



|   | PAGE |
|---|------|
| The Master's Work .....                         | i    |
| Not a Contradiction.....                        | ii   |
| Primary Home Department Work .....              | ii   |
| Sunday-school Extension—The Home Department ... | iii  |
| Book Notice .....                               | vii  |
| Opening and Closing Services .....              | vii  |
| International Bible Lessons.....                | 262  |
| Primary Teachers' Department .....              | 306  |
| Go Forward, Christian Soldier (Music) .....     | 318  |

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XXXII.

MAY, 1898.

No. 5.

## The Master's Work.

BY LENA BLINN LEWIS.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation. In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise."—Eph. 1, 13.

You have work in the world for the Master,

It is work which no other can do;  
He will keep you and bless you in working,

And help you to know what is true.  
You may lead many hearts to the Saviour,  
By your earnestness, pity and love,  
And your joy will be sweet,  
And your heart-rest complete,  
In the answer to prayer from above.

You have trusted the Master to guide you,

And depended completely on him,  
He has kept you and blessed you in trusting,

By his grace you have overcome sin.  
The future may be full of trials,  
Of days dark and sad to the soul,  
But in Christ you're secure,  
For the promise is sure,  
That the heart shall be every whit whole.

Remember that help from the Master  
Is promised to all who believe;  
He never will leave or forsake you,  
In time of temptation and need.  
His watch-care is always about you,  
In the sunshine or shadow of life;  
And he holds you so near,  
That his love casts out fear,  
And victory crowns the soul's strife.

We will give him the glory for victory,  
Our lives by the Spirit are sealed,  
He accepts the heart's true consecration,  
The wounds made by sin are all healed.  
With the words of the promise before us,  
We will cast all our care upon him,  
And go forth in his might,  
Not asking for light,  
Believing he cleanses from sin.  
—Michigan Christian Advocate.

The quaint Secker wrote: "It would be well if there were as great a similarity between the life of Christ and the life of Christians as there is between a just copy and the original. What he was by nature, that we should be by grace. As face answereth to face in water, so should life answer to life in Scripture. He that was a way to others never went out of the way himself.

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## Sunday School Banner.

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

TORONTO, MAY, 1898.

### Not a Contradiction.

An esteemed correspondent has called our attention to what he considers a discrepancy between a comment given in a recent number of The Banner and a matter of fact, recorded in Scripture.

In the note on the eighth verse of the tenth chapter of Matthew, "Heal the sick, cleanse the lepers, raise the dead, cast out devils;" it was said "the phrase 'raise the dead' should be omitted. It is not in the best manuscripts, and there is no record in Gospel history of such a miracle by a disciple." Our correspondent asks if this does not conflict with the statement in the ninth chapter of Acts concerning the raising of Tabitha by Peter.

It certainly does seem to so conflict, but the explanation is this: The writer of the comment, in support of his statement that the expression "raise the dead" is omitted in the best manuscripts, limits his further statement that

there is no record of such a miracle being wrought by a disciple by the qualification "in Gospel history," that is, in the narrative of the four evangelists. When our Lord first sent forth the twelve there were many limitations. They were not to go into the way of the Gentiles, nor into any city of the Samaritans. But after the resurrection of Jesus and the gift of the Holy Ghost on the day of Pentecost, a wider range was given to their ministrations. Miracle working powers were given to the apostles, many signs and wonders were wrought by them. They received a broader commission, and were sent not merely to the Jews, but to the Samaritans and to the Gentiles also. At the prayer of Peter, Tabitha was raised from the dead,—Acts 9. 40, 41. At the prayer of Paul Eutychus was called back to life.

We are thankful to our correspondent for raising this question, and thus giving the opportunity to make this explanation.

### Primary Home Department Work.

"The Home Department is not only of possible value to primary teachers, but is already of actual value to many. Coming, as we do, in direct touch with one class for whom the Home Department was originally intended—the mothers of little children—we have an opportunity by this organized effort of reaching homes not always accessible to others, but opened freely to us because of our work with their little ones. The effect upon the primary class is quickly seen in the increased interest of the pupils, because father and mother, and often grandma, too, study the lesson at home.

"If the Home Department visitors to the primary homes and the superintendent of the primary class are working together, one can readily see how the plans of work for the quarter can be brought to the attention of all the mothers at almost the same time, and without effort to primary teachers.

"For two years I have been publicly urging primary teachers to enter this work, with the result that many, many mothers have been enrolled in this department, and primary teachers are constantly testifying to its efficacy. I consider it one of the best of ways to secure home co-operation."

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**Sunday-school Extension.—The Home Department.\***

(Abridged from an article by the Editor in the "Methodist Magazine and Review" for May, 1898.)

The Sunday-school system is entering upon a period of new development. It

divine leaven which is leavening the whole world. It is entering upon a great extension movement which, in the providence of God, shall have larger sweep and greater range than anything yet attained.

Dr. Wm. Duncan, whose portrait we give, is the chief organizer of the Home



WILLIAM DUNCAN, PH.D.

is sharing the trend of the times. It is feeling the pervasive influence of the

\* "Home Classes, or the Home Department of the Sunday-school: its History, Purpose and Plan, Organization, Methods, Requisites and Difficulties." By M. C. Hazard, Ph.D. Boston: Congregational Sunday-school and Publishing Society. Toronto: William Briggs. Price, cloth, 50 cts. net. Paper, 25 cts. net.

Department. Its modest beginning and remarkable history are given at length in the article from which this is abridged.

Dr. Hazard thus defines this great movement:

"The purpose of the Home Department is to secure, through associated effort in connection with the Sunday-school, a general and systematic study of the Scriptures."

The need of such study he thus urges: "The Bible does not have the place in the home which it ought to have. In families generally it is an unstudied and almost unread volume. The newspaper, the magazine, the novel crowd it out. Wherever the Bible is studied the home is sweetened and purified. Better a half-hour of close study than a dozen hours of superficial reading, or reading which has merely for its object the perusal of the whole Bible in a specified time."

Bishop Vincent thus emphasizes the importance of the Home Department:

"Sometimes people who want to go to Sunday-school cannot. Distance hinders. Weather hinders. Illness hinders. To those people the stay-at-home school is a blessing. It passes the time away swiftly and pleasantly. It takes people 'out of themselves.' It prevents gloominess and melancholia. It brings good company into the house—prophets and apostles, kings and angels, and the Christ himself. It opens great windows that give far-reaching perspectives. A Sunday-school at home is a great thing for a home. Let us have a country full of such schools. Think of the new element put into every-day life by that school—the consciences quickened, the interest in divine things awakened, the better literature distributed, and the best religious work carried on. Let us commend the home school as a plan to be made effective. Test it! Test it at once! Begin at your home—whether you, the reader of these lines, be superintendent, teacher, or pupil. Look up neglected children or those who for any reason do not go to Sunday-school. Find a place—somebody's kitchen or parlour. Appoint a meeting. Get lesson and other papers. Begin!"

In further illustration of the benefit of the Home Department Dr. Hazard describes the classes for whom it is specially designed.

#### THE SHUT-INS.

"(1) The Shut-ins. There are the aged and infirm. It is pitiful to think how much they are left to themselves. In many a home they simply occupy a corner. They are made to feel that their days of usefulness are entirely gone by. It is hard so to be left out of everything. They will be rejoiced to know that they still can be associated with others and have a place with them. This knowledge will do much to dissipate their loneliness and increase their self-respect. Already it has brought joy and comfort to many.

"Time goes slowly by to the sick. The tendency with them is to morbid dwelling upon their disease. They should be given something to do, not beyond their powers, which is cheerful and stimulating, and which will take them out of themselves. A little work each day upon the lesson, as strength will permit, and the leaden-footed moments will take on wings. If one recovers, it will be to greater usefulness; and if one dies, those lessons will illuminate the valley of the shadow of death.

"Then there are the mothers who are kept at home by their little children and their household duties. Their never-ending round of tasks becomes almost unbearable drudgery unless the heart and the mind are stimulated. For them the time taken for Bible study is an absolute gain. They will be the fresher and the stronger for it. When the heart is cheered, duties become light. And then, too, they will be better mothers for so doing—kinder, more patient, more loving, wiser. For the sake of the children and the whole household they should be disciples of Christ.

"There is usually no opportunity for the servants to attend the Sabbath-school. The Home Department offers to them the opportunity of studying the Sunday-school lessons. Thus the parlour and the kitchen may be associated together, and each be the better for the fact.

#### THE SHUT-OUTS.

"(2) The Shut-outs. There are the commercial travellers, the railroad conductors, brakemen, engineers, newsboys, railway postal clerks, telegraph operators, hotel clerks, drug clerks, steamer officers and employees, army officers and soldiers, civil engineers and their assistants, boatmen, etc., etc. Whether he is on the rail or the ocean or in camp he can take his Quarterly and soon put himself into sympathetic connection with those at home.

"Some families are situated so far from church and Sunday-school that they cannot attend either service, or more than one. Others are in small communities where there are no church or Sunday-school privileges, or live in localities where they are isolated from all the benefits of society. To such families the Home Department is an inestimable boon. It brings them into connection with thousands of others. They feel the impulse of the spiritual life which throbs in the church and

Sunday-school. This mental and moral stimulus is just what they need. It is like bringing into the home a telegraph wire which connects it with the great world without, though it may be upon some lonely mountain top or in some unfrequented vale."

A corps of Home Department visitors going over the field once every quarter is of incalculable assistance to the pastor and advantage to the church. Dr. Hazard gives a number of touching illustrations of the benediction thus brought to the aged, the sick, the lonely, the forgotten. In one Home Department nine persons over seventy years of age are studying the lessons; in another an old lady of ninety-seven, and in another a man of ninety-six.

Especially do invalids welcome it. One lady said, "You don't know how I feel when I hear the bell ring on Sunday morning; I want so much to go to church."

Another said, "I thank you for helping me to study God's Word. I have found Christ, and I want to join the church."

Another, on her dying bed, said: "Tell my pastor that my home study record is full, up to date."

This Department reaches out its arms of love and sympathy and embraces those who have no homes. Dr. Hazard mentions one class twelve of whose number were in mountain camps ninety miles away. "It takes some correspondence to sustain such a Department, but how welcome it must be to those lonely miners!" Another class in Connecticut has in its membership eight persons who have removed to Utah. Mothers can by this means keep in touch with their children who, in our migratory modern life, have moved far from home.

A Sunday-school in Dakota started a Home Department through a stage driver, who offered to deliver the lesson help and papers to any along his route who would join.

But does this Home Department lessen the attendance and influence of the Sunday-school? Quite the reverse. The following are testimonies on this subject:

"It invariably tends to the upbuilding of the Sunday-school in membership, in interest, and in power."

"The inevitable result of awakening interest in Bible study at home seems to be to bring to Sunday-school all who can come."

A theological student found that there

were ninety-six persons in the Sunday-school. Organizing a Home Department, one year afterward the statistics of the school were as follows: In the main school, 116; in the Home Department, 136; total, 252.

## RESULTS.

The most hallowed results often follow this home teaching. A man so given up to drink that he attempted suicide, while confined to bed from his injuries was induced to join the Home Department. His study of the Bible led to his conversion, to his victory over his depraved appetite, and to his joining the Methodist Church.

Not seldom, instead of drunkenness and wife-beating, the Home Department has brought concord and love.

A backslider, restored to the favour of God, when dying exclaimed: "God bless the man who first thought of the Home Class!"

One of the most striking results of the Home Department is the way in which it helps the pastor in his work, and thus benefits the whole church. The visitors can find out those who have membership letters from other churches, but have neglected to present them; those who are concerned about their salvation, but are too timid to make it known; those who are in trouble through sickness, or sorrow, or sin; those who can be developed into Christian workers in the Sunday-school, the League or Endeavour Society, or other forms of Christian work.

The pastor, too, may greatly help the Home Department. He can initiate the movement. He can organize one in connection with his own church and school. He can commend it in his pastoral visits to business men, to the aged, the infirm, the invalids, the mothers, servants, nurses, etc. He can preach upon it, he can mention it in public prayer, he can encourage its workers, and can in many ways identify himself with it.

The following are testimonies of pastors as to its importance:

Rev. R. E. Burton, of Syracuse, N.Y., says: "We believe in it first, last, and 'all the time. I do not think there is a single department of church work in which results are more easily, quickly, and largely realized. If pastors only knew the advantages of such a department, they would at once introduce it into their churches."

Rev. Dr. Hallock, of Rochester, N.Y., says: "Another feature is the co-operation secured between the parents and

the Sunday-school teachers. Parents through the Home Department become interested in the Sunday-school lessons, and studying them themselves also teach them to their children, and are interested in them and their studies, while before they paid no attention, but turned the children over entirely to the Sunday-school teacher."

The requisites for introducing the Home Department are very simple. A few cards of explanation, the Sunday-school Quarterly, which can be had for five cents, an envelope for receiving voluntary contributions and making returns.\* These contributions almost always exceed the cost of supplying literature for the classes, and leave a handsome balance for missionary or other objects.

#### BENEFITS.

Dr. Hazard thus summarizes the benefits which are conferred by the Home Department:

"1. It increases attendance upon the main school. In almost every instance the Home Department becomes a feeder to the main school.

"2. It furnishes an effective method for evangelizing the field covered by a church. A corps of visitors regularly canvassing its territory is a great reinforcement to the church.

"3. It comforts and helps invalids.

"4. It recovers backsliders. The effect of home study of the Bible is to bring them back again into the church.

"5. It develops family religion. The members of a family cannot study the Bible together without being brought face to face with those questions which relate to their soul's salvation.

"6. It increases church attendance. Interest in Bible study is always followed by an interest in the services of the church.

"7. It develops Christian workers. Nothing is better adapted to make Christians effective labourers for Christ than to appoint them as visitors in the Home Department. The churches need this agency for its splendid discipline. It furnishes something specific for the members of a church to do, which is within their power, and which will be productive of great results.

"Wherever it has been thoroughly tried, the Home Department has been found to be a great evangelistic agency. It is calculated to reach those indivi-

duals and families who are without the Gospel in a Gospel land, and for whom the church is responsible. The plan is simple, inexpensive, and effective. By all means adopt it."

#### GROWTH IN CANADA.

It is only four years since the Home Classes have been enumerated in our Sunday-school statistics, although the Home Department has been cultivated for a considerably longer time. In 1895 we reported 1,856 members in this Department; in 1896 we reported 3,419, and in 1897, 5,435. This is a very rapid increase, and it is expected that the returns for 1898 will be greatly in advance.

Our Sunday-schools in the last quadrennium report an increase of 26,496, or over ten per cent. on the previous quadrennium. Yet there is room for a much greater increase. We have 4,455 preaching appointments. At every one of these we ought to have a school, or at least a Home Department. Yet we have only 3,307 schools, leaving 1,148 appointments without either Methodist school or Home Department, in either summer or winter.\*

Moreover, the statistics report only 2,046 schools as open throughout the entire year, leaving 1,261, chiefly in the remote and isolated places, where, on account of stress of weather or bad roads, the school must be interrupted during the winter. Often it is difficult to reorganize them in the spring. The connection of the lessons is lost, and their value and the interest in them become greatly impaired.

Here the Home Department may be of special value. The lesson leaves and papers may be received and distributed, and the home study of the lessons continued. The people may thus be kept in touch with the Sunday-school work throughout the long months of the winter, and the school be ready for early reorganization without the loss of a single lesson in the spring.

#### POSSIBILITIES.

But a still larger field opens before us. For every one of our 262,404 scholars in our schools it ought not to be difficult to secure at least one Home student of the lesson. But there are still larger possibilities. The 278,064 members of our church must be multiplied by five to reach the number of

\* These requisites are furnished free for introduction by the Methodist Book-Rooms, Toronto, Montreal, and Halifax.

\* There are, of course, at many of these appointments Union Sunday-schools.



those who return themselves in the official census of the country as the adherents of Methodism and dependent upon it for their religious instruction. Of these we reach less than one-fifth in our Sunday-schools. What are we doing for the special training in the Word of God, the foundation of all religion and morality, for the other four-fifths?

Here is grand work for our schools, our Epworth Leagues, and churches. What an impulse a general effort for Bible teaching would give to every department of church life and church work! How it would fill our schools, enlarge our congregations, increase the intelligence and piety of our people! Let the watch-word for the opening year of the new century be a million souls taught in the Word of God, as well as a million dollars raised for aggressive Christian work.

Book Notice.

"The Children of the Future." By Nora Archibald Smith. Boston: Houghton, Mifflin & Co. Toronto: William Briggs. Price, \$1.  
Froebel and Pestalozzi have revolutionized the mode of child training.

Kindergarten methods have made a delight of what was a nightmare—the child's first days at school. The wise counsels of this book will be of great service to all teachers of primary classes and all mothers of young children. The chapters are written with insight into child life with a pleasant vein of humour. The chapters on the study of child life, training for parenthood, a dumb devil (sullenness) "which goeth not out but by prayer and fasting," upon the evils of selfishness, of "pseudophobia," as the psychologists call it, in plain English, lying; and the gospel of work, are particularly good.

The best thing we have heard of grim old Frederick the Great is his ordering a lot of sand to be dumped in the children's playing ground at Berlin. The same has been tried in Brooklyn, and "no windows have been broken since the sand piles were established." They form a perfect paradise for the children who, in their creative instincts, can build everything from mud pies to walled cities.

Spurgeon wrote: "The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God."

ORDER OF SERVICES—SECOND QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES.
  - SUPT. God is our refuge and strength.
  - SCHOOL. A very present help in trouble.
  - SUPT. Therefore will not we fear, though the earth be removed,
  - SCHOOL. And though the mountains be carried into the midst of the sea;
  - SUPT. Though the waters thereof roar and be troubled,
  - SCHOOL. Though the mountains shake with the swelling thereof.
  - SUPT. There is a river, the streams whereof shall make glad the city of God.
  - SCHOOL. The holy place of the tabernacles of the Most High.
  - SUPT. God is in the midst of her; she shall not be moved:
  - SCHOOL. God shall help her, and that right early.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church Service and the Epworth League and week-evening Prayer Meetings.]

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
  - SUPT. Lord, who shall abide in thy tabernacle?
  - SCHOOL. Who shall dwell in thy holy hill?
  - SUPT. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

## INTERNATIONAL BIBLE LESSONS.

## SECOND QUARTER: STUDIES IN THE GOSPEL BY MATTHEW.

## LESSON V. THE TRIUMPHAL ENTRY.

[May 1.

**GOLDEN TEXT.** Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Matt. 21. 9.

## AUTHORIZED VERSION.

Matt. 21. 6-16. [*Commit to memory verses 9-11.*]

[Read Matt. 20 and 21.]

6 And the disciples went, and did as Je'sus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of Da'vid; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Je-ru'sa-lem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Je'sus the prophet of Naz'a-reth of Gal'i-lee.

12 And Je'sus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of Da'vid; they were sore displeased,

16 And said unto him, Hearst thou what these say? And Je'sus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

**Time.**—Sunday morning, April 2, and Monday, April 3, A. D. 30. **Place.**—The Mount of Olives and the temple in Jerusalem.

## Lesson Hymns.

No. 202, New Canadian Hymnal.

When, his salvation bringing,  
To Zion Jesus came,  
The children all stood singing  
Hosanna to his name;  
Nor did their zeal offend him,  
But as he rode along,  
He let them still attend him,  
And smiled to hear their song.

## REVISED VERSION.

6 And the disciples went, and did even as Je'sus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat

8 thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them

9 in the way. And the multitudes that went before him, and that followed, cried, saying,

Hosanna to the son of Da'vid: Blessed is he that cometh in the name of the Lord; Hosanna

10 in the highest. And when he was come into Je-ru'sa-lem, all the city was stirred, saying,

11 Who is this? And the multitudes said, This is the prophet, Je'sus, from Naz'a-reth of Gal'i-lee.

12 And Je'sus entered into the temple of God, and cast out all them that sold and bought in

the temple, and overthrew the tables of the money-changers, and the seats of them that

13 sold the doves; and he saith unto them, It is written, My house shall be called a house of

14 prayer: but ye make it a den of robbers. And the blind and the lame came to him in the

15 temple: and he healed them. But when the chief priests and the scribes saw the wonder-

ful things that he did, and the children that were crying in the temple and saying, Hosanna

to the son of Da'vid; they were moved with

16 indignation, and said unto him, Hearst thou what these are saying? And Je'sus saith unto

them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast per-

fected praise?

No. 205, New Canadian Hymnal.

Children, lend hosannas singing,  
Hymned by Israel in olden time  
Judah's ancient temple filling,  
With the melody sublime.

No. 206, New Canadian Hymnal.

Glory to the Father give,  
God in whom we move and live;  
Children's prayers he deigns to hear,  
Children's songs delight his ear.

## Home Readings.

M. The Triumphal Entry. Matt. 21. 1-9  
Th. The Triumphal Entry. Matt. 21. 10-16.  
W. Sorrow over Jerusalem. Luko 19. 41-48.

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## QUESTIONS.

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- Tl.* To save the world. John 12. 42-50.  
*F.* Head over all. Eph. 1. 15-23.  
*S.* Christ is Lord. Phil. 2. 1-11.  
*S.* Reason for the rejoicing. John 12. 9-19.

### QUESTIONS FOR SENIOR SCHOLARS.

#### 1. The Son of David, v. 6-11.

What parable of labor and reward did Jesus utter? Chap. 20. 1-16.

What prophecy of suffering did he declare? Chap. 20. 17-19.

What promise of greatness did he make? Chap. 20. 20-29.

What work of mercy did he perform? Chap. 20. 30-34.

What command did he give? Chap. 21. 1-5.  
 How did the disciples show their faith and love?

What marks of honor were shown to Jesus?  
 With what greeting was he received? GOLDEN TEXT.

What prophecy was thus fulfilled?  
 What questioning did Jesus's coming arouse?  
 What was the popular reply?

#### 2. The House of God, v. 12-16.

What judicial act did Jesus perform in the temple?

When had he before cleansed the house of God?

How had men debased God's house?  
 How did Jesus honor his house?

Who were offended, and why?  
 What was Jesus's reply to the murmurers?

Where is the true temple of God? 1 Cor. 6. 10.

### Teachings of the Lesson.

1. God's word stands sure. Prophecy never fails. No promise of God has been broken. There has been no lapse of jot or tittle. Should not that word be trusted?

2. Jesus deserves our praises. "Hosanna" is his rightful greeting. He is worthy of all honor. Angels adore him. Saints revere him. Devils fear him. Heaven resounds with worship. Shall not we

"Bring forth the royal diadem,  
 And crown him Lord of all?"

3. Revere God's house. It should be a house of prayer. It should be a place of blessing. Mammon has no rights there. God's glory and man's good should be supreme.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Son of David, v. 6-11.

To what city was Jesus journeying? Verse 1.  
 From what place did he send out two disciples? Verse 1.

What did he bid them do? Verse 2.  
 What reason were they to give for what they did? Verse 3.

Why was this done? Verse 4.  
 What prophecy was thus fulfilled? Verse 5.  
 Where do we find this in the Old Testament? Zech. 9. 9.

How fully did the disciples obey?  
 Who rode on the beast?

How did the people prepare the way before him?  
 What song did they sing? GOLDEN TEXT.  
 What occurred when he entered the city?

What did the multitude reply?  
**2. The House of God, v. 12-16.**

Where did Jesus go?  
 Whom did he drive out?  
 What did he overthrow?

For what purpose was the temple designed?  
 From what Scripture did Jesus quote? Isa. 56. 7.

What had these people made of the temple?  
 Who came to Jesus in the temple?  
 Who were troubled by his miracles?

What songs did the priests hear which displeased them?  
 What question did they ask?

What was Jesus's reply?  
 Where in the Old Testament do we find this? Psalm 8. 2.

Where is the true temple of God? 1 Cor. 6. 19.

### Practical Teachings.

Where in this lesson are we taught—

1. That God's word is sure of fulfillment?
2. That God's Son is worthy of honor?
3. That we should always reverence God's house?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus stop on the way from Jericho to Jerusalem?

What friends of Jesus were living there?  
 Why did Jesus go to Jerusalem at this time?

Do you know what the passover feast meant?  
 Where is Bethphage?

Do you know why Jesus rode on a donkey that day?

Can you tell why it had to be young and white?  
 If you had something the Lord wanted to use, would you let him have it?

Why did the people spread their garments before Jesus in the way? **They wanted to treat him like a king.**

What did they wave before him?  
 On what day do people in some Churches still carry palms? **On Palm Sunday.**

What is celebrated on this Sunday? **The Triumphal Entry.**

What did the people cry as the procession moved on? GOLDEN TEXT.

What did the children do?

Who found fault with them? **The Pharisees.**

Who was pleased with them?

### THE LESSON CATECHISM.

(For the entire school.)

1. At whose home in Bethany did Jesus spend his last Sabbath? **In the home of Mary, Martha, and Lazarus.**

2. What good example did the disciples set for us as they went on toward Jerusalem? **They did as Jesus commanded.**

3. What did the multitude cry as they entered the city? GOLDEN TEXT: **"Hosanna to the Son of David,"** etc.

4. What was the effect upon our Lord's enemies of the honor thus shown him? **"They were sore displeased."**

5. What, in the temple, did Jesus overthrow? **"The tables of the money changers."**

6. What text from the Old Testament did he quote? **"My house shall be called a house of prayer."**

### NEW CHURCH CATECHISM.

6. What is the authority of the Holy Scriptures? The Holy Scriptures, written by holy men of God as they were moved by the Holy Ghost, alone give us certain and full knowledge of God and His will, and are the all-sufficient and only infallible rule of our faith and practice.

John xvii. 17. Sanctify them through thy truth: thy word is truth.

### THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

#### Christ as King.

#### I. A KING'S COURAGE.

*Drove nigh unto Jerusalem.* vs. 1.

Goest thou thither? John II. 7, 8, 16.

We go up to Jerusalem. Luke 18. 31-33.

#### II. A KING'S KNOWLEDGE.

*Straightways ye shall find.* vs. 1, 2.

Eyes of the Lord....every place. Prov. 15. 3.

All things naked. Heb. 4. 13.

#### III. A KING'S OWNERSHIP.

*The Lord hath need of them.* vs. 3.

The earth is the Lord's. Psalm 24. 1.

Rich....became poor. 2 Cor. 8. 9.

#### IV. A KING IN PROPHECY.

*Spoken by the prophet.* vs. 4-7.

Thy King cometh. Zech. 9. 9.

King of glory shall come in. Psalm 24. 9.

#### V. A KING'S ANCESTRY.

*Hosanna to the Son of David.* vs. 8-11.

Unto David a....Branch. Jer. 23. 5.

Of the seed of David. Rom. 1. 3, 4.

#### VI. A KING'S AUTHORITY.

*Cast out all them that sold.* vs. 12, 13.

Suddenly come to his temple. Mal. 3. 1, 3.

Hath given him authority. John 5. 27.

#### VII. A KING'S MERCY.

*The blind and the lame came.* vs. 14.

Eyes of the blind....opened. Isa. 35. 5, 6.

Works....bear witness. John 5. 36.

#### VIII. A KING'S PRAISE.

*The children crying.* vs. 15, 16.

Revealed....unto babes. Matt. 11. 25.

Become as little children. Matt. 18. 3.

### EXPLANATORY AND PRACTICAL NOTES.

Our Lord's teachings concerning the duty of forgiveness, studied last Sunday, were given in Capernaum (probably) in A. D. 29, about six or eight months before his crucifixion. In the autumn of that year, according to John, Jesus appeared in Jerusalem at the Feast of Tabernacles. Of his return to Galilee we have no record, but he left Galilee again about November, and the Triumphal Entry, which is the subject of to-day's lesson, is to be dated on the morning of Sunday (which was at that time a secular day), April 2, A. D. 33. Two days before this, on Friday, Jesus had reached Bethany. His long and circuitous journey toward Jerusalem, where death awaited him, was crowded with important deeds and words, most of which are omitted from our present series of lessons. Among them are to be reckoned the mission of the seventy (already studied); the parables of the good Samaritan, the Good Shepherd, the unjust steward, Lazarus, and the Pharisee and the publican; discourses on prayer, on the spirit of Pharisaism, on counting the cost, on the coming of the kingdom of God, on divorce, and on the Master's death; the healing of the man born blind, of a woman on the Sabbath, of ten lepers, of a blind man near Jericho; the raising of Lazarus

from the Bethany, and avoid four or five full kno years of people w have been for the that he w prophetic its gates a plans t in deed a that they

#### Verse 6

Jesus con began on 1 of Saturd A. D. 30— was given morning h Bethphage tethered m for riding the eyes of The Easter mal than t and is held rode on hor peace rode the colt an lenged by t "The Lord which lead believers in back to the so familiar, to fulfill. I to fulfill Zeo the multitu

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from the dead; the blessing of little children; the visit to Zaccheus; and the anointing by Mary of Bethany. At the first glance it seems strange that Jesus, who had so constantly sought privacy and avoided rapture with the secular powers, and who had within three years entered Jerusalem four or five times as the humblest of rabbis, conspicuous only because of crowds that followed him, should now make elaborate preparations to enter it in state. The explanation is to be found in his full knowledge of the approach of his death, and of all that that death signified. If during the three years of his public ministry it had been generally recognized that he was the Messiah, the common people would have revolted from Rome, and the coming of the spiritual kingdom of God might have been delayed by the putting forward of a secular Judean kingdom; but now that he is to die for the sins of the world he must make plain that the Jewish ideas of the Messiah were all wrong; that he whose kingdom is not of this world fulfills in his humility, and even in his rejection, the prophecies of God. The Jew expected that when Messiah came Jerusalem would throw open its gates and welcome him with plaudits to his throne. So now, at his last entrance, our Lord so plans that the multitudes shall enthusiastically proclaim him to be the King of the Jews—for such in deed and in truth he was; it was their King that the Jews were about to crucify, their Messiah that they were about to reject.

**Verse 6. The disciples went, and did as Jesus commanded.** The Sabbath of the Jews began on Friday evening and lasted till sundown of Saturday. On Saturday evening, April 1, A. D. 30—at the close of the Sabbath—a feast was given in our Lord's honor. On Sunday morning he sent two disciples to the entrance to Bethphage, where an ass's colt stood near its tethered mother. That it had never been used for riding (Mark 11, 2) would give to this colt in the eyes of orientals a certain symbolic value. The Eastern donkey is a much handsomer animal than the donkeys of Europe and America, and is held in high estimation. Warriors always rode on horses, but judges and kings in time of peace rode on asses. When the disciples loosed the colt and its mother they were, of course, challenged by the owners, and their prompt answer, "The Lord hath need of them," was satisfactory, which leads us to infer that the owners were believers in Jesus. This incident leads Matthew back to the prophetic writings, with which he was so familiar, to find prophecies which it seemed to fulfill. It seems plain that our Lord planned to fulfill Zech. 9, 9, and so to call the attention of the multitudes to his Messiahship.

**7. Brought the ass and the colt.** It would have been difficult to bring one without the other. **Put on them their clothes.** Their outer robes, instead of a saddle. This was an act of enthusiasm, loyalty, and reverence; but it was more. We shall be helped to understand it by referring back to the story of Jehu, who, when he was proclaimed king, was made to stand and to sit on the garments of his adherents. The Orient is a region of symbols; people there express quite as much by what they do as by what they say.

**8. A very great multitude.** The greater part of the crowd. **Spread their garments in the way.** Not only was this done to Jehu in an-

cient times and to Jesus on this occasion, but repeatedly eminent Jewish rabbis had been similarly honored. It will remind the modern reader of Sir Walter Raleigh's courteous act toward Queen Elizabeth. **Cut down branches from the trees.** John says "palm trees." **Strewed them in the way.** An equally typical action.

**9. The multitudes that went before and that followed.** A comparison of the narratives of the evangelists shows that our Lord timed his approach to the city so as to come immediately in advance of the great caravan from Galilee, most of the members of which believed (to some degree at least) that the Prophet of Nazareth was the Messiah. These pilgrims to the feast were met by a great multitude from the city (John 12, 12, 13). The annual approach to the passover was one of the great sights of Jerusalem. **Cried.** Sang or chanted. **Hosanna.** A Hebrew phrase, meaning "Save now," which begins Psalm 118, 25. This verse was annually sung at the Feast of Tabernacles; that it was sung now, also, is an evidence of the popular recognition of Jesus as the Messiah. **The Son of David.** A term which was as full of meaning to the Jew as "a Stuart" became in Scotland, or "a Bonaparte" in France; a sort of recognition of a claim to the crown. Suppose the present Emperor of Germany to be deposed, nothing could well deprive his family of its political importance; and his male descendants would inevitably be recognized as "pretenders" to the throne, whether they aspired to it or not. There never was a royal family with a traditional claim stronger than that of David. **Blessed is he that cometh in the name of the Lord.** "He that cometh" was another Messianic title. But the excited crowds did not stop here. Mark and John give us others of their calls: "Blessed be

the kingdom of our father David!" and "Blessed be the King of Israel!" Luke also says that they referred to Jesus as King and praised God with a loud voice. Their voices bridged the valley of the Kidron and awoke the echoes under the marble porches of the temple. We lose the full significance of this triumphal entry if we do not recognize it as, on the one hand, the culminating outburst of an enthusiasm of the common people which could no longer be restrained; but, on the other hand, this enthusiasm was purposely used by our Lord—turned into a sort of acted parable; a unique proclamation of his Messiahship. **In the highest.** In heaven.

**10. All the city was moved.** The word "moved" in the original is one used of earthquake shocks and wind-storms. We are not likely to overestimate this commotion. The city was excited as Paris has been recently excited, only more so, for orientals are more demonstrative than even Frenchmen. Jerusalem, by ancient standards, was a great city, and at the passover season it overflowed in a way to which no modern city presents a parallel. A few years later than this a careful estimate made of the people present at a passover in Jerusalem reached two million seven hundred thousand. **Who is this?** is a question which indicates general discussion of our Lord's character and claims.

**11. The multitude.** The pilgrims. **Jesus the prophet.** Note the Revised Version here. His followers declare him to be the great Prophet foretold by Moses, and as such lead him in triumph into the city.

**12.** With this verse we abruptly step from Monday into Tuesday, for "When Jesus had looked round about at all things in the temple, the eventide having come, he went back to Bethany" (Mark II. 11). On Tuesday morning he returned. **Jesus went into the temple of God,** which was the very heart of the throbbing life of Jerusalem. The sanctuary itself no man could enter but the priests, but the spacious courts about it were places of general resort, and under the shadow of its noble porticoes many a rabbi besides Jesus was accustomed to teach. **Cast out all them that sold and bought.** Those who sold requisites for sacrifice. Stalls had been erected in the Court of the Gentiles, for which, doubtless, a large rental was paid to the priests. In these stalls wine, oil, salt, doves, sheep, oxen, and other commodities used in the temple service were sold. One wonders why these traders so promptly obeyed Jesus and left. Why did they not laugh him to scorn? His moral force compelled obedience. It is evident that a divine majesty sat in his eye. The downfall of the soldiers that came to arrest him in

Gethsemane, the effect of his glance upon penitent Peter, and the effect of his silence on Pilate, among many instances, prove this. Then, too, these traders knew that their business in the temple was unlawful and was popularly regarded as wicked. Besides, the unexpected show of strength on Sunday—the enthusiastic support of the Galileans and of many Judeans who had witnessed the resurrection of Lazarus—impressed these men. Even the priests deemed it unwise now to attempt publicly to arrest Jesus. **The tables of the money changers.** The temple tithes might be paid only in Hebrew coin. This restriction was in harmony with the prejudices of the people, who hated the stamp of the oppressors. Idolatrous symbols were often fixed on foreign coins, and no such symbol could be used in the pure worship of Jehovah. To exchange this money was therefore a necessity, but to exact a fee for this exchange was unlawful; and as in that day there was no monetary standard, abundant opportunities for fraud were offered.

**13. It is written.** In Isa. 56. 7. **A den of thieves.** A highwayman's cave. (See Jer. 7. 11.) From the days of the judges till now Palestine has been a rich field for bandits; even Herod the Great could not repress them.

**14. The blind and the lame came to him in the temple.** It has been said, but the authority is questioned, that deformed and crippled people were not allowed within the "sacred inclosure" which surrounded the inner courts of the temple. If that were so, then the rules of the rabbis were broken on this day.

**15. The chief priests.** There were at least thirty of these—including the high priests, present and past, and the heads of the twenty-four priestly courses. **Scribes.** Expounders of the law. **The wonderful things that he did.** His assumption of royal power. **The children crying in the temple.** The boys and girls who had heard the cry of the day before, recognizing Jesus, had begun again to sing "Hosanna." **They were sore displeased.** They were themselves under condemnation for the profanation of the temple.

**16. Have ye never read.** Psalm 8. 2. The thought of the verse of the Psalmist is that a little child's cry, just as much as the stars of heaven, indicates the power and providence of God. And by quoting this verse Jesus says in substance: "The song of these children is as true an attestation of me as was my own raising of the dead Lazarus. Their utterances of praise are a perfect answer to the adversaries of truth." He thus publicly accepts and sanctions the words of adoring homage.

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## CRITICAL AND HOMILETICAL NOTES.

**Verse 6. As Jesus commanded.** The events of this day, which is now celebrated throughout Christendom as Palm Sunday, were deliberately planned and ordered. While the enthusiasm of the multitude was spontaneous, it was the intention of Jesus, if not to evoke it, at least to permit it. There were throngs of people gathering at Jerusalem for the feast who were wishing to proclaim him publicly their Messiah. Giving his assent, what more fitting time could be selected than the first day of the passover week? Thus Jesus put the seal of his approval upon the full significance of this great day. He is the Messiah King.

**7. The ass.** The Romans in ridiculing the Jews said the ass was the symbol of their divinity. This, of course, was a slander. But it is, nevertheless, true that they did hold this animal in high favor; it was not only a beast of service, but came to have both a national and symbolic significance. The judges of Israel rode white asses. Those of Moses and Abraham were celebrated. The prophet (Zech. 9. 9) had proclaimed that the Messiah would come riding on an ass. And so it came to pass that the ass was the Jews' national animal. Its symbolic meaning, however, was humility and peace. Jesus chose this mode of entering the city because of its familiar significance (verse 4), although its full meaning did not occur to the disciples until after his death (John 12. 16). He thus proclaims himself the Conqueror, yet the Prince of Peace. **The colt.** Mark says, "whereon never man sat" (11. 2). Whedon is correct in saying that the significance of this is "not humility, but sacredness. As Jesus was born of a pure virgin, and was laid in a new sepulcher, in birth, in victory, in death, he was lifted above the level of ordinary humanity."

**8. Garments—Branches.** The people are stirred with a mighty joy. The thought that animated it is clearly expressed in symbolic act and outburst of song. This use of the garment to carpet the march of victorious kings and generals is not confined to the East. The palm is the emblem of strength and victory. Its branches mean joy.

**9. Hosanna.** This is the song of Messianic welcome. The acclamations are taken from Psalm 118, which all Israel had for ages regarded as having reference to the Messiah. "Hosanna" (from the Hebrew, meaning "save thee") is a prayer addressed to God by the theocratic people on behalf of the King Messiah. It is the Israelite "God save the King" (*Godet*). We cannot think of the psalm sung by the moving crowd as it

would be sung by a trained choir. Nor is it so reported. The sentences are shouted by individuals or sung by little groups without order or leadership. Yet in it all there is a grand harmony, as in a modern multitude welcoming a returning hero. This is the impression that is made by the differences of the several evangelists.

**12, 13.** Jesus had done this thing once before in the early beginning of his ministry (John 2. 13). Those who would identify these two acts give but one reason for doing so, namely, "it is inconceivable that he should repeat such an act." But we not only can conceive it, but in the face of probable facts we can hardly conceive how he could avoid a repetition. He began his prophetic work by stopping a dreadful abuse which was in direct opposition to the law, and against which he arrayed the consciences of the people. Suppose, as Ebrard suggests, the priests and Pharisees had encouraged the traffickers to return to their old practice for the very purpose of defying the Galilean prophet, and so challenge him to a repetition of his act. Would he who now had been publicly proclaimed the Messiah have failed to "come to his temple and purge the sons of Levi," as Malachi had prophesied? The reason of the act is: 1. The public assertion of his sovereignty in the temple of God as the Messiah. 2. A final and positive appeal to the conscience of the hierarchy to reform their theocracy and receive their Messiah.

**15, 16.** The enthusiasm of the multitude hailing their Messiah King inflamed the hearts of the children. They are peculiarly sensitive to genuine joy, and their spiritual intuitions, unobstructed by dogmas and prescriptive rules, are very keen. Besides that, they are unaware of the danger that impends their act. So the acclamations of the multitude on the Mount of Olives are echoed in the temple. Simple as are the praises of children, they have the sanction of the Christ. Child religion is none the less genuine because childlike.

## Thoughts for Young People.

## How to Honor Christ.

1. We may honor Christ by esteeming it a privilege to run upon his errands and do his work, however lowly it may be. Verse 6.
2. We may honor Christ by placing our property at his disposal and using it in his cause. What a privilege it was for that man to have Jesus ride into Jerusalem upon his beast of burden! Verse 7.
3. We may honor Christ by our public pro-

fession and praise, declaring before all our faith in him. Verses 9-11.

4. We may honor Christ by keeping his temple—which is the believing heart—pure and holy, fit for his presence. Verses 12, 13.

5. We may honor Christ by our testimony to his grace and power, such as the children gave in the temple. Verses 14-16.

### Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

The Romans sneered at the Jews under various conditions in connection with the ass. Even the Christians came in for a share of the stupid jest. Sapor offered the Jews a horse to serve the purpose of carrying their expected Messiah, and the Jew haughtily answered him that all his horses were far below the ass which should carry the Messiah, which was to be descended from that used by Abraham when he went to offer Isaac, and that used by Moses. If, however, the Messiah came riding on an ass, and not on the clouds, it was to be a sign of their faithlessness. The triumphal shout, "Hosanna to the Son of David," was the commencement of the great Hallel sung at the three great feasts, at the Feast of Dedication, and at the New Moons. At the Feast of the Passover it was divided into two parts, the first of which consisted of Psalms 113, 114, and was sung before the meal—that is, before the second cup was passed around—and the second consisted of Psalms 115, 118, after the meal, when the fourth cup had been offered. It is supposed that the last was "the hymn" which our Lord and his apostles are said to have sung after his last pass-over. The term "Hallel," according to ancient Jewish traditions, includes this whole series of Psalms, sometimes called the "Egyptian Hallel," while the name "Great Hallel" is given to Psalm 136.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Contrast between Christ's triumphal ride and the rides of earthly monarchs.* When the German army entered Paris they had a regular triumphal procession, and the world admired the splendor of their achievements. But there were many things about it that were not dwelt upon by writers or painters. Behind that army what a sea of woe surged! How many dead strewed the way, and how many burned villages and towns marked their progress! How many widows and orphans, how much of poverty and distress, accompanied that tri-

umphal march! Yes, the grandeur of the scene as the German emperor marched past the triumphal arch was more than counterbalanced by the bloodshed and havoc that lay behind him.

In the triumphal procession of Christ, if he could have opened the eyes of onlookers, they would have seen the vast multitude of those whom he had healed and comforted and saved from sin; a host of those whom he had raised from the dead, the lepers he had cleansed, those from whom he had cast out devils. His triumphal march had back of it comfort and blessing and hope and salvation!

*Two views of the triumphal entry.* The disciples believe at last that they are to have their way; that their Master is going to proclaim himself King. But Christ saw a far different spectacle. With prophetic vision he saw the Roman soldiery laying siege to the beautiful city; he saw it given up to flame and outrage and the Jews hanging on crosses. Still the world is full of men who cannot discern the signs of the times; who misread shame for glory, and glory for shame; who think that great cities, warehouses, railroads, are the symbol of national glory and the guarantee of national perpetuity; who do not know that the *Maryflower* was a grander vessel than the modern ocean greyhound; and a Puritan village, with its quiet life of heroism, was more glorious than a modern Babylon, with its life of luxury and selfishness; and that the strength and perpetuity of a nation lie in its fidelity to its mission and the heed it gives to its prophets.—*Egmont Abbott.*

*Cleansing the temple.* A notable fact in connection with Christ's visit to Jerusalem on that Palm Sunday is his cleansing work in the temple. It is always so. Whenever Christ really enters in righteousness springs up. Bad is driven out. He sets up a standard of holiness. He condemns selfishness and hypocrisy. He overturns institutions of greed. They are ignorant of the real Christianity who do not know that it is the religion whose practical outworking is righteousness.

*The children's hosannas.* The Bible is unique among works of ancient times in its attention to childhood. There is but one child in the *Bible*; there is none in most of the ancient books. The Bible gives us the childhood of Joseph and David, Moses and Samuel. Jesus came into the world a little child. He shows us his estimate of childhood in three incidents—when the children were brought to him and he blessed them; when he sat a child in the midst and said, "Except ye become as a little child;" and this one when he refused to silence the children who sang his praise in the temple.—*W. E. Barton.*

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## Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Can you see in your mind's eye that singular procession winding over the brow of Olivet? In it prophecy was fulfilled and glorious promise for the future was given. It was the first day of the week, the day we now call Palm Sunday. Palms, you know, are emblems of victory. The people roused to enthusiasm by the impulse of the moment, strewing palm branches in the way of Jesus, were proclaiming a triumph which they did not themselves understand. It was a triumphal entry into the holy city; and also a triumphal entry to buffeting and scorn, to suffering and death. The King truly was coming to reign in victory; but the crowning must come by the way of the cross. It always comes that way; but we learn this truth only by close acquaintance and companionship with Jesus, "who for the joy that was set before him endured the cross, despising the shame." Ages before the prophet had said as we read in Zech. 9, 9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." And now the literal fulfillment of that word is seen. Is not this very suggestive? Could it be by accident, or mere coincidence, that so unusual a thing should be as a man riding upon an ass with its young colt, and that man proclaimed by the multitude the King "that cometh in the name of the Lord?" Surely you cannot doubt the inspiration of Scripture. "Known unto God are all his works from the beginning," and all the details of this triumphal march were foreseen by the prophet who wrote centuries before, under the direction of the Holy Spirit. Probably very few in that crowd shouting "Hosanna," and strewing their garments over his path, realized fully what they were doing or saying. They were simply shouting with the multitude, stirred by the enthusiasm of the hour. If their homage had been based upon a genuine conviction that Jesus was truly the Messiah, the King, they would not have left him a few days later in the loneliness of Gethsemane and the agony of the cross. It is easy to sing in the glow of religious services:

"Bring forth the royal diadem,  
And crown him Lord of all."

But what of our loyalty in the midst of the world, smiting his cheek with ingratitude, and putting on him the purple robe of its mocking pretense of service? And yet there were some who did rejoice greatly because they recognized him truly

as their King. Their hosannas were paeans of victory indeed. They saw, with spiritual eyes, the fulfillment of prophecy and the glad promise of final triumph. There is the same difference among the professed followers of Jesus to-day. Some shout with the crowd, and enjoy the church if it be "popular." Others say, with joyful recognition of its deepest meaning, "Behold, thy King cometh." How is it with you? Are you rejoicing greatly because the King has possession of your heart? There are rebellion, unrest, misrule, wherever he does not reign. He is the Prince of Peace. His scepter is love. Will you not say, "Lift up your heads, O ye gates of my heart; and be ye lift up, ye everlasting doors of my soul, and the King of glory shall come in?" He is the Lord, strong and mighty, and you may safely trust the government of your heart and your life to him. O, if Jerusalem had but known in the day of her visitation the things that belonged to her peace! I pray that the things which belong to peace may not be hid from the eyes of any of my beloved class.

## The Teachers' Meeting.

Review briefly the events between the last lesson and this, not as told by Matthew, but in their chronological order according to the best harmony within reach. . . . I. Call attention to the time, the place, and the circumstances: 1. Our Lord's ministry in Judea, Samaria, Galilee, Bashan, and Perca was ended. 2. His annual visit to the capital for the Feast of the Passover. 3. His distinct knowledge of his approaching death. 4. The inability of anyone else to understand this. 5. Triumphal entry on the day after Sabbath, Sunday, now celebrated as Palm Sunday. 6. Just five days before the crucifixion. 7. Judas and the priests even now planning for his death. 8. Jesus's home at Bethany, where a few weeks before he had raised Lazarus from the dead, and where two days before Mary had anointed him. 9. The route of the triumphal procession, from Bethany on the eastern slope of the Mount of Olives, westward over the crest of the hill, down into the valley of Kidron, and up again through one of the city gates into the temple. . . . II. Call attention to the witnesses: 1. The twelve apostles, including Judas. 2. The Galilean believers. 3. Those who had witnessed the resurrection of Lazarus. 4. A responsive multitude coming out from Jerusalem to welcome the pilgrims. 5. The scribes and Pharisees and other critics. 6. The hostile priests. 7. People who did not care. . . . III. The purpose of this entrance: 1. A final lesson to the unbelieving Jews that Jesus was really their Messiah

and King. 2. A final lesson to his disciples that his kingdom was not of this world....IV. Show how five sorts of folk honored Christ, as examples of how we may honor him: 1. The two disciples who got the asses. 2. The owner of the asses. 3. The multitudes. 4. The blind and the lame. 5. The children....V. The visit to the temple: 1. On Monday. 2. A visit of authority, righteous judgment, hostility to wrong. 3. A visit of tenderness, help for the sorrow-stricken....VI. The traits of Jesus here shown: 1. His courage. 2. His use of worldly means for spiritual ends. 3. His royal descent. 4. His divine authority. 5. His divine and human love....VII. What we owe to Christ: 1. Eagerness to run on his errands. 2. Surrender of our best earthly possessions to him, as the multitudes parted even with their garments in his honor. 3. Unspoken homage. 4. Consecration. Let us keep our hearts holy as temples for him.

### Before the Class.

BY GEORGE W. PEASE.

*Introduction.* There are many important events intervening between our last lesson and this one. Christ's autumn visit to Jerusalem and the teachings given at that time, and the whole period of the Percean ministry, with its many wonderfully suggestive parables and teachings, are included in the time intervening. Give to the class a hasty sketch of this period, speaking of some of the most important events and teachings, such as (a) The autumn visit to Jerusalem and the discourse on spiritual freedom. (b) The final departure from Galilee and the mission of the seventy. (c) The work in and around Jerusalem as recorded in Luke, chapters eleven to seventeen. (d) The final journey through Perca, with some of the parables and events as given in the tenth chapter of Mark and the eighteenth of Luke. (e) The passion week, the events of our lesson to-day coming on the first and second days of that week.

*Development of the text.* Put upon the board the lesson subject, "The Triumphal Entry," and the four subdivisions, "The Preparation," "The Entrance," "The Purgings," "The Healing."

1. *The preparation.* Jesus used his disciples to prepare for his entrance into his own city of Jerusalem. They obeyed his commands without questioning, and found everything as he said. Thus to-day, as Jesus prepares to enter the hearts of men, he uses his disciples to prepare the way for him. John the Baptist was the great forerunner of Christ at the time of the birth of Christianity, but there are many Johns to-day

who are preparing the way for the Prince of Peace to enter many hearts in triumph. Let each one ask himself the important question, Am I so doing?

2. *The entrance.* This entrance was on Sunday. Note in this connection that (a) He entered his own city. To-day the hearts of men are the Lord's, and he essays to enter that which by right belongs to him—his own—to bless. (b) He entered in triumph, as a king. This is the only way in which Christ will enter our hearts to-day—as king. We cannot divide our allegiance, for "The Lord God is a jealous God." (c) He was received with manifestations of great joy, both on the part of the disciples who were with him and the people who flocked out of the city to greet him. To-day, as Christ is received into the heart of man, there is joy manifested, not only in earth in the heart of the one to whom the Prince of Peace has come, and in the hearts of all true disciples, but in heaven do the angels sing a song of rejoicing.

3. *The purging.* The next day, Monday, Jesus returned to the temple and cast out all who by their trading had polluted the temple courts. The same result comes to the heart of that one who has joyfully accepted the Prince of Peace—it is purged of all that pollutes it and is made a fit dwelling-place for the Holy Spirit.

4. *The healing.* "And the blind and the lame came to him in the temple; and he healed them." Note (a) Light is given by the Light of the world, and also the assurance of sight: "One thing I know, that, whereas I was blind, now I see." (b) The lame are healed and enabled to walk upright in God's sight. How many there are of these blind and lame ones who are blind and lame willfully, not allowing the Great Physician to open their eyes or to strengthen their limbs that they may see the "path of the just" and be enabled to walk therein!

*Specific application.* The time is coming when the prince of darkness shall be put down and the Prince of Peace shall reign. This time may be hastened by opening our hearts to the triumphal entrance of Christ, and by working with others that they, too, may receive the Master when he seeks to come in. For this great end pray and work—work and pray.

### OPTIONAL HYMNS.

O for a thousand tongues.  
Praise the Rock of our salvation.  
All hail the power of Jesus' name.  
Once was heard the song of children.  
O, let us be glad.

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Sing the praise of Him forever.  
Awake, my soul.  
Jesus, thou everlasting King.  
I love the name of Jesus.  
Lift up your hearts.

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BY REV. S. G. AYRES, B. D.

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## Blackboard.

BY J. T. HARTNAGEL.



## LESSON VI. THE MARRIAGE FEAST.

GOLDEN TEXT. Come; for all things are now ready. Luke 14. 17.

[May 8.]

AUTHORIZED VERSION.  
[Read the whole chapter.]

Matt. 22. 1-14. [Commit to memory verses 2-4.]

1 And Je'sus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son.

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

REVISED VERSION.

- 1 And Je'sus answered and spake again in
- 2 parables unto them, saying, The kingdom of
- 3 heaven is likened unto a certain king, which
- 4 made a marriage feast for his son, and sent
- 5 forth his servants to call them that were bidden
- 6 to the marriage feast: and they would
- 7 not come. Again he sent forth other serv-
- 8 ants, saying, Tell them that are bidden, Behold,
- 9 I have made ready my dinner: my oxen
- 10 and my fatlings are killed, and all things are
- 11 ready: come to the marriage feast. But they
- 12 made light of it, and went their ways, one to
- 13 his own farm, another to his merchandise:
- 14 and the rest laid hold on his servants, and
- 15 entreated them shamefully, and killed them.
- 16 But the king was wroth; and he sent his armies,
- 17 and destroyed those murderers, and
- 18 burned their city. Then saith he to his
- 19 servants, The wedding is ready, but they that
- 20 were bidden were not worthy. Go ye therefore
- 21 unto the partings of the highways, and
- 22 as many as ye shall find, bid to the marriage
- 23 feast. And those servants went out into the

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

**Time.**—Tuesday, April 4, A. D. 30. **Place.**—Probably in the temple courts.

### Home Readings.

- M. The Marriage Feast. Matt. 22, 1-14.  
 Th. The supper of the Lamb. Rev. 19, 5-10.  
 W. The white robe. Rev. 7, 9-17.  
 Th. Whosoever will. Rev. 22, 13-21.  
 F. Wisdom's invitation. Prov. 9, 1-12.  
 S. Folly of refusal. Prov. 1, 20-33.  
 S. Wicked excuses. Luke 14, 15-24.

### Lesson Hymns.

No. 73, New Canadian Hymnal.

God calling yet! shall I not hear?  
 Earth's pleasures shall I still hold dear?

No. 75, New Canadian Hymnal.

Come, sinners, to the gospel feast,  
 Let every soul be Jesus' guest.

No. 76, New Canadian Hymnal.

Softly and tenderly Jesus is calling,  
 Calling for you and for me.

### QUESTIONS FOR SENIOR SCHOLARS.

1. **The Feast**, v. 1-7.

What was the usual form of Jesus's teaching?  
 Why did he speak in parables?  
 What was the chief subject of his teaching?  
 To what is the kingdom of God here likened?  
 Why were servants sent out, and with what result?

Whom did these servants represent?  
 What second message was sent? **GOLDEN TEXT.**

In what way was indifference shown?  
 What excuses were offered? Luke 14, 18-20.  
 How did enmity manifest itself?  
 What penalty fell on these murderers?

2. **The Guests**, v. 8-10.

Who had proved themselves unworthy of the feast?

Where were the servants to find guests?

Whom did they gather for the feast?

Of what is this gathering a prophecy?

3. **The Garment**, v. 11-14.

Who visited the feast and guests?

What unprepared guest was present?

What demand was made of him?

What command was given concerning him?

Why this sentence of exclusion?

What is the wedding garment? Rev. 19, 8.

### Teachings of the Lesson.

1. Have you been bidden to the marriage feast? When? Where? By whom? "The Spirit and the bride say, Come." The Sabbath, the Church, the minister, the Bible, your own needs, all echo the invitation, "Come!"

2. Have you heeded the call to the marriage feast? The King is in earnest; his call is an infinite honor. Are you in earnest? Indifference is refusal; can you risk offending the King?

3. Have you a garment for the wedding feast? Have you on "the righteousness of the saints"? Professions, forms, ceremonies, count for little; character counts for everything.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Feast**, v. 1-7.

With what form of teaching did Jesus again instruct the people?

To whom did he liken the kingdom of heaven?

For what purpose did the king send out his servants?

Were they successful in their invitation?

What second message did the king send?

How was this second invitation received?

What excuses were made? Luke 14, 18-20.

Where did these people go?

What was done to the servants?

How was the king affected by this treatment?

How did he punish the murderers?

2. **The Guests**, v. 8-10.

What, then, did the king say to his servants?

Where did he bid them go?

Whom were they to invite to the wedding?  
What was the result of this order?

Of what class were the guests? Luke 14. 21.

**3. The Garment, v. 11-14.**

Who came in to see the guests?

Whom did the king find there?

What question did he ask the guest?

What was the man's reply?

What order was given to the servants?

What would there be in the outer darkness?

What was said about many and few?

What invitation is addressed to each of us?

GOLDEN TEXT.

What is the wedding garment? Rev. 19. 8.

**Practical Teachings.**

Where in this lesson are we taught—

1. That the Gospel is an invitation to a feast?

2. That all who will may come to the feast?

3. That the unworthy will be finally cast out?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What is a parable? **A story with a meaning.**

Where did Jesus tell this parable?

Who heard him tell it? **Many of his enemies, as well as some of his friends.**

What did a certain king do?

What did he do when the feast was ready?

What did some who were invited do? **Kept right on with their work.**

What did some of the others do? **Killed the servants who came to invite them.**

Whom did Jesus mean by the king in the story? **God.**

Who was meant by the Son? **The Lord Jesus Christ.**

Who are these servants? **Men who were sent by God, as the prophets and John the Baptist.**

Who were the invited guests? **The Jews.**  
Who are meant by the murderers? **The men who killed the prophets and who were ready to kill Jesus.**

What is meant by the wedding garment?  
**Love, faith, and obedience.**

Who will give it to us? **God.**

**THE LESSON CATECHISM.**

(For the entire school.)

**1.** What is said of those that "were bidden" to the marriage feast of the king's son? **"They would not come."**

**2.** How did they act toward the second invitation? **"They made light of it."**

**3.** How did they treat the king's messengers? **They "entreated them spitefully, and slew them."**

**4.** How did the king treat "those murderers?" **Destroyed them and burned up their city.**

**5.** Who then received of his bounty? **All that could be found.**

**6.** What is the GOLDEN TEXT? **"Come,"** etc.

**7.** What is the only condition of presence at the heavenly wedding feast? **To have on the wedding garment.**

**NEW CHURCH CATECHISM.**

7. What is God?

God is a spirit, infinite, eternal, and unchangeable in His being and attributes.

John iv. 24. God is a spirit; and they that worship him must worship him in spirit and in truth.

Psaln cxlvii. 5. Great is our Lord, and of great power; his understanding is infinite.

**THE LESSON OUTLINE.**

**The Founder of the Feast.**

**I. HIS KINDNESS.**

*Sent... to call... bidden.* v. 3.

The marriage of the Lamb is come. Rev. 19. 7.

Unto all people a feast. Isa. 25. 6.

**II. HIS LONG-SUFFERING.**

*Sent forth other servants.* v. 4.

Not willing that any should perish. 2 Peter

3. 9.

All day... stretched forth my hands. Rom.

10. 21.

**III. HIS WRATH.**

*He was wroth.* v. 7.

The wrath of God is revealed. Rom. 1. 18.

Upon the children of disobedience. Eph. 5. 6.

**IV. HIS GRACE.**

*As many as... find... bid.* v. 9.

Whosoever will, let him take. Rev. 22. 17.

Ho, every one that thirsteth. Isa. 55. 1.

**V. HIS OMNISCIENCE.**

*Come in... saw a man.* v. 11.

I know my sheep. John 10. 14.

He knoweth them that trust in him. Nah.

1. 7.

**VI. HIS JUSTICE.**

*Bind him hand and foot.* v. 13.

Depart... ye that work iniquity. Matt.

7. 23.

So shall it be at the end. Matt. 13. 49, 50.

## EXPLANATORY AND PRACTICAL NOTES.

On Friday, March 31, A. D. 30 (as we noted in our study of last week's lesson), Jesus reached Bethany on his way to Jerusalem. Saturday, the Jewish Sabbath, he kept as a holy day. On Sunday he entered Jerusalem in triumph, and on Monday returned to the temple and cleansed it (for the second time). On Tuesday, April 4, the conspiracy against our Lord's life having grown in strength, his authority was publicly challenged. To the crowds that gathered about him in the temple he uttered three parables of warning. Our lesson is the third of these parables. A parable somewhat similar to this—like it in its beginning, but very unlike it in its ending—had been given by Jesus a few months earlier, during his ministry in Perea, and may be found in Luke 14. 1-24. The parable we study to-day was spoken apparently before some who had already decreed his death, and had bargained with the traitor for his betrayal. Yet the Teacher does not hesitate in his utterance nor lower his claim to be revered as the Son of God. He pictures the Jewish people as a company invited by a king to a marriage feast, and scorning the summons. With the tongue of a prophet he proclaims the impending destruction of their city as the result of their rejection of himself and his messengers. And he depicts in no less graphic language the doom of the hypocritical or deluded professor of religion in the sudden judgment which befell the man who appeared at the wedding feast without the wedding garment. So alike for neglecters, for opposers, for persecutors, and for pretenders, this last parable of Christ has a solemn warning.

**Verse 1. Jesus answered.** This phrase in Bible usage does not always imply a conversation. On this day, and in the temple courts, hardly anything could be said by our Lord without having the force of an answer to the aspersions of his enemies. **Spoke unto them again by parables.** Because it was not safe to tell the truth in its naked beauty, without poetic garb, and because the truth he was about to utter was so broad and so continuous in its application but it could be more effectively expressed by parables than it could be by terse definition. Not apply to those about him did our Lord speak, but to all whom his words reach, to the end of time.

**2. The kingdom of heaven is a phrase** with which we are now familiar. In its last analysis it means the dominion of heavenly principles, a state or condition in which God's will controls human wills. To the Jews it probably had a conventional, almost technical, meaning, connecting it with the rule of the Messiah. Jewish kings were theoretically vicegerents of God, for in its ideals Judah had never been an absolute monarchy, but a theocracy—God's kingdom, of which the king at Jerusalem was the representative. The Jews of Jesus's day expected the Messiah soon, and doubtless the members of the crowd that now clustered about Jesus each took a meaning of his own from this phrase, and none of them understood its full and perfect beauty. **A certain king which made a marriage for his son.** The parable of Luke 14. 15-24, while it describes a feast, does not specify a wedding feast. The figure of a marriage applied to religious truth was familiar and favorite with the Jews. Isaiah pictured God as the bridegroom and Israel as his bride. Jeremiah spoke of the idolatri-

es of Israel as a wife's adulteries. And John the Baptist and our Lord had in various teachings employed related figures of speech. This story emphasizes the guests rather than the king or his son. But it is plain from the outset that the king stands for God, and that, like the marriage described by Isaiah, this marriage symbolizes the union of Christ and his Church.

**3. Sent forth his servants.** This, also, was a familiar figure of speech. See Matt. 21. 33-45, where the servants are made to represent the good men—prophets, psalmists, and priests—who were sent at different times through centuries to call Israel to religious faithfulness. **To call them that were bidden to the wedding.** It is not contrary to oriental habitudes, though it may not be in accordance with frequent custom, for a second invitation to be sent out by a host, and an escort thus to be provided for each guest. The thought here is that the bidden guests were disloyal to their king; any other invited persons would have been proud of their invitation, but these traitors would not come.

**4. He sent forth other servants.** Think of Samuel's efforts to reform Israel, and his partial failure; of Elisha and Elijah, and their greater failure; of Isaiah and Jeremiah, and their utter failure; till at length "God's armies" came and "burned up their city." **I have prepared my dinner.** A feast, a banquet—a "wedding breakfast." **My oxen and my fatlings are killed.** In the Orient comparatively little flesh meat is eaten; it is regarded as a luxury rather than as a necessity, and the shouts and songs and laughter which we associate with drinking wine are frequently spoken of in oriental literature as the effect of eating flesh. The killing of the oxen and fatlings, then, shows this dinner to

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have been luxurious. **All things are ready.** The king had neglected no provision for the pleasure of his guests. In that hot country killing and cooking closely follow each other.

**5. They made light of it.** Those intent on the things of this world fail to recognize spiritual blessings at their worth. **One to his farm, another to his merchandise.** The world was then divided, as now, into country and city people, and the secular interests of both were so pressing that they neglected the kingdom of God.

**6. The remnant.** The rest of them. **Took his servants and entreated them spitefully.** These were not merely neglectful, but hostile. They maliciously injured the king's servants. So Elijah was pursued by Ahab, and Isaiah was sawn asunder by Manasseh, and Jeremiah was starved in the reeking dungeon by Zedekiah, and John the Baptist was beheaded by Herod. So Jesus, the Son, was himself killed by the Jews; and so thousands of Christians from that day to this have been entreated spitefully because of their faithfulness to the message that God committed to them.

**7. He sent forth his armies.** Over and over again in the history of the world and the Church God has used the wrath of man to praise him. Sargon and Sennacherib, Nebuchadnezzar and Titus, the barbaric and Mohammedan and Christian warriors during the centuries of Christendom—morally bad as many of them were—were still God's servants, and commanded God's armies. They doubtless did many things in obedience to the devil; doubtless often they carried out Jehovah's purposes without knowing them; but this fact remains true—that no great military scourge has punished this earth without God using him to turn thousands to righteousness. **Burned up their city.** As Jerusalem had been destroyed and was soon again to be destroyed by the Roman armies.

**8. Were not worthy.** Compare the words of Paul and Barnabas to the Jews of Antioch (Acts 13: 46).

**9. Into the highways.** "Out to the cross roads." Roads in Palestine are poor affairs in any case, but even along the desert they are closely kept to, and where they cross each other most people would likely be met. So the apostles first preached the Gospel in the chief places of resort. The great cities are the cross roads of Christendom. **As many as ye shall find, bid to the marriage.** In the parable these unfortunates might at first seem to have been indebted for their invitation to the sinful folly of chosen ones who had refused, but this is not according to methods

in the kingdom of grace. God has always sought the salvation of the whole world.

**10. Gathered together all as many as they found, both bad and good.** This little turn in the story teaches us at least two lessons: 1. No Christian teacher has right to make selection of souls to be saved; we are to gather all as many as we find; we are to go into all the world and preach the Gospel to every creature; we are to count the purest none too good for penitence, and the most degraded none too bad for hope. Previous sin has nothing whatever to do with the invitation. Not the righteous, but sinners, Jesus came to call. "Outcast" is a wicked word, for nobody is cast out by Christ; and the man who would with hypocritical virtue cast anyone out of his circle of sympathy is doing what Christ censured the unjust steward for doing—he is himself asking forgiveness of God while refusing to forgive his neighbor. 2. The Church of Christ on earth is not perfect; it has in it both bad and good, far more good than bad, and yet some bad. Remember the parable of the tares.

**11. The king came in.** We have all along been regarding this banquet as the Gospel feast, and to that feast often and in many ways the King of glory comes—sometimes by bewildering providences; sometimes by soft whispers in the meditative and prayerful twilight; by bereavements; by piles on piles of blessings; by stray snatches of tunes which carry holy hymns and the sound of a voice that is still; by THAT DAY, "when man to judgment wakes from clay"—many indeed are the ways by which the King comes in! **To see the guests.** To inspect them. **A man which had not on a wedding garment.** It seems to be presupposed that the king had given to the guests dresses of honor. This man's guilt consisted in his rejecting what was thus provided. Read the story of Jehu (2 Kings 10, 22). There are not wanting cases in modern oriental life where kings and nobles have presented robes to their guests. What is the wedding garment? Holiness—that righteousness which is the gift of Christ to those who are willing to put it on.

**12. Friend.** The word means comrade, mate, companion. It is used three times by our Lord, always with the thought of reproof—to the complaining workmen, to the traitor Judas, and here. **He was speechless.** The man's carelessness or defiance, whichever it was, is here seen to be inexcusable.

**13. Bind him hand and foot, and take him away.** This shows the wrath of the king. **Cast him into outer darkness.** The darkness of the night outside the palace doors.

Oriental cities are not lighted, and Jerusalem at night is peculiarly forlorn. **Weeping and gnashing of teeth.** A phrase which brings into vivid contrast the misery and mortification of the ejected guest and the splendor, beauty, and hilarious good cheer of the welcome guests.

**14. Many are called, but few are chosen.**

The meaning of this strange verse, which has been so pitifully warped by some zealous theo-

logians, would seem to be made plain by the story which we have just studied. Who were called? First of all, a few selected guests; afterward all, as many as could be found. Who were chosen? Those who accepted the invitation and came with the proper spirit and in proper garb. "The choice, so far as this parable is concerned," says Dr. Plumptre, "appears to be as dependent upon the answer as is the calling."

### CRITICAL AND HOMILETICAL NOTES.

**Verse 1.** The effort to identify this parable with that of the Great Supper in Luke 14. 15-24 utterly fails, for while there are some marked resemblances, they differ (1) In the time of their utterance, that of Luke occurring at a much earlier period of our Lord's ministry, before the Jewish hierarchy had reached the point of formal determination to put him to death. (2) In didactic aim they are wide apart, the former being a parable of grace, this of judgment. (3) In scope. There are elements in each not to be found in both. Why should not the same theme be twice handled in diverse imagery? Bruce entitles the parable "The doom of despisers and abusers of grace." It certainly does recount the history of the invitations of the Gospel—first, in the Jewish Church (verses 2-7); secondly, among the Gentiles (8-10); thirdly, among those who abuse the invitation (11-14).

**2. Marriage.** The two favorite images under which the prophets set forth the blessings of the new covenant are a wedding and a feast. The apostles speak of the Church as the Lamb's bride. Of the bride nothing is said here because the aim of the parable is not to picture the union of Christ and the Church, but the conduct and destiny of those to whom the Gospel invitation comes. The marriage idea drops out altogether and the image of the feast remains. It means the joyful privileges of the Gospel, such as the pardon of sin, the joy of the new life by the quickening Spirit, the comfort of assurance, the communion of saints, and the certainty of heaven.

**3. Sent forth his servants.** The preachers of the Gospel during the lifetime of Jesus—John the Baptist, the twelve apostles, and the seventy. **They would not come.** There was no actual maltreatment of the disciples during the ministry of Jesus. To ignore the invitation of grace is as perilous as to reject it openly.

**4. Other servants.** The preachers of the Gospel after Pentecost, who preached a great salvation free and full, but for a season confined their labors among the Jews—Stephen, Barnabas, Paul.

**6. The remnant.** The few who were exasperated by the Gospel offers. The Jews who crucified our Lord stoned Stephen, slew James, and persecuted the messengers of the cross.

**7. His armies.** Rome's soldiers were the unconscious instruments of God's wrath. **Burned their city.** Jerusalem was utterly destroyed by Titus, "the rod of God's anger."

**8-10.** The call of the Gentiles antedated the destruction of Jerusalem. But it is here inserted in the parable partly because it was proper to bring that part which referred to the Jewish nation exclusively first to a close; partly, also, because the total rejection of the Jews and the stepping of the Gentiles into all their forfeited rights did not take place before the destruction of Jerusalem.—*Nest.* The Gentiles' response to the Gospel call places them at the banquet where the Jews ought to be. The parable was a prophecy.

**11-14.** Our Lord does not tell us what we are to understand by the wedding garment. But from what we know of the wedding customs in the East and the full descriptions that are given elsewhere of the marriage supper of the Lamb we are not left in doubt as to what is meant. It is a peculiar kind of righteousness known as "the righteousness of the saints" (Rev. 19. 6-9). It is distinguished from two things with which it is easily confounded: (1) The natural virtues. Culture is not holiness. That, doubtless, this man had, else he would not have been there. (2) Legal righteousness. That the Jews claimed to have, yet were rejected. It is the life of Christ in the soul of men. It does not ignore virtue nor obedience. But these are its fruit rather than its root. The wedding garment at the royal feast was provided by the king. That is the great fact of the Gospel. It brings news of salvation, not to be wrought by us, but for us. It is the gift of God to men. It is the Gospel of the grace of God. This guest was without that righteousness of Christ.

A nominal acceptance of the Gospel invitation does not make one an acceptable guest at the table of the King.



## Thoughts for Young People.

## The Gospel Invitation.

1. God invites men to share in the joys and privileges of the Gospel, a feast in which all may sit down to enjoy fellowship with himself, his Son, and the redeemed among men. How high the honor, and how rich the enjoyment!

2. Men fail to accept and heed the invitation of God. Some are busy and pass it by, some scorn it, some persecute its messengers; and only a few, apparently, avail themselves of its privileges.

3. God is very kind, and he repeats his call, pressing it upon men. But God is just, and his justice requires that wrath shall fall upon those who thus scorn and reject him. How fearful the responsibility upon those who will not come to Christ!

4. The Gospel invitation bids all to come as they are, but it provides for every one who comes the wedding garment of a new heart, a new life, and the righteousness of Christ. Let us put on the new man in Jesus Christ.

5. Those who are found among God's people without the newness of character which God gives will be cast out from his presence into darkness and misery.

## Orientalisms of the Lesson.

The writer is in receipt of a letter from a resident of Syria which illustrates the wedding customs of the Mohammedan Arabs, and incidentally several other customs, and throws light on some other Scripture references to weddings in the Orient. The scene occurred in a Mohammedan village of Bithunia, near the Christian village of Ramalla.

"In front of the village on an open space there were erected twelve tents, the center one being the principal, in fine colors on two poles, and open to the north. We were received with all honors by the male relatives and the most distinguished guests already assembled. Forty persons were seated on the rugs and cushions spread for the occasion—sheiks, officials of the town, effendis, Greek priests, and the like made up the group. It was most interesting to notice the costumes, manners, features, and gestures of the venerable gray-bearded sheiks who had come, not only from the surroundings of Jerusalem, but also from Hebron, Jericho, Gaza, and Shechem, to the wedding festivities. They reminded me of the descriptions of the days of the patriarchs.

"We were taken to the dinner tent, where a long table was spread, covered with a great variety and number of dishes and thin bread-cakes.

We were given spoons and forks, but most of those around us ate oriental fashion—with their fingers. We tried to do likewise, but our efforts were not so elegant as those of the sheiks. All the different dishes, consisting of various preparations of meat and stuffed vegetable marrows, cucumbers, and modernized by the addition of tomatoes and different kinds of salad, were exceedingly well cooked. A venerable old sheik who had arrived too late was asked to take a seat, but continued to stand, stretching out his hand and taking pieces of meat out of the dishes and handfuls of rice.

"The wedding procession was now formed—the young bridegroom with his best man rode first, mounted on handsome horses and accompanied by many others on horse-back and on foot, the latter of whom kept firing off their guns. The women followed dancing, singing, and clapping their hands. All those from the tents who had horses proceeded to a large field to perform feats of horsemanship and to join in the target shooting. We sat under a tree looking on this animated scene for some time. Then there was more feasting in the big tent, but this time altogether oriental fashion—sitting on the ground about low round tables. The real wedding procession—the leading of the brides into the respective houses of the bridegrooms—was to take place at night with torchlights. But we, unfortunately, could not remain for this, in spite of the entreaties of the friendly sheik, as we had no tents and no beds with us."

## By Way of Illustration.

*The Kingdom of heaven compared to a marriage feast.* Perhaps this is the very strongest comparison that could be drawn to show the joyous nature of the Christian religion. It expresses abundance, joyousness, social pleasures, "the feast of reason and the flow of soul" found in the religious life. F. B. Meyer says: "When the Psalmist says that God anoints him with oil he uses the picture of an Eastern feast, in which the welcome of the host to his guests is expressed by the precious oils with which he anoints them on their entrance into his home. Does not God mean us to infer that the Christian life is a feast, in which we are guests and God is host? He greets us royally, conferring on us luxuries as well as necessities."

*The invitation refused.* A gentleman who was the guest of an army general said that the general sent out an invitation to an under officer to visit him. The officer did not even take the trouble to send his regrets. He made light of it. The general was full of indignation. He said, "Does he

not know that it is a serious thing to treat my invitation lightly?" And so it proved to be.

A young man was asked to accept the Gospel invitation. He refused. The Christian worker said, "Will you sign this paper?" It read: "Jesus Christ, I have received your invitation and I refuse to come." The young man took the paper and left the inquiry room. The next day the worker received the invitation, and in place of the last three words there was written, "I will come, with thy help;" and to this he had signed his name.

"Go ye into the highways." Some Christian ladies going from church met several drunken men. A lady said to one, "You are a sinner, but Jesus loves you and he will save." She passed on, but her words entered his heart. He followed her to her home and there found salvation. He went out and began to hold street meetings. But the police put him in prison. His food was only bread and water, but the people took him provision, and he saved the papers the food was wrapped in, and began to write that immortal book, Bunyan's *Pilgrim's Progress*, which has been preaching to the highways ever since.—C. B. R. Ball.

*The host provides the garment.* This is the custom in Eastern countries. At the royal wedding of the Sultan Mahmoud a few years ago every guest invited to the wedding had made expressly for him, at the expense of the sultan, a wedding garment. Had a guest despised the magnificent gift and appeared without one, his majesty would have deemed himself insulted. The heavenly King not only invites everyone to come, but makes it possible for them to come. "I cannot be a Christian," said a sinning girl; "I am not good enough." "You do not need to be good enough," was the answer; "you only need to come, and He makes you fit."

### Heart Talks on the Lesson.

A wedding feast in a royal palace; what an honor to be invited, what a privilege to accept the invitation! Isn't it strange that so many should be so foolish and ungrateful as to refuse to come? We think it disrespectful to pay no attention to the invitation of a friend. We are careful to observe at least the courtesy of a card or a regret if we cannot accept. But think what it is to "make light of" Jesus's invitation to the Gospel feast. He is saying to you, and to me, just now, "Come, for all things are now ready." Christ has died for us; the Holy Spirit will put a new heart within us; God is waiting to receive us—are we making light of his call? The invitation is personal. He asks you to come. You

could not go unless you were asked; you cannot use another's invitation, nor transfer yours to some one else. It is wholly a personal matter. If you miss your opportunity, it is because you will not come.

But here is a man who accepted the invitation and took a seat among the guests, yet was not allowed to share in the feast. The call is general and without conditions; but there is a fitting dress in which one must appear in the presence of the king. We are all bidden to the marriage supper, but we must be in harmony with the occasion. What would you think of a guest so indifferent to her host as not to consider it important whether she appears here in rags and filth or in neat and pleasing attire? Carelessness of this sort would betray a lack in personal character, a lack of respect for the giver of the feast, and a lack of appreciation of the company whose fellowship one is invited to share. And yet we presume to expect a place among those who feast with the King in heaven without a preparation for it. How much better would heaven be than earth if God should bring into it the same jumble of good and bad that we find here? Any expectation of a place of rest and happiness hereafter which is based upon the presumption that God will stand upon no very exact terms as to our fitness for it will surely end in disappointment. The man without the wedding garment was cast out because he was unfit to be there. The king would gladly have kept him with the other guests; he called him "friend;" he asked him how it came that he was there without the proper preparation. But he had not a word to say in excuse.

This lesson plainly teaches that the mere outward acceptance of the Gospel invitation avails nothing. We may come into the church with others, and yet be cast out when the King comes in to see his guests. Are you at home in the company of the good and pure? Are you in love with the Lord and at ease in his presence? Your enjoyment of that great feast with the pure and holy in heaven depends upon your personal fitness for it through the cleansing blood of the Lord Jesus.

### The Teachers' Meeting.

Show when, where, to whom, and for what purpose this parable was delivered. . . . Compare it with "the parable of the excuses" (Luke 14.1-24), and note the differences of circumstances and contents. . . . Analyze this parable, and present an application of its elements. . . . **The King.** Who is he? What traits of character or of royalty does he show? . . . **The Son.** Who

is he? In what relation to us is he represented? . . . **The Feast.** How does this feast represent the Gospel? What are the enjoyments at a feast? Who partake in it? What does it promise to us? What does it require of us? . . . **The Messengers.** Who are they? What is their message? How are they treated by men? . . . **The Guests.** Find three kinds of people who did not go. Find two kinds who did go. . . . **The Garment.** What is it? Who wear it? Who are without it? What becomes of such? . . . Finally, what does this parable urge us to do and to be?

### Before the Class.

*Introduction.* The lesson to-day is one of the three parables of warning given to the rulers by Jesus during Tuesday of Passion Week, the day known as the Day of Conflict. These parables, recorded in Matt. 21, 28-22, 14, are for the rulers. They were all intended to turn these rulers away from their wicked purpose and win them to himself.

Show some of the purposes of parables, (a) To make truth attractive and interesting; (b) Partly to conceal truth until the concurrence of the hearers was gained; (c) To hide truth from some—the unworthy—but to reveal it to others.

Review the past opposition of the rulers which was now so soon to culminate in Jesus's trial and death, and give some of the reasons for this opposition.

*Development of the text.* Our lesson to-day is the old—but ever new—story of the Lord's invitation to the world to come unto him. Put upon the board the subject "The Lord's Salvation," and consider it under the five heads, "The Feast," "The Guests," "The Invitation," "The Rejection," and "The Punishment."

1. *The feast.* The salvation of the Lord is presented under the figure of a wedding feast to express, (a) Abundance. "He will not withhold from them any good thing." (b) Joyousness. "And there shall be no more. . . sorrow nor crying." (c) Riches. "That ye may know. . . the riches of the glory of his inheritance in the saints." This salvation is more than a saving from sin, for it includes not only that, but a saving to the fullness and glory of a life which continuously expands in the favoring atmosphere of heavenly places.

2. *The guests.* There are two sets of guests mentioned. Note concerning the first that (a) They had knowledge (verse 3); (b) They were repeatedly bidden (verse 4); (c) They rejected the call. Draw from the scholars thoughts as to who are included in this class to-day. Note concerning the second, (a) They were strangers (verse 9);

(b) They were unprepared; but (c) They accepted the invitation. Ask who are included to-day in this class. Speak of the "servants" whom God sends out to-day: (a) Preachers; (b) Teachers; (c) Bibles; (d) Providences; (e) Nature; (f) All Christian institutions; (g) Any act or agency showing forth a better life is a call to man to live such a life.

3. *The invitation.* The invitation, although at first for the few, the specially bidden, was afterward extended. Note two things: (a) That all are invited—the good and the bad; (b) That the feast is the same. No man has rights or privileges in the kingdom which may not be possessed by all.

4. *The rejection.* This parable suggests several ways of treating the Gospel message, and we find all of these illustrated in human life to-day. (a) Indifference. "They made light of it." Many to-day are so absorbed in their own affairs that they have no thought for the things of the kingdom. (b) Opposition. "The remnant took his servants. . . and slew them." There are those to-day who bitterly and openly oppose the kingdom of God. (c) Acceptance. "And the wedding was furnished with guests." (d) Professed acceptance coupled with self-righteousness. Many profess to accept the invitation, but do not fulfill the conditions. They wish to enter clothed in their own righteousness. "No man cometh to the Father but by me." Put the personal question for silent answer, How have I treated this invitation?

5. *The punishment.* Note that the punishment is, (a) Just. Sin and evil must be punished. (b) Merciful. Punishment restrains. (c) Last resort. Only given after all other means have failed.

*Specific application.* As a specific application point out and impress as deeply as possible the great danger of worldliness which leads to neglect of the higher verities, and the duty of everyone to extend the invitation to those who may still be found in "the highways and hedges."

### OPTIONAL HYMNS.

Come, ye sinners.  
Blest are the hungry.  
Just as I am, O Lord,  
Called to the feast.  
Gather them in.

To-day the Saviour calls,  
The Saviour is calling.  
The Saviour calls,  
God loved the world.  
Come, sinners, to the Gospel feast.

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FREEMAN'S HANDBOOK Ver. 3, Double invi-

tations, 691. Ver. 11, Host and guests, 692. Ver. 13, "Outer darkness," 412.

## Blackboard.



## LESSON VII. WATCHFULNESS.

[May 15.]

GOLDEN TEXT. Watch therefore; for ye know not what hour your Lord doth come. Matt. 24. 42.

## AUTHORIZED VERSION.

[Read chapters 23, 24, and Rom. 14. 1-13.]

Matt. 24. 42-51.

[Commit to memory verses 44-46.]

42 Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

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

47 Verily, I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming;

49 And shall begin to smite his fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall he weeping and gnashing of teeth.

## REVISED VERSION.

42 Watch therefore: for ye know not on what

43 day your Lord cometh. But know this, that

if the master of the house had known in what

44 watch the thief was coming, he would have

45 watched, and would not have suffered his

46 house to be broken through. Therefore be ye

47 also ready: for in an hour that ye think not

48 the Son of man cometh. Who then is the

49 faithful and wise servant, whom his lord hath

50 set over his household, to give them their food

51 in due season? Blessed is that servant, whom

his lord when he cometh shall find so doing.

47 Verily I say unto you, that he will set him

48 over all that he hath. But if that evil servant

49 shall say in his heart, My lord tarryeth; and

50 shall begin to beat his fellow-servants, and

51 shall eat and drink with the drunken; in the

52 day when the lord of that servant shall come,

he shall cut him in two, and appoint his

53 portion with the hypocrites: there shall he

54 weeping and gnashing of teeth.

**Time.**—Tuesday, April 4, A. D. 30, probably in the afternoon. **Place.**—On the Mount of Olives, overlooking the splendid courts of the temple.

## Home Readings.

M. Warning. Matt. 24. 1-14.

Tu. Unexpected. Matt. 24. 32-41.

W. Watchfulness. Matt. 24. 42-51.

Th. Ready and unready. Matt. 25. 1-13.

F. Expectation. 2 Peter 3. 8-14.

S. Watch and pray. Mark 13. 28-37.

S. Hold fast and repent. Rev. 3. 1-6.

## Lesson Hymns.

No. 160, New Canadian Hymnal.

I am waiting for the Master,  
Who will rise and bid me come  
To the glory of his presence,  
To the gladness of his home.

## No. 161, New Canadian Hymnal.

When Jesus comes to reward his servants,  
Whether it be noon or night,  
Faithful to him will be find us watching,  
With our lamps all trimmed and bright.

## No. 162, New Canadian Hymnal.

My soul, be on thy guard,  
Ten thousand foes arise;  
The hosts of sin are pressing hard,  
To draw thee from the skies.

## QUESTIONS FOR SENIOR SCHOLARS.

## 1. The Reward of Faithfulness, v. 42-47.

Against whose example were the disciples warned? Chap. 23, 1-12.

What eight woes are pronounced on the Pharisees? Chap. 23, 13-29.

What prophecy of destruction did Jesus utter? Chap. 24, 1-28.

What other event did he foretell? Chap. 24, 29-35.

To whom did he utter these sayings?

What supreme duty did he urge? GOLDEN TEXT.

What motive was presented?

What should be done besides watching? Luke 21, 36.

What illustration was given?

What, then, ought we to do, and why?

What question is asked?

What blessing is pronounced?

What promise is made?

Why should the servant be thus honored? Chap. 25, 21.

## 2. The Penalty of Neglect, v. 48-51.

What thought would an evil servant cherish?

What evil would he do?

What surprise will overtake him?

What doom will be visited on him.

What is the teaching here as to future punishment?

What principle justifies this penalty? Luke 16, 10.

## Teachings of the Lesson.

1. "Watch." Eternal vigilance is our duty. Surprise is impossible to the always alert sentinel. Our Lord is surely coming. No man knows the day or the hour. Therefore "watch."

2. "Be ye also ready." Do your duty. Do the present duty. Do it heartily, faithfully, lovingly. Be a loyal servant. Who knows when the Master will come? Always doing is always serving.

3. Conduct determines reward. Fidelity insures blessings and blessedness. Infidelity invites sorrow and eternal doom. Which is yours? "Be thou faithful unto death."

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. The Reward of Faithfulness, v. 42-47.

What is the keynote of this lesson? GOLDEN TEXT.

Why should we always watch?

What should we do besides watching? Luke 21, 36.

What is said about the goodman watching against a thief?

What would he thus have prevented?

For what ought we to be always ready?

What question is asked about a wise servant?

What servant is pronounced blessed?

What honor will his Lord give him?

What reason will he give for thus honoring this servant? Matt. 25, 21.

## 2. The Penalty of Neglect, v. 48-51.

What would an evil servant say?

To whom would he say this?

What cruelty would he begin to practice?

What had company would he keep?

What surprise would overtake him?

What punishment would his lord inflict?

Where would he assign him his portion?

What principle justifies this sentence? Luke 16, 10.

## Practical Teachings.

Where in this lesson are we taught—

1. That the Son of man is coming again?

2. That no man knows when he will come?

3. That we ought always to be ready for his coming?

## QUESTIONS FOR YOUNGER SCHOLARS.

When did Jesus leave the temple for the last time?

What had he been doing all day?

Were the words he spoke then for those who heard him only? **O no; they were for each one of us.**

Where did he sit with his disciples at sunset? Upon what could they look down? **Upon Jerusalem and the beautiful temple.**

What did he tell the disciples they must do?

Why did he tell them a story?

Does the story mean anything to us?

What is a servant's duty? **To do as his master tells him to do.**

What is given to the good and faithful servant?

**More trust and more honor.**

Who is our Master?

What does he tell us to do?

When is he coming for us?

Can anyone tell the day and hour when Jesus will come?

What, then, should we be careful to do?  
**Watch all the time.**  
 Who is ready to help the one who watches?  
 What is death like to the watching servant?  
**A white angel of peace.**

### THE LESSON CATECHISM.

(For the entire school.)

1. What is the GOLDEN TEXT? "**Watch therefore,**" etc.
2. What happens when the householder neglects to watch? **The thief comes.**
3. What blessing awaits the faithful servant? **His lord "shall make him ruler over all his goods."**

4. Where shall the evil servant, who indulges himself and wrongs others, be confined by his lord? **Where "there shall be weeping and gnashing of teeth."**

5. From these two illustrations what lesson did Jesus draw? **"Therefore be ye also ready."**

### NEW CHURCH CATECHISM.

8. Name the attributes of God.

The attributes of God are omnipresence, omniscience, omnipotence; wisdom, goodness, freedom; truth, holiness, love.

Jeremiah xxiii. 21. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

### THE LESSON OUTLINE.

#### The Good Servant of God.

#### I. WATCHFUL.

*Watch therefore.* vs. 42-44.

Let us watch. 1 Thess. 5. 6.

Watch unto prayer. 1 Peter 4. 7.

#### II. FAITHFUL.

*A faithful . . . servant.* v. 45.

As good stewards. 1 Peter 4. 13.

Be found faithful. 1 Cor. 4. 2.

#### III. DILIGENT.

*To give them rest.* v. 45.

Be instant in season. 2 Tim. 4. 2.

Let us do good. Gal. 6. 10.

#### IV. PATIENT.

*Evil servant shall say.* v. 48.

Patient . . . unto the coming. James 5. 7, 8.

The Lord is at hand. Phil. 4. 5.

#### V. GENTLE.

*Shall begin to smite.* v. 49.

Not be so among you. Matt. 20. 25, 26.

Neither as being lords. 1 Peter 5. 2-4.

#### VI. TEMPERATE.

*To . . . drink with the drunken.* v. 49.

Take heed to yourselves. Luke 21. 34.

Walk honestly. Rom. 13. 13, 14.

#### VII. REWARDED.

*Blessed . . . ruler over all.* vs. 46, 47.

Inherit the kingdom. Matt. 25. 34.

Godliness is profitable. 1 Tim. 4. 8.

### EXPLANATORY AND PRACTICAL NOTES.

On the afternoon of the Tuesday before the passover Jesus turned from the temple for the last time. Followed by his disciples, he walked out of the Beautiful Gate and across the Court of the Gentiles. Once more he passed under the columns of Solomon's Porch, out of the Gate Shushan (probably), and across the valley of the Kedron. The disciples called his attention to the gigantic stones in the eastern wall, and the Saviour solemnly said that the time was at hand when every stone should be overturned and the stately temple become a desolation. Slowly the group climbed the Mount of Olives, and at its summit paused to look once more upon the city, glowing under the setting sun. In that hour Christ gave to his disciples an extended prophecy of his second coming, of the fall of Jerusalem, and of the end of the world. In his address events near and far are brought together, for his words reach from the coming desolation of the city down to the final judgment. The keynote of his warning is "Watch." He bade his followers to be ready at any moment for the sounding of the trumpet and the summons to the elect; but declared that of that day neither man nor angel, not even the Son himself, knew the time, which was locked in the secret counsels of the Father's will. He bade them remember that his kingdom was to be like a household whose master is absent in a distant land, and whose servants are left with their several duties, which they are to fulfill until their lord returns at some hour unknown and unexpected. So stands Christ's Church in expectant attitude, with face uplifted toward the heavens, saying, "Even so; come, Lord Jesus!" The discourse from which our lesson to-day is taken is given, with slight variations, by three evangelists, Matthew, Mark, and Luke, but the lesson itself (verses 42-51) is omitted from the reports of Mark and Luke, though Luke gives it in another part of his gospel.

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**Verse 42.** In the report of these words given by Luke this parable is connected with the preceding one by a question of Peter's, "Lord, speakest thou this parable unto us or even to all?" And Mark has, "What I say unto you I say unto all, Watch."

**43. Know this.** Ye know this. **The good-man.** The householder. **In what watch.** The Jews had generally adopted the Greek and Roman custom of dividing the night into four "watches," which seem to have been named even, midnight, cock-crow, and morning. The divisions used originated in the conditions that gave us our word "watch," a regular change of sentries in fortifications and of watchmen at city gates. Almost every householder in the East lives in constant apprehension that **the thief will come.** (See 1 Thess. 5. 2; 2 Peter 3. 10.) Civil authority is not equally as controlling in the East as with us. **He would have watched.** Would have taken proper precautions, gathered his servants and neighbors together, and met the marauders with force. **Would not have suffered his house to be broken up.** Would not have permitted the robbers to dig through the mud walls. A man has to fight for his safety in the East, and it is Eastern civil conditions that we must think of when we apply this parable to our own spiritual life.

**44. Therefore be ye also ready.** One should read the entire chapter to get the full force of this word "therefore." Because the day of the Lord will come as a thief in the night; because the coming of the Son of man shall be like the coming of a deluge. The swirl of the flood of woe will be so sudden that one of two plowmen will be taken and the other destroyed, and one of two mill women be taken and the other destroyed. Because no man, not even the angels of heaven, but my Father only, knows of that day and hour; because there shall arise false Christs and false prophets and shall show great signs and wonders; because iniquity shall abound and many shall wax cold; because he that endureth to the end shall be saved. Reason after reason was given by the Master, after he had taken his seat on the Mount of Olives, why all should watch and be ready. **In such an hour as ye think not the Son of man cometh.** One may reverently believe that God does not intend us to know when the second coming will be. There were signs, like the budding of the fig tree, which he mentioned a few minutes before, but their purpose was to arouse to readiness and watchfulness, rather than to enable Christians to become perfect chronologists.

**45. Who then is a faithful and wise serv-**

**ant.** Our Lord was thinking of the millionaires of antiquity, whose relative wealth far surpassed the wildest dreams of modern monopolists. These men owned not only huge estates and much gold and other treasures; they owned the bodies and souls of men; and, unable to administer their own great estates, they often chose trusted slaves to be their stewards. These were called by the Romans "dispensators," and from this passage and others like it has come into common usage the word "dispensation."

**Whom his lord.** His master. **Ruler over his household.** To give his other slaves and their industries. **To give them meat in due season.** To give them, as soldiers in active service are given, their rations. Daily or monthly an allowance was given to every worker on the great Roman estates, and so familiar was this custom that the image here used by our Lord, and so frequently by his apostles, the image of stewardship, has passed into Church history, and has given name to one of the recognized offices of the Church.

**46. Blessed is that servant whom his lord when he cometh shall find so doing.**

When the sudden call of the Saviour breaks through the heavens at the second advent; equally when one by one death calls on us to close our earthly lives; when, with or without immediate thought of his death or of the second advent, the plodding Christian is faithfully administering the tasks his Lord has given him, he is emphatically blessed.

**47. Verily I say unto you.** Emphasis on emphasis. **He shall make him ruler over all his goods.** Many blessed truths may, without straining, be deduced from this verse. No faithfulness to God is ever overlooked by him. Activity does not cease with earthly life. There is something in heaven for each of us to do. This world is the time of man's training, and the faculties and energies of life here developed will have a wider range and holier, higher duties in the other realm.

**48. But and if.** Here is a relic of ancient usage in our language. **My lord delayeth his coming.** The evil servant who said this did not dare to phrase his doubt that some day the Lord would come. Even when the advent seems most delayed the Judge is at the door. (See James 5. 9.) Our Lord predicts the two great sins of the Church in later ages—abuse of authority and corrupt living—and traces both to the evil root of unbelief.

**49. To smite his fellow servants** indicates all those many classes of related sins which lead men to fatten on the weakness of their fellows; the unscrupulous money-maker, the unscrupu-

ious politician, belong to this class. **To eat and drink with the drunken** indicates the many vices which have their root in self-indulgence. Young people sometimes justify themselves in the beginning of such evil courses by saying that no one suffers but themselves, but in this world we are so closely related that no man can commit any sin without others suffering; indeed, few can commit a blunder without bringing acute suffering to some other person. He who constantly regards himself as the steward of God is sheltered from these evil results.

**51. Shall cut him asunder.** "This form

of punishment," says Dr. Plumptre, "would seem to have been chosen for its figurative fitness. In its literal sense it belongs to the inventive cruelty of Eastern kings. But this man had been a hypocrite, double-minded, trying to serve two masters, and his lord, with the sharp sword of judgment, smites through the false apparent unity of his life, and reveals its duplicity." **His portion with the hypocrites.** Here in Luke come the words indicating degrees of punishment. **Weeping and gnashing of teeth.** "The weeping and the gnashing," a condition of endless regret.

### CRITICAL AND HOMILETICAL NOTES.

None of the teachings of Jesus seem to have so profoundly moved the heart of the early Church and affected its character as the fact of his second advent (1 Thess. 5. 1, 2; 2 Peter 3. 10; Rev. 3. 3; 16. 15). It was for the Lord's people a glorious event, to be most ardently longed for. It meant a complete triumph of the kingdom of God. It was a home welcome (Mark 13. 34), a return of the king (Luke 12. 36), the coming of the bridegroom (Matt. 25. 1), a banquet (Matt. 22. 11). But there was danger that the joyous features of the second coming would obscure its solemn warnings. It might become in the thought of the Church as grossly carnal as was the Jewish conception of the kingdom of God in the world, and so compel its indefinite postponement. A spiritual unpreparedness would be as fatal for the Church in the second advent as it was for Israel in the first. To guard against this peril our Lord presents in this lesson two things:

(1) The delay of his coming, and (2) The suddenness of his appearance. The purpose of the delay is not particularly stated, but we are confident that it has to do with the preparation of the Church, "that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5. 27). The delay would certainly be a severe test of faith, which must result in the genuine spirituality of those who endure to the end. The suddenness of his coming is designed to keep the Church alert. Watchfulness is the attitude of her security, her very life.

**Verse 42. What hour.** While our Lord has special reference to the hour of his return to earth, which was the uppermost thought in the mind of his disciples at the time, yet we may, without doing any violence to the spirit of the past age, understand by the hour of his coming:

(1) The hour of death. (2) The time of national catastrophe, as the destruction of Jerusalem. (3) The judgment day.

**43. Would have watched.** For this reason we can understand why the hour was not revealed to the Church. There would have been a relaxation from continuous watching. They would have lived for the time-life until the hour of the eternity-life was near. Ignorance of the time is essential to the purity of the Church, which must keep its eye constantly on Him who is ever coming, but not yet come. **Thief.** The Lord's coming is for "destruction" as well as for reward. He is the bridegroom to the true Church—a thief to despoil the world.

**45. Who then.** This form of stating the parable is determined by a question asked by Peter (Luke 12. 41), who wished to know of whom he spoke. Instead of answering directly he appeals to his disciple's own intuitions by clothing the fact in the form of a question. **Servant.** Here the Lord describes the ministerial office which is, (1) Of divine appointment, "Whom his Lord hath made ruler," and (2) Whose chief mission is to feed the Church, "give them meat."

**46. When he cometh shall find so doing.** The office of the ministry is to continue in the Church to the end of time.

**48, 49.** The abuse of the spiritual office is sure to follow a loss of faith in the coming of Jesus. **In his heart.** For a minister of God to deny openly the second coming of Christ would be such direct opposition to the voice of Scripture and the faith of the Church through all the ages as to brand him at once. But his unbelief is of the heart. Therefore he has "his portion with the hypocrites" (verse 51). Moreover, it is this skepticism of the heart which ceases to look for the coming of the Lord that makes him value the purely earth side of his office rather than its spiritual. Instead of distributing meat he seeks luxurious self-indulgence, **eating and drinking.** If he really believed "the hour was at hand," would he hoard wealth while the Father's little ones were starving and the heathen were calling

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for the Gospel? His unbelief will also make him cruel. He will smite his fellow servants whose word and life are a rebuke to him. Witness the shocking anomaly of a Christian Church erecting an inquisition and lighting the fagots for such men as Savonarola!

**50. The Lord shall come.** To restore the faith of the Church in this blessed fact will restore its spirituality. It will exalt the idea of a present Christ above all carnal ambitions. It will distribute wealth for the recovery of God's field. It will fire the heart of the Church with a holy zeal and invincible courage such as characterized it in its early history. It will make it the aggressive power for all that is likest Him whose we are. To lose faith in it is for us to come surely into dreadful judgment (verse 51).

### Thoughts for Young People.

#### The Good Servant and the Evil Servant.

1. *The good servant is faithful to his Lord, taking everything that God gives him as a talent in trust, loving God because God first loved him, and rejoicing in the divine service. But the evil servant becomes a practical disbeliever in Christ's second coming. His sin is not a mere intellectual misunderstanding, or any miscalculation of years and days. It is disloyalty of heart.*

2. *The good servant is prudent in watching for his Lord's coming. No course is so wise as his. But the evil servant is foolish beyond words.*

3. *The good servant is beneficent in using his power for others. Those who would serve God must serve their fellow-creatures. But the evil servant uses his power to oppress his fellows. Many are the ways in which this can be done. God disapproves of them all and will punish all.*

4. *The good servant is patient in continuing his waiting till the coming of his Lord. He is "faithful unto death." But the evil servant, having begun to gratify himself, continues his evil course. He finds his companions with the self-indulgent, not with the self-denying.*

5. *The good servant receives as his reward and blessing an enlarged honor and a grander sphere of activity in the future. But to the evil servant judgment comes suddenly, without warning, and with terrible and final condemnation.*

#### Orientalisms of the Lesson.

This lesson is so intensely oriental in all its setting that to write of it would be to furnish a column on almost each verse. Every book treating of family and social life of the Orient must present things which cross this text—the watchman; the secretion of treasure under the

floor of the house, so that it was reached by the robber digging under the walls and finding the buried treasure without disturbing the inmates; the entire servant system, slaves being intrusted with large moneys, or the head slave being charged with buying the food for the rest of the servants as well as for the lord of the house; the trustworthiness of servants, as a rule, in the absence of the master; the rendering an account of expenditures, after perhaps many days, itemized to the minutest particulars; the offensive strut of little authority often displayed by some servant over others, especially if newly appointed and greatly elevated—well, the whole dressing and the every particular start as out of almost any century, in almost any part of the oriental world.

Canon Tristram particularizes the house watchman and his habits where the persons could afford such a servant. The family sleeping on the roof of the house needed protection from the stairway, which led up from the outside of the house. In ordinary homes the head of the household had himself to be the watchman, being alert for any depredator; though he might sleep, yet trained to hear anything unusual in the way of noise. The trusted servant is not uncommon in the East. The writer has known Europeans leaving the house just as though they were going out only for a morning drive, everything open and as usual, in the charge of a head servant, and going off to Europe, perhaps, for months or indefinitely, and, though the servant might know nothing of the time when the master might happen to put in an appearance, everything about the establishment was kept in the same order and condition the whole time as though the master were coming any hour. The servants have their own weaknesses and are certainly not infallible, but once anything is intrusted to them one may rest quite assured that they will be found true, possibly at the risk of their lives. It is not unusual to hear the remark that an oriental to whom property or responsibility is intrusted in the absence of his lord will be found by the side of his burden "dead or alive."

Dr. Tristram reminds us that Eastern bondage was very unlike slavery as we know it; often the most fraternal and even the most paternal feeling existed between servant and master, the slave often being the heir of the master, as Eliezer of Damascus was of Abraham. The servile relation was almost wholly in name.

The Rev. William Ewing, writing of the strut of "little authority," tells of a poor man in Tiberius, whose dejected look would attract attention of all passers-by, who received an appoint-

ment to preserve order in the market-place, who the day after his appointment had a fine scorn for the people whom he "lorded" it over, ordering even those who were his creditors about, and freely applying his rod to make them "move on."

### By Way of Illustration.

*Watchfulness.* They watch best who work best. How should a sentinel watch? Not by keeping his face toward his commander's tent to look for him. How should children who have been given tasks watch for their parents' coming? If they spent all the day at the windows and doors impatient to receive the promised gifts while the tasks were left unperformed, the gifts would probably not be bestowed.

*Monday Club* says: "It is easier for many Christians to speculate on times and seasons than to go into the harvest field which is white for laborers. And many a man in idle curiosity to ascertain the end of things has squandered time on the Books of Daniel and Revelation which he should have spent in giving meat to those whom God intended he should feed. The servant whom Christ pronounces blessed is the man who is found doing the thing which he was given to do. The man whose eyes are on his work is the man whose eyes will first behold his Lord."

*Never out of danger.* A converted drunkard who had gone for a year without drinking was heard to say: "I now feel myself beyond the reach of temptation. I am not afraid to go into any saloon in this city." The next time he was heard from his name was found in the paper as arrested for drunkenness. We are in the greatest danger when we think there is no danger.

*Failure to watch.* An atheist being asked by a professor of Christianity how he could quiet his conscience in so desperate a state, replied: "As much am I astonished at yourself that, believing the Christian religion to be true, you can live so much like the world. Did I believe what you profess, I should think no care, no zeal, enough."

### Heart Talks on the Lesson.

The twenty-fourth chapter of St. Matthew's gospel is one that you should read again and again thoughtfully and prayerfully. Its instructions and warnings are solemn; it is not safe to be ignorant of them nor to pass them by unheeding. We must remember who speaks these words. They are not human theories or speculations. It is Jesus who speaks. He says, "Heaven and earth shall pass away, but my

words shall not pass away." He does not leave us in ignorance of what is coming. He says, "Behold, I have told you before." What folly it is to go on carelessly as if he never had told us! If you were starting out on a dark night over a road I knew was full of pitfalls, and I should say, "I know that road well. You would better take my lantern with you and watch your steps carefully," and you should say, "O I think there is no danger. You are too careful. I doubt if the road is as unsafe as you think," who would be responsible for any harm that might befall you, I, who warned you, or you, so self-confident and unbelieving? The theories of men about the end of the world and the coming of Christ to judge the world are often misleading. They are wise above what is written. They are always wrong when they fix the time of that great event, for Jesus says, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But there is enough in the sayings of our Lord upon this subject to make us very sure that such a day is approaching and that we should be prepared for it any moment. Suppose you knew that he was coming to-morrow? How would you feel? Would you be glad, or would you be afraid? I think the answer to these questions will show you your true relation to the Lord Jesus. Such an announcement would shock the man whose heart is set wholly upon making money. It would be a disappointment to the woman who finds her greatest pleasure in social engagements. It would be a sorrowful surprise to all whose ambitions and hopes are bounded by the horizon of this life. But, O, the joy it would be to those who love him better than all beside! It would be to them like the coming of one's best beloved after a long absence. And what should we be doing if we knew Jesus were coming to-morrow? Should we spend the time singing and praying and being unusually "good?" O no. Jesus says the way to "watch" for him is to be a faithful and wise servant, doing our daily tasks "in due season," attending carefully to business, to household employments, to school, to works of charity, to thoughtful kindness as we have opportunity. "Blessed is that servant whom his lord when he cometh shall find so doing."

As I go about my tasks, singing of sweet rest and home, doing gladly all he asks, some sweet morning he will come!

### The Teachers' Meeting.

Describe the departure of Jesus from the temple, and give an account of his discourse on the Mount of Olives . . . Show in what senses

he used the phrase "The hour your Lord doth come." . . . Find in this lesson and its context for what we are to watch, and against what we are to watch. . . . What sins are we warned against in this lesson? . . . 1. We should watch for Christ our Lord's coming. We should not forsake our daily business, or spend all our time in formal prayer, or sew robes for our ascension; but we should so live that when our Lord comes, and however he comes, we shall be ready. 2. We should watch over his Church. It is the household of the Lord. The faithful and wise servant is he who, while making his own calling and election sure, helps to save others. 3. We should watch against unbelief. The Saviour's delay is a test of his followers' faith. No man knoweth how or when the Lord will come, but be sure that he will come. 4. We should watch against pride. He who is lifted up with a sense of his own importance in the Church of Christ is not worthy to belong to it. 5. We should watch against worldly pleasure—drunkenness and undue enjoyment of the senses. The pleasures of life, moderately indulged in, are innocent, but the pursuit of them has robbed thousands of the joys of heaven. 6. We should watch for the judgment day and the judgment throne. "Be ye also ready."

### Before the Class.

*Introduction.* The warning which constitutes the lesson for to-day was given near the close of Tuesday of Passion Week. This day was the great day of conflict with the Jewish rulers, who questioned Christ's authority to do what he did, and whom Christ, after giving three parables of warning, and answering the subtle questions of the Herodians, the Sadducees, and the lawyer, put to silence by the unanswerable question recorded in Matt. 22. 41-46. The day closed with the conspiracy between the chief priests and Judas to betray Jesus. To-day's lesson—the exhortation to watchfulness—was given by Jesus to his disciples on the Mount of Olives in connection with the great discourse concerning the destruction of Jerusalem and the end of the world.

*Development of the text.* Place upon the board the subject of the lesson, "Christian Watchfulness," and the four subdivisions, "The Need," "The Manner," "The Objects," "The Rewards." As the lesson develops place the various thoughts under the appropriate heads.

1. *The need.* Jesus had been telling the disciples of terrible times to come and of the uncertainty of the exact time when these judgments would fall upon the doomed city of Jerusalem. In view of this uncertainty Jesus exhorts them to

watch, which word is closely allied to wake, and may be taken as meaning to be awake. The same need is upon us to-day, although from different causes. Note that we need to watch because of (a) The unknown future. We do not know what is in store for us. We must be ready to meet every experience. (b) The present surrounding temptations. These temptations are around us on every side, and if we but sleep for a moment, we are cast down. (c) The experience of the past. These experiences have shown us our weaknesses, and should have impressed us with the urgent need of a more careful and prayerful watchfulness in the present and for the future.

2. *The manner.* In the lesson Jesus plainly shows us the way in which he would have us watch—by the faithful doing of duty. Idle curiosity, gazing for the return of the Master, is not watchfulness; wakeful work is what the Master desires to find in his disciples. In connection with this thought of duty note that (a) Prayer helps us to do our full duty; (b) Bible study guides us into the way of duty; and (c) Action makes each succeeding duty easier of performance.

3. *The objects.* Jesus warned his disciples to be on their guard against internal and external temptations. So must we watch against temptations which assail us from two directions, within and without. Bring before the class some of the temptations to which you think they are specially liable. Here we can suggest only very general ones, such as (a) Intemperance in pleasures; (b) The choice of the lower in place of the higher; (c) Leaving duty undone; (d) Unfaithfulness in prayer and Bible study; (e) Pride of position and self-satisfaction. But we are to watch, not only to resist evil, but to find and use all opportunities to do good and elevate humanity.

4. *The rewards.* Notice two rewards which came to the faithful servants: (a) Blessedness or happiness, the result of a faithful performance of duty; (b) Enlargement of the sphere of activity—"he shall make him ruler over all his goods." These rewards come to the Christian to-day—increased happiness, greater capacity for work, and larger fields in which to work.

*Specific application.* In addition to the various thoughts suggested in the text-development impress the great truth of the need of watchfulness in connection with the beginnings of evil. Evil does not come upon us suddenly, but little by little we are tempted away from the path of rectitude, until almost before we know it we are very far astray. Watch, therefore, the little beginnings of sin.

## OPTIONAL HYMNS.

Precious promise.  
 Guide me, O thou great Jehovah.  
 Yield not to temptation.  
 When Jesus comes.  
 One little hour.

Forth in thy name.  
 O, sometimes the shadows are deep.  
 Ever looking upward.  
 Striving to do my Master's will.  
 Is your light shining brightly?

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FREEMAN'S HANDBOOK: Ver. 43, Night-watches, 743; Housebreaking, 415. Ver. 51, Sawing asunder, 853.

## Blackboard.



## LESSON VIII. THE DAY OF JUDGMENT.

[May 22.]

GOLDEN TEXT. He shall reward every man according to his works. Matt. 16. 27.

## AUTHORIZED VERSION.

[Read Matt. 25. and Rev. 20. 11-15.]

Matt. 25. 31-46. [Commit to memory verses 34-46.]

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was ahungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee ahungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

## REVISED VERSION.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed,

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41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was ahungred, and ye gave no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee ahungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me

44 not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in 45 prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one 46 of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

**Time.**—Tuesday, April 4, A. D. 30, probably in the afternoon. **Place.**—On the Mount of Olives, overlooking the splendid courts of the temple.

#### Home Readings.

- M.* Reward and punishment. Matt. 25. 14-30.  
*Th.* The Day of Judgment. Matt. 25. 31-46.  
*W.* Equal judgment. Ezek. 18. 25-32.  
*Th.* Righteous judgment. 2 Thess. 1. 1-10.  
*F.* Known by fruit. Matt. 7. 13-23.  
*S.* Responsibility of knowledge. Heb. 10. 23-31.  
*S.* True judgment. Rom. 2. 1-11.

#### Lesson Hymns.

No. 158, New Canadian Hymnal.

Jesus, and shall it ever be,  
 A mortal man ashamed of thee?

No. 235, New Canadian Hymnal.

Who are these arrayed in white,  
 Brighter than the noon-day sun?

No. 236, New Canadian Hymnal

O'er Jordan's dark and stormy river  
 Lies heaven's fair shore.

#### QUESTIONS FOR SENIOR SCHOLARS.

##### 1. The Judge. v. 31-33.

In what is the kingdom of heaven like to ten virgins?

How does the parable of the talents illustrate the kingdom?

How are the person and the coming of the Judge described?

Who is the Son of man? What does the name imply?

What assembly and division will occur at his coming?

Where will the two classes appear?

Who will effect the separation? Matt. 13. 49.

##### 2. Reward. v. 34-40.

How is the Judge here designated?

How are the sheep characterized?

What reward is bestowed on them?

When was the kingdom prepared, and how?

What six reasons are given for the reward?

What new name is next given to the sheep?

How did they express their surprise?

What was the King's explanation?

Of what promise was this a fulfillment? Matt. 10. 42.

How does the reward show God's righteousness? Heb. 6. 10.

##### 3. The Punishment. v. 41-46.

What sentence was pronounced on the goats?

What says Peter of the doom of fallen angels? 2 Peter 2. 4.

What is Jude's record concerning them? Jude 6.

Why were those on the left pronounced cursed?

What question did these ask?

What was the King's reply?

What says the King about just rewards? GOLDEN TEXT.

#### Teachings of the Lesson.

1. Jesus is coming again. He is coming in power, in great glory, not for mercy, but for judgment. Before him will be summoned all nations. Great and small, quick and dead, will be there; you will be there!

2. The Redeemer of men will be the Judge of men. He now waits to be gracious. He then will only be just. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

3. Conduct is the index of character. Nondolence is wrongdoing. Indifference to human need is sin. Sin invites punishment. Will we do right or wrong? Will we win reward or merit penalty?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Judge. v. 31-33.

Of whose glorious coming does this lesson tell?

Who will be his attendants?

What will be the number of these? Jude 14.

How will the Son of man be enthroned?

What will appear before him?

What division will then occur?

For what purpose will this division occur?

#### GOLDEN TEXT.

Who is the "Shepherd of the sheep?" John 10. 11.

#### 2. Reward. v. 34-40.

What will the King say to those on his right hand?

What six offices of mercy had they performed?

What questions will they ask?

What do these questions show?

What will the King reply?

What good works does God never forget?

Heb. 6. 10.

#### 3. The Punishment. v. 41-46.

Who will be bidden to depart from the King's presence?

Into what company will they go?

What reason will be given for this sentence?

What question will these ask?

What will the King answer?

How long will their punishment endure?

What is said of the reward of the righteous?

#### Practical Teachings.

Where in this lesson are we taught—

1. That there is to be a judgment day?

2. That everyone will be judged according to his deeds?

3. That nondoing, when we have the opportunity, is wrongdoing?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus when he told this story?

To whom did he tell it?

What was it about?

Who did he say was coming again?

How will Jesus come? **We cannot tell, but we know it will be "in his glory."**

Who will be gathered before him?

Who are the "sheep?" **His obedient children.**

Who are the goats? **Those who would not love and follow Jesus here.**

What did the King say to the sheep?

Why did he give them so great a reward?

Do you think they would be surprised?

Ought we to do kind things so as to get a reward? **No, we ought to do them to please Jesus, because we love him.**

When do we do a kindness to Jesus? **When we do one to the poorest and weakest of his children.**

What will the King say to the selfish people on that day?

### THE LESSON CATECHISM.

[For the entire school.]

1. Who is to be the final Judge of all? **"The Son of man."**

2. Who shall be gathered before him? **"All nations."**

3. How will he separate the good from the bad, the blessed from the cursed? **"As a shepherd divideth his sheep from the goats."**

4. What about our King do we learn from the GOLDEN TEXT? **"He shall reward,"** etc.

5. What question will the righteous ask about their good deeds and the wicked about their evil deeds? **Lord, when did we do so much?**

6. What will the King tell them? **"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."**

### NEW CHURCH CATECHISM.

9. Are there more gods than one?

There is but one only, the living and true God. Isaiah xlv. 22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

10. How many persons are there in the Godhead? In the Godhead there are three persons: God the Father, God the Son, and God the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

### THE LESSON OUTLINE.

#### The Judge.

#### I. HIS NATURE.

1. **Human.** *Son of man.* v. 31.

That man....ordained. Acts 17. 31.

Made of the seed of David. Rom. 1. 3.

2. **Divine.** *My Father.* v. 34.

Himself equal with God. John 5. 18.

Jesus Christ, the Son of God. Mark 1. 1.

#### II. HIS AUTHORITY.

1. **Universal.** *All nations.* v. 32.

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

The quick and the dead. 2 Tim. 4. 1, 2.

2. **Individual.** *One from another.* v. 32.

Judge the secrets of men. Rom. 2. 16.

Account of himself. Rom. 14. 12.

## III. HIS STANDARD.

1. **Actions.** *Ye gave me meat.* v. 35, 36.  
According to their works. Rev. 20, 12.  
According to his deeds. Rom. 2, 6.
2. **Motives.** *My brethren, . . . me.* v. 40.  
*Because . . . belong to Christ.* Matt. 9, 41.  
*In the name of a disciple.* Matt. 10, 42.

## IV. HIS JUDGMENTS.

1. **Reward.** *A kingdom.* v. 34.  
*With me on my throne.* Rev. 3, 21.  
*Joint heirs with Christ.* Rom. 8, 17.
2. **Penalty.** *Everlasting fire.* v. 41.  
*Will burn up the chaff.* Matt. 3, 12.  
*Everlasting destruction.* 2 Thess. 1, 9.

## EXPLANATORY AND PRACTICAL NOTES.

The shadows of evening must have been slowly settling over the city of Jerusalem when Jesus finished his discourse to the twelve disciples on the Mount of Olives, by drawing before them a picture of the final judgment scene. He led his hearers across the unknown centuries between his two comings, the first and the last; and he drew aside the veil that shrouds the purposes of God. We see the sudden glory flashing in the sky ere the final darkness shall fall. The throne of the King is upraised, surrounded by all the angelic host. Upon the seat of judgment sits the Son, bearing even in his glory the tokens of his incarnation and his brotherhood to men. The trumpet of the archangel sounds, and at once the countless millions of earth's inhabitants appear at the bar, some rising from their graves, some arrested in their lives; for both the quick and the dead are summoned. At a signal the multitudes are cleft asunder, each going to his own, the holy souls on the right, the wicked on the left of the Judge. Now the principle of judgment is revealed; love to Christ prompting deeds of love to our fellow-men is the test by which every soul is tried. When the sentence has been pronounced the glorified are welcomed to everlasting joy and the condemned are cast down to everlasting woe. This is the picture, and one day—God only knows when—it shall prove to have been a true prophecy.

**Verse 31. When the Son of man.** It would be of interest to know precisely what the Jews understood by our Lord's application of this title to himself. To us it means the consummate Man, the perfect flower of humanity. It carried with it whatever of religious sentiment had gathered about the Book of Daniel, in which it first occurs. **Come in his glory.** At the second advent. **The holy angels with him.** As a celestial bodyguard. The Son of man was to be the King of heaven and earth, and the glory of his courtiers was to outdo in the splendor of any of the royal servitors of earth. **The throne of his glory.** That which he shares with Jehovah, "the Ancient of days." We think of it as surrounded by the brightness which no man can reach unto, encircled with the rainbow. (See Dan. 7, 13.)

**32. Before him shall be gathered all nations.** Better, "all the nations," which carries the thought of all the Gentiles. Many expositors have understood this to be the simple meaning of the passage, and have explained the unconsciousness of moral character shown by the just and unjust to be due to the ignorance which they had as Gentile heathen; but many who are superficially acquainted with Christ are ignorant of what Christ stands for; and there is no reason which can be brought from the rest of holy Scripture to exclude Jews and Christians from this picture of the judgment. Rom. 1, 18-20 and 2, 9-16 make plain (what we should have

to expect from a God of justice) that all, enlightened and unenlightened, are judged by a standard of justice which all recognize. **He shall separate them.** Dr. Marvin Vincent calls attention to the change in the grammatical construction here, which very suggestively changes the sense. The multitudes are gathered together as nations, but the Lord judges them one by one as individuals. **As a shepherd divideth his sheep from the goats.** Which the oriental shepherd always does on approaching the fold. One notable fact throws brighter light on the whole parable, that the goats and sheep do not instinctively mix; they tend like to like; although when led across long spaces of wilderness their groups may somewhat intermingle, there is an instinctive classification of themselves apart when they wait for water at the wells or for housing at the fold.

**33. The sheep on his right hand, but the goats on the left.** Hardly any move could be made in oriental life that was not profoundly symbolical. Before the Jewish Sanhedrin acquitted prisoners were placed on the right hand of the judge and convicted ones on the left.

**34. The King.** The Supreme Ruler of the world, who is here identified with the Son of man, and the Son of man with Jesus Christ. **Come, ye blessed of my Father.** Dr. Carr calls attention to the fact that the words "of my Father" do not follow "ye cursed" in verse 41, and makes the comment that the blessing comes

from God and the curse is brought by the sinner on himself. **Inherit the kingdom prepared for you.** "If children, then heirs" (Rom. 8. 17). Those are the children of God who, accepting him as their Father, partake of his life and show forth his graces by their behavior. For all such a noble destiny has been prepared. **The foundation of the world.** The beginning of things.

**35. I was an hungered, and ye gave me meat.** I, the "king," in the person of my representatives. **Meat and drink** are necessities so imperative, and the sufferings caused by their want are so pathetically evident, that it does not require an unusually tender heart to give food and drink even to one who is not loved; but this feeding the hungry and giving drink to the thirsty is the first gracious act of a series which arises steadily toward a climax. **I was a stranger.** Orientals are already wicked when they cease to be hospitable. Our Western device of inns and hotels has made much of the ancient hospitality unnecessary in modern life. **Ye took me in.** Into your homes, into your hearts.

**36. Naked, and ye clothed me.** To do this a man must have gone beyond mere kindness and hospitality. **Sick, and ye visited me.** Visiting of the sick, also, is an act of notable self-sacrifice. (See Luke 7. 2, 3; 10. 30-37.) The word "visited" in the original indicates looking after, caring for. **In prison, and ye came unto me.** In the East prisoners are not, as a rule, provided with daily rations. A man once jailed may starve if no friend outside the bars visits him with timely refreshment. The prisoners of the Orient are outcast in a sense that nobody in our Western civilization can be. They have no rights, and to visit them with sympathy and help was an "unheard-of act of charity."

**37. The righteous.** The workers of good. **Lord, when saw we thee.** Dr. Plumpre's remark that it is clear that this question of surprise could not be asked by any who, as believers in Christ, have come under this teaching, is not a satisfactory remark. Christians do not know

even now the full significance of their acts of mercy. The question is rather a beautiful assurance that the hunger and thirst after righteousness, the yearning for God, which is the gist and essence of Christianity, is of itself righteousness, and is to be rewarded as such by the King.

**40. These, my brethren.** Every man, woman, and child who recognizes our Father in heaven as the Father of all is our Lord's brother or a sister. Jews and Gentiles alike our Saviour "is not ashamed to call brethren." He goes farther than the pagan who nobly said he counted nothing human alien from himself. It is a most comforting thought that we are unconsciously performing personal service for Christ. What a blessing it is that whatever we try to do for Christ he counts as done to him! Glance again at Acts 9. 4, where he so thoroughly identifies himself with his Church that when he would ask Saul why he persecuted the Church his words were, "Why persecutest thou me?"

**41. Ye cursed.** As we have seen, God is not the author of the curse; the wicked are cursed by their own wicked deeds and thoughts.

**42, 43. Gave me no...took me not...clothed me not...visited me not.** Evil is wrought by want of thought as well as by want of heart. Neglect is one of the most disastrous of sins.

**44. Lord, when.** The wicked and the Christian alike are unconscious of the greatness of their lives, of the far sweep of their deeds, of the long echoes of their words. They are unconscious, in spite of the assurances of this picture, that Jesus knocks at the door with the beggar's feeble fingers, pines on hospital beds, and peers out of faces made gaunt by hunger.

**45. Inasmuch as ye did it not.** So we will be punished for good left undone as well as for evil done.

**46. Everlasting punishment. Life eternal.** The Greek word for "everlasting" and for "eternal" is the same. What the punishment is is not in this text stated, but the reward is eternal life.

### CRITICAL AND HOMILETICAL NOTES.

**Verse 31. When.** Expositors are by no means agreed that the common view, which regards this as a description of the final judgment, is correct. But every effort to make its statements harmonize with the New Testament descriptions of the second advent have only confused the account. Alford, who gives an exposition of this lesson from the premillennial viewpoint, says, at its close, "I do not feel by any

means that full confidence, which I once did in the exegesis, here given." But the fact of the final judgment at the end of time by no means invalidates the visible coming and reign of Christ at the end of this "world-age."

**The Son of Man.** A title with which Jesus chose to designate his personality. Fifty-five times it occurs in the gospels. It asserts: 1. His humanity. By it he affirms his complete identity

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with our nature. 2. By the use of the definite article, "the" Son of man, he represents himself as the "supreme" man, the Messiah. **In glory.** He retains the title "Son of man" in his glorified condition, implying the continuance of his essential humanity. **The throne.** The seat of authority and judgment. John represents him as coming on a "great white throne;" "great," to denote its power; "white," to denote its perfect purity. "Glory" suggests the dazzling splendor of God's holiness. "The angels" suggest the homage accorded. God himself is never represented as seated upon the throne of judgment.

**32. All nations.** While this is by no means a parable, yet great truths are here robed in parabolic drapery. It is not necessary for us to think of all the billions who have inhabited this globe standing in serried ranks, like prisoners arraigned for trial before the court of the Sanhedrin. Nor is it needful for us to think of all that trial as conducted in a single day. But there is no escape from the one great fact—every man must confront the Judge eternal.

**32. Sheep. . . goats.** The wicked are compared with the goats partly because of their inferior value, partly because of their uncleanness, and partly because of their temper in distinction from the sheep. "In Hebrew a single word designates a 'goat' and a 'demon'" (*Whelan*).

**33. Right hand.** The position of the highest honor. In the judicial trials before the Sanhedrin the acquitted were placed on the right hand, the condemned on the left. The great truth in all this is the complete and final separation of the righteous and wicked.

**34-40.** The reward of the righteous is the **kingdom.** The believer had already come into that spiritual realm in which God reigned. But it was here in the world, as the old theocracy was under Rome. Now it is the kingdom in its completeness and triumph—the glory of heaven itself. It was **prepared** for the righteous. So far from this teaching an unconditional predestination to salvation, such as the Jews claimed for themselves, its import is that the eternal purpose of God is to save those who believed in his Son. It is an **inheritance.** The condition of heirship is not circumcision, but sonship. The eternal Son already possessed it. All believers are joint heirs with him (Rom. 8. 17) and will inherit it. The reward is distributed on the basis of moral conduct—a life of loving devotion to the Lord's people. This is no contradiction of the doctrine of salvation by "faith." By faith we come into pardon and the life of God. This salvation is solely of God's free grace. But from that moment the new life will unfold itself in godly conduct. Not to do so is proof positive of some

fatal fault. Judgment "must" be based on conduct. Finally, the reward is eternal (verse 46). The expression "eternal life" is not used in the New Testament in the limited sense of perpetual being. Its distinguishing feature is not its length, but its divinity. And it is ours, not merely when we die or when we come to judgment, but when we believe (John 5. 24). It is the life of Him whose being is eternal, which, imparted to believers, is their life evermore.

**41-45.** The punishment of the wicked is: 1. A judicial sentence, and not merely the natural unfolding of the wrong committed—the bloom of an evil plant. The will of Christ is active in the execution of the curse. 2. Banishment from God. What greater curse can come to a bad man than to be left without the restraints of love or law? Paul gives us a dreadful picture of a guilty race who were given up by God to the lusts of their own hearts (Rom. 1. 24, 25). 3. It is determined by his personal relation to Christ. 4. The place of doom is one which was never prepared for man. 5. It is as enduring as the life of the righteous. The same word describes both.

### Thoughts for Young People.

#### The Day of Judgment.

**1.** There will be a day of judgment, when Christ shall come to sit on his throne attended by his angels. Let us not forget that we must be ready to meet it.

**2.** It will be a judgment for all mankind. None can escape it, for all the world will be before God's bar. Sinners may avoid their trial here, but all must meet it there.

**3.** It will be a separating, dividing judgment, drawing the line between the good and the evil. Here the two are mingled, there they will stand apart.

**4.** It will be a judgment upon acts and motives; upon acts of kindness to our fellow-men and motives of love to Christ. It will not ask what men believed, but how men lived.

**5.** It will be a judgment upon opportunities, whether embraced or neglected. Those who have failed to do good will be regarded as having done evil.

**6.** It will be a judgment of abundant reward and of terrible penalty.

**7.** It will be a final judgment, with no higher court to reverse its decisions, and all eternity for the carrying out of its sentences.

#### Orientalisms of the Lesson.

Van Lennep tells us that when sheep and goats are near together in the same pasture the goats are apt to be troublesome to the sheep, and also when folded in the same enclosure, on

account of their butting propensities and general restlessness. Even during the day the shepherd has frequent occasion to separate them, "dividing the sheep from the goats." He does this with his crook, striking the goats either on their bodies or on their horns, and thus driving them off by themselves, while the quiet sheep remain in their places. Geikie, alluding to the vast numbers of goats which are herded on the mountains in smaller or larger flocks, also mentions the quarrelsomeness of the he-goats, which often exhibit violence toward the gentle sheep, that generally renders it necessary to keep them apart from the sheep in the fold at night. Another reason for separating them, however, in the nighttime is that the goat does not need any feeding, and consequently can be left in the fold, when on mild summer nights the sheep are led out onto the hills and allowed to graze. When the sheep and goats are herded together an old he-goat with tinkling bell takes his place at the head of the procession, but it requires the constant care of the goatherd and his dog to keep them from scattering too much as they feed.

The teaching concerning the separation of the good from the wicked in the last judgment is not limited to the Hebrews nor to the land of Palestine. There are illustrations of it among the ancient Egyptians, the Hindus, and the Arabs.

### By Way of Illustration.

*The far-reaching consequences of a single act of love.* Even here we are sometimes startled by glimpses of such revelations. One hot July day Dr. Cyrus Hamlin found an American sailor dying of cholera in a street in Constantinople. His offer of help was met by a curse. Yet he succeeded after much difficulty in removing the sufferer to comfortable quarters. As the man recovered he preached unto him Jesus, until the reckless, cursing sailor became a penitent believer. Years passed away, and though he had heard of the man once as testifying in Father Taylor's Bethel, in Boston, and again as "blowing the Gospel trumpet on the Erie Canal," the incident had entirely faded from his memory. But twenty-eight years later a chance acquaintance in a Paris café told him the story of Marcus Brown's missionary labors among the sailors at Honolulu. In his autobiography Dr. Hamlin records his joy and surprise, and adds: "We can rarely know what good may result from a simple act of kindness or humanity. Constantinople, Boston, Erie Canal, Honolulu, and Paris, with twenty-eight years between, do not often come together to reveal what is done. But no good deed is lost."—*E. M. Noyes.*

*Unconscious goodness.* In the Memorial Hall at

Harvard University there is a wonderful array of beautiful sentences frescoed on the walls in various colors, but they are all in Latin. And it is said that some of the workmen did not know the meaning of the sentences they painted, but could only put the letters and the colors on the wall as they were told, without understanding the wondrous meaning wrapped up in them. So we are often writing our lives in an unknown tongue; we can only do as we are bidden; but in due time there will be read out in some heavenly language a biography we never dreamed was ours, full of glory and blessing. The surprise of those who received the benediction showed that their virtues were sincere.—*Ploubet.*

### Heart Talks on the Lesson.

This is a wonderful scene. It was prophecy when Jesus pictured it; it will be history by and by. You will be there. So shall I. And in what an august presence we shall stand—the Son of man and the holy angels!

That will be a time of great surprises. The day of opportunity to choose what we shall be and in what company we shall be counted will then have gone by. No choice left to us, our place and our portion will be determined by the judgment of the King upon the throne of his glory. My beloved class, I pray you may feel in your very hearts that all this is true as God lives. It is Jesus who speaks—Jesus the Judge. There will be separations there. We cannot correctly determine now who are the Lord's very own and who are not. We make mistakes in our judgments of men. But there will be no mistakes in the light of the great white throne. Christ, who so loved the world as to die for it, will make the separation. There is something very terrible in the thought of love, grieved and unrequited, turning away forever from those whom it could not save. For the ground upon which the judgment is passed upon those on the right or on the left is love or the absence of it. The King does not say, "Because you have been a member of my visible Church, have made a profession of discipleship, have given large gifts to charity, and have been highly praised among men, therefore, come, ye blessed of my Father." He says, rather, "Because your life of sacrifice, self-denial, unselfish service, and loving helpfulness shows that you have my spirit and that you are in sympathy with my great work of saving humanity, therefore, come, ye blessed of my Father." Many humble faithful men and women who have done good in quiet ways for love's sake will hear with glad surprise the words of the King, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." And what disappoint-

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ment will follow a life of selfish ease; money, time, strength, given for self-indulgent pleasure, with very little care for needy and suffering humanity, for whom Christ died. "When did we neglect thee, Lord?" the surprised soul will ask. Then will rise before it lost opportunities for service; times when a gift, a word, a bit of self-denial, might have comforted and saved another, but the love and sympathy were crowded out by cold-hearted selfishness; and, lo! it was not the far-away heathen nor the sufferer at our door from whom we turned away, but the Lord, who gave his life for us. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

### The Teachers' Meeting.

A brief account of the circumstances under which these words were given. (1) The speaker—Jesus Christ. How much weight it adds to this description when we know from whom it came! The darkest declarations of eternal doom are from the lips of the Lamb of God....(2) The place—Mount of Olives; a picture of the scene....(3) The time—close of Christ's ministry, his final utterance before the supper....The facts of the lesson. 1. The Judge. 2. The witnesses. 3. The persons on trial. 4. The testimony. 5. The reward. 6. The penalty. 7. The execution of the sentence....The best plan of teaching would be to take up parts of this picture in order, explain and apply them....Call attention to a court house and the methods of trial, as an illustration for younger scholars.

### Before the Class.

*Introduction.* The lesson to-day is part of that great discourse given to the disciples as they left the city of Jerusalem on that memorable Tuesday afternoon and went over the Mount of Olives toward Bethany. The first part of the discourse was given to the picture of the final destruction of Jerusalem and of the national life of the Jews, and the last part to scenes of the end of the world. This lesson could be very vividly presented in the form of a word picture, there being three scenes or three parts of one scene, the first describing the assembling and the separation into two classes (verses 31-33); the second, the rewarding of the righteous (verses 34-40); and the last, the condemnation of the wicked (verses 41-46).

*Development of the text.* Put upon the board the subject, "Reward and Punishment," and the three

divisions, "The Judgment Scene," "The Reward," and "The Punishment." Place under these heads the various thoughts as they are brought out in class.

1. *The judgment scene.* The central figure is Jesus the Judge. Note (a) That he comes as a king, in glory, with a great retinue of angels; (b) That he comes with power, the power given him of the Father to judge the world; but (c) That he is still called the "Son of man." We may be sure that "mercy" will be mingled with "stern justice." On the board opposite the word "Judge" write "King," "Power," "Son of Man."

Before him stand those who are to be judged. (a) All nations. The judgment is universal—not one can escape. (b) All is revealed. The Lord Jesus knows all; nothing can be hidden from him. Write these words opposite the words "The Judged."

Then comes the judgment—the separation. Note (a) There are but two classes, the sheep and the goats. One must be either for or against Jesus, and his life as a whole must be given to the service of God or the service of mammon. There is nothing intermediate; one must be either a sheep or a goat. (b) The judgment is based upon marked differences of character. The rewards and punishments of the righteous Judge are not based upon conduct, except in so far as conduct truly reveals the character behind it. Write the words "Two Classes and Different Natures" opposite the word "Judgment."

2. *The reward.* The reward was announced in the presence of all. Note concerning this reward that it was (a) A prepared reward. God had looked forward to the time of bestowal of rewards and had prepared a kingdom for all those who were worthy to become citizens of it. (b) An inherited reward. It was not gained by purchase, nor by work, but became an inheritance of all who by faith became the children of God. (c) Complete happiness. "Come, ye blessed of my Father." The presence of the Lord as revealed in his glory is to be the future dwelling-place of the righteous. (d) An eternal reward. "The righteous into eternal life." God is life; those who are his children partake of his nature and live forever with him.

3. *The punishment.* The reward was prepared for the children of God, but the punishment for the devil and his angels. This punishment, like the reward, was based upon character, as evidenced by conduct. Note that (a) Punishment is an inevitable consequent of wrongdoing; (b) Punishment is given (as in this lesson) for omission of duty as well as for overt acts of wrongdoing; (c) The final punishment and the

greatest is Jesus's words, "Depart from me, ye cursed."

4. *Specific application.* The thought to be especially impressed is the great responsibility resting upon all to live in such a way as to form a character which shall be like unto that of the Son of man. This can be done only by having the spirit of the Master working in us to make us a new creature, to give us a new life. Such a life will manifest itself in unconscious deeds of ministration to Christ's little ones, and at its close will hear the joyful words, "Come, ye blessed of my Father, inherit the kingdom."

#### OPTIONAL HYMNS.

Praise, for his excellent greatness.  
More love to thee, O Christ.  
O scatter seeds of loving deeds.  
To the work.  
When that glorious morn shall come.

Seek, my soul, the narrow gate.  
Teach me, O Lord.  
Sow, ere the evening falls.  
Look up to Jesus.  
Who is this, a stranger, lying.

#### LESSON IX. THE LORD'S SUPPER.

[May 29.]

**GOLDEN TEXT.** As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. 11:26.

##### AUTHORIZED VERSION.

[Read Matt. 26; Mark 14. 12-25; Luke 22. 7-20; John 13. 1-30; 1 Cor. 11. 23-34.]

**Matt. 26. 17-30.** [Consult to memory verses 26-28.]

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of

#### Library References.

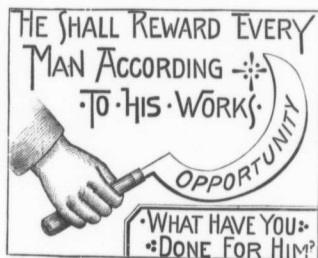
As a general preparation for the lesson read Peck's *Christian Erection*.

THE TERM "SON OF MAN."—*The Expositor*, 4th series, vol. vi, page 427. Horton, *The Teaching of Jesus*, pages 39-51.

CHRIST'S TEACHINGS CONCERNING THE JUDGMENT.—Thompson, *The Theology of Christ*, pages 198-210. Horton, *The Teachings of Christ*, pages 139-153. Miley, *Systematic Theology*, vol. ii, pages 458-461. Merrill, *The Second Coming of Christ*, pages 216-260.

FREEMAN'S HANDBOOK: Ver. 32, Sheep and goats, 710. Ver. 33, The acquitted and the convicted, 711.

#### Blackboard.



##### REVISED VERSION.

17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the 18 passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover. Now when even was come, he was sitting at meat with 21 the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you 22 shall betray me. And they were exceeding sorrowful, and began to say unto him every 23 one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, 24 the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he

him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born.

25 Then Ju'das, which betrayed him, answered and said, Master, is it I ? He said unto him, Thou hast said.

26 And as they were eating, Je'sus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat : this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it :

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Ol'ives.

25 had not been born. And Ju'das, which betrayed him, answered and said, Is it I, Rabbi ?

26 He saith unto him, Thou hast said. And as they were eating, Je'sus took bread, and blessed, and brake it ; and he gave to the disciples, and said, Take, eat ; this is my body.

27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it : for this is my blood of the covenant, which is shed for

29 many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Ol'ives.

**Time.**—Thursday April 6, A. D. 30. **Place.**—In Jerusalem.

### Home Readings.

*M.* Preparation for the passover. Luke 22. 7-16.

*Tu.* The Lord's Supper. Matt. 26. 17-30.

*W.* Gethsemane. Matt. 26. 36-46.

*Th.* Betrayed. Matt. 26. 47-56.

*F.* The living bread. John 6. 47-56.

*S.* Life laid down. John 10. 11-18.

*S.* Till he come. 1 Cor. 11. 23-28.

### Lesson Hymns.

No. 15, New Canadian Hymnal.

The head that once was crowned with thorns,  
Is crowned with glory now ;

No. 13, New Canadian Hymnal.

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

No. 16, New Canadian Hymnal.

Hail, thou once despised Jesus !  
Hail, thou Galilean King !

### QUESTIONS FOR SENIOR SCHOLARS.

**1. The Preparation, v. 17-19.**

What conspiracy was formed against Jesus, and by whom ?

What honor was offered him, and by whom ?

Who questioned his propriety, and why ?

How long was this before the passover ?

What question was asked Jesus about the feast ?

What direction did he give ?

How were the messengers to know the right house ? Mark 14. 13.

What disciples were sent on this errand ? Luke 22. 8.

What preparation was necessary ?

**2. The Passover Feast, v. 20-25.**

Who were present at the passover feast ?

What prophecy did Jesus utter ?

How were the disciples affected thereby ?

What sign did Jesus give in answer ?

What woe did he utter ?

Reconcile the sorrow of verse 22 with verse 25.

What does this show as to Judas's spirit ?

**3. The Lord's Supper, v. 26-30.**

What did the bread symbolize ?

What did the wine represent ?

For whom was this offering of himself made ?

When again would Jesus drink the fruit of the vine ?

With what service did the feast close ?

What was the "hymn" sung ?

Where did the company then go ? Why ?

What does the Lord's Supper commemorate ?

GOLDEN TEXT.

### Teachings of the Lesson.

1. Jesus knew all things. He pointed out his host and his betrayer—his friend and his enemy. He is "the same yesterday, and to-day, and forever." He reads the secrets of all hearts. He knows your thoughts to-day.

2. The disciples were promptly obedient. They "did as Jesus had appointed." They showed thereby both love and faith. Are you always obedient ?

3. One disciple was a traitor. There have been such since. "Lord, is it I ?" Let each examine himself. Have I deceived ? Betrayed ? In any way been untrue ?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. The Preparation, v. 17-19.**

For what Jewish feast did Jesus bid his disciples prepare ?

By what other name is this feast known ? Exod. 12-11.

How many days did it last ? Deut. 16. 3.

What questions did the disciples ask?

What answer did Jesus make?

How would they know the right man? Luke 22, 10.

What did the disciples then do?

How many disciples were sent? Mark 14, 13.

Who were these two? Luke 22, 8.

### 2. The Passover Feast, v. 20-25.

At what time did they eat the passover?

As they ate what base act did Jesus foretell?

How were the disciples affected by this declaration?

What question did they ask?

What sign did Jesus give to indicate his betrayer?

What did he say about the betrayer?

Who then asked a question?

What was the question?

How was the reply, and what did it mean?

### 3. The Lord's Supper, v. 26-30.

What did Jesus then do with the bread?

What did he say to the disciples?

What did he do with the cup?

What did he say this represented?

When would he again drink wine?

What does Paul say concerning the Lord's Supper? GOLDEN TEXT.

In what religious service did the disciples then engage?

To what place did they go?

Why did he go to the Mount of Olives? Luke 22, 39.

#### Practical Teachings.

Where are we taught in the lesson about—

1. The meaning of the Lord's Supper?

2. The duty of observing the Lord's Supper?

3. The spirit in which we should take the Lord's Supper?

#### QUESTIONS FOR YOUNGER SCHOLARS.

What day was Thursday? **The first day of the passover feast.**

What did Jesus tell two of the disciples to do?

Which two did he send? **Peter and John.**

### THE LESSON OUTLINE.

#### The Lord's Supper.

#### I. A SUPPER WITH THE LORD.

*The Master saith.* vs. 17-19.

There am I. Matt. 18, 20.

With you alway. Matt. 28, 20.

#### II. A SUPPER OF DISCIPLES.

*Sat down with the twelve.* vs. 20-25.

One body in Christ. Rom. 12, 5.

We are all partakers. 1 Cor. 10, 17.

Where was the supper made ready? **In an upper room, in Jerusalem.**

When was it eaten? **In the evening.**

What was killed for the supper? **A young lamb.**

Where was this feast first held? **In Egypt.**

How long before? **Fifteen hundred years.**

What did Jesus say as they sat at the table?

**"One of you shall betray me."**

How did this make them feel?

Which one did he mean?

What did Jesus bless and break?

What was broken for us? **His body.**

What did he say the wine was like? **His blood shed for us.**

What do we hold the Lord's Supper for now? **To show that we remember how Jesus died for us.**

#### THE LESSON CATECHISM.

(For the entire school.)

1. By what other name was the feast of unleavened bread called? **The passover.**

2. What did it commemorate? **Israel's deliverance from Egypt.**

3. What does the Lord's Supper commemorate? **Our deliverance from sin.**

4. What is the GOLDEN TEXT? **"As often as ye eat,"** etc.

5. What was the old Hebrew sign of the remission (or pardon) of sins? **The blood of a spotless lamb.**

6. What did our Lord say of the shedding of his own blood? **It was "shed for many, for the remission of sins."**

#### NEW CHURCH CATECHISM.

11. What are the works of God?

The works of God are the exercise of His glorious attributes, as seen in creation, providence, and redemption.

12. What is the work of creation?

The work of creation is God's making all things of nothing, by the word of His power, and all very good.

#### III. A HOLY SUPPER.

*Blessed it and brake.* v. 26.

I am that bread. John 6, 48.

Show the Lord's death. 1 Cor. 11, 26.

#### IV. A MEMORIAL SUPPER.

*My body . . . my blood.* vs. 26-28.

In remembrance of me. 1 Cor. 11, 24.

Of the body of Christ. 1 Cor. 10, 16.

## V. A COVENANT SUPPER.

*Of the new testament.* v. 28.

A new covenant. Jer. 31. 31.

A better covenant. Heb. 8. 6.

## VI. A SYMBOLIC SUPPER.

*Shed for . . . remission of sins.* v. 28.

A propitiation. Rom. 3. 25.

Blood . . . maketh an atonement. Lev. 17. 11.

## VII. A PROPHETIC SUPPER.

*Drink it new with you.* v. 29.

I will see you again. John 16. 22.

Marriage . . . of the Lamb. Rev. 19. 9.

## EXPLANATORY AND PRACTICAL NOTES.

The sacrament of the Lord's Supper was instituted on the last day of our Lord's life. It was eaten by Jesus and his disciples on Thursday evening (according to our arrangement of days), and Jesus was crucified on Friday; but both events occurred on one Jewish day, which, according to ancient Eastern custom, began and ended at sunset. This day was the climax of our Lord's life—the climax, indeed, of all religious history. Two chapters of the gospel of Matthew, two of Mark, two of Luke, and seven of John are devoted to the record of its doings. Very difficult questions arise about it. If we had John's record only, we should be sure that our Lord was crucified on Nisan 14, that is, on Passover Eve, the day of preparation for the great feast; that the passover and the Sabbath both began with the sunset after his death, and, consequently, that the last supper was not the passover, but was eaten before the proper date for that feast; and so the Lamb of God that taketh away the sins of the world was slain on the very day and at the very hour when the "paschal lambs" had to be slain as part of the passover ceremony. John's narrative is so precise and self-consistent as to be conclusive, were it not that Matthew, Mark, and Luke seem to imply that all the Jews, as well as Jesus and his disciples, ate the ordinary passover feast on the evening of Thursday. It is absurd to explain away this apparent discrepancy, as some have tried to do, by supposing that John describes one supper and the other evangelists another; or that two different passover days were observed by two schools of rabbis and their followers; or that the Jews, because of their hatred of Jesus, postponed their feast for twenty-four hours; or that there was a general laxity about the date; or, most preposterous of all, though nearest to the truth, that our Lord and his disciples simply ate the ordinary passover one day ahead of time. The true explanation seems to be that, while the last supper was not the regular passover feast of the Jews—being eaten out of time, and probably without the prescribed features of that feast—our Lord intentionally gave it a certain passover flavor, for the purpose of making plain that the holy communion is the Christians' substitute for the Jewish passover. This explanation gives a fuller meaning to "eat *this* passover" and "*this* as a passover" (Luke 22, 15), phrases by which our Lord would teach that, while the nation might continue to commemorate its ancient miraculous deliverance, his disciples, true citizens of the kingdom of heaven, should, to the end of time, by this new and simpler ceremony, commemorate their greater deliverance, their spiritual passover. Read again the story of the institution of the earlier feast, as told in Exodus, chapters 11 and 12. Like it the Lord's Supper is a historic memorial, a type, and a prophecy. "By it we renew our vows of fidelity to our Master, for which reason it is called a sacrament, which means a vow. By it we commune with our Lord and his disciples, for which reason it is called Holy Communion. When our Lord instituted it he gave thanks (1 Cor. 11. 24), and when we partake of it we give thanks, for which reason it is called the Eucharist, which means thanksgiving."—*J. M. Bingham*. The duty of keeping the Lord's Supper is as sacred and imperative for the Christian as was the duty of keeping the passover for the Israelite.

**Verse 17. The first day of the feast of unleavened bread.** As usually reckoned, the day that began with sunset of Wednesday and ended with sunset of Thursday. It was the first day of unleavened bread, because on it all leaven was carefully searched for in every house, and was destroyed. The Jewish month began with the new moon, and therefore the passover feast, like our own Easter, came in some years earlier than in others. **The disciples came to Jesus.** The head of the family was responsible for the proper observance of passover by his family, and a rabbi was responsible for his disciples.

**18. To such a man.** "To so and so." **My time is at hand.** This means that the meal was to be hastened, for our Lord says (Luke 22. 15), "With desire I have desired to eat this passover with you before I suffer." What our Lord's "time" was the disciples could not certainly know. Before this they had heard him say, "My time is not yet fully come," and probably, with the memories of the triumphal entry in their minds, they thought of him as about to become king and themselves as shortly to be triumphant courtiers. **I will keep the passover at thy house with my disciples.** Where a rabbi of

such prominence as Jesus now had observed the feast would be a matter of general interest.

**19. They made ready the passover.** They made everything ready for the supper which they were about to partake of. The ordinary work of preparing a passover feast included the purchasing of a lamb, making bread without leaven, and the collecting of bitter herbs, wine, and a sweet fruit jam. The lamb could only be slain by a priest in the courts of the temple, at a prescribed hour, and it must be cooked by roasting.

**20, 21. He sat down with the twelve.** He reclined with them; the tables had probably been ranged as three sides of a hollow square, and the benches arranged outside of these and cushioned. Each of the banqueters reclined on cushions, leaning on his left elbow. John, as we learn from his gospel, reclined next in front of our Lord, and, the benches being put close to each other, leaned on his bosom. Many incidents of the last supper given by other evangelists are omitted by Matthew. For example, the dispute of the disciples as to which should be the most prominent, the washing of the disciples' feet, and the teaching of John 13, 12-20. The meal was opened with a formal thanksgiving, and we are to think of it as going on either in silence or in quiet unrecorded conversation, and then as they did eat came the awful announcement, **one of you shall betray me.** Why had Jesus kept this fact to himself until now, and why did he now utter it? These were not perfect men, though they were lovers of the Master; they had none of them gone nearly so far as the traitor who sold him to death, but they were very far below our Lord's spirit, and had already quarreled and were again to quarrel about precedence. Jesus calls their attention to the deeper loyalty that they owed him.

**22. Exceeding sorrowful.** (See John 13, 22.) **Lord, is it I?** This is one of the strangest glimpses of the depths of human nature that literature furnishes to us. You would suppose they would say, "Not I, Lord." The fact is, not one of these men seems to have been satisfied with his own loyalty, and not one of them certainly had reason to be, for shortly they all forsook him and fled.

**23. He that dipped his hand with me in the dish.** Better, "He that dipped." Just a moment ago the hand of Judas and that of the Master were probably touched as they, according to oriental custom, each reached out to partake of the fruit. Dipping a piece of the unleavened bread in the syrup, Jesus gave it to Judas, and, according to John's record, thus gave a sign which was understood by at least two of the disciples.

**24.** This verse contains the statement of one of the mysteries of God's dealings with men. It was appointed that Christ should suffer, but it was not appointed that any individual man should betray him. There is no such fore-ordination as to preclude absolute free will. We have Peter's opinion of the guilt of Judas in Acts 1, 16-18. **It had been good for that man if he had not been born.** Words which our Lord never said about any other sinner.

**25. Then Judas.** Whether Judas now spoke in utter defiance of the whole twelve with whom he had eaten the meal, or whether he did not know that the others knew of his guilt, we cannot certainly say. It is not supposable that he did not know that he was the guilty one. John says, "After the supper Satan entered into him." Perhaps he was so determined to betray Jesus that the question had arisen in his mind whether his Master could know of his schemes and avoid them, and he may have asked this question to ascertain. **Thou hast said.** That is equivalent to "Yes." It is evident that there was a great deal of conversation throughout this part of the meal, and not all that anyone said was heard by all the others. What some of the disciples heard was simply the words, "What thou doest do quickly," and they supposed that the Master referred to Judas's customary work. But, at all events, Judas went out, and therefore he never partook of the Lord's Supper, the new institution of the new covenant.

**26. As they were eating.** While still at supper. **Jesus took bread.** An unleavened cake. **Blessed it.** This was part of the religious formula which devout Jews were expected to maintain. **Take, eat; this is my body.** Luke, when literally translated, says, "This is my body that is in the act of being given for you; do this as a memorial of me." No words ever uttered have been the cause of such subtle speculations and such rancorous hostility as these. Any thoughtful person can ask questions by the dozen about them that no one is wise enough to answer. But our Lord was in the habit of using language of a highly figurative sort; for example, "I am the door," "I am the shepherd;" and doubtless they understood that, just as really as he had broken that bread for them to eat, so his life was to be sacrificed that their life might be prolonged. Before, he had told them that they could only enter into eternal life by eating his flesh and drinking his blood (John 6, 60). Of course that meant that they must share his vital activities and be animated by his spirit of self-sacrifice. They were to repeatedly do this as a memorial of him.

**27. He took the cup, and gave thanks.**

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The passing around of the cup of wine mingled with water was part of the ceremony of the passover supper. It was preceded by a brief offering of thanksgiving.

**28. This is my blood of the new testament.** The use throughout Christendom of the word testament for each of the divisions of holy writ is confusing to the minds of our Sunday scholars. The word here simply means covenant. The blood shed for the salvation of Israel at the time of the institution of the passover (read Exod. 12. 3-8) was in a true sense "blood of the covenant;" and the shedding of Jesus's blood was to be to his disciples, the true Israel of God, what the other had been, a token and a means of salvation. **Which is shed for many.** "Which is being shed." "For many" is equivalent to "for all." (See 1 Tim. 2. 6.) **For the remission of sins.** A very plain statement that with-

out the death of our Lord our sins could not be remitted.

**27. I will not drink henceforth of this fruit of the vine.** This product of the vine. That, "Before another meal I shall have carried out God's awful plan." **That day when I drink it new with you in my Father's kingdom.** A promise of most sacred mystery.

**30. When they had sung a hymn, they went out into the Mount of Olives.** "Rise, let us go hence" (John 14. 31). The singing was probably a sort of chant, and the hymn was probably Psalms 113 and 114. The Mount of Olives was just beyond the walls of Jerusalem. This was the time of full moon. Out through the clear light and the deep shadows they went; out through the silent streets, down into the valley that circled the walls, and up the slope of the Mount of Olives to the Garden of Gethsemane.

### CRITICAL AND HOMILETICAL NOTES.

**Verses 17-19. The passover** was the great feast in Israel, and is so closely related in history and meaning to the sacrament of the Lord's Supper as to deserve the particular study of all Christian believers. Its history is related in Exod. 12. 11-14. Its significance is (1) Israel's redemption from bondage. So great an event marked a new era in the history of the chosen people, and a new era in time. Hence by the command of God Israel's calendar was changed (Exod. 12. 1, 2). The old year began in September; the new year begins in the spring. In accord with this idea many centuries later the Christian Church altered its calendar from U. C. to A. D. The idea is, redemption begins a new life. (2) Redemption was wrought by the power of God through the blood of a slain lamb. The most prominent feature of the passover was the blood. It was commanded that the sprinkling of the blood be perpetuated to the end of time, indicating that it had a meaning for the far-off ages. Its meaning was afterward more fully unfolded in elaborate ceremonial and symbolism. Its essential principle was, "Without the shedding of blood there is no remission of sins." The last of the prophets pointed to Jesus as "the Lamb of God, which taketh away the sins of the world." In our lesson Jesus himself by his significant act affirms himself to be the Lamb. Paul says Christ is our Passover (1 Cor. 5. 7). It is to be noted that the blood was on the outside and had reference to God. It is the atonement that makes it possible for a holy God to receive guilty men into his favor. It is a significant fact that Jesus died on the night of the preparation of the passover. (3) It was a feast

of joy. Afterward, when the idea of the passover was more fully expanded, it was celebrated with music and song and fasting and converse. It was a week of profound gladness. The divine life is not merely one of hallowed cheerfulness, but of overflowing joyfulness. (4) The feast embraced several particulars. The flesh of the whole lamb was eaten. Christ is our Lamb (John 1. 29, 36; 6. 53, 58). To feed on Christ is to accept his thoughts, assimilate his spirit, imitate his example. But he must be taken wholly. Not a divided Christ will bring the joy of the feast. The whole must be eaten. Another feature of the feast was unleavened bread. Leaven is a type of evil which, mixing with the good, spoils it all. Still another typical feature of the feast was the bitter herbs, a plain allusion to the bitterness of Egyptian bondage. For us it means the remembrance of our deliverance. One other feature of the passover was: Those who celebrated it were to be ready for a journey—equipped, sandaled, etc. This is not our true home. The Christian stands ready for a summons to duty, to conflict, to sacrifice, to death.

**20-25. The place of Judas** in the apostolic band is a mystery that has perplexed the student of the Gospel. We cannot, however, hold to the view that he was there by the providence of God for the express purpose of betraying the Saviour. To affirm that would be either (1) to make God the author of evil—a thing abhorrent and unthinkable; or (2) it would exalt Judas to the rank of a saint. He is to be praised for so readily acquiescing to his unhappy providential destiny—a thing too absurd for serious consideration. Luke ascribes the act to the intervention of Satan

(22. 3). But this in no measure excludes the liberty of the one tempted. Nowhere does the Bible teach the power of Satan to force the will of man. He was doubtless chosen, as were the others, with the full understanding of the risk involved. "Called to this ministry and apostleship?" he might have become one of the saints of history; choosing "his own" he is "a son of perdition." The natural possibility of his act probably lay in all the twelve. Out of their own deep consciousness of a possible guilt they all said, "Is it I?"

**26-30.** Jesus applies the full significance of the passover to himself. He is the Lamb slain. It is his blood that is shed for the remission of sins. It is his body that is broken and which his disciples are to eat. **Jesus took bread.** He did not take the flesh of the lamb, because to have done so would have perpetuated the bloody sacrifice. The typical sacrifice was to cease in the shedding of his blood. The Christian sacrament is not a sacrifice, but a memorial of a sacrifice—namely, Christ's own. The bread which is the common article of food is the natural reminder of our spiritual sustenance. **Broken.** The evangelists and Paul all emphasize this fact. It is symbolic of Jesus's violent death. **Blood of the new testament.** As the blood of the paschal lamb and afterward that of the offered victim (Exod. 24) were the foundation of the covenant agreement passed in Egypt and Sinai between the Lord and his people, so the blood of Christ represented by the wine is the foundation on which the new covenant rests, which is concluded in Christ between God and mankind.

### Thoughts for Young People. Teachings of the Lord's Supper.

**1.** The Lord's Supper, observed in all lands and by all Churches, though in different forms, is of value as a monument and an evidence to the facts of the Gospel. How can we account for this institution if the gospels are not true?

**2.** It shows Christ as the food of the soul, the life of our life, the one upon whom we feed through the Spirit. Just as bread enters our physical life, so let Christ enter into our spiritual life.

**3.** It shows the great truth of our salvation, redemption through the blood of Christ, the fact that Christ died to save us.

**4.** It proclaims the true unity of Christ's Church on the earth, for around his table all disciples are one in heart.

**5.** It is the token of our consecration to Christ. When we take this supper we pledge ourselves anew to his service.

**6.** It is the pledge and prophecy of Christ's coming again. We are to partake of it "till he come."

### Orientalisms of the Lesson.

Rabbi Rudolph Grossman says in early times leaven was made from fine white wheat bran, kneaded with must, or from the meal of certain plants, such as fitch and vetch, or from barley mixed with water, and then allowed to stand until it turned sour. In later times it was made from bread flour kneaded without salt and kept until it passed into a state of fermentation. He thinks the interdiction of leaven bears the same relation to the bloodless offerings that the prohibition of sickly, unsound animals bears to the bloody sacrifices, and that the rabbins of the Talmud used the phrase the "dough of the leaven" to typify the evil inclinations in man; and to "make leaven" is employed in Jewish literature to signify to deteriorate, to go bad, and that unleavened bread was often used to express the virtuous promptings of the heart.

The abhorrence felt by a Hebrew for leaven as an offering on the altar was shared by other nations. The Roman priest in the temple of Jupiter was most strictly forbidden even to touch leaven because of its defiling properties. The Old Testament law demanded the removal from the homes of the Israelites, during passover week, of the last vestige of leaven and the use of the unleavened bread exclusively.

It may be of interest to note the customs of the Jews of the present day in our own land, to whom the passover is a joyous festival, commemorative of the deliverance of the race from Egyptian bondage. The passover begins at sunset and continues one week, and is better known as the "Feast of Unleavened Bread." The orthodox Jews among us observe it for eight days, during which time unleavened bread, known as matzoths, made only of flour and water, is eaten. Rice is the only seed that may be used as food, and that only in case the supply of matzoths should be insufficient. Green vegetables, meats, and fresh fruits are not prohibited, but no liquors, except wine, are drunk during the festival week. The reformed Hebrews among us are not so strict in the observance of the feast as their orthodox brethren, celebrating only seven days instead of eight and confining their abstinence to eating of unleavened bread. Services are held in all synagogues, beginning with sunset and continuing the next morning, when special passover sermons are delivered. Other services are held in orthodox synagogues.

The festal occasion is ushered in by many families with a home service known as the "Seder," where all the members of the family assemble at a specially-prepared supper, and the head of the family reads the reasons for the

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observance of the feast as found in the twelfth chapter of Exodus. After seeing that there is no leavened bread in the house the matzoths are placed on the table. A thoroughly democratic spirit prevails, servants and employers alike sharing in the ceremonies which follow.

Wine is drunk in commemoration of the expressions used in the Old Testament at the redemption of the Israelites. The entire family joins in the "hagodah," or service, which begins: "Because we were slaves to Pharaoh in Egypt, and God took us out from thence with a mighty hand and an outstretched arm."

This recital consumes over an hour, after which the head of the family blesses the unleavened bread and eats some of it with "bitter herbs" (horse-radish root), in commemoration of the manner in which Hillel, one of the sages of Israel, ate bitter herbs while the temple stood.

After this the family has supper. Then psalms are recited, hymns are sung, and other ceremonies follow, all symbolical of the deliverance from Egypt.

The expectation of the coming Elijah, who is to foretell the advent of the Messiah, is shown by the door of the house being left open and a place at the table, with a full glass of wine waiting. The patriarch, being asked why it is that the viands differ from those of any ordinary occasion, replies by explaining the meaning of the feast.

### By Way of Illustration.

*The Lord's Supper.* It is not an accident that the central sacrament of the Christian life is the sacrament of daily food and drink. "This do," says the Master, "as oft as ye eat and drink: it is remembrance of me." And how elementary are the sources of religious confidence! They lie not in remote or difficult regions of authority or conformity or history, but in the witness of daily service and of commonplace endeavor. The satisfying revelation of God reaches you not in the exceptional, occasional, and dramatic incidents of life, but in the bread and water of life which you eat and drink every day.—*Professor Peabody.*

*The treachery of Judas.* It is hard for us to realize the infamy of one, according to oriental standards, who would betray a man with whom he had eaten. An oriental host was entertaining a traveler. He said, "When we wish to honor a guest we do this," and he detached a piece of roast mutton with his fingers and passed it to his guest, who took it with his fingers and ate it. The host said, "Do you know what I have done?" "You have given me a delicious piece of roast meat and I have eaten it." "Much more than

that. By that act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you."—*Ewing.*

All of the disciples have had namesakes many, through the years, but never a mother has been found, no matter what her belief, who would name her baby Judas.

*The supper a memorial.* Children early discover the law of association and memory. They exchange their little gifts, saying as they do so, "This is for you to remember me by." Older people smile, but do the same. They keep their photograph albums, their keepsakes, their family heirlooms, and thus preserve fresh in their hearts faces and scenes that otherwise would grow dim. It is by reason of this subtle law that the Lord's Supper has its great power as a memorial.—*W. K. Burton.*

"Do this in remembrance of me" was Christ's only request to his friends. If they had built some great monument, how we would have traveled that we might look upon it! But had it been built, the rain and the frost would have eaten it and destroyed it. Had he said, "Build me some fine cathedral that shall stand as a memory to me," how we would have poured our contributions that somewhere in this world there might be a central temple over which the cross on which he hung should stand throughout the ages. But the cathedral would have passed into the hands of men corrupted by ambition and hardened by dogmatism. Instead, he made his monument of loving hearts. Only this do: sometimes sit down together, sometimes remember that last occasion when I grasped the hands of those I loved, looked into their faces and heard their voices. Christ longs to be remembered, as love always longs to be remembered.—*Lymon Abbott.*

*Song and Thanksgiving at the sacrificial supper.* In 2 Chron. 29. 27 we read that "when the burnt offering began, the song of the Lord began also with the trumpets." Phillips Brooks has a sermon on the "Joy of Self-sacrifice" from this text, in which he says: "The song of the Lord always accompanies self-sacrifice. The happiest people in the world are those who have burnt up self-life. Compare the mother who has given up everything for her child with the selfish, pleasure-seeking woman." It was said of a company of missionaries by a tourist, "They are the most joyful people I have ever met. I envied them their peaceful faces."

### Heart Talks on the Lesson.

There is a peculiar solemnity and tenderness in the service of the Holy Communion. To all thoughtful Christians it is different from any

other service of the Church. To take part in it, or even to look upon others taking part in it, with lightness or indifference is like intruding irreverently into the Holy of Holies. It is a most precious ordinance through which, I believe, if we enter into it in the right spirit, the Lord especially imparts himself to his people. It is a privilege of which none through misapprehension should deprive themselves. It is a time for heart-searching, repentance, gratitude, and holy joy.

The beautiful words of our Church ritual, which by familiarity lose none of their rich, impressive meaning, express the spirit in which we should come to receive the bread and wine, representing the body and blood of Jesus. "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and devoutly kneeling make your humble confession to Almighty God." None need stay away through a sense of personal deficiency. In the spirit of Jesus, who came to call not the righteous, but sinners to repentance, we are bidden to come with our sin-laden but repentant hearts, and take the blood of the new covenant shed for the remission of our sins. Humbly confessing our weakness, we may take the bread, emblem of the bread from heaven, through which we receive life and strength. Never stay away from the table of the Lord through a sense of personal unworthiness. The humblest disciple who feels his need most is the one to whom Jesus says in tones of sweet encouragement, "Take, eat; this is my body broken for you. This is my blood shed for you."

There is one especially heart-searching sentence in the invitation which we should carefully consider: Are we in love and charity with our neighbors? Think of coming to the Lord's table with anger or resentment in our hearts! And it is worse still to stay away because there is some one present with whom we are not in love and charity. If, when we hear again the gracious invitation to this sacramental feast, we remember that we have aught against another, let us first be reconciled in our own hearts to that one and then come and offer our gift of repentance and thanksgiving to the Lord. But never, never let us lose the benefit and blessing through ill-feeling toward our neighbor.

Jesus instituted this beautiful memorial of himself. He says, "Do this in remembrance of me." Love keeps the feast in tender, reverent memory of love's great sacrifice.

### The Teachers' Meeting.

At the close of the Saviour's teaching on the Mount of Olives, on the Tuesday evening of passover week, he led his disciples back to Bethany. Here he remained for a day in seclusion; none of the gospels mention any event or teaching of Wednesday. On Thursday two disciples were sent to the city to make preparation for the passover; and on the evening of that day the Saviour reclined with the twelve around the tables in an upper room. This lesson gives us the beginning of a memorial service which is kept wherever Christianity is found. 1. Its origin. Christianity an outgrowth of Judaism; the Lord's Supper an outgrowth of the passover. The passover a foreshadowing of Christ; the Lord's Supper his memorial. 2. Its partakers. The twelve who ate it comprised the entire membership of the Church at that time. 3. Its emblems. Simply bread and wine. No lamb to be slain or blood sprinkled, for the great sacrifice has been rendered. As bread supports our physical life, Christ supports our spiritual life. 4. Its covenant. A new bond of agreement between God and man. On our part loyalty, on his part salvation. 5. Its promise. The supper looks forward as well as backward—to the "marriage supper of the Lamb" in heaven.

### Before the Class.

*Introduction.* After finishing the discourse on the Mount of Olives Jesus spent the night of Tuesday, all day Wednesday, and Thursday morning in retirement, probably in Bethany, in the home of Mary, Martha, and Lazarus. This was next to the last day of his earthly life, and was a period of quiet but earnest preparation for the final trials of Gethsemane and Calvary.

Describe the preparations useful for the passover feast and the significance of the feast itself: (1) Marks the beginning of the Jewish nation. "This shall be the beginning of days." (2) Marks God's special favor in protecting Israel at the time of the plagues in Egypt. (3) A memorial of their salvation from Egyptian bondage. (4) Foreshadowed the redemption from the bondage of sin through the great passover sacrifice—Jesus.

*Development of the text.* Write upon the board the lesson subject, "A Great Memorial," and develop it under the three divisions, "Its Background," "Its Institution," "Its Significance."

1. *Its background.* The background of the picture which is presented to us to-day is the passover meal which commemorated the deliverance from an earthly bondage and the beginning of a life of freedom. Note in this connection, to

bring out clearly the significance of the new memorial, the Lord's Supper, the facts which the passover expressed: (a) Past sin and consequent bondage; (b) The judgments of God and the way of escape; (c) The hasty and complete abandonment of the old life; and (d) The entrance upon a new life under new conditions.

2. *Its institution.* Just before the institution of the new memorial came the announcement of the betrayal of Jesus by one of the disciples and the sorrowful question of the disciples, "Lord, is it I?" Judas is announced (privately) as the one, and he leaves the room. Jesus and the eleven are left alone. Note Jesus's actions concerning the elements: (a) He took bread. This signifies food, and points to Christ himself as the bread of life. (b) He blessed it. This was an acknowledgment that such was the gift of God, and pointed to Christ as the gift of the Father. "For God so loved . . . that he gave." (c) He brake. This pointed forward to the broken body of Christ on the cross. (d) He took the cup. The "fruit of the vine" signifies life. So here it shadows forth the great truth that Jesus's life is to be imparted to many through faith. Note in passing the two significant phrases, "shed for many" and "for the remission of sins." Again note the two commands: (a) "Take, eat, this is my body." Spiritual strength comes from spiritual food and spiritual exercise. (b) "Drink ye all of it." Life comes from life. In Jesus, and in him alone, is life. He came to give that life to all, and to give it abundantly.

3. *Its significance.* "This do in remembrance of me." The Lord's Supper is, (a) A simple memorial of a great life. Greatness depends upon service. This simple memorial sets out in a strong light the greatest life of all, because a life of greatest service to all. (b) A guide board, pointing to the way of salvation. "This is the way; walk ye in it." (c) A prophetic voice pointing forward to a glorious future. "Till he come." (d) A reminder of our guilt, God's graciousness, Jesus's love. A reminder, also, of the world's need, of the universality of the remedy, and of our part in the application of that remedy.

*Specific application.* The celebration of the Lord's Supper should be to every Christian an occasion for the heart-searching question, "Lord, is it I?" "This do in remembrance of me." Have we always remembered the Lord? It is easy on special occasions, but it is the daily remembrance which counts in our lives.

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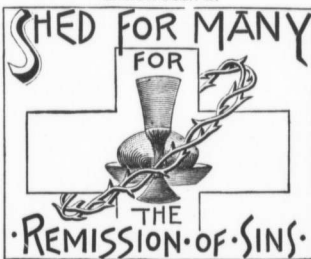
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#### OPTIONAL HYMNS.

Jesus, where'er thy people meet.  
Jesus, the very thought of thee.  
More love to thee.  
Take my life.  
I love to tell the story.

Jesus, these eyes have never seen.  
At the Lamb's high feast we sing.  
Come, sinners, to the Gospel feast.  
Come, let us use the grace divine.  
Jesus, we look to thee.

Blackboard.



## PRIMARY TEACHERS' DEPARTMENT.

### Let the Sunshine In.

Do you fear the foe will in the conflict win?  
Is it dark without you,—darker still within?  
Clear the darkened windows, open wide the door,  
Let a little sunshine in.

CHO.—Let a little sunshine in,  
Let a little sunshine in,  
Clear the darkened windows, open wide the door,  
Let a little sunshine in.

Does your faith grow fainter in the cause you love?  
Are your prayers unanswered by your God above?  
Clear the darkened windows, open wide the door,  
Let a little sunshine in—*Cho.*

Would you go rejoicing on the upward way,  
Knowing naught of darkness,—dwelling in the day?  
Clear the darkened windows, open wide the door,  
Let a little sunshine in—*Cho.*

### Primary Notes.

THERE is an advanced and advancing educational work going on among the primary Sunday-school teachers of this country and the United States as the direct result of the organization of the International Primary Union twelve years ago—Mrs. Wilbur F. Crafts, president; Miss Bertha F. Vella, vice-president; Miss I. P. Black, secretary and treasurer.

All primary teachers and teachers of young children in the main school are invited to join this Union, and so become sharers in the great study scheme.

Many of the Primary Unions are purchasing libraries, some of them beginning with only a few books as: *Practical Plans for Primary Work*, by I. P. Black, \$1; *Froebel's Educational Laws for All Teachers*, James Hughes, \$1.50; *Halleck's Psychology and Psychic Study*, \$1.25; *Blackboard Sketching*, by Bertha Hintz, 25 cents; *Probable Sins*, 15 cents; *Children's Rights*, by Kate Douglass Wiggin, \$1. Superintendents would do well to put these books into the Sunday-school libraries for the use of their teachers. Mrs. W. F. C.

We want that teacher who, faithful on Sunday, will not be forgetful on Monday, and will now and then visit the scholars at their homes. May the school be delivered from a teacher

whose class is not visited! If it exists—and we think it does—and it could be compared with a class well visited, you would find two very different classes. The former lacks that interest which always is to be found under the same roof with personal acquaintance. Class affection dwells under that roof. A teacher may not be so great in the sphere of instruction but she will know her lambs and have their love—and what a following in right ways will result!

THERE is a being who may be labeled "The Through-the-week Teacher"—a teacher on Sunday, and that in various ways will continue to work until the next Sunday. This is very different from the kind taking up the burden of teaching where the church door opens, and at the same place, as they go away, the burden rolls off from the shoulders, and will not be taken up until the next Sunday. On the other hand, the "Through-the-week Teacher" will retain the burden—yet less as a burden than a privilege. The scholar will not only be followed in thought, but on one's legs also. The sick, the sorrowing, the poor, will be remembered. As far as possible, want will be met by supply; and into what a river of blessing these streams of good will grow!

### Sacredness of the Child-Life.

BY MABEL E. HOTCHKISS.

THROUGH all time the child-life, with all its sweet lessons of truth and simplicity, has been recognized as an important phase of life, though at times so crude were the ideas in relation to it that it barely held its own—just clinging, as it were, to its place in the grown-up world as a bit of vine clings to the barren surface of a rock.

It has lived in an atmosphere in which it was associated chiefly with chastisement. The child's utter lack of worldly knowledge and worldly experience stood out prominently before the minds of our practical ancestors. It was in accord with human wisdom to say:

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him."

When the world was ready for it came the divine wisdom set over against the human:

"I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

What an awakening to spiritual truths missed! We have since been coming into closer relation with the child-life, and the process has been far from an unpleasant one. There is that in the life of a child that appeals to us all. As we look into the little lives about us we note, perhaps, first of all their utter simplicity; the child nature is not prone to concealment. It is perfectly, openly, purely natural, and calls forth that which is most open and sincere in ourselves. It endears itself to us by its absolute dependence upon us, and, conscious of its dependence, affords us an example of humility that reminds us of the meekness and lowliness of heart of which the Saviour spoke. And so, with all our wisdom, we have been content to learn of these little ones.

To-day we take pride in our systematic child study. Yet even here the very simplicity of the child nature is likely to become a stumbling-block. We begin to think that we hold that very little, simple thing, the child-life, in our hands as we might hold a flower for examination. We are saying, in all innocent unconsciousness:

"Flower in the crannied wall,  
I pluck you out of the crannies,  
Hold you here, root and all,  
In my hand, little flower."

And so we not only "talk down" to the child, and dilute the truths we teach because we want to keep within the range of his comprehension, but we "study down," thinking that we hold the object of our study in our hands.

How we delude ourselves! That little life we hold so confidently is a life for time and eternity. It is God-given and God-made.

"Little flower:  
But if I could understand what you are,  
Root and all, and all in all,  
I should know what God and man is."

There is that in the child-life that makes it kin to its highest type, the life of the Christ-child, which was characterized by an intangible something not comprehended by even the mother who loved it with her whole womanly soul. "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And the child looked up with wide, sweet, wistful eyes. "How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them....But his mother kept all these sayings and pondered them in her heart."

So in our study of the child-life let us keep its sacredness in our hearts, and with the help of God ponder it wisely and well.

## A Summer Treat.

BY MRS. S. W. CLARK.

"WHAT can I do for my poor little stay-at-homes?" thought a primary teacher whose school could not afford an excursion, and a picnic with so many very little ones would be more care than she could possibly undertake. Still there was that feeling in her heart that the little ones ought to have some extra pleasure. She could devote half a day to them, but not a whole one.

Finally her thoughts began to materialize. A carpenter near by was consulted, the market was visited, and on Sunday an invitation given to all the class to come to Sunday school the following Friday at three o'clock. "Teacher will be here, and we will have a good time."

In the meantime the carpenter was busy with his secret, fitting tables across one end of the room. Large sheets of manilla paper were utilized for tablecloths, and wooden plates, such as are used by bakers, adorned the tables. Dainty bouquets of flowers occupied the center, while huge watermelons were placed at each end, all being covered with extra paper.

Friday afternoon came, so did the children. Songs, games, etc., were indulged in till everyone seemed perfectly happy; then the teacher led the way to the "curious" part of the room. The cover was removed from the table and all were seated. Such looks of wonder will have to be imagined; they cannot be told. The melons were cut and distributed. Then began the eating, laughing, and chatting. A happier party never sat down to a king's table. Everything was so novel, the bright eyes sparkled and danced and the rosy cheeks vied with the red of the melons. Such faces: Of course they were wet. Why not, with so much water? Cake, candy, or even ice cream was not to be compared with this delicious treat. Then the little faces and hands had to be washed. The bouquets were divided, so that each had a souvenir of the occasion; a pleasant good-bye, and it was all over. No—not all over. What was told mamma and papa on the return home, and what followed the next Sunday, when papa took the hand of his little one and went to church, which he had not entered for years, showed that that teacher had won the hearts of parents as well as of her class without any grand display and at very little cost.

## INTERNATIONAL BIBLE LESSONS. SECOND QUARTER.

### LESSON V. (May 1.)

#### THE TRIUMPHAL ENTRY. Matt. 21. 6-16.

**GOLDEN TEXT.** "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord." Matt. 21. 9.

#### Primary Notes.

BY MARTHA VAN MARTER.



Harry and Ruth walked home from church hand in hand one Sunday morning in the springtime. They met many people carrying little pieces of palm, and wondered what it meant. "I'll ask papa," Harry said, and so when they sat at the

dinner table he said, "Papa, what makes so many folks carry palms to-day?" "This is Palm Sunday," said papa, and then he told the children that in certain churches they helped themselves to remember how Jesus rode into Jerusalem as a king that spring day so long ago, by carrying bits of palm. Harry and Ruth thought this was very nice, and said they would like to honor Jesus too. Their mamma told them some ways in which they might honor him. Maybe you will learn some of them in this lesson.

Once a great man came to visit a city in our own land. The people wanted to show honor to him, and so they did something very like what the Jewish people did when Jesus came to Jerusalem for the last time. You know the Jews went in a great procession to meet Jesus; they waved palms and shouted with joy, and took off their blue, and brown, and yellow garments to spread in his way. They did many things which would look strange to us here, but their hearts were like ours—they wanted to show honor to some one.

Here at the top of the blackboard we will make a large "W." This will help us to ask three questions. The first is, "Who honored Jesus?" [These may be put on the board if the teacher thinks best.]

A great company of people were on the way to Jerusalem at this time. A feast was to be held there called the Passover Feast. Jews living in all parts of Palestine went to the feast. Jesus and his disciples were going too, and now he was willing for the first time that the people should

treat him as a king, which he really was. The people who honored Jesus that day were those who met him in the way. Will you try to remember this?

We will use our big letter to begin another question, "Where was Jesus honored?" If you look on the map, you will see Jerusalem, and a little way off, Bethany. Jesus stayed with his friends in Bethany all night, and went from there down the Mount of Olives and through the valley up to the Holy City. They honored Jesus just where they found him.

Here is one more question: "Why was Jesus honored?" He had helped some of these same people, very likely. Maybe some of the lepers whom he had healed were there, some of the blind to whom he had given sight, and some out of whom he had cast devils. Others had friends who had been helped by Jesus. No wonder they were ready to honor him! They honored him because he was so good and so ready to help.

Here is something for each one to remember: "We have a King among us." Then what have we to do? Yes, honor him. But where is he? Just where you are. [Read from the Bible, "Lo, I am with you always."] When you were in your home this morning Jesus was there. When you walked in the street Jesus was right there, and when you sat down in your class he was close by your side! Have you honored him to-day? Would you like to honor him?

Little Helen went away on a visit. She behaved so nicely that when she went away her friends said, "What a good mamma Helen must have! Her little girl honors her by her behavior." You can each one honor Jesus by your behavior every day, and people will learn to know and love him because you show by your actions that he is a good, true Master.



[Tell ways in which very little children may honor Jesus, making the teaching very definite and plain.]



## Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. A Great Procession. Matt. 21. 1-11.

GOLDEN TEXT. "Hosanna in the highest." Matt. 21. 9.

AIDS TO THE KINDERGARTNER. Holy Bible, Luke 19; *Life of Christ* (Farrar), "Palm Sunday;" *Wedon's Commentary*, Notes on Matthew 21; *The Great Artists*, vol. xviii (Overbeck).

## ATTENTION STORY.

One day Jesus and his disciples were near to Jerusalem in a place called Bethphage. The meaning of that word is "the place of winter figs," a kind which were on the trees all winter and ripened after the leaves had fallen. How nice that was! Jesus was going to Jerusalem, and he was going to ride that time. He told two of his disciples to go alone a little further down the road, and they would come to a place where a little young horse, a colt, was tied, and that they might bring the colt to him. He said if anyone should ask them why they untied the colt, they were to say that the Lord had need of him. They walked along until they came to a place where two roads met, and there, sure enough, tied beside a door, they found the colt, and they untied him. Some people standing near said, "Why do you untie that colt?" The men answered just as Jesus had told them, then the people let them go with the colt, and they took him to Jesus. I think they did the errand very well indeed: do you think so? They did exactly as they were told to do, and said their message straight, and hurried right back again. After that they had a great procession, and I think many children were there. Don't you know how they always do come when anything strange happens in the street, especially a procession? Perhaps some of these boys and girls remembered that other day when Jesus blessed them and touched them with loving hands, and they wanted to show him that they loved him. Let us read about the happy procession. [Read Bible lesson, Mark 11. 1-11.]

Explain unusual words: "Sendeth," "enthroned," "whereon," "straightway," "hither," "commanded," "garments," "strewed," "hosanna," "eventide."

## OUTLINE.

*Sunday.* The Attention Story should be told in a most vivid way, and surely all will be interested to hear about the colt. This will lead to the thought that Jesus knew all about it before they went for the colt. Dwell on the Golden Text.

*Monday.* Talk of the knowledge Jesus had concerning all things. He gave directions to those who were to untie the colt. Show in a simple way that he not only knew all things but he was interested in all the little things, of life. This may be taught in relation with the words of Psalm 130. 2-7.

*Tuesday.* Verses 4-6. Talk of the obedience of the disciples, who did exactly as they were told to do. Many illustrations of obedience, accuracy, and sequences will be suggested to the mind of the teacher.

*Wednesday.* Verse 7. The people showed their respect and love by their service, putting their clothes over the colt's back, as they had not a saddle. The story does not say that the children were in this procession, but they always are; and the great painters have put them in the picture they have made.

*Thursday.* Verse 8. Talk of the King. The people in the procession thought that Jesus was going to be a king for the Jews living in that country, and that he would sit on a throne in Jerusalem, to be as the kings of other powerful kingdoms, so they spread their clothes and the branches of palm trees in the road he traveled. [The teacher may tell of the custom of the Greeks, Romans, and others who spread carpets, clothing, and flowers for their rulers to walk upon.] But, children, Jesus said that his kingdom was to be greater than if in Jerusalem; it was to be in the hearts of all people who love him.

*Friday.* The eleventh verse tells us something very beautiful. When Jesus reached Jerusalem he went to a place which was very dear to him—to the temple—his church. The verse says that he looked around upon all things. He loved God's house of prayer, and he went to it for rest and quiet; then he went into the country when the evening time came. He always enjoyed the birds and flowers, fields, woods, and mountains; they were dearer to him than a seat of gold in Jerusalem could be.

**NATURE WORK.** The morning talk may be of horses—large horses, baby horses—and colts.

**ART WORK.** Each morning show the picture, "Christ Entering into Jerusalem," painted by Johannes Friedrich Overbeck. He began work upon it in 1809, in Vienna, and finished it in 1849. It is a prized possession in Marien Kirche, Lebeck. It may be found in almost any public library, in *The Great Artists*, vol. xviii, published by Charles Scribner's Sons.

**HAND WORK.** The kindergarten children may be directed in numerous forms of work suggested by this lesson. With the third and fourth gifts the temple and its porches may be made, and this may be done in sand also. With the sixth occupation mats may be woven for the procession. With the tenth and eleventh gifts the sticks and rings may combine vertical and horizontal lines, angles, and circles, illustrative of roads, a stable

for the colt, and the letters of the word "hossanna" may be laid with sticks in circles and half circles.

**SCIENCE AT HOME WITH THE MOTHER.** Talk of the beginnings of things which stand for symbols and signs. A tiny acorn is the beginning of a great oak tree strong enough to resist the storms of many years; thus an acorn may be a sign to stand for strength. A palm is a sign of victory, and one who wears or carries a palm is one who has overcome. So a very small seed of truth or a kind act may be the beginning of a true and generous life.

### LESSON VI. (May 8.)

#### THE MARRIAGE FEAST. Matt. 22. 1-14.

GOLDEN TEXT. "Come; for all things are now ready." Luke 14. 17.

#### Primary Notes.



One of the sweet words of the Bible is the little word "Come." Do you know how many things there are in the great world of nature which say "Come?" When the mother hen clucks to her little chickens she is just calling

them to come home and be safe under her wing. When the kind cow wants her pretty calf she says, "Moo, moo," which means, "Come." Did you ever hear the old sheep bleat for her lamb-kin? She is calling it to come to her. And, O, how sweet and dear is your mother's voice when she says, "Come to me, dear child." Are you not glad that Jesus used that word too? He calls all the people in the world to come to him, because he loves them all! Now, while we sing "Come to Jesus," let us think how good God is to call us to come, and say in our hearts, "I will go to Jesus now."

*Jesus in the temple.* Where was the beautiful temple? Yes, it was in Jerusalem. After the procession on Sunday, when Jesus went into the city like a king, he went out to Bethany to sleep at night, though he had stayed in Jerusalem all day. It was Tuesday now—the last Tuesday that Jesus lived on earth—and he spent it in the temple, teaching the people wonderful lessons. Would you like to have heard him teach? Our lesson to-day is one of the lessons he taught on that day, and you may learn it if you will.

Jesus taught this lesson by telling a story. We call the stories Jesus told *parables*. They all meant something. He did not tell stories just to amuse and please the people—he wanted so much

to help them to understand the wise and beautiful things of the kingdom. You know the Jews thought that heaven was only for themselves, and Jesus wanted all the people to know that it was for everybody who would try to love and please God. So he told the story of the marriage feast. [Tell the story in a realistic manner, and in order to do this it will be necessary to study it thoroughly. Tell what the wedding garment was, and arouse interest among the children as to what all these things meant.]

One day a lady was asked to speak to a great company of men, who worked in the car shops of a railroad, about God and his invitation to them to come to him. Just before the hour for the meeting there was a sad accident, and two men were suddenly killed. She told them the story of the marriage feast and the wedding garment—the same story that we have for our lesson to-day. Do you not think they would all hope that the poor men who were killed had on the wedding garment? I am sure they would!

Jesus invites each one of us to come to his great feast. He has a wedding garment all ready for us to put on. We may have it if we want it. But if we look at it and say, "O, I don't want to put it on yet," or, "I have something else to do now," he will not force us to put it on. Do you know what this garment is? It is the spirit of love and obedience which Jesus will put into the heart of one who truly wants it.

Here are three things to remember:

The King invites me to come.  
"All things are now ready."  
I may come if I will.

Where is the King's invitation? It is in this book—God's book! He sends some one to carry it to you to-day. Perhaps your mamma, or your



teacher, or your minister is the one who has brought you the invitation. What does the Golden Text say? [Close by singing "Come to Jesus just now."]

## Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Story of a Wedding Party. Matt. 22, 2-5, 8-10.

GOLDEN TEXT. "Come; for all things are now ready." Luke 14, 17.

AIDS TO THE KINDERGARTNER. Holy Bible, Luke 14; *The Parables of Jesus* (Goebel); *The Parabolic Teaching of Christ* (Bruce); *Oratorio of the Redemption* (Gounod), "The Earth is My Possession."

## ATTENTION STORY.

After the people of the procession had sung the song of hcsanna Jesus went to the little town of Bethany and stayed with his friends all night. When he came back to the city he met the men who loved him, and told them stories which would teach them how to show their love for God by doing good to others. One story was about the outdoor life of a man who had a vineyard, which is a large garden of grapes. Then he told them of a king whose son was to be married, so the father made ready to give a large party to the people whom they knew. The king wanted everyone to have a good time at the prince's wedding, so he sent servants out to say that the dinner was all ready. The people would not come. Then he sent another message to them, but they laughed about it, and went to their farms and their stores. After that he invited other people who were in the streets, and they came. We may read it there. [Read Matt. 22, 2-5, 8-10.]

Explain unusual words: "Marriage," "wedding," "merchandise," "highways."

## OUTLINE.

*Sunday.* Attention Story and the lesson read from the Bible.

*Monday.* A lesson of hospitality may be taught. The king prepared a pleasure for others. The kindness and grace of people who entertain others in their homes will be understood by even the small children, who enjoy "playing house" and giving parties.

*Tuesday.* Those who were invited were impolite and unkind to slight the invitation—"to make light of it." A child whose little friends refuse to play with him can understand how sorry the king must have felt!

*Wednesday.* They were not the only ones who could come; others were glad to have the message.

*Thursday.* Our heavenly Father has prepared greater joys and feasts for us all than any king on earth could give. We should be glad to take all he gives and use all for our good, and for other people also.

*Friday.* When Jesus was here he invited all the people, tired and hungry, good and naughty, to come to him. Some were glad to come, but many went to their business and forgot him. Others came. His sweet message of invitation to us is in this book. Some people come to him

now, but some forget him. Which would you like to do? In many far-away lands little feet are walking toward heaven, and little hearts are warmed with the love which belongs to "the kingdom of heaven."

NATURE WORK.—Talk of the countries of the world wherein live the little children who are to be told of Jesus's love. They will be glad to "come," and will be ready to obey his words. Talk of seas, rivers, lakes, and of all that God has done in this world, so that "all things are now ready," and we may travel, we may write, and we may send messages in wonderful ways to all people.

ART WORK. Show a school globe (borrow one for one lesson at least if you have not one), and explain its usefulness of beauty, color, and form, showing the picture of the countries of the world.

HAND WORK. Make streets, lanes, and highways in the sand table, and with sticks and blocks make them upon the kindergarten tables.

THE TRANSITION CLASS may write a list of the different countries of the two hemispheres. In all those countries are people who have heard the "Come" of Jesus, and have accepted the invitation.

SCIENCE AT HOME WITH THE MOTHER. Read the lesson hymn and talk of the little feet in every home which are walking through this world to the other and the better life. The older children may find something about the frozen Greenland, and talk of explorers and what they have found. India's flowers and heat may be explained and described to the little ones. The sandy African country and the customs of people living there will interest mothers and children alike. Talk of islands. Find them on maps and make them in your play when out of doors. Try to have all who are in the home interested in the children's lesson.

## LESSON VII. (May 15.)

## WATCHFULNESS. Matt. 24, 42-51.

GOLDEN TEXT. "Watch therefore; for ye know not what hour your Lord doth come." Matt. 24, 42.

## Primary Notes.



Leonard and Lucy were left alone on the prairie farm while their father and mother went to the town twelve miles away. "We will be back before night," said papa, and mamma added, "You may begin to look for us at five o'clock." If you had come

riding up the prairie road that day you would have seen two little people perched on a pile of timber, watching for somebody, a long time before five o'clock! Why were they in a hurry for papa and mamma to come? They loved them, and wanted to be with them. So if we love the Lord Jesus, we shall be watching for him, and if we are watching for him, we will be trying to do the things that please him; do you not think so?

**Blackboard.** [The crown, already on the board, will suggest the King, and a little preliminary talk may be held with the children about the King, recalling the two previous lessons and emphasizing the thought of accepting the King's invitation and so honoring him. Draw the watch tower, and tell how these were used in olden times, and print "Watching."]

There was once a boy who found a gold coin lying on the ground as he was walking along. He was so pleased that he thought he would watch every time he walked out, and maybe he might some time find another. He lived to be an old man, and all his life he watched to find gold. He did find many pieces of gold and silver in all the years, but he missed the sight of the beautiful sky, of the singing birds, and the blossoming trees, because he was watching the earth instead of the sky all the time! It makes a great difference what we watch for!

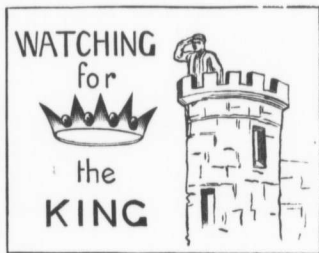
**The right way to watch.** Do you remember what day it was that Jesus told the story of the marriage feast? Yes, it was on Tuesday. That same evening he went and sat with his disciples on the Mount of Olives. As they looked down on the beautiful city he told them many things which he wanted them to remember, and one was a story about watching. [Tell the story simply of the servant who was left to take care of his master's house, not knowing what day the master would come back.] Let us try to think what a good servant would say: "My master trusts me; he expects me to do my work as well as I can. I do not know what day he will come back, but if I do just right each day, then when he comes I shall be ready and glad to see him." So the good servant does those things each day which he would like to have his master find him doing when he comes. Do you think this is the right way to watch?

**Glove exercise.** Hold up your right hands. How many fingers are on each little hand? Five. Suppose we each put on a glove to help us to remember five things which this lesson teaches:

1. I am Jesus's little servant.
2. He has given me work to do for him.
3. He has told me how to do it in the right way.
4. He is coming back some day.

5. I must learn the right way to watch for his coming.

If we watch for the coming of our King in the right way, what will happen when he comes? Why, we will be glad to see him, and he will take us with him into his beautiful home, to be with him forever! When the King came to little Freddy he smiled and said, "O, how beautiful!" When he came to Gracie she was not afraid, but reached out her little hand and said, "See the pretty angel come to take me to Jesus!" People said that Freddy and Gracie had died, but they had really gone away into life with Jesus!



#### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Watchfulness. Matt. 24. 42-46; Mark 13. 34-37.

GOLDEN TEXT. "Watch and pray." Mark 13. 33.

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 25; *The Still Hour* (Professor Austin Phelps); *New Testament History* (Smith).

#### ATTENTION STORY.

We remember a lesson about prayer which we had some time ago. It was one of the lessons about the wonderful sermon which Jesus preached to the people while he was on a mountain and they were all around him. He taught them the "Our Father" prayer, and there they and we ask for daily bread and for forgiveness. Our lesson to-day is about prayer; also about being careful to watch. Let us say the Golden Text, then whoever can spell the word "watch" may write it upon the blackboard. Here are seven whose hands are raised to say they can do so. All seven of you may come and write the word. There it is written seven times in seven places by seven different hands. Each word looks a little unlike any other, for different people wrote. This little exercise may teach us several lessons. One is, that we are able to do our own work, and though the work itself may be the same, yet in doing it we put some part of ourselves into it, and it is not exactly like work which others do. No one person is exactly like any other. Each one of you may look at his right hand and remember that it is not just like any other right hand in all this world. Each

little itself great unity stand man. " say much words to the One ful t about left v so h are t and l us th days here. Ex eth."

Su " wa for th all o desir helpf Tu work and going will glad any t our k must W Happ can trust the b afraid moth Th care and l ance we p song may Fr of to Marg time, wate neve day i the g socia dutie

little right hand in this room looks like itself and is itself and no other. [The teacher may simplify the great idea of individuality, and connect it with unity, or "oneness," according to the understanding of her pupils.] Jesus knew that each man, each woman, and each little child must "watch," and he said, "What I say unto you, I say unto all, Watch." He wished very, very much that those who were trying to obey his words might understand this. So he told stories to them that they might see just what he meant. One story was about those who serve, being careful to do as they were told, and another was about people taking good care of things that were left with them. It is so easy to be careless and so hard to watch all the time that Jesus says we are to pray, because we really need God to help us, and his Spirit, or the Voice within us, to remind us that we need to look to him for help in all the days and all the work. We will read about it here. [Read Matt. 24. 42-46; Mark 13. 34-37.]

Explain unusual words: "Therefore," "command."

#### OUTLINE.

*Sunday.* Make clear that each one of us must "watch." "His lord," of verse 46, may stand for the heavenly Father, who loves us and knows all our life. Inspire the children with a great desire to be found true, and busy, and kind, and helpful whenever the loving Father sees them.

*Tuesday.* To be watching is to be doing our work well each day. We must do it patiently and faithfully, for we do not know whether it is going to be a long time or a short time before it will be all done, and just as the loving child is glad to have the father or the brother come at any time, so we will be glad when our Father and our Brother will say the work is all done; but we must keep on watching and praying until then.

*Wednesday.* Right-doing brings happiness. Happy is the servant or boy or girl whose work can be looked at any time, and who can be trusted to "take care of things" and to care for the baby, but the one who cannot be trusted is afraid to have his work shown to father and mother.

*Thursday.* The hardest work of all is to take care of ourselves, to cause our feet and hands and lips to do and to speak as is right. Temperance in eating and in drinking, care as to what we put into our bodies, may be taught here. A song, "Sparkling and Bright," Junior Hymnal, may enforce the lesson of to-day.

*Friday.* Morning prayer should be the topic of to-day. Many little ones think, as our sweet Margery said, "I can take care of myself in daytime," but the daytime is just when we need to watch. God does the watching at night and his love never forgets us. When the busy life of the child's day is with him he needs God in the little sorrows, the glad some sports, and in all intercourse with social life and with the school and kindergarten duties.

**NATURE WORK.** The questions such as a child-study syllabus would suggest may give the clew for the work of the week. The month of May is fertile indeed. Allow the children to choose sometimes, you saying to them, "What flower, what bird, what out-of-door sport do you like?"

**ART WORK.** Let them imitate some of their favorite flowers in colored crayon on the board.

**HAND WORK.** Let the children have their peg boards, and fence in a bit of garden and plant the trees and flowers (pegs) which they like, telling you the color of each.

**SCIENCE AT HOME WITH THE MOTHER.** Dwell upon individual responsibility in watching. Not even mother can watch for us. We each must "watch," as Jesus said.

#### LESSON VIII. (May 22.)

#### THE DAY OF JUDGMENT. Matt. 25.

31-46.

**GOLDEN TEXT.** "He shall reward every man according to his works." Matt. 16. 27.

#### Primary Notes.

BY MISS JULIA H. JOHNSTON.



Once upon a time a great king called his people to stand before him, that he might know who were his friends and who were not.

"I don't want to go," said one. "I'll never be missed," said another, but a servant from the palace was sent for each, and all were gathered. Then his friends were called to his right hand and his enemies to his left. "I have always spoken well of the king," said one. "I've never harmed him," said another, and these pressed to the right; but they were stopped by a voice reading clearly from a great book what each had done or had left undone, not what they had said or thought, and especially how they had treated the king's messengers, sent in his name. Those who had received these and had done the king's will were rewarded by being called to live with him, while all others were shut out of the beautiful gates. How could they live happily with him if they had not cared to please him before? How ashamed and uncomfortable they would be!

The lesson to-day is something like this. All will be called before the King, Jesus. On his right hand will be those who, like gentle sheep, have followed him here. On his left hand will be those who, like goats, have not followed the Shepherd. Then the King will reward the loving

trusting ones who have done his will. [Give lesson story in detail, and teach Golden Text, with explanations.]

The King's messengers are the sick and poor and all who need help. Instead of coming himself he sends these, and counts what is done to them as done to him.

"Joe, in the back alley, is nothing to me," says John. Ah, but Joe is something to Jesus. How many would give Jesus something to eat or to wear, or a soft pillow, if he came to the door hungry and tired to-day? How many would speak lovingly to him? Then what will you do to the poor brothers and the little ones that he sends instead? He never forgets anything done to them for his sake. By and by every chance to help will be past. Then we will all stand before the King, and it will be seen that those who loved him showed it by what they did to his messengers.

We are on our way to the King. There are guideboards along the road to help us to keep the way. We will take three to-day and write on each "Remember."

1. Remember that we must all stand before the King.

2. Remember Jesus's poor brothers.

3. Remember the crown.

[Enlarge upon these.]

Doing will not save me, but what I do will show

If I believe in Jesus and follow him below.

How glad we will be to see the King, if we have pleased him here! Singing sweet hymns is right, and so is saying, "I love the Saviour," but these are not enough. They will not feed and clothe anyone. The hands of a clock may point to a certain hour, but if the wheels are not working, who believes the hands? When the wheels say "Tick, tick" as they go around, in the right way, then we believe what the hands tell us.



So it is with us. Who will believe what we say about loving the Saviour if we never do

anything for those he sends to us for help? We may say, "I never did them any harm, I never took anything from them," but if we leave the good undone, we cannot please our King.

While we live our dear Saviour's word to us is "Do." If we listen lovingly, and trustingly obey, by and by we will hear him say, "Come."

Then, when we stand before the King, it will be to receive a crown.

### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Mercy and Help Lesson. Matt. 25. 34-40.

GOLDEN TEXT. "Inasmuch as ye did it not to one of these, ye did it not to me." Matt. 25. 45.

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 10; *Life of Christ* (Geikie), pages 374-377; *Socialism and Christianity* (Behrends); *The Spirit in Literature and Life* (Coyle).

### ATTENTION STORY.

Our lesson about watching and praying is connected with the Bible lesson for to-day, because it is all about serving. Jesus told the disciples of a King seated upon a throne, and said that it is to be himself the King of glory after the watching and praying are past, and he sees just what we have done for others. He told the people who listened to his beautiful words that by and by their King would have something to say to them. Then he told it to them, and Matthew wrote it down that we might get the message to-day. He said that if we care for the needy and are careful and kind to the strangers, it is as if we do all that to him. Are any of you Juniors of the Epworth League? This lesson is for you, as well as for the Sunday school children. If you are visitors with others, or with your teachers, where children will be glad to have flowers and fruit and pleasant smiles and pictures and cheerful words, and you give them some of these, whichever you have, you are serving the King, and he says it is just the same as if you do it to him. Here are the words. [Read Matt. 25. 34-40.] How beautiful it is! The Golden Text tells what the King will say to those who do not serve others, but who like to keep all their things and not divide the flowers or the fruit or pictures. [Read the Golden Text.] That little word "not" changes it all, O, how much! If we have "not," how we wish we had! Let us say to-day "I will help others, and so serve the King!" He is our King forever and forever.

Explain unusual words: "Inherit," "foundation," "hungered," etc.

### OUTLINE.

*Sunday.* Let the children talk about service. Teacher, if you have read the words to them in the spirit of reverence, they have some understanding of the imposing occasion—the dignity, the grandeur, the simplicity! With God's help you may inspire them to desire to serve. The Holy Spirit is faithful in impressing the lesson on their young hearts.

**Monday.** A thoughtfulness for others and courtesy toward them are of great importance, and may be directed so as to grow into love and sincere regard for others.

**Tuesday.** Talk of the bliss of service for Christ in doing what will be for the good of others and will lead them to love him. Your experience in service for others, dear teacher, will have warmed your heart to enkindle your lips.

**Wednesday.** Selfishness is what prompts the "not" which is in the Golden Text. There are many people who have not good and pretty things, and if we have these, we should be willing to give some of them to others. If you give some of your fruit or your toys to those who have not any, you will be doing good to those and will be helping yourself too.

**Thursday.** The care of our bodies and having "things" do not do us all the good we may have, because if we help our thoughts and our hearts to grow, we are teaching our greater life and causing it to grow. [Make clear the idea of the spiritual life being "the eternal."]

**Friday.** Teach lessons of opportunity and of joy in obedience as differing from the "not" of the Golden Text, "Ye did it not." We should be as careful to do right as to avoid doing wrong.

**NATURE WORK.** This month of blossoms and bird-nesting gives variety of topics which delight children. Tell them stories of the birds that build nests in trees, and of the doves that have their nests near to people and that flock to the church windows.

**ART WORK.** Show a picture of birds and impress a lesson of the joy of bird-life being a gift of God.

**HAND WORK.** The children may make pictures of thrones or of bird houses with their fifth and sixth gifts.

**SCIENCE AT HOME WITH THE MOTHER** may be talks of unselfish acts and loving devotion in home life: service for others is the great secret of happy living and of service to the King whom we all love; and as we would do much for him if he were here now, so we will do much for others as doing it unto him.

### LESSON IX. (May 29.)

#### THE LORD'S SUPPER. Matt. 26. 17-30.

**GOLDEN TEXT.** "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11. 26.

#### Primary Notes.

What was written on the guideboards last Sabbath? What was the first word? It is easy to forget, but Jesus wants us to remember, and

gives us many helps. To-day we learn about the greatest memory-help, called the Lord's Supper.



Even before we stand before the King, at last, we may feast with the King. We think of a feast as made up of many delicious things to eat, but one may have a happy time without that. A mother who had been away was coming home. The children got the supper. It was very simple, just what they could get, but all enjoyed it. Mother was there, and they thought only of her.

If you had ever eaten with the president, you would never forget what he was like, though you might forget what was on the table. Jesus has given us a memory-feast, to keep us in mind of himself. Long before he gave this one his people kept another, called the passover, which reminded them of the time when the houses of the Israelites in Egypt, with their blood-sprinkled doors, were passed over, when in every Egyptian house the oldest child died. [Make squares on board for houses, and a line passing over some and touching others. Tell enough of the story to answer the purpose, explaining that as the innocent lamb died that its blood might be sprinkled, so the Lamb of God died for us, and all the punishment of our sins passed over to him and we are safe in trusting him.]

[Tell lesson story in detail—the time of the passover, the man with the pitcher, the Goodman of the house, upper room, simple feast, the sorrowful Saviour, his words about betrayal, the disciples' question, the answer to Judas and his leaving the room. Give words of institution of Lord's Supper, with a tender reverence that will quiet the smallest child. Explain how bread, of bruised wheat, is to make us think of Jesus's broken body, and the juice of the crushed grape of his blood poured out, which showed that he gave his life.] Jesus does for our souls what bread does for the body. We cannot live without him any more than the body can live without bread. We are to remember this. He is called the Bread of Life because he makes our souls live forever in joy with him.

Jesus is coming again to take his children to such joy that it is called a great feast in heaven. Till he comes he wants those who love him to keep this memory-feast below. It must be done over and over, because it is so easy to forget. [Teach Golden Text.]

See on blackboard four interrogation marks [placed beforehand]. Write before the first, "Who gives the feast?" Our King, Jesus, gives it. He always sits with his children when they

remember him in this way. No eye can see, but he is there. No other ever did what Jesus did. No one else could have a feast like this that would mean so much.

Second question, Why? It was to keep his love in mind. It is to be a reminder always. It is a picture of his love and death, to make us think of them. A photograph of dear mother is not mother, but it helps you to think how she looks when she is away. Then those who come to this feast say, by doing so, "I am on the Lord's side."

Third question, Who are invited? All who will love and trust Christ are asked to come. They will be welcome.

Fourth question, Who will come? All who do love and trust and obey him. Does this mean you? The King wants you to feast with him. Are you coming? Then you must get ready. The heart needs a dress for this feast. There is but one that will do. It is Jesus's goodness. He will give it, that you may be fit to come. Before the time comes when you can be a member of the church you can remember Jesus's love. When you see the Lord's Supper in the church let it help you to think of Jesus and what he did for you. Say, "Dear Lord, thou dost remember me; I will remember thee."



#### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** The Lord's Supper. Matt. 26. 17-19; Mark 14. 12-13; Luke 22. 7-20; John 13. 1; 14. 1, 2; 18. 1.

**GOLDEN TEXT.** "This do in remembrance of me." Luke 22. 19.

**AIDS TO THE KINDERGARTNER.** Holy Bible, John 13. 14-17. *Life of Christ* (Farrar); *Life of Christ* (Geikie); *Christian Doctrine* (Van Oosterzee), pages 658-670.

#### ATTENTION STORY.

Twelve men followed Jesus and heard his wonderful words, and four of the twelve wrote the story of his life, that we all might know what it was. If you and three of your little friends, or

your brothers and sisters, tell the same story, you do not all tell it in the same way. This is because each of you is one, and different from every other one, just as the little right hands here are quite different. You remember we talked of that one day. Our lesson to-day is about a supper which Jesus had with his disciples, the twelve men who loved him so dearly. It was a farewell supper. Many times Jesus had taken supper with his friends at their homes, and we remember about Zaccheus, to whose house he went after being on the mountain that wonderful night. After the children sang "Hosanna" in the streets of the city that day, when Jesus rode on the little horse, he went out to Bethany, you remember, where Mary and Martha lived with their brother. Jesus knew at that time that he must go, very soon, to his heavenly home, and he was going to lay down his life for the people. He wanted to have a supper with all those who had loved him and had followed him. He had not any place, no house of his own. It would make us very sad to think of that, but we know that many people were glad to have him in their homes, just as we would be to-day, if he were here and we knew this. He knew he would be welcome, so he just chose what house it should be, and sent word to the man who lived there. Matthew told the story this way [read Matt. 26. 17-20], then Matthew told of a few things which were said, and some things which happened, and said (verse 30) that they sang a hymn and went out to a pretty mountain near by. Well, Matthew was a man whose business was to count money, and he did not talk much, but Mark was there too, and he wrote about it. He was a lawyer, and it was his business to talk, so he tells us more about it. [Read Mark 14. 12-17.] You see he says two of the disciples went to find the house, and then he was particular to tell about meeting a man with a pitcher, and about the room up stairs with the furniture in it, and everything ready. He says Jesus came with the twelve, so Mark spoke of them all, and then he said exactly what Matthew did about going out to the mountain. Now, Luke, the doctor, was there too, and knew all about it, and he wrote the story this way. [Read Luke 22. 7-14, 19, 20.] As Luke was a doctor, he was very careful what he did, and so he was careful what he said. Matthew said "the disciples," and Mark said "two disciples," but Luke said "Peter and John." We are glad of that because we have learned much about these men, and we know their names. We remember that these men, with Peter's brother Andrew, were the very first in all the world to follow Jesus. Luke tells a very long story of more than thirty verses, speaking of what they talked about at the supper, and then he says they went out to the mountain (verse 39.) Then John told about it. He was just a loving friend, and he thought so much about love that all he says about the supper was that it was time for it, and it was ended, but he talks a long time about the love messages Jesus left for us. It is all about peace and love, love, love, and a place which Jesus will prepare for all who love him. Then, after telling the story of the love in four long chapters, John says Jesus went over a brook into a garden (John 18. 1).

#### OUTLINE.

*Sunday.* This is a wonderful story in its connections. Dwell upon the love thoughts being such as will help us all to do what is pleasing to the

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King, and thus connect this with the lesson of last Sunday. Teach in plain simplicity that Jesus said just as eating bread and drinking from the cup refreshes people, so the very thought of him helps them. He asks all who love him to take the bread and the cup in a feast called the Lord's Supper, to show that they remember him in this supper.

*Monday.* This is Memorial Day. Connect thoughts of the Father, and of Jesus, in a loving remembrance with love of country and home and freedom and peace and remembrance of those who gave themselves that others might be free. This is related beautifully to the lesson of last Sunday, "Ye did it unto me."

*Tuesday.* The man had the upper room all ready when the message came.

*Wednesday.* Find the text about birds and foxes having homes, and connect with this thought that Jesus became poor ["though he was rich, yet for our sakes he became poor"] that he might know for all our life.

*Thursday.* Always and everywhere since John the Baptist said, "Jesus has come," minds and hearts have been open to him.

*Friday.* Make the lesson personal and individual. You and you and you may remember him and receive him.

**NATURE WORK.** Study forget-me-nots and brooks. Why? where does the lesson suggest either?

**ART WORK.** If possible, get a picture which shows how people sat at the table in the time of Jesus.

**HAND WORK.** Model pitchers in clay, or draw and color forget-me-nots. [Teacher, Why pitchers?]

**SCIENCE AT HOME WITH THE MOTHER.** Talk of the interest Jesus had in the small particular things of life; also of the willing and obedient disciples.

### Whisper Songs for May.

#### FIFTH LESSON.

"The King is passing! What if I  
Should miss him as he passes by?"  
Dear child, though thousands should rejoice,  
Thy King would miss one little voice.

#### SIXTH LESSON.

"The King is calling! Does he care  
When little children are not there?"  
Dear child, he loves with love complete,  
But most the children round his feet.

#### SEVENTH LESSON.

"The King is speaking! Does he say  
To little children, 'Watch and pray?'"  
Dear child, when all is understood,  
It means the "blessed" are the good.

#### EIGHTH LESSON.

"The King is coming! Will he ask  
If I have finished every task?"  
Dear child, the King will ask of thee  
And all his children, "Lov'st thou me?"

#### NINTH LESSON.

"The King is feasting! What if I,  
A poor unworthy child, draw nigh?"  
Dear child, he gives thee from above  
The hidden manna of his love.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Second Quarter.

##### PRaise SERVICE.

*Teacher.* Praise waiteth for thee, O God.

SINGING. "We praise thee, O God."

##### PRAYER SERVICE.

*Teacher.* To whom do we pray?

*Class.* To God our Father and Friend.

*T.* Why do we need to pray?

*C.* Because we are weak and helpless.

*T.* What promise has God given us?

*C.* "Call upon me, and I will answer thee."

##### WHISPER RECITATION.

"The Lord is in his temple holy,  
Let all the children silence keep,  
Let every head be bowed most lowly,  
And eyes be closed as if in sleep."

PRAYER (closing with the Lord's Prayer).

##### GIVING SERVICE.

*Teacher.* Why should we be glad to give to God?

*Class.* "Freely ye have received, freely give."

*T.* What is God's great gift to us?

*C.* "God so loved the world, that he gave his only begotten Son."

##### OFFERINGS TAKEN.

##### CONSECRATION PRAYER.

Take our little gifts, dear Saviour,  
With our love so true;  
Bless and use them in thy service,  
Bless and use us, too.

##### BIRTHDAY SERVICE.

##### SUPPLEMENTAL TEACHING.

##### MOTION EXERCISE.

"I'm going to have my two little hands  
Help me remember the Saviour's commands;  
There are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10,  
The first that were sent to the children of men.

Then there's 'Pray without ceasing,' and  
'Come unto me,'  
And 'Love one another as I have loved thee;'

There's 'Let your light shine,' and 'Remember the poor,'

'Be patient, forgiving, be holy and pure.'

'Let no man deceive you;' the Bible is true;

These words were all written for me and for you.

[Count on the fingers each number and each command.]

##### LESSON TAUGHT.

##### ECHO PRAYER.

##### PARTING WORDS. (All recite.)

"Now the time has come to part,  
Lord, come near to every heart,  
Go thou with us as we go,  
And be near in all we do."

## GO FORWARD, CHRISTIAN SOLDIER.

D E DAVIS

1 Go for - ward, Christian sol - dier, Be - neath His ban - ner true; The

Lord him - self, thy Lead - er, Shall all thy foes sub - due. His love fore tells thy;

tri - als, He knows thine hour - ly need; He can, with bread of heaven, Thy

## CHORUS.

fainting spir - it feed. Go forward, Christian soldier, Be - neath His banner

true: The Lord him - self, thy Lead - er, Shall all thy foes subdue.

2 Go forward, Christian Soldier,  
 Fear not the secret foe;  
 Far more are o'er thee watching  
 Than human eyes can know.  
 Trust only Christ, thy Captain,  
 Cease not to watch and pray;  
 Heed not the treacherous voices,  
 That lure thy soul astray.

3 Go forward, Christian soldier,  
 Nor dream of peaceful rest,  
 Till Satan's host is vanquished,  
 And heaven is all possessed;  
 Till Christ himself shall call thee  
 To lay thine armor by,  
 And wear, in endless glory,  
 The crown of victory.

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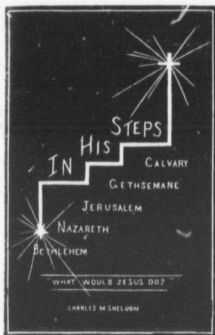
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