Josephus says that 1,100,000 Jews were killed in and about Jerusalem, and in the battles which preceded its downfall. **Shall be led away captive.** The prisoners

taken by Titus were carefully sorted, both men and women; the tallest and handsomest, reserved to grace the "triumph" which was given to the conqueror on his return to Rome, were marched in chains through the city, clothed only in such meager garments as would heighten their beauty. Their ultimate fate was utterly deplorable. The rest of the captives—not less than ninety-seven thousand—less beautiful in person, were, some of them, sent to the Egyptian mines as slaves, and others distributed among the provinces to perish in the gladiatorial games, torn by wild beasts in the arena to amuse the populace. With this awful history in our minds we read new meaning into the three words with which this passage closes—**into all nations. Jerusalem shall be trodden down of the Gentiles.** As grass and flowers trodden down by the march of a great army, first bruised and broken, then flattened into the mire, until finally all trace of their verdancy goes, so the battering-runs of the Romans, their catapults, and their flaming torches, did for the buildings what their swords and their lust did for the inhabitants; and the once proud city was for a time effaced from the earth. **Until the times of the Gentiles be fulfilled.** Here is the thought reproduced by St. Paul (Rom. 9. 11), that the punishment of Israel and the desolation of Jerusalem were both to have a limit, and there is yet to be a restoration of both. Meanwhile Roman, Saracen, Norman, Turk, have possessed the city, and even to-day the Jew is an alien there.

25. And there shall be signs in the sun, and in the moon, and in the stars. See Matt. 24. 29-35; Mark 13. 24-31. Here begins one of the profoundest problems to be found in the utterances of our Lord, especially when this passage is read in connection with the corresponding passages of Mark and Matthew. The tribulation of which he has been speaking is emphatically connected with the flight of men from the beleaguered city of Jerusalem (Matt. 24. 21), and all three evangelists bring the final coming of the Son of man and the destruction of the city in juxtaposition. But eighteen centuries have passed, and our Lord has not come. What is the explanation? We cannot say. With God a thousand years are as one day (2 Peter 3. 8). Our Lord himself said, "Of that day and hour knoweth no man, not even the Son, but the Father only" (Mark 13. 32; Matt. 24. 36), and it would seem that on this subject he spoke much as ancient prophets had spoken of the far-off future. Seen from a distance two mountain peaks may seem to stand together though miles stretch between them, and it may be that the vision which the "Father" had given to the "Son" was in some sense scenic. What we know certainly is that Christ will come. The remainder of this passage is what is called apocalyptic in its style of language. We are not to limit our interpretation to the literal. The

darkening sun and moon, the falling stars, the constraint of the nations, the roaring of the sea and the waves, all are typical of the unrest and consternation which are to precede the climactic hour of time. That suns and stars have been used symbolically for governing powers, that dark skies and roaring waters have, in all languages, furnished figurative allusions for gloom and anarchy, is true. But a detailed definition of what our Lord referred to is something that we hardly dare attempt. See GENERAL STATEMENT.

26. Men's hearts failing them for fear. Dying from terror. The sun, moon, and stars are the powers of heaven.

27. Then shall they see the Son of man coming. In the most solemn moment of our Lord's life he uttered the same words before the Sanhedrin (Matt. 26. 64). Without stretching the symbol unduly we may say that the Son of man came at the destruction of Jerusalem, but in a truer sense he is to come in the final advent.

28. Look up, and lift up your heads. Better, Bound eagerly forward and look up. **Your redemption draweth nigh.** If we are to regard all that has thus far been said as in the main pointing toward the destruction of Jerusalem, this refers especially to the deliverance of the Church of Christ from what had been its most formidable danger, the tyranny of the Sadducean priesthood. After the fall of Jerusalem the growth of Christianity was much more rapid than it had been during the first thirty years of its existence.

29, 30. The fig tree, and all the trees. This last phrase is especially indicative of the coming of spring, and dates the entire passage a little before the passover, when the fresh green foliage of the Mount of Olives would be especially notable. **Know of your own selves.** Recognize readily, with no long process of reasoning.

31. So likewise ye. There is an emphasis on "ye"—ye who are the chosen ones to watch for that redemption. **When ye see these things come to pass, know.** Just as the bright green leaves indicate summer, so the signs of which he speaks indicate the coming of the Son of man. **The kingdom of God is nigh at hand.** "It is near, even at the doors." When ye see the train of calamities passing, know that the utter ruin of the nation is near.

32, 33. The words of our Lord as repeated by Luke have, up to this point, varied in several ways from the reports of Matthew and Mark, but the two verses that we now consider are identical with Matt. 24. 34, 35; Mark 13. 30, 31. **This generation shall not pass away till all be fulfilled.** It seems to us random work to make "generation" stand for "race" or "people," and to interpret this, as some have dared to do, to mean that so long as the Jews exist as a distinct people the Lord will not come. Read Matt. 16. 28. The

best explanation is that the Lord is speaking of the Jewish nation, which was to be destroyed in the year 70. See Isa. 40. 1-3; Jer. 31. 31-34; Luke 21. 32-34. **25. Heavy my words, holily self-ed supreme at death and 26; Isa. 40. 1-3; Jer. 31. 31-34; Luke 21. 32-34. **26. Men's hearts failing them for fear.** Dying from terror. The sun, moon, and stars are the powers of heaven. **27. Then shall they see the Son of man coming.** In the most solemn moment of our Lord's life he uttered the same words before the Sanhedrin (Matt. 26. 64). Without stretching the symbol unduly we may say that the Son of man came at the destruction of Jerusalem, but in a truer sense he is to come in the final advent. **28. Look up, and lift up your heads.** Better, Bound eagerly forward and look up. **Your redemption draweth nigh.** If we are to regard all that has thus far been said as in the main pointing toward the destruction of Jerusalem, this refers especially to the deliverance of the Church of Christ from what had been its most formidable danger, the tyranny of the Sadducean priesthood. After the fall of Jerusalem the growth of Christianity was much more rapid than it had been during the first thirty years of its existence. **29, 30. The fig tree, and all the trees.** This last phrase is especially indicative of the coming of spring, and dates the entire passage a little before the passover, when the fresh green foliage of the Mount of Olives would be especially notable. **Know of your own selves.** Recognize readily, with no long process of reasoning. **31. So likewise ye.** There is an emphasis on "ye"—ye who are the chosen ones to watch for that redemption. **When ye see these things come to pass, know.** Just as the bright green leaves indicate summer, so the signs of which he speaks indicate the coming of the Son of man. **The kingdom of God is nigh at hand.** "It is near, even at the doors." When ye see the train of calamities passing, know that the utter ruin of the nation is near. **32, 33.** The words of our Lord as repeated by Luke have, up to this point, varied in several ways from the reports of Matthew and Mark, but the two verses that we now consider are identical with Matt. 24. 34, 35; Mark 13. 30, 31. **This generation shall not pass away till all be fulfilled.** It seems to us random work to make "generation" stand for "race" or "people," and to interpret this, as some have dared to do, to mean that so long as the Jews exist as a distinct people the Lord will not come. Read Matt. 16. 28. The**

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21. Plee tains in the ne That section Our Lord in h ciples the way for they were **the midst of countries, in**

22. All th filled. By t that these day redemption, or 34. 8; 61. 2; 6 must be fulfilled

23. Wee u awful days of Jesus expresses thy for the help General, on the of God and man ii, 1. **Upon th**

24. And sh sephus states the ried prisoners in **Jerusalem sh** **Gentiles.** Th to contemplate. comes in the w them. They des tiles are the inst destruction. Th

best explanation is that given in the note on verse 25. **Heaven and earth shall pass away; but my words shall not pass away.** Here is the holy self-confidence of One who is invested with supreme authority, and who foresees failure and death and judgment and triumph. Read Psalm 102. 26; Isa. 40. 8; 1 Peter 1. 24, 25. Almost everything else promised has failed; but the words of Christ have been fulfilled so deeply, so far beyond the possible conception of those who heard them, that they are unique among human messages; and the apparent lack of complete fulfillment of verse 32 from our point of view only emphasizes the impression made by the pronouncement of the revelation of God in his Son.

34. Take heed to yourselves, lest at any time your hearts be overcharged. Lest your

affections, which are very properly attracted to earth, be overattracted; lest your lives be warped downward. Excesses tend to quench spirituality. **Surfeiting, and drunkenness, and cares.** How strange it must seem to careworn Christians that our Lord should thus classify the wickedness of the world, and put "worryment" down on a level with drunkenness!

35, 36. As a snare. Unexpected. **Watch ye therefore, and pray always.** This injunction is repeated over and over by our Lord. **Accounted worthy to escape.** This, according to some of the better manuscripts, is "that we may have strength to escape." **To stand before the Son of man.** That is, to stand in the final judgment with the certain prospect of acquittal. See 2 Cor. 5. 10; 1 Thess. 3. 13; Rom. 14. 4.

CRITICAL NOTES.

Verse 20. Jerusalem compassed with armies. The vivid picture is drawn before them, "being surrounded." In about forty years from the time these words were uttered the Roman armies captured Jerusalem, and utterly destroyed the temple, September, A. D. 70. **The desolation thereof is nigh.** There is no doubt in the Saviour's prophecy as to the result of the Roman war on the Jews.

21. Flee to the mountains. The mountains in the northeast, in the territory of Agrippa. That section remained faithful to the Romans. Our Lord in his compassion points out to his disciples the way to escape the evils surely coming, for they were not the objects of divine wrath. **In the midst of it.** That is, Jerusalem. **In the countries, in the fields.**

22. All things . . . written . . . fulfilled. By glancing at verse 28 we shall see that these **days of vengeance** are also days of redemption, or the beginning of them. See Isa. 34. 8; 61. 2; 63. 4. The predictions of the ages must be fulfilled.

23. Woe unto them. Contemplating the awful days of which he speaks, the compassion of Jesus expresses itself in deep sorrow and sympathy for the helpless ones. **Distress in the land.** General, on the earth, and particularly **wrath**, both of God and man. See Josephus, *Jewish War*, vol. ii, 1. **Upon this people.** The Jewish nation.

24. And shall be led away captive. Josephus states that ninety-seven thousand were carried prisoners into Egypt and the provinces. **And Jerusalem shall be trodden down of the Gentiles.** The revenges of history are terrible to contemplate. They rejected Christ, and Christ comes in the workings of Providence to punish them. They despised the Gentiles, and the Gentiles are the instruments in God's hand for their destruction. The holy city has been successively

under the iron heel of Romans, Saracens, and Turks. **Until the times of the Gentiles.** The treading down is to cease sometime. There are so many interpretations of this passage that their number only prove how little confidence can be placed in any. The real meaning may be reached by degrees. The occupation of the city is to end. The Jews had their trial as the husbandmen of God. The Gentiles are to have theirs. How long the Gentile time is no one knows. It may be now drawing to a close. It may be ages in the future.

25. Signs in the sun. Meyer puts the contents of this and following verses after the times of the Gentiles, which he limits to the period of desolation. An exceeding narrow view of the awful prophecy! That the overthrow of kingdoms and the widespread desolation of states and governments are represented by obscuration of sun, moon, falling stars, and quivering heavens (Joel 2. 10; 3. 15, 16; Amos 8. 9) is true, but we take these verses 25-27 as denoting primarily the destruction of Jerusalem. And secondarily as referring to the end of the world. It may be that the **times of the Gentiles** shall come to a close amid such scenes as those attending the end of the times of the Jews, and the same description would serve for both. **Sea,** in prophetic language, nations in commotion. **Waves roaring.** Tumults and uprisings and agitations of the peoples. **Powers of heaven.** Kings, queens, princes, governments, dynasties, thrones, empires.

27. Shall they see the Son of man coming in a cloud. There is a blending of events. To those who are living at the destruction of Jerusalem will be made plain what Daniel meant (Dan. 7. 13); to them that awful visitation will be the coming of the Son of man. But that coming is also typical of the other coming, the coming of the end of all.

28. When these things. The principal thought, the main subject, is the fall of the Jewish state; **these things**, therefore, must carry the thought back from the final earth scenes to the primary subject, the terrible condition of the people and the state in their conflict with Rome. **Your redemption draweth nigh.** Christianity and Judaism cannot be on equal terms. The disciples are under the ban. Christianity is oppressed, persecuted, and every effort will be made to root it out, but the fall of the state will bring freedom to you. Every prophecy is prophetic of another event or condition.

29. Behold, the fig tree. In Syria, quite early in the year, nearly all the fruit trees are clothed with foliage. But the fig tree is behind them in this respect, for the spring is far advanced before its leaves begin to appear. When one sees leaves on the fig tree, then he knows **that summer is now nigh at hand.** So likewise, physical causes have physical effects, moral causes, moral effects. One is as certain as the other.

32. Till all be fulfilled. The "all" can only include what belongs to the main subject, the destruction of the city and state of the Jews. If it is stretched over all that the Lord spoke of, then it is very clear that he did not refer at all to his final coming at the end of the world.

34. Take heed to yourselves. The appeal to personal watchfulness is emphatic. The providences of God sweep over the land like the wind, carrying everything before it; watch, therefore, that you do not put yourselves in the path of the storm. **Surfeiting, . . . drunkenness, . . . cares of this life.** These are mentioned because they represent the influences which destroy the active, vigilant spirit of the healthful moral life. He who is wholly absorbed in the things about him has no eye for the heavens and sees not the coming cloud.

35. For as a snare. As a trap falls suddenly on birds or beasts. Comp. Rom. 11, 9. **That dwell.** The Greek verb, like the Hebrew *yashav*, signifies *sit*, and expresses the secure, comfortable condition of those then on the earth.

36. Watch . . . pray. Two duties often joined together (Mark 13, 33; Col. 4, 2). **That ye may be accounted worthy.** As the result of the foregoing watchfulness. **To escape** all the fearful calamities which will surely come to pass, from verse 8-26. **And to stand before the Son of man.** Since we have had a blending of events we must here also combine the judgment in the destruction of Jerusalem and the judgment of the world. The same warning serves for both. If there is watching and praying, looking for the coming of the Son of man in vengeance in Jerusalem, the same holds good with respect to the final coming. **To stand** is here a forensic term, and judgment is the idea involved.

Thoughts for Young People.

The Coming of the Kingdom of God.

1. The plans of the coming King are made. They are not fortuitous, not dependent upon circumstances which no one can foresee. He is not a mighty adventurer, like Napoleon Bonaparte, who turns life into a great game and is forever drawing upon exceptional resources, and, even while he vanquishes his foes, is taking equal chances of utter defeat. The King's plans are laid; he has all power. Heaven and earth shall pass away, but his word shall not pass away.

2. It is right and it is wise to be loyal to the coming King. Other rulers hold temporary sway, and it is perhaps easier to obey their decrees than the decrees of our absent monarch. It is easier to follow public opinion than it is to follow the opinion of Christ. It is difficult to be a genuine Christian when genuine Christians are in the minority. But, in the first place, that is the only right course, and in the second place it is the only safe course; for he that shall come will come, and he will not tarry. And in the day of his coming he will punish his enemies and reward his friends.

3. The coming of the kingdom of God will bring distress and destruction—temporary distress to many good people, utter destruction to those who oppose it. It will be the time of retribution; it will be the time of the exaltation of virtue; and, of course, all exaltation of virtue means overthrow of vice, and those who have identified themselves with the cause of vice must be overthrown with it.

4. The coming of the kingdom of God will require great self-denial on the part of his followers. Men's hearts will fail them for fear.

5. The coming of the kingdom of God will bring hope and reward. What a glad day it will be for the faithful ones when all that they have lived for shall be accomplished.

Orientalisms of the Lesson.

The fearful "commotions" of this lesson are, alas! too frequent in the oriental world, as the whole world just now knows by the terrible massacres of Armenians. The "woe" to mothers has been specially trying when in known instances their sympathies and love for their children were wrought on to make them consent to put on the symbol that they abandoned Christ and professed faith in Mohammed. In one case soldiers took a child by the feet and pulled them apart, tearing the child to pieces before the mother's eyes; in others they tossed infants on their bayonets; in others they tore open expectant mothers. Fifty or sixty thousand Armenians have been slaughtered, and famine follows for half a million survivors. But all this and all the other massacres of Turks; 50,000 Greeks at Scio in 1822, and 10,000 Armenians at Mosul in 1850, 11,000 Syrians in 1860, and

14,000 Bulgarians part of the same fell in the same blood to the man historian fearful and violent, and Saviour preacher writer quote horrible with even in peace

By

Verse 20 at the loving ear his servant in Egypt; Joseph Daniel thrust deny God, are He encamps are always hill and for him the horses and ch

"Do you s vares about us cure of big f shook her head just lifted the think," said V with the big fol She thinks of ttiest. Surely G mother."—You

Verse 22-32.

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Verse 23. All h abideth. The Jew the veil was torn Shekinah had fors was destroyed. T seen his philosoph The Romans thre from its ashes an

14,000 Bulgarians in 1876, would make but a small part of the one million one hundred thousand who fell in the siege of Jerusalem, when soldiers rode in blood to their horses' knees. The annals of Roman historians, and Josephus's *Jewish War* give fearful narratives of earthquakes, wars, crimes, violences, and pollutions of the times which the Saviour predicted, and which are catalogued by a writer quoted by Farrar as "rich in calamities, horrible with battles, rent with seditions, savage even in peace itself."

By Way of Illustration.

Verses 20 and 21. This prophecy is tender with the loving care of God for his own. God is where his servant is. Moses among the dungeons of Egypt; Joseph amid the men who hated his faith; Daniel thrust among lions because he would not deny God, are no exceptions to the divine order. He encamps about his own and saves them. There are always hills where the man of God finds refuge, and for him the mountains are always full of the horses and chariots of God.—*J. E. Tuttle.*

"Do you suppose," said Johnny, "that God cares about us very much? He is too busy taking care of big folks to notice us much." Winnie shook her head and pointed to mamma, who had just lifted the baby from his crib. "Do you think," said Winnie, "that mamma is so busy with the big folks that she forgets the little ones? She thinks of the baby first, 'cause he is the littlest. Surely God knows how to love as well as mother."—*Young People's Paper.*

Verses 22-32. The siege of Jerusalem stands unparalleled in history for its unutterable fearfulness. They had shouted, "We have no king but Caesar!" and they had no king but Caesar. One Caesar after another outraged, tyrannized, pillaged, and oppressed them, and a Caesar slaked in the blood of its best defenders the red ashes of their burnt and desecrated temple. They had forced the Romans to crucify their Christ, and though they regarded the punishment with special horror, they and their children were themselves crucified in myriads by the Romans outside their own walls, till room was wanting and wood failed. They had given thirty pieces of silver for their Saviour's blood, and they were themselves sold in thousands for yet smaller sums. They had accepted the guilt of blood, and the last pages of their history were glued together with the rivers of their blood.—*Canon Farrar.*

Verses 33. All human speculations fail; the Word abideth. The Jews hated it; but it lived on while the veil was torn away from the shrine which the Shekinah had forsaken, and while Jerusalem itself was destroyed. The Greek derided it, but it has seen his philosophy die and his Acropolis in ruins. The Romans threw it to the flames, but it rose from its ashes and came down upon the fallen

eagle. The reaper cast it into the furnace, but it came out without the smell of fire. The papist fastened serpents round it to poison it, but it shook them off and felt no harm. The infidel cast it overboard, but it rode the wave. And it is living still, never so loved and studied as now, while its unfulfilling prophecies are being fulfilled.—*W. M. Panshon.*

Verses 34-35. The four guiding words of this discourse on the last things are beware, watch, endure, pray. Beware of sin. The prophecy against it is punishment swift and terrible. Watch. Every child of God must be a sentinel over his own self. Endure, seeing him who is invisible. The day may be dark, but the dawn is near. Pray. Our prayers are the doors by which he enters our lives and transfigures them. Through prayer we cooperate with him.

Before the Class.

The fearful tale of the destruction of Jerusalem, in all its horrors, ought never to be told to a child. But the historical lesson, in softened outline, is an essential scene in the great drama of God's providence and judgment. And the fulfillment of this part of Christ's prediction is a pledge of the fulfillment of the rest. Let us then try to teach a history lesson to-day, avoiding the many mysterious and difficult questions that may be raised upon the passage, and following Christ in emphasizing the duty of watchfulness against his coming.

On Tuesday afternoon, two days before he died, Jesus was sitting with his disciples on the Mount of Olives, on their way home to Bethany. [Describe the city as it lay before them, with the beautiful temple on the summit of Moriah. Conversation, Matt. 24. 1-3.] In answer, Jesus told them just when and how the city was to be destroyed, and what they should do. He also told them about his coming again.

What if some one should tell you that the finest building in your city [mention a familiar building] would be thrown down—it would be hard to believe, would it not? But this temple was more strongly built than we build nowadays, and the city was so wonderfully fortified and supplied with springs of water that it was thought safe against all armies. And yet, in less than forty years, the prediction came true. The Jews rebelled against the cruel Roman Governor Florus; the emperor sent an army, under two of his best generals, Vespasian and his son Titus, to put down the rebellion; a terrible war ensued, with battles and sieges all over the land. After conquering nearly all the smaller cities, the army marched on Jerusalem, where over a million people were gathered within the walls. Rivalry broke out within the city between rival hands of ruffians, who fought, robbed, and killed the citizens without mercy. After a

terrible siege of about three years, with fighting, famine, and all sorts of horrors, the Romans at last took the city. Ninety-seven thousand Jews, Josephus tells us, were carried away as slaves; all the rest perished. The beautiful temple was burned and thrown down, as Jesus had foretold. The Christians, remembering his words, had fled to the mountains before the worst came on, and were safe.

That was the final end of the temple and its sacrifices. It was the end of the Jews as a nation. They were still a people, but they had no home. If they had only listened to Jesus when he called to them to accept him as their Messiah!

Now Jesus predicted something more. He said that he would come again. When, he did not say, in any language that we can understand. People have different views about that. But there is one thing we can understand. He told us to watch. He may come at any time, and when we least expect him. If we forget, and live in sin, if we are drunken and idle, what may happen? What should we do with the time that he gives us yet to live, before our summons to come to him, or his presence before us, bids us render our account?

The Teachers' Meeting.

The best outline for use in the teaching of this lesson is that suggested in the *Illustrative Notes*. Avoid all questions of mystery. Whether the passage we study is to be understood literally or figuratively, whether it foretells events that are to come suddenly or to unfold slowly, whether it predicts a visible or a spiritual coming of Christ—all these questions may well be left to leaders in scholarship. But we can find in these verses certain principles relating to the kingdom of God. I. It brings destruction. It means the breaking up of an old system. II. It brings distress. God's people must not expect to be exempt from trouble. III. It brings hope. While terror and destruction stalk abroad God's people lift up their heads, for their deliverance draweth nigh. IV. It requires faith—a watchful spirit which springs from confidence in Christ. V. It requires self-denial. The spirit of Christ's kingdom is to live for higher aims and to seek for spiritual rewards. VI. It brings reward. He who watches and waits and works shall escape from woes that are to come and shall stand accepted before Christ.... Signs in the kingdoms of nature and Christ: I. One God is King of both realms. II. He sends signs of changes in both realms. III. At signs in nature men prepare; much more should they make spiritual preparation for the greater event. IV. The natural sign speaks the faithfulness of the God of nature; so the moral sign speaks of his faithfulness as the God of grace.

References.

FREEMAN. Ver. 24: Enemies trodden, 869.

Blackboard.



WATCH AND PRAY,

THAT YE MAY BE

WORTHY TO STAND.

MY SALVATION.

DELIVERANCE FROM DEATH THROUGH THE RIGHTEOUSNESS OF THE REDEEMER.

"In the Lord is all righteousness and strength."

OPTIONAL HYMNS.

No. 1.

Hasten, sinner, to be wise.
When Jesus comes to reward his servants.
One little hour for watching.
Watchman blow the trumpet.
Jesus shall reign.

No. 2.

Forth in thy name.
O, sometimes the shadows are deep
Whenever trials press my soul,
Out on the midnight deep.
Ready to follow God's command.

Thoughts for the Quiet Hour.

— What marrow is to the support and strength of the bones, and the bones to the support and strength of the body, that faith in God is to the support, strength, energy, and salvation of the soul.—*Clarke*.

— The Church of Christ is founded in faith, raised by hope, and finished by love.—*St. Austin*.

O God, if you look not up to thee, we may come and not be healed; we may be healed and not be thankful.—*Bishop Hall*.

PR

SYSTEMATIC Church begins rectification. Not falling, but tattering must. Now let the grace be earned would like to. Do not let the parents have (and parents) money, and have account with ending the pledge will help greatly. These little the "holy habit

SPONTANEOUS atic giving such a "Give Away each child to give checked apple. books of their favored children them into touch Have a Thanksgiving, and nuts, or candies, to send to children luxuries are little Other occasion press upon the child of thus giving in

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Speak words And plead And trust wh To save a so

PRIMARY TEACHERS' DEPARTMENT.

Teaching to Give.

SYSTEMATIC GIVING. There is a revival in the Church beginning to make itself felt in this direction. Not yet are the "showers of blessing" falling, but the welcome drops of promise are pattering musically here and there.

Now let the training of the little ones in this grace be earnestly carried on. Ask how many would like to pledge one cent a week to missions. Do not let them make the pledge until their parents have consented. Urge upon children (and parents) the importance of earning this money, and have your assistants keep a faithful account with each child. The tiny envelope, having the pledge of systematic giving printed on it, will help greatly.

These little ones are none too young to form the "holy habit" of faithful, systematic giving.

SPONTANEOUS GIVING. But let not the systematic giving shut out spontaneous giving. Have a "Give Away" each Christmas, and encourage each child to give something, if it be only a red-checked apple. Let them bring toys and picture books of their own to delight the hearts of less favored children, and so far as possible bring them into touch with the recipients of their gifts. Have a Thanksgiving party the day before Thanksgiving, asking each child to bring fruit, nuts, or candies, as much or as little as they will, to send to children in poor families where such luxuries are little known.

Other occasions will rise, but in all strive to impress upon the children the beauty and privilege of thus giving in the Saviour's name.

"God Giveth the Increase."

Sow thou thy seed in the morning,
And water it often with tears,
And pray that the time for reaping
Will come in the future years.
For the gleaning wait with patience,
And from field of unfruitful sod,
Will come the sweet assurance,
"That the increase cometh from God."

Speak words of love to the erring,
And plead with gentle breath,
And trust while you are praying,
To save a soul from death.

The truth may pass unheeded,
And care not for love nor rod,
Say, when thou sendest a message,
"The increase cometh from God."

Gaining the Attention of Children.

Part II.

A PSYCHOLOGICAL method taught clearly is, to give through the hearing a connected story which is aided by gestures appealing to the eye. If the ear, the eye, the tongue, and the hand be impressed, and through these the attention be gained, the memory-image will be permanent.

To accomplish this, both the memory and object methods must give way in a measure to the later and better one of self-activity and the spirit of inner connection. By this we mean that there must be a connection between the mind of the child and the object which he perceives, for inner connection is a law of development. Pestalozzi believed in immediate perception, and, having the object shown, he would trust to the memory. But the unfolding or evolving process of the will power leads to thinking, and then to expression by doing. The self, the Ego, thus represents his thought by action which is the fruit of thought, that being the result of sense perception. Doing makes a master of the individual, and his perception, thought, and action culminate in creation, the seventh and most wonderful instinct of humanity.

Object teaching has done good service since the time of Pestalozzi, who had a theory exemplified by his self-sacrificing life, that through objects concrete and abstract, and by community life with his pupils, the best ends of education would be reached. But Froebel had a practice of the freedom of nature teaching self-activity, research, expression, and also of the exaltation of home life with its sacred family relations.

Teacher, do not do the work of illustration yourself. Do not be satisfied when you have pinned up a design for the children to look at. They can, with their own tiny, creative hands make something which is a truer and more individual interpretation of a truth than anything you can show to them, and what they do will convey and fix a better meaning and a more lasting impression.

Let the children have a lesson truth in story form, and then let them make some representation of a thought received. The story of David being expected to dine with a king at the time of the new moon (1 Sam. 20. 5) was told to children of different ages; and when asked to make some sign of the story, a tiny child made a picture of a moon (and crude it was), another laid out "a field" in the sand table showing where David would like to pass three days (1 Sam. 20. 5), while another made a picture on her slate of "the house where David wanted to go home to pray" (1 Sam. 20. 6, sacrifice). In the upper grade of the primary class the older boys were impressed with another part of the story of these two friends, David and Jonathan; the latter was so generous toward David, and among other things gave him a sword (1 Sam. 18. 4). The little ones did not know either the appearance or the use of that weapon.

Teacher, while you look into the eyes of the little ones and tell them a true story from the Book, your smile will be as sunshine to them and your words as golden grain, whose seeds will bring forth many an hundredfold of deeds in the coming years of harvest, as, what you teach, they will do.

The Child's Love of God.

BY MRS. GEORGE ARCHIBALD.

The mother is thrilled to her inmost soul, knowing the mysterious bond between herself and her little one. But she does not attempt to explain this relation to her child in order to win its love. She well knows that the highest love of a child for its mother is a growth—that the earliest love is for fleshly causes.

So the mother simply answers in every way possible to the child's needs. She studies its comfort, its daily temporal good, and, little by little, she discovers to it the depths of her devotion, leading it at last where right prevails—to a full return of love for love.

Thus does nature indicate how we may lead the child to know the love of God. Let it first be taught to know that God gives it the things that make it happy. If God has sent it a new baby, ardently desired and gladly welcomed; if God has made a good day for a picnic; if God has made it possible that its parents should give it a pleasure or a comfort, tell it so. It will be grateful (as children are grateful), and with a growing

development of the affections toward the heavenly Father.

A common mistake in trying to teach children the love of God is that we set before them reasons that have, as yet, no vital import to them. From such misapplied efforts come only unfortunate results. It is a waste of endeavor to tell the child that it must love God because God demands it, or because it is the child's duty. These facts exist, but they will not touch the young heart until the proofs of God's love for it have first been made plain. To press them upon the attention is to substitute what is (for it) an unnatural for a natural reason.

There is possible to every child a personal interest in God, and a sense of his goodness, which may be the first stirrings of actual love. The care of the teacher should be to find whether this interest and sense exist—if so, to lead farther; if not, to awaken.

But let us not forget that the child will love God only for the benefits and mercy he can understand. So he loves his parents and those friends who minister to his happiness. He will go no higher at first in his love for the Creator.

There is no record that Christ, when he took children in his arms and blessed them, explained to them the mystery of his life and death or told them aught of his sacrifice. But who doubts that the children were moved to responsive tenderness toward him who held them as a father might have done—who laid his hands upon them with a touch they could recognize as the touch of most loving sympathy?

We must lead the children to those arms—we must lead the children to that touch. The rest is the work of Christ, who receives and blesses, and the answering attachment of the young heart, which may, by and by, grow to high spiritual perception and to deep spiritual passion.

Remembering the Children's Birthdays.

It is an excellent plan for a primary teacher to remember the birthdays of her pupils in some way. One method is to keep on hand a stock of cards of a little better quality than those usually given, the same only to be given to a pupil on the Sabbath nearest his birthday.

We know of one teacher who, when a scholar's birthday has just passed, calls him to the front of the room, bids the other children form a circle

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—Rev.

ALWAYS aim to
artist was asked,
He replied, "My n

about him with clasped hands, while they sing a pretty birthday verse in his honor.

It is a pleasant feature to let the little one repeat as many Bible verses as he is years old, all having been learned at home for the occasion.

Some children celebrate their birthday Sunday by bringing to the class treasury as many pennies as they are years old.

The writing of birthday letters by teachers to their scholars is now quite universally practiced. It always pleases a child more to receive such a message by mail. It is very gratifying to know that most of these letters are treasured by the children long after they have left the primary department.

A. M. D.

Not Myself, but Mine Office.

(Rom. 11. 13.)

Lord CUMST, my Master dear,
Naught have I that is mine;
Body and mind and soul,
All that I am is thine.

Mine office is from thee:
Not only for mine hour,
But for thine own great day,
And by thy mighty power.

So do I love thy call!
So great and sweet to me
That word which makes me sure
That I may speak for thee.

How poor am I in love,
In patience, and in power,
Yet more than I can be
Is, by that word, my dower!

Power, patience, love, are mine,
From thee, my Priest on high,
If I in faith and prayer
Mine office magnify.

For, then, I lose myself!
I know it is not mine;
Thereon I see the mark
Which makes it wholly thine.

Thy cross, Incarnate Lord!
The measure of thy love,
Of thy great power below,
Of thy full bliss above.

—Rev. S. J. Stone, in *Eng. Magazine*.

ALWAYS aim to do a little better next time. An artist was asked, "What is your best picture?" He replied, "My next."

INTERNATIONAL BIBLE LESSONS. SECOND QUARTER.

LESSON V. (May 3.)

FAITH. Luke 17. 5-19.

GOLDEN TEXT. "Increase our faith" (Luke 17. 5).

Primary Notes.

BY MRS. J. H. POLHEMUS.



How many of you have been very sick? For whom did your mother send? What did the doctor do for you? Did you take his medicine? Why? Because you believed the doctor knew what would make you

well. That one word tells what you had in the doctor. [Print "Faith."] What kind of persons must those be in whom we have faith? True, and such as always keep their word. Is there anyone in whom we may have perfect faith? Who? [Print "Lord" above and at the left of "Faith."] Did we ever talk about faith before? [Review the lesson, "Faith Encouraged," Luke 8.]

Because it is so needful for us, Jesus talked and taught a great deal about it; the disciples knew how important it was for them to believe all that Jesus said. One day when he told them what was hard for them to understand they said (Luke 17. 5). [Finish printing the Golden Text, and explain what "increase" means.]

Very soon after, these disciples saw what faith in Jesus did for ten lepers. [Print "10 lepers," read verse 11 in the lesson, and show on the map the places named; uncover picture on the board, and then give the lesson story as found in verses 12-19, telling how bad a disease leprosy was; then bring out very plainly Jesus's words to the returning leper (verse 19). Print on the board, when brought out in the story, "were Healed by."]

Now let us go over the story again and see just what these lepers did. First, they lifted up their eyes and saw Jesus; when they saw him, what did they do? Why? These sick men make me think of ourselves; many of us are sick, not in our bodies, but our souls; we have a disease called sin, for which no doctor has found a cure; who alone can cleanse from sin? We need to do what the lepers did, lift up, not our eyes, but our hearts, to whom? We can't see him as they did, but we can think of him as he hung on a cross [make a cross, leaving the word "Faith" on the cross beam] dying that he might have the power to cleanse us from sin. What was it made the lepers come to Jesus to be healed? What do we need when we come to Jesus to be forgiven and cleansed?

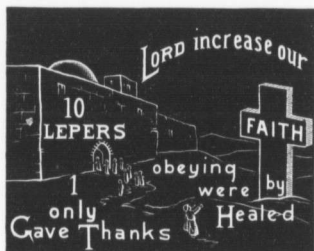
There is a precious verse that says (1 John 1. 9).

Do you believe this? Then, when you confess your sins, believe that he forgives and cleanses you because he says so. How did the lepers prove their faith? By obeying [print], and that is the way for us; if we really have faith in Jesus we will obey him.

Is there anything we must be sure to remember? What did the one leper do? [Print "Gave Thanks."] So should we for our cleansing. There lived once an old colored woman who was called "Thanksgiving Ann," because she was always thanking Jesus for what he had done for her. I wish we could have Thanksgiving Johnnies and Marys in this class. I am sure we will if we have the same kind of faith that Jesus found in the thankful leper [close with a short prayer of thanksgiving].

For work at home suggest a heart in which shall be coloring "Clean and Thankful."

COLORING FOR BLACKBOARD. Village, white; road and cross, brown; "10 lepers obeying were healed by," orange; "1 only gave thanks," blue; **GOLDEN TEXT**, white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Faith. Luke 17. 11-18.

GOLDEN TEXT. "But where are the nine?" (Luke 17. 17.)

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 1. 38-45; *The Still Hour* (Phelps); *Sermons* (Bishop Brooks), p. 156, "Shall he find faith on the earth?" *Sermons* (Spurgeon), Series No. 5; *Oratorio of Elijah* (Mendelssohn), "O Rest in the Lord."

ATTENTION STORY.

Just a little while after Jesus had told that story we talked about last Sunday he went to Jerusalem, and he passed through that pretty country of Samaria. [The teacher may refer here to the story of the Good Samaritan, a previous lesson which some of the children will remember.] And he went through Galilee also, and to a little village where ten men came and met him. Willie may hold up his two hands and we will count his fin-

gers and thumbs. Yes, so many. Ten came to him, but not very near, because they were not well and their sickness was so dreadful that they never came near to any person, but they stood far away from Jesus and called to him. They wanted him to do something for them, and I think you can tell me what they wanted most. What was it? Yes, indeed, they wanted to be made well and strong. The loving Friend of all who were sick and blind and naughty helped those men and made them well, and told them to go to their ministers or priests and let them see that the sickness was all gone. After the minister had seen that they were well he gave them permission to go where other people were. You know just how it is when little children have had the whooping cough or measles, they stay away from other little children until the doctor says they are all well again. It was so with these men, and they must have been glad and happy after they found that Jesus had healed them. One came back again and thanked Jesus—only one—he was a Samaritan. He came singing praise to God. I think we know some very good things of some of the people who lived in Samaria. When Jesus saw him so thankful he said, "Where are the nine?" There were ten men, you remember, but all except one forgot to be thankful. Would you rather do as this one man did, or go off as the other nine did forgetting to thank God for his goodness? Let us read about it [Read Luke 17. 11-19.]

Explain unusual words: "Midst," "entered," "village," "lepers," "cleansed."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text, and conversation about the story.

Monday. Talk of the story, having two or three children recall facts, and speak of these people coming to Jesus for help and calling to him. He heard their call; he always hears all who call unto him.

Tuesday. Show the willingness of Jesus to help everyone. His loving voice and his tender touch were given to all who needed him, and he healed these men.

Wednesday. Let the children tell you what they think of the action of this one man and of the other nine. See what excuse they can find for those who forgot to be thankful.

Thursday. The men believed that Jesus could do this for them. They knew, as we know, that he had all power, and they were not afraid to ask him.

Friday. Let us say the Golden Text. This may mean to us, Where are all the little children who have had God's gifts and who forget to tell him that they thank him for them? What have you to thank him for? When you were very sick did you get well? God gave you your mamma and a doctor to care for you, and his loving care was over you all the time. Let us thank him every day for what he has given to us, and most of all thank him that Jesus came to this world to give us the Golden Rule, to show us how to keep it, and then to give himself for the world.

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ART Won showing a picture of a modern city with its tall buildings.

HAND Won build temples them try to im

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board.] It is quit ourselves, be glad to grow wiser and use every part of they may glorify There are two way ourselves. Did y always talking of can learn his lesson you want to play,

NATURE WORK. These May mornings will bring light and sunshine early. Look about your house and your garden, or, better still, in a field, and among trees near to you, and see what you have there to thank God for. Look at the grasses, and listen to the birds! See the tiny May flowers for each little child. God gave you these to enjoy. Thank him.

ART WORK. Have a lesson on architecture, showing a picture of the temple at Jerusalem or of a modern church, helping the children to distinguish a house of worship from other imposing buildings.

HAND WORK. The kindergarten children may build temples with blocks of different gifts. Let them try to imitate a picture.

The **TRANSCRIPTION CLASS** may outline the picture of the priest and the words upon the lesson card.

SCIENCE AT HOME WITH MOTHER. Call forth expressions of gratitude. Nothing will so dispel discontent and fault-finding about little things in the house as a spirit of thankfulness. Dear little children, count upon your fingers the number of beautiful and helpful things you have, and then think of the people who love you and whom you love. It will take all the fingers and thumbs on many little hands to count your blessings.

"Where are the nine" who are not thankful to God? They are not in your school, are they? If only one comes to God to thank him let that one be you. Will you?

LESSON VI. (May 10.)

LESSONS ON PRAYER. Luke 18. 9-17.

GOLDEN TEXT. "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" (Luke 18. 13).

Primary Notes.

There is a word of one letter that people use very often: it is a word that you use when you speak of yourself. What is it? [Hold up a large "I" made of paper or cardboard, and after being told what it is, pin it on the

board.] It is quite right that we should think about ourselves, be glad when we do well, try every day to grow wiser and better, for God wants us to so use every part of our body, mind, and heart, that they may glorify him and be helpful to others. There are two ways of thinking and talking about ourselves. Did you ever know a boy who was always talking of what he can do: how quickly he can learn his lessons, how he can beat at any game you want to play, how he is a little better than any-

one else? Did you ever know a girl who loved best to talk about her clothes, her friends, her pleasures, and who acted as if she thought no one was quite as good as she? What do you call such? Proud. There are others who never seem to think and seldom talk about themselves, or, if they do, it is in a quiet, modest way that makes you love them.

What may we call such people? Humble. Ever since God made the world there have been these two kinds of people in it. Is God pleased with those who think themselves better than others? Jesus told one of his parables for just such kind of people, to show them how they looked in God's sight.

That these people might understand what he meant by the parable, he said [repeat verse 9, explaining its meaning, then tell the story, 10-14 verses, make the Temple and put two marks for the two men, print "Pharisee" and "publican" beneath, and "Prayed" below. (Explain why these two men were.) As the prayer of the Pharisee is told, print a few of the words by the large "I" so the children may read them, and opposite to them the publican's prayer; call attention to the number of times the Pharisee used the word I, and how he has no thought of God, only of himself and his goodness; then contrast the other prayer, showing how God is first and how the publican thinks of himself as a sinner]. Besides showing how God is displeased with the proud, and pleased with the humble, Jesus teaches a lesson about prayer. [Print the title at the top of the board.] Which prayer was pleasing to God? What was wrong with the Pharisee's prayer? Did you ever hear anyone pray in that way? I heard of a boy who once kneeled for his evening prayer and thanked God that he had been good all day and that he was a better boy than Eddie. Whose was his prayer like? Why was the publican's prayer pleasing to God? because it showed he knew he was a sinner; because it showed he knew who could forgive sins, and so proved his faith in God.

As Jesus finished his story a crowd of people drew near him, and one of the sweetest things the Bible tells us is what happened then. [Finish the lesson, verses 15-17, filling in the story from Mark 10. 13-16, and then sing, "I Think When I Read." Because we know how Jesus when on earth loved the children and wanted them to come to him, you may be sure he wants them now. How can you come now? [Sing, "Yet Still to His Footstool in Prayer I May Go."] Even when you have been naughty you may go to him, but go like the publican, and pray as he did. Here is a little prayer for you to learn:

"Jesus, Saviour, pity me,
Hear me when I cry to thee;
I've a very wicked heart,
Full of sin in every part,
O! be merciful to me,
Listen to my humble plea. Amen."

For work at home suggest a censor, telling how the burning incense represented acceptable prayer (Lev. 16. 12, 13).

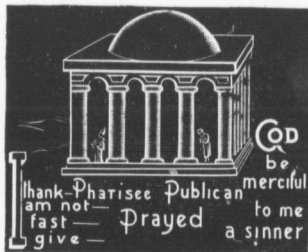
BLACKBOARD COLORING.

Temple, yellow and white.
Pharisee, Publican, and Prayed, green.

I think—
am not—
fast—
give—

deep red.

"God be merciful," etc., white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. LESSONS ON PRAYER.
Luke 18. 9-16.

GOLDEN TEXT. "Suffer the little children to come unto me" (Luke 18. 16).

AIDS TO THE KINDERGARTEN. Holy Bible, Matt. 19. 13-15; *The Parables of Jesus* (Goebel), pp. 269-280; *The Life of Christ* (Geikie), pp. 369-374; *Education of Man* (Froebel), pp. 26-28; *The Senses and the Will* (Preyer), pp. 96-116.

ATTENTION STORY.

One day Jesus told a story about two men who went up to the temple to pray. One of them thought himself very good, and he thought people were naughty if they did not do just as he did. This man said that he thanked God he was not naughty and that he was so very good. That was not a right way to think and talk, but Jesus said that the other man, who had come to pray and laid his hand upon his breast and asked God to be kind to him, and to show him how to be good because he could not be good all alone without help, did just right. That prayer we all would say. Just after Jesus told that story, some mothers came to him with their little children, that he might bless them. In that country the father used to put his hand on the head of the child and bless him, and then take him to the minister and let him pray that the boy or girl might grow up to be good and useful. When the mothers knew that Jesus was there, they wanted his hands laid upon the children, so they came to him. Some of the disciples said, "O, no; do not bring them." But Jesus wanted them very much, for he loves them dearly, and he said, "Let them come." They were glad to come, and Jesus said that the men praying in

the temple and all people should come to God in this way gladly, and asking him to help them to be good. [Let us read about it in Luke 18. 9-16.]

Explain unusual words: "Parable," "trusted," "righteous," "Pharisee," "publican," "justified," "abased."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the story.

Monday. Talk of people not being better than other people only as God helps them. Their home life also helps, and so do other people. [The teacher may speak simply of the influence of environment.]

Tuesday. Many people want to be good, but there is no one near to help. Some little children would like to come to Jesus now, as our lesson hymn says, would come "to his footstool in prayer," but no one brings them or tells them how to come. Let us help.

Wednesday. What does "kingdom of God" mean? Refer to "Thy kingdom come," in our Lord's Prayer. It is the kingdom of love toward God and obedience to the Golden Rule. We help the coming of this kingdom when we are loving to others and are helping them to be loving and true.

Thursday. Talk of companionship of children. They like to come together to kindergarten, to church, to school, and to Jesus, in their prayers and hymns.

Friday. Repeat the Golden Text and talk about it. "Suffer" means let them come.

NATURE WORK. Talk of the gentle voice and the loving touch which we may cultivate. Love speaks gently, and the touch of love is tender and thrilling.

ART WORK. Show a picture of Christ blessing children. The one by Overbeck is found in *The Great Artists*, vol. xviii, p. 29. This is a beautiful conception and grouping.

HAND WORK. The kindergarten children may model in clay or sand the pictures of the flat-roofed houses such as those children lived in. They may build houses with their blocks like those houses, and may draw pictures (on their slates) of their own houses where live little children who are loving and who try to be helpful.

THE TRANSITION CLASS will sew the words of the Golden Text upon the card in red silk or thread. Red always stands for a loud tone. It is called the "trumpet-tone color." We wish every little child could hear this text, and we will make it as loud as we can. Will we not?

SCIENCE AT HOME WITH MOTHER. Talk of the outdoor life of children, and of the way children are dressed in that country. If possible, buy or borrow *Mother-Play and Nursery Songs* by Froebel. They are far from perfect; they are not as Froebel himself would have them as to execution, but they

illustrate figures "To M. Plates," with children, when

PARABLE

GOLDEN TEXT is least is fulfilled in the (16. 10).



"In this book I am away. I and learn all soon as the first study, and he took a long time but he persevere and wiser. A hard; he was the hard places I understand he through the book too hard; I can is so particular book carefully Another didn't away, saying, "book; I won't When the father of their behavior would be much second had learned third he would be very angry. Do you this story to sus taught the pe

He told a story. It is called the "the title and give 31-43; 19. 1-10.

I think as Jesus I am a crowd of friends Many of his friends a great king and world as his kingdom different all won begin in his discip

illustrate family life as he studied it. The chapters "To Mothers," with the "Explanation of the Plates," will be useful to educators of young children, whether in the home or in the church.

LESSON VII. (May 17.)

PARABLE OF THE POUNDS. Luke 19. 11-27.

GOLDEN TEXT. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much" (Luke 16, 10).

Primary Notes.



Let us suppose that there was once a father who was going on a long journey to prepare a new home for his family in a beautiful country. Before starting, he called his children and gave to each a book, and said:

"In this book are lessons for you to study while I am away. Work diligently, try to understand and learn all you can that is in the book." As soon as the father was gone, one child began to study, and learned every lesson faithfully; some took a long time, some were hard to understand, but he persevered, and every day he grew better and wiser. A second child studied, too, but not so hard; he was satisfied to learn the words, some of the hard places he skipped, and if he did not understand he let it go. Another child looked through the book, and said: "These lessons are too hard; I can't learn them well enough. Father is so particular I can't satisfy him; I'll put the book carefully away and give it back to him. Another didn't even open the book, but threw it away, saying, 'I don't believe what is in that book; I won't have anything to do with it.' When the father came back, what would he think of their behavior? With the first I am sure he would be much pleased; he would be glad the second had learned as much as he had; with the third he would be displeased, and with the fourth very angry. Don't you think so? I have told you this story to help you understand a lesson Jesus taught the people one day.

He told a story, or a parable, to make it plain. It is called the "Parable of the Pounds." [Print the title and give the connecting history—Luke 18. 31-43; 19. 1-10.]

I think as Jesus walked from Jericho to Jerusalem a crowd of friends and enemies followed him. Many of his friends thought Jesus was going to be a great king and would soon take possession of the world as his kingdom. Jesus knew this, and how different all would be; how his kingdom must begin in his disciples' hearts; how he would leave

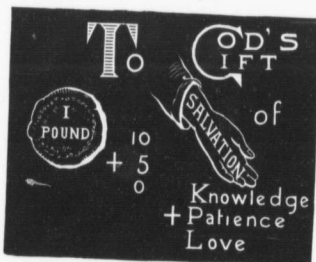
the world for a while, but would surely come back to take it for his kingdom. To help them understand about it he told them this story [give the lesson story, Luke 19. 12-27, explaining what the servants must do with the pounds to carry out the Lord's wishes. Make a coin on the board, and by the plus sign add 10, 5, 0].

In this story, by the nobleman, Jesus meant himself. He was going to heaven, the far country, but would come back one day to see how well his servants had been doing in his absence and reward them as they deserved. By the pound given to each Jesus meant to represent the Gospel offer. He gives to everyone, to become a child of God. We call it "God's gift of salvation" [print]. He meant to show that while he was gone all should be getting ready for his return and for the new home. They should try every day to add knowledge, love, patience. [Place plus sign after "Salvation," and add several of the duties mentioned in 2 Peter 1. 5-7.]

Jesus knew that though everyone would have an equal chance to be ready for his return, yet there would be four ways of behaving. [Show how people ever since Jesus went away have been doing as the children we talked about first or the servants in Jesus's parable did. Some are striving to carry out the Bible directions for a Christian life; some accept Christ's gift of salvation, but are not as much in earnest as others; some are careless, and do nothing, while some refuse Jesus's offer. Close with an appeal to be like the faithful servant.]

WORK AT HOME. A crown, with "Faithful" printed on it.

SUGGESTIONS FOR COLORING. Title, coin and pound, figures, "Salvation," yellow; "God's gift of," blue; hand, white; "Knowledge," white; "Patience," green; "Love," pink.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. A STORY About Money. Luke 19. 1-6, 12, 13, 15-20, 24-26.

GOLDEN TEXT. "Well done" (Matt. 25. 21).

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 25, 14-30; *Life of Christ* (Geikie), pp. 385-392; *Sermon* (by Bishop Phillips Brooks), "The Man With One Talent"; *The Parabolic Teaching of Christ* (Bruce), pp. 200-225.

ATTENTION STORY.

One day, soon after Jesus blessed the little children, he was walking through a very pretty city, where the palms and other trees were very beautiful. Many people came and followed him, and one man who lived there climbed up in a tree, that he might see Jesus. He was surprised that Jesus saw him and spoke to him, but he did, and he said, "Come down, for I am going to your house to-day." The man name was Zacheus. [Read to the children Luke 19, 1-6.]

They went over to his house, and many people came, and Jesus told a story to them. This is the story: Once upon a time a man who had much money was going away on a long journey, and he called to him those who worked for him, and gave each one some money to take care of until he should come home again. Well, what do you think! Two of the men did the very best they could with the money, which was called "pounds," and the third man put his away in a napkin, and did not try to improve it as the others did. By and by the master came home again, and called the men to him, and asked them what they had done with the money. Do you think he was disappointed about the man who had hidden his away? Let us see. [Read Luke 19, 12, 13, 15-20, 24-26.]

Explain unusual words: "Nobleman," "delivered," "occupy," "commanded," "gained," "authority."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the story.

Monday. Talk of the visit to Jericho and to Zacheus. (Verses 1-6.)

Tuesday. Make clear the simile, that as this nobleman gave money to his servants and expected them to care for it and improve it, so God has given the money of this world to the keeping of men and women and children. Teach lessons of the value of money and of economy by a choice of its uses.

Wednesday. God has given other things than money to us all. Speak of the hidden values of the mountains, the mines, the seas, and so on.

Thursday. Greater than all these materials, he has given other gifts unto men women, and little children. The little people do not have much money, or mines, or pearls from the ocean, but God has given to each one a heart, a mind, and hands. All these may be used for the good of the child and for helpfulness toward others. These are of more value than things which we see and handle.

Friday. Make as clear as possible, in simple language, the idea of development in the use of these powers. God is pleased if we improve them. If a

little child says, "I can't," instead of using his hands and using his mind, he is like the man who hid his money in a napkin.

NATURE WORK. Talk of the many different things which God has given to the people of the world for them to use and to improve. The busy miners and the divers do wonderful works, as they cultivate and bring for uses what they find below the earth's surface. Those who cultivate trees and plants, improve what is above the surface.

ART WORK. Show a picture of miners or of divers. Let the children designate and name objects in the picture.

HAND WORK. The kindergarten children may imitate mines in the sand table, and may build cities—ten cities, then five cities—with their blocks. They may build, also, a flat-roofed house, such as Zacheus lived in when Jesus told the story of the pounds.

THE TRANSITION CLASS may color the sycamore palm tree upon the lesson card.

SCIENCE AT HOME WITH MOTHER. Talk of gratitude to God for his wonderful gifts. They are everywhere—above us, beneath us, and all around us. Some one has said that Zacheus was thankful for the tree in which he had climbed that he might see Jesus, and has made a little story about it. This story is not in God's word, but some one "made it up," as we make our story to read from a paper fold in kindergarten. The wife of Zacheus saw him go away every morning early, before he began the business of the day, and he came back looking peaceful and glad. One day she followed him, and saw him go to a little brook, and, taking a pitcher which he kept there, he filled it with water. Then he went to a tree near by, and poured water all around it on the ground, to refresh its roots. After doing this he stood looking up at the tree, then he laid his hand upon its trunk and stroked the bark, looking thankful all the time. What was he thinking about?

LESSON VIII. (May 24.)

JESUS TEACHING IN THE TEMPLE.

Luke 20, 9-19.

GOLDEN TEXT. "The stone which the builders rejected, the same is become the head of the corner" (Luke 20, 17).

Primary Notes.



Where was Jesus in our last lesson? Where was he going? Some thought he was going to Jerusalem to make himself a King, and something happened as he entered the city that made it seem as if it might be truly so. Give the account of the triumphal

entry (Luke 19, 28-44) of his triumph (44) day to the and scrib members these pries kill him, that he u happen to

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entry (Luke 19. 29-40), followed by the story of his turning out the money changers from the temple (45, 46). Now tell me how he went every day to the temple to teach, and how the priests and scribes tried to entrap him.] Jesus, you remember, knew men's thoughts. He knew how these priests and scribes hated him and wanted to kill him, so he spoke one of his parables to show that he understood them and what was soon to happen to himself (Luke 20. 1-8).

He said, "A certain man planted a vineyard." [Have a grape vine drawn on the board, and if convenient show a piece of a vine. Let the children tell what is expected of a vineyard, and how this man, after he had planted and equipped his, rented it to husbandmen who were to cultivate it, giving him a certain part of the fruit as payment for rent. Now give the story in verses 10-16, and tell how in answer to the "God forbid" of those who were listening, Jesus repeated the GOLDEN TEXT.]

Perhaps you think this verse hasn't anything to do with the story, but when you understand what Jesus meant, you will see that the story and the text have the same meaning. To make the parable clear, we must go back many years before the days Jesus was "teaching in the temple." Who was it, standing outside his tent one night, heard God say? (Gen. 15. 5.) God made Abraham many promises. He promised to bless him and his family forever if he and they were what? Obedient (Gen. 17. 1-9). God's promise was repeated to Isaac and Jacob (Gen. 26. 3, 4; 28 13-15). By what name do we know Jacob's children? [Print "the Jews."]

If you read the story of the Jews in the Bible you will see how God kept repeating his promises to bless. What were some of the blessings? Land, prosperity, to make them his people. What did God ask of the Jews? How did the Jews treat God? Many times they left him to serve idols, but over and over God sent judges and prophets to call them back and ask for their love and obedience. Who did God promise the Jews he would one day send them? [Print "Jesus."] His own son would come and ask for their love and obedience, come to bless them as they had never been blessed before.

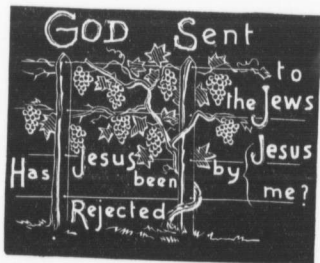
Who had God now sent? [Print "Sent Jesus."] Did they know and receive him? Jesus knew that soon they would do what to them? [Print "Rejected."] So he told them the story of the vineyard. [Go through the parable again quickly, telling how, by the owner of the vineyard, Jesus meant to represent God; by the husbandmen, the Jews; the vineyard, the blessings promised to them; the return expected by him, love and obedience; the servants sent, judges and prophets; the beloved Son, Jesus. Because the Jews would reject and kill the Son, these blessings would be offered to

the Gentiles, which included us. Jesus then compared himself to a stone.

Close the lesson with a tender talk of how Jesus knocks at our hearts to-day asking for our love and obedience, and ask the children to think very quietly whether they have rejected or received him, and what answer they will give him to-day.

Work at home. A grape leaf with "I will receive Jesus" printed on it.

SUGGESTIONS FOR COLORING. Lattice, brown; vine, brown; leaves, green; grapes, purple; "God sent to the Jews," white; "Has Jesus been Rejected by Me?" yellow.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. "Jesus in the temple," Matt. 21. 12, 13 (first clause only), 14-16.

GOLDEN TEXT. "Hosanna" (Matt. 21. 15).

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 11. 1-11; *The Great Artists*, vol. xviii, Overbeck, published by Scribner's; *A Study in Pedagogy* (Bishop Vincent); *Oratorio of the Messiah* (Handel), Pastoral Symphony (Hallelujah Chorus); *The People's Cyclopaedia*, p. 2921 (Pigeon).

ATTENTION STORY.

Dear children, we read many times in this book about Jesus being in the temple, God's holy house, and once, when he went there, he found some people in the holy place buying and selling things. Some were selling little doves, and others had tables where they were having business as they would in a store. Jesus put them all out, and reminded them that this was "a house of prayer," and not like a shop. Then some others came into the temple whom he made welcome, the lame and the blind, and he healed them. We hope they were thankful to him, as that one leper was who sang praises to God. Soon the ministers or priests and the men who did the writing, called scribes, came and heard children in the temple singing, "Hosanna to the Son of David." That meant Jesus himself. The priests and scribes did not

like to hear it. Was that not strange? They felt just as the disciples did when the mothers "brought young children to him," and they said to Jesus, "Do you hear what these children say?" Jesus said, "Yes;" and even very little children and babies may praise God and be thankful to him. Jesus always loved the children, and liked to have them near him. Let us read this story. [Read Matt. 21. 12, 13 (first clause), 14-16.]

Explain unusual words: "Overthrew," "money changers," "perfected," "hosanna."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the story.

Monday. Talk of Jesus having a love for the church, and recall the lessons which speak of him going there as a boy, and again, when he read that the blind and the broken-hearted were to be there. All who are in trouble find comfort in God's house. How many of you children were at church yesterday?

Tuesday. God's house is a house of prayer. Children delight to go there to pray. Refer to the little boy Samuel, who went to live in the temple and help the minister, whose eyes were old and tired (1 Sam. 3. 18, 19).

Wednesday. The blind and the lame were welcomed to God's house, and so now all who are in trouble, and whose feet are lame and go slowly in the heavenly way, find strength in God's house. There the eyes that look upon naughty things in dark ways see new and bright and beautiful ways of doing good, and it seems easier to be good.

Thursday. Do you remember a story which we talked about at Palm Sunday time? It was about Jesus going into Jerusalem, and all the children singing, "Hosanna!" That day the palms and many things helped in the joy, and here we read that in the temple the children sang songs of gladness. Hosanna is a loud and joyful song of praise. Let us say it together, "Hosanna!" It is praise to God.

Friday. The little children everywhere are welcome in God's house now, and their song of "Hosanna" Jesus likes to hear. He said that babies may sing praises to God.

NATURE WORK. Talk of May flowers, of pigeons and doves. Pigeons are very pretty, and of different colors. Some build nests in trees, and some in little holes in the rocks. The Bible speaks of doves going to their windows (Isa. 60. 8). Did you ever see any in the towers of the church?

ART WORK. On different days let the children talk of the Hosanna lesson card picture, and of pictures of pigeons.

HAND WORK. The small children may build temples, and may try to outline forms of birds upon the blackboard. With sticks they may outline pigeon houses, and play pigeon house games as found in Froebel's *Mother Play Book*.

The **TRANSITION CLASS** may outline in color the words upon the lesson card.

SCIENCE AT HOME WITH MOTHER. Try to get the *Mother Play Book* and study the pretty groupings in "Beekon to the pigeons." Encourage children to show gratitude for all God's blessings, and tell them that he values their songs of praise now, and their childish thoughts are known to him. Children on earth and children who have gone to the bright, heavenly land, sing the same hosannas to him, "Glory, glory, glory be to God on high!"

LESSON IX. (May 31.)

DESTRUCTION OF JERUSALEM FORETOLD. Luke 21. 20-36.

GOLDEN TEXT. "Heaven and earth shall pass away; but my words shall not pass away" (Luke 21. 33).

Primary Notes.



How many ever built a block house and had it knocked down? There is a big word that tells what happened to it. [Print "Destruction" and explain that it means spoiled or destroyed.]

Long ago in Italy there was a city called Pompeii; very near was a volcano, that is, a mountain that sometimes sends out fire and burning ashes; one day when the people of Pompeii were not thinking of any harm coming to them, and were busy at work or play, without any warning down came the burning ashes and buried the city so deep that no one could see the place where it had been; the burning ashes had caused what to Pompeii?

Can anyone remember the story in the Bible of the destruction of a city, a city that was destroyed in Abraham's time? [Tell briefly the destruction of Sodom and how no one can even find the place where it was, because the spot is covered now by the Dead Sea.]

Our lesson-to-day is what Jesus told the Jews would happen to a city that they dearly loved. Its name was? [Print "Jerusalem" and uncover a picture of the city.] Where was Jesus when he told the parable of the vineyard? The time was very near when the Jews would crucify Jesus, and by doing so reject God's dear Son; Jesus spent those last days in the temple; the Bible says of him (Luke 21. 37, 38). I wish we knew all that happened those days; we do know what Jesus said of a poor woman who came to the temple and who put all her money into the collection box (Luke 21. 1-4); the same day as some spoke to him of the temple, how beautiful it was, and how precious were the gifts of silver and gold in it, he

said what listening to

Some one how they w and Jesus' wars and be persecute hair of their come and can be broken killed, and would be de be left. Just ing out their is coming; so ing, know th pass."

Another th pen was, that come back to ple; he did n said some of the destructio fore his comin must do till coming was n "Pray" [prin ful and made

How did se his words tru struction.] E come to pass. Golden Text.] he will surely for him, we mu disciples were Jesus? You w every day you

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H and E but my Watch

said what sounded strangely to those who were listening to his words. (Verse 6.)

Some one asked when these things would be and how they would know when they would happen, and Jesus told how just before there would be wars and earthquakes; that his disciples would be persecuted, but they need not fear, for not a hair of their head should perish; that armies would come and camp around Jerusalem, making the people prisoners inside the walls; that the walls would be broken down, many of the Jews would be killed, and many sold as slaves; that the city would be destroyed, and not a stone of the temple be left. Jesus said: "When you see the trees putting out their leaves and buds, you know summer is coming; so when you see these things happening, know that what I have told you will come to pass."

Another thing Jesus said would certainly happen was, that one day he, the Son of man, would come back to take his kingdom and claim his people; he did not tell them the day or hour, but he said some of the things that would happen before the destruction of Jerusalem would happen before his coming, and he told his friends what they must do till they saw the signs and knew his coming was near. He said, "Watch" [print] and "Pray" [print]. Watch and pray to be kept faithful and made ready for his coming.

How did Jesus know about Jerusalem? Were his words true? [Give a short account of the destruction.] Every word Christ ever spoke will come to pass. He says, [Repeat and print the Golden Text.] Because Jesus said this, we know he will surely come again; if we would be ready for him, we must "watch and pray," as the first disciples were told to do. Will you be glad to see Jesus? You will if you do these two things, while every day you try to keep his commandments.

Work at home a closed Bible with "God's word is true" printed on the cover.

SUGGESTIONS FOR COLORING. Hills, brown; city, white; temple, yellow; title, bright red outlined with white, Golden Text, yellow; book, white; "Watch," "Pray," white.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. God's promise true. Luke 21. 29-33.

GOLDEN TEXT. "My words shall not pass away" (Luke 21. 33).

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 13; *The Life of Christ* (Galkie), pp. 443-448; *Essays* (Leigh Hunt), pp. 4-7, 74-80; *Poems of William Blake*, "Spring," p. 35; *Spring Song* (Mendelssohn); *The First Violet* (Mendelssohn).

ATTENTION STORY.

One day Jesus said to the people that some day that beautiful temple would be torn down, and that the city would not be as it was then; but never mind, for one thing would always stand, and could be depended upon, that is, God's word! It can never fail. This Book has some words which were written long, long ago, but they come true this day—this beautiful May day. One which is written in the very beginning of this Book is this: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8. 22). Can some one of you tell me what season this is? Yes, spring, and it is called "seedtime" in this verse. After seedtime what season follows? Yes, summer. Here is what Jesus said about that: "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." Those words are true this morning. Jesus told the people that just as sure as spring and summer and day and night, so his kingdom is coming in this world. Though heaven and earth should pass away, his word never will. Let us read his words. [Read Luke 21. 29-33.]

Explain unusual words: "Parable," "nigh," "shoot forth," "generation."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the story.

Monday. Talk of the love for nature which Jesus showed. He knew all about trees, and talked of mountains, skies, sun, and moon. In this lesson he spoke of a fig tree. The teacher may find facts about fig trees in *The People's Cyclopaedia*, vol. ii, p. 1027; *Encyclopaedia Britannica*, vol. ix, p. 154.

Tuesday. This is the month of lilies, too. Once Jesus said, "Consider the lilies." That means think about them and examine them and talk of them. See if you can find a lily of the valley, or any other kind of lily, and bring it to-morrow, and we will consider it and talk about it. (*The People's Cyclopaedia*, vol. iii, p. 1555.)

Wednesday. Talk of God's kingdom in the earth being peace, good will, obedience, loving God with all the heart and strength, and loving other people, in obeying the Golden Rule.

Thursday. Impress the children with the truth of God's word. They will see a proof of this in the unfailling recurrence of the seasons. Refer to seasons, temperature, and try to get their thoughts deep enough to need expression.

Friday. Repeat together, and separately, the

Golden Text, and then talk of its diurnal proof, dwelling upon "day and night" shall not cease. The children will understand this now, to-day, and to-night.

NATURE WORK. Bring something which is shooting forth, and let us talk about it. An apple blossom would be beautiful to look at; so would a big, white "snowball blossom." Choose something to tell us about, and we will find something to tell you about.

ART WORK. Substitute nature for art pictures, unless you may find something illustrative of child life out-of-doors.

HAND WORK. If in the country, let the children do garden work. If in the city, they may outline trees with their sticks and slats, and make pictures of the sun's rays with corn and beans.

THE TRANSITION CLASS may color the figs and leaves upon the lesson card.

SCIENCE AT HOME WITH MOTHER. Teach a lesson of faithfulness, and of the love that never forgets and never becomes tired. Through all the years God's promises are true in sending seasons, heat, cold, night, day, flowers, sunshine, and friends to us all. Best of all, he promised once that Jesus would come; and then his word was true, for he did come to teach the people, even the little children, to heal the sick, and to show his tender love to all. He talked of birds and flowers, and he was interested in all things that interest us in our life-to-day. He spoke of lilies being more beautiful than the clothing of a king (Matt. 6, 28, 29, and Luke 12, 27). How lovely is the smell of a lily! In a game of sense, if one little child should hold a lily to your nose, and your eyes were shut, you would know at once just what flower gave such a sweet smell, and I think you would say, "This is a lily." Would you not?

"All the birds and bees are singing,
All the lily bells are ringing,
It is lovely May!"

Whisper Songs for May.

FIFTH LESSON.

More faith, dear Lord, give me,
More constant love to thee;
A thankful heart to tell
Thou hast done all things well.

SIXTH LESSON.

Come, little children, come,
'Tis Jesus calls you home;
O hear his gentle voice,
And in his love rejoice.

SEVENTH LESSON.

O, may I faithful be
To all thou givest me;
And try each day I live
My all to thee to give.

EIGHTH LESSON.

When Jesus comes to me,
O may I ready be
To give him back his own,
And live to him alone.

NINTH LESSON.

For us must come the day
When all things pass away;
Then may we joyful stand
With Christ at God's right hand.

Order of Service FOR THE PRIMARY DEPARTMENT. Second Quarter.

SONG OF PRAISE.

Teacher. I will delight in thy statutes.

Class. I will not forget thy word.

Teacher. Thy word is a lamp unto my feet,

Class. And a light unto my path.

Teacher. Thy word have I hid in my heart,

Class. That I might not sin against thee.

Teacher. Who hears us when we pray?

Class. Our Father in heaven.

Teacher. In whose name should we always pray?

Class. In the name of Jesus, our Saviour.

CONCERT PRAYER.

Enter, Lord, these little hearts,

As we pray to thee;

Make us humble, patient, kind,

As we ought to be.

May our sins be all forgiven,

Take us when we die to heaven.

PRAYER BY TEACHER.

SINGING. Use one church hymn adapted to the lesson at each session.

CONCERT RECITATION to precede offerings.

Now we bring our offerings to

Unto Jesus, Lord of all;

'Twas for us he came to die

When he left his home on earth;

'Twas for us he rose again,

Conqueror over sin and pain;

So these gifts we gladly bring

Unto Christ, our Saviour King.

BIRTHDAY OFFERINGS.

SUPPLEMENTAL LESSON.

BLACKBOARD REVIEW.

MOTION SONG, OF QUIETING EXERCISE.

LESSON TEACHING, closing with ECHO PRAYER.

CLOSING SONG. "God be with you till we meet again."

CONCERT PRAYER. Set a watch, O Lord, before my mouth: keep the door of my lips,

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